

VOL. LVI.

NO. 1.

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The  
Reformed Presbyterian  
= ADVOCATE. =

JANUARY 1922.

Published in the interests of the Principles and Institutions of the  
General Synod of the Reformed Presbyterian Church.  
A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

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PUBLISHED MONTHLY BY  
REV. R. W. CHESNUT, Ph. D., Editor and Publisher.  
AT Duaneburgh, N. Y.

- Terms: \$1.00 Per Year in Advance. -

ADVOCATE PRINT, Duaneburgh, N. Y.

Entered as Second Class Mail matter, October 29, 1919, at the Post Office at  
Duaneburgh, N. Y., under the Act of March 3, 1879.

*Will you please read the two selections I have marked (X) next Wednesday - Give me the advocate afterward as I am to return it -*

# The Reformed Presbyterian ADVOCATE.

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

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at Duaneburgh, N. Y.  
Subscription; \$1, Per Year in Advance

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NO. I.

## EDITORIAL.

Dr. Taylor and family expect to sail for America about the first of March 1922 and land in San Francisco, about the middle of April. We wish him a safe return, and hope his visit to America may be a means of reviving the interests of Foreign Missionary effort in India.

This number of the Advocate is a Home Mission special and every article along that line in it is worth reading. Much good has already come from these special numbers and we hope to place at least two more of them in the homes of the church before the next meeting of Synod.

The year 1922 having come we wish all our readers a happy New Year, and we promise you our best efforts to furnish you with the Advocate each month as promptly as possible. The last year has been a successful one in reaching so many homes throughout the church. Will not all our ministers help to get the non-subscribers in their congregations acquainted with the Advocate? There are many families who never see their church paper, and even do not know that there is one. No pastor can do a better service for the welfare of his congregation than to place a copy in every home. After an experience of 33 years in pastoral work we have learned that the church paper is essential to the intellectual and spiritual activities of the working

force of the church. We have always made it a point to know just who do and who do not read the church paper. So often we hear the pastor say, "I don't know," when asked if this one or that takes the Advocate. What would we think if we were to ask, "Does he belong to your church?" and hear the answer, "I don't know." He ought to know and why not?

We have just received notice of the death of Dr. J. Morton Boice, of Philadelphia. He was the eldest son of Rev. James Y. Boice, D. D. He was born in Cincinnati, O., September 5, 1876. Since entering his chosen profession, he has been actively engaged in Medical work, and was also a member of several Medical Societies, being Secretary of the Philadelphia County Medical Society at the time of his death. We have not been advised of the cause of his death which occurred Dec. 2, 1921.

The Advocate extends heartfelt sympathy to his mother and only brother.

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#### HOME MISSION WORK AND CO-OPERATION

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Rev. Harry Shawhan relates that one day at the dinner table in a hotel, some man asked him "What do you think of Foreign Missions?" "I took his number," said Rev. Shawhan, "by the way in which he asked the question, and I said "Why, I think Foreign Mission work is the greatest work in the world!" "Well" replied the other gruffly, "I don't, in fact I don't believe in Foreign Missions." Shawhan said, "You don't? Why not?" "Well," said the other, "I believe in spending your money at home." Shawhan asked "And how much do you spend?" "Well," he replied, "I never let the tambourine go by without putting in a nickle or a dime in it."

Now, there are many people in favor of home missions to about that degree, and some one will ask what concern is that of mine? If I am in favor let me work all I can and let the next man do as he pleases. But that's poor management and means failure at the outset; for this is an age of organization, and we must oppose organized forces and we must compete with those who are great at team work. Suppose a patriotic

American had said during the world war "I won't enlist; I'll furnish my own gun and ammunition, and I'll go as an individual to the Western front; our fathers did that at Lexington, at Concord, at Cowpens, and what was good enough for Israel Putman is good enough for me." The U. S. Government would have said "No, we are going to face more than individuals: we must meet a fighting machine; we must build a better one or be defeated; to build a better one we must have men, men who will co-operate under the direction of one empowered to act as leader; fall into line."

It is easy to see the need for a church; an organization which has for its purpose and mission, witnessing for Christ and promoting his kingdom. It is true at the same time that the individual has his personal work, influence, service, which he must not neglect, but he must learn to fall into rank and play his part in great movements.

When farm work begins in the spring some horses incline to be balky; they have what has been called the "cold shoulder." After a few days work all is well; they object no more but pull willingly. It is even the same with men; many balk at any new work; if they once fell into a lethargic condition, that becomes their crude notion of service, and they resent any disturbance.

Recently all the churches endeavored to meet the great opportunities made by the unusual world wide war. Great plans were made, great campaigns launched, and wonders accomplished. Leaders in our own church saw the wonderful opportunities, "open doors." The church must arise and bestir herself in Christ's name and power to cope with the very unusual conditions. They presented the matter to the Synod in Philadelphia, and again in Pittsburgh the next year. A committee was appointed, That committee, with unusual devotion and skill and energy, endeavored to lead, but was saddened to find so many good people who could not or would not co-operate. Our church being small, makes it all the more imperative that when we begin anything as a church, all should fall into line with alacrity. There are some who must bear the blame in part for whatever of failure was experienced by the committee in its faithful work. The literature which was furnished was good, excellent, and along lines where our people

were behind, and some would not even read these excellent papers.

People must learn to co-operate. "No man liveth to himself and no man dieth to himself." We are daily recipients of blessings which accrue from co-operation. We are therefore greatly in debt unless by our active co-operation we give back proportionately and the Christ Spirit within us should urge us to give beyond measure.

As Home Mission workers, we need to co-operate—

First—"With the people among whom we work."

To do anything which stirs up opposition means failure, while to foster the spirit of co-operation goes a long way to success. Of course the truth must not be sold for co-operation. Christ must not be brought down to the people; the people must be brought to Him.

There are many ways of fostering this spirit of work together. One must possess it, and show it, and must be careful and patient to cultivate it in others. Here, too, love is the fulfilling of the law.

Secondly—The workers must co-operate with one another.

It is a perplexing thing to hear Christians quarreling among themselves, saying, "I am of Paul and I of Apollos." What must the settlers in a town think of the religion which plants from four to twenty different sects among them, none able to thrive and each hampering the other? Yes and often bitterly opposing one another.

We must co-operate with those of our own communion, and we must co-operate with Christians of other persuasions, and even where we deem it useless or inconsistent to co-operate, as it would be to follow the suggestion made by the last World's S. S. Convention in Japan—that Buddhists and Christians, can soon work together, yet in the presence of insurmountable obstacles we must still be Christians, and be willing to go together as far as is safe and right. The various churches doing Mission work in any place must frame a policy, have an understanding, and regard each others rights and prevent confusion.

