



*Rev. F. A. Jurkat*

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# *The Reformed Presbyterian* **ADVOCATE.**

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

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Published the first of each month by Rev. R. W. Chesnut, Ph. D. at Duaneburgh, N. Y.  
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VOL. LV.

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## EDITORIAL.

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In this number of the Advocate we are making a specialty of matter pertaining to Foreign Missions. We want to get before our people such points of interest in Foreign Missions as will be valuable not only as the work relates to our own mission, but to the work in general in all foreign lands. The most encouraging part of Christian Evangelism is now found in heathen countries. The points to which we refer this month are largely a compilation of incidents and facts gathered by the mission Conference for the benefit of pastors. The whole membership of the church will be helped by a careful reading of these pages

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Dr. Taylor and family will soon be coming back to America on furlough, and we hope that his year with us may be a means of stirring us all up to a greater interest in and zeal for the cause of our Mission in India.

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We hope soon to have a Home Mission special, and present fully the needs of the work in our home land. Whatever part of the work of the church we may be called to do, whether educational or evangelical, we should enter it with all the enthusiasm of our being. In these times of rapid changes and great things, Christian people must be alert and active in order to keep abreast of the responsibilities of life.

## THE PLEDGE TO ULSTER

According to the statements of some Sinn Fein leaders coercion is to be used to bring the people of Ulster to make common cause with the radical elements in the south of Ireland. A boycott has already been applied, but it has resulted in opening so many outside markets to Ulster products that Ulsterites are rejoicing rather than grieving over it.

By reason of Sinn Fein propaganda in this country few people understand the nature of the rights that the six northern counties of the island of Ireland are defending. The majority of the population of these counties have always been intensely loyal to Great Britain. Their representatives are members of British Parliament. They were wholly in sympathy with the Allied cause during the great war and a greater percentage of their young men served as volunteers in the allied armies than that of any other Allied country.

To force them under the dominion of the south of Ireland would be regarded by them as expatriation. Moreover, they hold a solemn pledge given by the British Parliament in the spring of 1918 that if they would furnish the desired quota of troops to serve in France the British government would never force upon them any alliance with the south of Ireland against their will. That pledge was given when the fate of the war hung in the balance, when the great German offensive in Northern France was at its opogee and when the generals at the front were sending frantic messages for more troops.

It was then that the British government offered to the whole of Ireland absolute home rule on condition that the local Irish authorities would enforce conscription act that applied to the rest of Great Britain. The Sinn Fein leaders laughed at this proposal in high scorn. They said that the British government had been forced to its knees, that Germany was winning the war and a German victory meant Irish freedom. They defied Parliament to enforce the conscription act that had been passed; and the government was so sorely pressed that it weakened and permitted the act to remain a dead letter.

What was the attitude of Ulster? The representatives from

the six northern counties pledged Ulster to fight to the death for the Allied cause, pledged her to double by voluntary service the quota set by conscription, and asked in return only that Ulster might never be separated from the rest of Great Britain, that her sons should always have the privilege of fighting for the common country whenever its honor or security might be menaced, that they never should be expatriated.

That pledge was given in most solemn terms by Lloyd George and his ministers. Conscription was not necessary in Ulster. Her young and old men alike disregarded the age limit and sought as a privilege to be permitted to enlist. Her sons crowded the road to France. One out of every 8 of her population saw active service. The proportion of the rest of Ireland was one in 200.

Wherever the German offensive was most embittered there were to be found the sons of Ulster holding the line. Her heroes sleep on the banks of the Somme, on the slopes of Mont Kemmel and on a hundred forgotten fields on the plains of Flanders. The fury with which they fought is attested by the highest percentage of the casualties of any part of Great Britain. No other section was more prodigal with its blood and treasure.

What do the Sinn Feins now propose? They are trying to starve the mothers, the widows and the orphans of those who fell, into consenting to break the pledge under which those heroes marched to their death as to a nuptial chamber. And they say that "If the boycott fails we shall use lead." They would shoot down those whose rightful defenders sleep on foreign fields of battle; and they are soliciting funds in this country to purchase weapons to be used for that purpose.

Ulster men are as proud to be called Britons as we of California are to be called Americans. To expatriate them would be as great a political crime as to unite our State with lower California, with Lower California under the dominion of the Mexican government. We are Californians, but we are also Americans. They are Ulster men and also Britons. They earned the inalienable right to that title by their heroic sacrifices at the time when the Sinn Feiner chose the slacker's part. What a betrayal to her glorious dead would be a decree of the British government, breaking those pledged steeped in the blood of heroes and forcing Ulster against its will to renounce the name of Briton and ally itself with the south of Ireland!

Sinn Fein leaders now demand of the British government as a tribute for ending their reign of terror that Ulster shall be delivered into their hands. Is it any wonder that the people of Ulster are making an indignant protest against even the consideration of so base a betrayal? The people of all the Allied

countries desire to see peace restored in the south of Ireland, but do they ask it as a price of such baseness? Would the majority of the residents of this country applaud a settlement that repaid Ulster for the part she played in the war by forcing her under the dominion of those who whereslackers? Such a settlement seems to us as unthinkable as though the Versailles Conference should have sought to propitiate the defeated Huns by ordering the forcible annexation of Belgium to Germany. The part played by these two little but heroic peoples is similar. The one has been rewarded. Shall the other be betrayed? This is the real question now at issue between Lloyd George and De Valera. Los Angeles Times

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#### LETTER FROM INDIA

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Landour, Mussoorie, India, August 31, 1921

Dear Friends,

As you see we are still in the hills, but expect to go down to the plains in a few weeks. The boys have been attending school very regularly all summer and I think have a fair start in English now.

Dr. Taylor is up again for a few days. As there are a number of the United Presbyterian people here now, Dr. Taylor is taking advantage of meeting with them in preparing a book of Psalms in Urdu to be used at the Saharanpur Convention. The U. P.'s use the Psalms in Panjabi and we want to get some of their tunes to fit the Urdu translation. The Psalms are very popular with the Indian people.

There are quite a number of English soldiers here, sent up because the Government recognizes that they need relief from the heat of the plains. We missionary ladies have fixed up the Sabbath School rooms of the church so as to make it a homey place for these men. There are usually 100 or more men who come out to one of these meetings that we have for the soldiers, and we try to make them happy. One of the men plays the piano and they themselves call for the numbers they want to sing and it is beautiful to hear these men lift up their voices to

the praise of God. After singing a few songs we give them a cup of tea and some sandwiches or a bit of cake, and after that one of the missionaries gives a good talk. Then we sing a few more songs and close promptly at 9:30. The soldiers appreciate it very much and I am sure they need a bit of encouragement in this strange land where there are so many unusual temptations, and it keeps them away from the canteen with its drinking and bad associations. These men are nearly all very young chaps.

I have had several people with me this summer. First, when we came up, we brought with us one of our school girls, Helen Joseph. She had been very sick for a long time and we thought she ought to go to a Sanitarium. But they are so queer about going to any kind of a hospital and refused to go. We knew she had to get away from Rurki, so brought her up here. She was here for five weeks and was very much better when she returned to Rurki. When she went down I invited Miss Emma Dayal, who was our nurse until we closed Zenana hospital, to come up as she needed building up. She was with me six weeks and when she left she was ever so much stronger. She had not as yet gone, when an English girl, born in this country and who is the kindergardener in the school where our primary boys and girls attend, came to me and stayed 2 and a half weeks. She is teaching school again and is better fit for her winter's work. Then Edwin Fiske, our Padri Sahib was with us for a week, while working with that Committee on the Psalms. In this way my little flat up here has served the purpose as a Sanitarium as well.

Yours in the Master's service, Elizabeth Taylor.

### ARE FOREIGN MISSIONS A SUCCESS?

The Foreign Mission Conferences of North America has issued some very valuable matter on this subject, and we quote some of it for the benefit of our readers. Our own Mission in India has met many of the same difficulties and achieved many similar successes. "Sherwood Eddy" writes as follows:

When I landed in India twenty-three years ago, in 1896, I began to work among a few of the 50,000 English-speaking

college students of India. I can remember the first little group of three boys I had. One was a poor, low caste boy, Azaria, from a caste so humble, so low, that his people would be excluded from the temples of Hinduism—not permitted even to worship the idols in these temples. The second boy was Santiago Paria. His people were among the outcast dregs of society—lower than the dogs. The dogs could go down the Brahman Street, but not these people. The third boy was a poor Syrian.

When I went back in 1919, after years of absence, among others I looked up these three boys. I found that the first boy is now Bishop Azaria, the first Indian (Anglican) native Bishop. I visited his diocese and moved among some of his 60,000 Christians.

The second boy is now Moderator of the South Indian United Church, uniting already in one body the Presbyterian, the Congregational, the Dutch Reformed, the Free Church of Scotland, the established church of Scotland and Boswell Reformed Missions all in one, and this young man the Moderator of the Church.

The third boy is today a Bishop, of the Reformed Syrian Church. He asked me to come down and speak to his people, and there I saw the palm trees of Travancore, miles from a railway, in that simple palm-leaf pavilion erected without expense, by their own hands, the largest Christian audiences in the world.

In that audience were 30,000 Christians. Down one side were 10,000 women. Down another side were 20,000 men. All this great work I saw was being done with no missionaries among them—just an indigenous church rising with a new passion for the evangelization of their own country.

These three boys this year led three great churches, with others, into a uniting forward movement, into a nation-wide evangelistic campaign, all pulling together, which covered eleven different languages, and worked through more than twenty denominations, and penetrated all parts of India.—Sherwood Eddy.

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#### WHAT THE MISSIONARY HAS DONE FOR INDIA.

By Prof. S. C. Mukerjee.

The Missionary has come to India at the bidding of His Lord and Master. He has been commanded to go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever He has commanded him. The Missionary has

therefore a two-fold function to discharge wherever he goes. He must teach and he must build. He must give to the people among whom he works the highest principles of Christianity—love to God and love to man—and build them up as fit citizens of the kingdom of heaven on earth. In obedience to the commission he has received from his Master he has to teach men their duty to God and to their fellow-men. The whole life of man therefore falls within his purview. Politics loses its narrow and exclusive meaning and anything that touches the life of man concerns him.

The Missionary has been working in South India for over 200 years; and for over a century in North India. During this time he has tried to give to the people of India the truest conception of God as it is in Jesus Christ, and that of their relation to their fellow-men.

Broadly speaking, the Missionary has taught them three great principles:

1. He has taught them liberty—i. e., freedom from the bondage of sin. He has devoted his life to free men from spiritual and moral slavery.

2. He has taught them equality—i. e., freedom from the bondage of man. He has taught them that slavery in any form whatsoever is inconsistent with the highest teaching of Christianity. Social slavery, as we find it in the caste system, or political slavery, as we find it in the domination of one nation over another, is against the very spirit of Christianity, and the Missionary is therefore continually waging a crusade against every form of slavery. "Self-determination"—whether in the life of an individual or a community or a nation—is the only possible consummation according to the highest principles of Christianity.

3. He has taught them fraternity. Diverse forces—such as Education: the English language as the common medium of communication; great facilities in traveling from one country to another; the great impact of Western civilization on the East; a body of uniform laws; great national institutions.

He says, The very doctrines on which Christianity and Islam are divided by an age-long, bridgeless chasm, today offer points of contact for our message. These are the following: (1) The trustworthiness of the Scriptures; (2) The deity of Christ. His incarnation and resurrection; (3) The cruciality of the Cross; (4) The place of Mohammed in history and therefore in life; (5) The sanctity of the home; (6) The sinfulness of sin; (7) The freedom of conscience.



Not only during the war, but after the armistice, Bible distribution has been unhindered and on a far larger scale in Egypt, Palestine, Arabia, Syria and Persia than ever before. Doors that once were only ajar are now wide open. New highways have been built. The colporteur can now travel by fast express from Cairo to Damascus and Jerusalem, from Jibuti on the Somali coast to the capital of Abyssinia, from Alexandria to the Province of Darfour and by steamship to all the ports of the Mediterranean and the Red Sea.

The old question of the trustworthiness of the Scriptures has been crowded into the background because the Bible is now becoming the best selling book. The old Oriental theological disputes regarding the person of Jesus Christ and His relation to Deity have taken on a new phase. Today we see the character of Jesus discussed in the daily press. His sinlessness vindicated by old-fashioned Moslems against the attacks of the new Islam rationalists. From the school children to the Sheiks of the Azhar, all classes of society are facing as never before the fact of the Christ. In a new encyclopedia, published in Cairo by a Moslem scholar, the article on Jesus Christ contains a remarkable tribute to His majesty and influence on history. Officially, the Moslem creed still denies the atoning death of our Saviour. The stumbling-block of the cross still lies in the way of the inquirer. But the doctrine of vicarious suffering is no longer strange to the Moslem mind.

We are too apt to forget that the Near East has now had its Gethsemane. The war has ploughed deep furrows in human hearts and lives. There are millions of orphans and widows. There is not a home in Turkey without its vacant place. Islam is defeated on the battlefield, disillusioned in its outlook and distracted in its program. People are ripe for the ministry of friendship and the message of hope. The war has shown Moslems that Allah is no longer fighting for Islam as he once did. Their plans of rebellion and revolt, and even those more subtle endeavors cloaked in a program of nationalism to crush non-Moslems, have failed. The Jew has come to his own in Palestine. The Christian in Egypt and Syria dares hold up his head where formerly he was scorned and despised.

Moslems themselves have begun a critical study of Mohammed's life and teaching. This is evident from the new commentary on the Koran published as a serial in the leading magazine of Cario, "Al Manar." The whitewash is coming off. Educated Moslems are reading French and English books on the subject. Lammens, Caetani, Muir, Margoliouth and other

Western writers are being discussed and their books on Islam studied. S. Khuda Bukhsh of Calcutta, for example, has just published an English translation of Dr. Weil's "History of Islamic Culture," which goes even further than his celebrated *Essays* in its fearless criticism of Islam.

There is new opportunity for the social message of Christ, the uplift of childhood, the emancipation of womanhood and higher ideals of marriage. In this effort the missionary has for his allies all educated Moslems whose standards and ideals are no longer those of the religion of their fathers. Slavery has gone, the veil is going, polygamy and Moslem divorce laws are impossible under new conditions.

Finally, the present situation is one in which tactful Gospel preaching and personal witness are not only possible everywhere but welcomed. Lord Radstock, during the war and since, has been giving evangelistic addresses in the towns and villages of Egypt before large mixed audiences, and was everywhere welcomed. This is the more remarkable since he wears a British uniform as Y. M. C. A. worker, and these meetings took place at the very time when the nationalists were making disturbances and riots were the order of the day.

The political unrest in the Near East is not due half so much to economic factors or a legitimate desire for more self-government, as it is to deep religious dissatisfaction. One is reminded of the words in the Book of Judges when Micah said to the children of Dan: "Ye have taken away my gods which I made and the priest and ye are gone away; and what have I more? and what is that that ye say to me, what aileth thee?" Some of the lesser gods and priests of the Near East have had their day. Apostates from Islam have become Apostles. There is new liberty of conscience, a new freedom of speech, a new friendliness between Christian and Moslem, a new desire to work for the common good, a new demand for spiritual leadership.

Seeing these multitudes one cannot help being moved with compassion. They are sheep scattered, having no shepherd. Now is the hour for all of us to pay the price of true leadership by special training, a strong faith, self-effacement and sympathy. Who will offer in this new day? Who will come and help evangelize the new Near East?

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### THE NECESSITY OF EDUCATION.

Baptizing thousands of people does not solve the problem in India, nor necessarily save the land. Protestantism is bap-

tizing ten thousand people every month in India, an unprecedented thing in any field of missionary operation. These baptisms put an additional burden on us of spiritual shepherding and education that is becoming an increasingly grave concern to the Church. There are now many thousand boys and girls of school-going age for whom there is absolutely no provision in our present school program. We must educate these children. Forty years ago one Protestant Church (the Methodist Episcopal) in India was educating 70 per cent. of its young people; today only 20 per cent. of them in our schools! Our program must be to educate, educate; educate more young men and women, educate them better, educate them now.

But with all the emphasis that can be put on the fundamental necessity of education, the challenge of the Mass Movement must be met. How long can we—how long shall we be permitted to—refuse baptism to 150,000 people every year? How can we feel that we have measured up to the requirements of the greatest day that the Christian Church has ever known in any land, unless we knock the "impossible" things out of the situation and meet in full the present emergency and astonishing opportunity? Give us leaders, or we fail.—Benton T. Badley, Lucknow, India.

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### MISSIONS AND INDUSTRIALISM.

People who are interested in industrial questions and not interested in missionary questions, said Dr. Kempthorne, the Bishop of Lichfield, England, in a recent address, have not thought their position out. In the first place, the evils of industrialism are one of the worst stumbling blocks to the progress of Christianity throughout the world. It was a lamentable fact that just when we were beginning to shake ourselves free from the worst evils of industrialism in Great Britain and in other Christian countries, these same evils were reproducing themselves in virulent form in India, China and Japan. And the great principles by which these industrial questions are to be solved were principles, first, of the value of every human personality; secondly, of our common brotherhood with Jesus Christ; and, thirdly, of our responsibility one with each other and with all that God has given us. Are not those the principles which underlay mission work?

Another problem was the problem of Nationalism. Nationalism which carries with it the hate of other nations is the biggest curse in the world. How are we going to help other nations to have the true Nationalism, if they have not the Gospel

of Christ? And still the only answer to this question, whether set by bishops or premiers, is, "the Name which is above every Name."—Selected.

### INDUSTRIALISM AND THE WOMEN OF JAPAN.

During the last score of years a great wave of industrialism has rolled across Japan. This has swept two million people from the quiet, sanitary life of the fields into factory and industrial plants. Of that number, 1,200,000 are women. Moreover, during the last few years another stream which is depleting the home and carrying Japan's young women out into the vicissitudes and dangers of public life has been gathering tremendous momentum. The movement is revolutionizing the life of the women of Japan. For centuries Japanese women have been the creatures of the home. Under its protection and in its seclusion they have spent their years as wives and mothers. However, this new tendency has broken into this quiet home life and thrust the women of Japan out into the soulless, surging struggle of commercialism. In an unthinkable brief time the number of women who have broken with their traditional past, left the protected life of their homes and stepped out into the arena of commercial life jumped to 500,000. Within a few years their number rose to 850,000. Today they constitute a

In many ways they face greater dangers and fight greater battles than any other section of Japan's women. The moral atmosphere in the business world of Japan is bad, and moral standards are low. Unprepared for the fight for character, these girls are thrust into this atmosphere and, without warning, are called upon to face unheard-of and fiery temptations. Moreover, in this life they are given a freedom to which they are unaccustomed. Often they are isolated and separated from other women, thus having to meet these temptations without the restraining influence of the presence and knowledge of one of their own sex. Moreover, many of them are living inexpressibly lonely lives, and sheer loneliness drives them into danger. Thousands of them are mere girls, but deprived of the joys and privileges of girlhood. Their hours are cruelly long. Vacations for many there are none, and for all of them they are very short. Yet the fine fight that many of these girls are putting up puts them in the rank of heroines of the highest type. No women in Japan are so approachable, so ready for clean and helpful friendship and so hungry for heart culture and spiritual guidance.

Here is a situation that spells opportunity with capital

letters for the Christian Church. Will the Church take advantage of the opportunity, or let it pass?

Japan is the enigma in international life. Russia is perhaps as baffling, yet she is less difficult for the Occidental mind to interpret. But Japan! The time when that name denoted a mystic land of vague and alluring charms is gone. Capital and Labor: Militarist and Pacifist: Autocrat and Democrat: Liberal and Conservative—all the forces that have fought under various names throughout the ages are proving that Japan and her people are one with the rest of mankind, despite her age-long isolation and strong nationalism.

Yet she does not acknowledge the God of the Race. Her emperor is her god; and Mammon rules here as in Western lands. Christian Mission Work is in many ways still in the early stages, and the Christian missionary is often a spiritual pioneer even though he rides in electric cars and drinks filtered city water.

To win Japan, Christianity must carry with it spiritual power and must truly represent the God of Love, Justice and Mercy. If the Christian Church is to be simply the "ambassador of Western Civilization" it will fail miserably. If it conveys mainly the "culture of the West" it will fail. The Japanese will gladly take these things, but will rightly despise the religion which offers only the customs and habits of the lands whence it came.

Only the message of a Father God of Love, proclaimed so long ago by the Lowly One of Nazareth, can win Japan. Even that will be no easy victory. The spirits and fruits of the Jesus-life must be demonstrated time and again, faithfully and patiently, in the life of the nation. The impact of Christianity upon the individual, upon social groups, and upon the problems that perplex our day must show itself effective. Whether we will or no, the nations from which we come are regarded as examples of the working of Christianity. Righteousness must begin at home.—Japan Annual, 1920.

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### THE INFLUENCE OF CHRISTIANITY AMONG PAGAN TRIBES IN AFRICA.

Where the Christian Gospel has been adequately understood and fairly and honestly tried among Pagan peoples of Africa it is safe to say that definite results have followed. But the progress is slow, and the influence exerted seems strangely partial and ineffective. Nevertheless the progress is real, the influence great. Only by taking a long view and comparing

the Christian present with the pagan past is one brought to realize how large has been the ground actually gained and how deep has been the influence exerted. For the sake of clearness these results may be considered under four heads.

1. Christianity first of all affects the religious ideas of the African convert. It finds certain primitive conceptions, crude and unformed, and often inconsistent, one with another, already in possession; among them, undefined, but very valuable ideas of God as a creator, of prayer in time of special need, of life after death, and of an unknown world, of moral distinctions between right and wrong. These ideas it takes up; it classifies them, purifies them, enlarges them, lets them on to a higher plane. Constantly, especially in times of sickness or moral weakness, the old superstitious ideas reassert themselves. Even so no one who has been truly enlightened can view again the world, seen and unseen, as he once viewed it. A fundamental change has passed over his whole conception of life, and this change is the first result of the Gospel of Christ. He has found God, and in Him has found life.

2. Christianity affects the moral standards of the convert. The primitive native is, from the viewpoint of enlightened Christianity, grossly immoral; according to the student of religions he may be regarded as non-moral, having no code by which he may be tested; but from the viewpoint of his own people he is altogether moral in that he transgresses no injunction of the social customs of the clan. Very gradually is the idea of right and wrong, the sense of sin in the Christian meaning of the term, formed and developed in him, leading to a recognition as sinful of outstanding evil habits hitherto accepted without question. Then there is the gradual enlarging of the vision and quickening of the consciousness of evil until many a common habit, too common even to have been challenged, looms up in a clearer light as sin. And then, in the long-drawn struggle against sins in all their manifold forms, there grows up the sense of personal sinfulness, and at least some understanding of the experience which could say: "I know that in me . . . dwelleth no good thing."

Thus the moral standards are changed as the darkness passes, and the common acts of life are seen in the light of the new day. Whether or no the light will be followed; whether or no the evils will be cast out or be allowed again to assume the mastery in any given convert, only time can show; but the sense of sin, once aroused, will never wholly disappear. In any

case the acts of life are henceforth judged by a different and a higher standard. The leaven of Christianity has begun to work in the conscience as it had already worked in the soul of the convert; but that process, given favorable conditions, will continue, "till the whole is leavened."

3. Christianity vitally affects the mental outlook of the convert. Christian missions have been the great, and for many years the only, educative force in pagan Africa. No one can pass through even the most elementary mission school without having his outlook on life fundamentally influenced. He may or may not accept with personal faith the message of the Gospel; but he receives impressions which will materially affect his future thinking. His crude, primitive ideas of things around him drop away. With even a little knowledge of history and geography his conception of the world expands, and he learns to think independently for himself. As a result he becomes less credulous, more inquiring, less trustful, less docile. For a time he appears conceited, even insolent. In the European's eyes he is spoilt, and education has done it. But he has gained something, which is greater than an unthinking subservience; he has gained individuality and personality, without which character in the highest sense is impossible. The period of ignorance and stagnation has begun to pass. A prospect of boundless development has opened out before him. It is Christian education which has opened to him the door, and set before

4. Christianity affects the social life of the home and of tribe. It gives to woman a new position of dignity and influence in the home. It lifts up little children to an unexpected eminence. And it raises the whole tribe to a higher level in the great scale of civilization. Life assumes, with increasing comforts and refinement, a softer, less forbidding aspect. Houses are better built, better lighted, better ventilated. Homes, in the true sense of the word, are created. Privacy is secured; and with privacy, decency and cleanliness. In proportion as the spiritual influence has been deep, the outward manifestations of change have been great and far reaching. The leaven works slowly as it works silently, but no one can doubt that it is working; and that work, once fairly begun, no power on earth can stop. It will go on working "till the whole is leavened."—Rt. Rev. J. J. Willis, Bishop of Uganda.

#### INDIA THROBBING WITH NEW LIFE.

Politics, education, evangelism all beautifully blended is what we get in a stirring letter from Rev. F. E. Jeffrey, of the Madura Mission, India:

"The breaking out of war stirred India to its very depths. Subscriptions to newspapers at once multiplied. Thousands in the bazaar, and even in the villages, who had been indifferent to news and newspapers, became eager readers of them. They also became students of geography. The war has had a great educative influence on India. The second stirring of the intellectual life in India came with the discussion of Home Rules. The non-Brahmin masses saw that if Home Rule were granted now, while they were so illiterate, they would be at the mercy of the small but self-seeking Brahmin aristocracy. So they have come to realize how necessary education is. Thus has sprung up in India such a thirst for education as was never equalled before. This means that every gate of approach to the people has been thrown wide open to us as missionaries.

"Everywhere I have been there is evidenced the same growing urgency for schools. . . . This is the time of times when we ought to be taking a liberal advantage of this righteous desire for knowledge. It is God's great challenge to us for His Kingdom! Our opportunities were never so great! Where we open work we get results. The other day we went into debt and built a prayer house for the new congregation. When we came to the dedication I assisted in baptizing 84 persons, mostly adults. In another village I received into the Christian community 64 new Christians."—New Bulletin

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In this number of the Advocate, we have given our readers some idea of the worth and success of Foreign Missions in a few parts of the world, and these are fair examples of the work of Christian missions in other lands. Now if these things are true and we have reason to believe they are, how about our interest in Foreign Missions. We expect at some later date, to publish another special Foreign Mission edition setting forth our responsibility in the support of our own Mission in India. We want to get these special numbers into every home.



The Rev. Jas. L. Chesnut, late of the Seventh Church Philadelphia, has accepted a call to the Presbyterian Church of Covington, Ohio. His address is 105 E Wright St. Covington, O.

The Lord's Supper was dispensed in the Duaneburgh Congregation Oct. 9, 1921. The day was beautiful and the attendance was good.

The Philadelphia Presbytery meets in the Third Church Front and Ontario Sts. Philadelphia November 1, 1921 at 8 P.M.

We are expecting soon to issue a Home Mission special of the Advocate. Will not all our ministers try to make it a success?

#### LETTER FROM KENTUCKY

Houston, Ky., Oct. 8, 1921.

Dear Friends,

At present we are alone at Anath Home. Miss Leanne Spencer left us Aug. 30th to resume her school work at Okaaloosa, Iowa. She was a willing, enthusiastic efficient helper and we miss her. Miss Creswell left Saturday and Mr. Duncan the first of the week for Ohio to officiate prominatly at a wedding the fifth. Ere you read this letter we hope to have Mrs. Duncan with us as a member of the faculty. Miss Stormont spent a year at the mission three years ago so is not a stranger here. Mr. Duncan and I have been doing all the teaching the past month and shall be glad to have some help again. Mrs. John E. Turner came to our timely assistance and helped in the dormitory this week. I don't know what we should do without her.

We are in the midst of repair work. Six years ago the school building was papered, but was badly in need of repair. Several efforts to secure lumber to ceil the rooms failed. In August the lumber was purchased in Jackson and hauled fourteen miles over mountain roads. The work of ceiling was soon begun, Mr. Duncan and some of the boys working Saturday and odd moments. It was discovered that one flue was defective and would have to be rebuilt. The Board was consulted and it was decided to make more improvements while we were about it, so the

roof has been removed and steading put up for an upper story. We have needed this extra room for some time and shall be glad to have such conveniences that it will not be necessary for two teachers to teach in the same room. We couldn't get a carpenter this week, but hope to push the work after this week and get the building completed before cold weather.

Mr. Duncan dismissed his room last week and has been working on the building. I am teaching in the public school building.

I must tell you about our trip to Whitesburg. September twenty-second and twenty-third was the meeting of the U. K. R. E. A., Upper Kentucky River Educational Association, and all teachers were urged to attend. No reduction from salary for time spent, and a bonus one and one half dollars per month to all teachers attending, quite an inducement. I have always had a desire to go farther up in the mountains, and this took us nearly one hundred miles farther east, seven miles from the Virginia line. It rained on us both going to and from the station, but with this exception the trip was all that could be desired. The country is beautiful and so often we could see both ends of the train as it snaked its way up the narrow valleys. When we alighted at Whitesburg we could see big Pine Mountain a little to the front and right of us. Whitesburg is a pretty little town and the two hundred and fifty or more teachers were royally entertained and extended the usual mountain hospitality. One hundred were cared for at the Daniel Boone Hotel, the rest of us at private homes. In regard to the association itself I was both surprised and delighted. I think I never attended a teachers' association where I got more inspiration. State Superintendent Collins and several other educational leaders were on the program. The welfare of the child was emphasized. The moral and spiritual tone of the meeting was excellent. I am sure every teacher in attendance would go back to the schoolroom with inspiration for better work.

Pray that every effort to help our highland people may be blessed. We need your prayers. We cannot succeed without.

Yours in His service,

Susan J. Cunningham

## STORMONT - DUNCAN WEDDING

The home of Mrs. Ida Stormont was the scene of a very charming. Wedding the evening of Oct. 5th when her daughter Mary Edna, became the bride of the Rev. Paul Warren Duncan, pastor of the Reformed Presbyterian Mission of Houston Ky.

The ceremony took place in the living room by a lattice work of vines, and large baskets of pink lilies. Rev. W. P. Harriman, the bride's pastor officiated with Dr. W. R. McChesney assisting. Miss Helen Iliffe sang "I Love You Truly", and Mr. Marion Stormont played the wedding march Leohengrin.

The bride of honor was Miss Irma Creswell, who wore blue organdie and carried pink roses. Miss Louisa Greer and Miss Mabel Stormont were the bride's maids. The former wore white organdie and the latter blue taffeta, both carried pink roses.

The bride was charming in a gown of white crepe de chine with lace and beaded trimming and carried a beautiful shower bouquet of white roses.

Mr. Samuel Duncan, brother of the groom acted as best man. Following the ceremony a two course wedding supper was served the one hundred and fifteen guests present. Those seated at the bride's table with the bride and groom were: Miss Irma Creswell, Miss Louisa Greer, Miss Mable Stormont, Mr. Samuel Duncan, Mr. Meryl Stormont, Mr. Gavin Feilly, Mr. and Mrs. Paul Ramsey and Mr. and Mrs. Wayne Kneisly.

Rev. and Mrs. Duncan left Thursday evening for a weeks trip in Pennsylvania, expecting to stop at Cedarville on their return to Houston Ky. Both are graduates of Cedarville College and the groom of the Seminary also. They have a host of friends that wish them much happiness in their new life.

The following were guests from a distance: Mrs. Duncan, mother of groom Mr. and Mrs. Samuel Duncan, Mrs. Anna Marshall, Mr. Geo. Andrew, of Enon Valley, Pa.; Miss Lousia Greer and Miss Mary McMillan of New Gallilee, Pa.; Miss Nettie McGaffic of Beaver, Pa.; and Mrs. John Henning of Cleveland Ohio.

## O B I T U A R Y

Died at his home N. St Louis St, Sparta, Ill. at 1:10 P. M. Sept. 22, 1921. James C. Wilson age 84 years, 4 months, and 24 days. He was the son of Henry Clark and Nancy, McIlhattan, Wilson and was born on the old homestead about 3 miles south of Sparta April 28, 1837. He shared the privileges of a pioneer home and was brought up like most boys of his time on the farm. On the 5th of April 1856, he made a profession of his faith in the church of his fathers which he adorned by a life in keeping with his profession. When the Civil war broke out he enlisted in Co. C 30th regiment Illinois volunteers Aug. 20, 1861 and reenlisted as a veteran Jan. 1, 1864 and served almost 4 years being mustered out at Louisville Ky. July 17, 1865.

On tenth of October 1867 he was joined in marriage with Margaret M. McLaughlin daughter of Mathew McLaughlin. To this union were born 7 children two sons and five daughters most of whom died in infancy. One daughter Mrs. James A. Hathaway resides in Pomona, Cal. and the other Mary, has been his companion in the home since the death of his wife a number of years ago.

She has during his long illness proved herself a faithful daughter ministering to his need patiently and tenderly. Along with T. L. and A. B. McMillan he was chosen to the Eldership Oct. '93 where he discharged the duties of the office until laid aside by illness. He was a consistent Christian, loyal to his country, a good citizen, deeply interested in the Bible Society and exemplary in all his relations in life. He is survived by two brothers, Henry M. or Clarks Neb, and Samuel of Sparta

"He rests from his labors and his works do follow him."

**CHRISTIAN ENDEAVOR TOPICS.**

Bible reading quotations from C. E. Manuel by R. P. Anderson.

November 6, 1921

Topic: "Thy will be done, V, with my money" Matt. 6:7-15

**BIBLE READINGS**

1. A tenth for God. Prov. 3:9
2. Earning for God. Eph. 4:28.
3. Spending for God. I Tim. 5:8.
4. Saving for self. Eccl. 5:13-17.
5. Giving for God. Luke 6:38,
6. Accounting to God, Luke 16:9-13.

**COMMENT**

The Bible has much of value to say about the use of money, Money may be a blessing or a curse, as we use it, Money should be our servant, instead of our master, God wishes us to use the money we have to meet our real needs, Our wants are often greater than our needs, We owe all we have to God.

**PERTINENT QUESTIONS**

1. Why do we value money as we do?
2. Why should we keep an account of our money?
3. How is money the root of all evil?"

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November 13, 1921

Topic: "Bible examples of personal evangelism." Matt. 4:18-22; 9:10.

**BIBLE READINGS**

1. Saving our friends. John 1:35.
2. Helping a seeker. John 3:1-11
3. Awaking the soul. John 4:1-14
4. Man to man. Acts 8:26-40.
5. Leading a convert. Luke 10:38-42.
6. Words for the irresolute. Luke 9:57-62

**COMMENT**

Our Lord did personal work among those he met, and sent out the apostles to do the same. Andrew was a personal worker. Philip did personal work as an evangelist when he expounded the gospel to the Ethiopian. Peter, Paul and Silas were successful evangelists. More personal work is needed in all the churches to insure success.

**PERTINENT QUESTIONS**

1. Are we prepared to be soul winners?
2. Are we anxious to be soul winners?
3. How can we become soul winners

November 20, 1921

Topic: "The goodness of God" Psa. 34:1-10. Thanksgiving Meeting.

#### BIBLE READINGS

1. Eternal goodness. Ex. 34:1-7
2. Pardoning goodness. Psa. 25.
3. Source of all goodness. Matt. 19:16-17.
4. God's gentle care. Psa. 31:19-24.
5. Moved by kindness. Eph 2:1-7.
6. A father's pity. Psa. 103: 13-22.

#### COMMENT

God's goodness is seen in all His works of wonders among men. For His goodness the Psalmist gave Him honor and praise. We are as much under obligation to praise Him now as others have been. Thanksgiving to God for all His mercies and blessings are due Him.

#### PERTINENT QUESTIONS

1. Do we praise God for His goodness?
2. What is the best way to show our appreciation of God's goodness?
3. How can we enjoy God's goodness?

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November 27, 1921.

Topic: "Christian progress among the immigrants" Isa. 43:1-7.

Home Missionary Meeting

#### BIBLE READINGS

1. Our duty to strangers. Deut. 10:12-22.
2. Ruth, the immigrant. Ruth 2:11.
3. A Foreign friend. Luke 7:1-10.
4. A valuable immigrant. Gen. 41:25-43.
5. Oppressing the immigrant. Exod. 1:1-14.
6. Revolt of the immigrants, Exod. 5:1-9.

#### COMMENT

There are many reasons why Christianity has not made more progress among the immigrants from foreign lands. Most of them come from such conditions in life, both politically and religiously, that it is next to impossible to get them to understand either our religious or civil institutions. Another generation more Americanized must arise before the gospel in its simplicity will be understood or appreciated. When this time comes, and the Church arises to do its duty, then greater progress will be made.

#### PERTINENT QUESTIONS

1. Do we understand the needs of foreigners in our country?
2. What are we doing for them?
3. Are we interested in their evangelism?

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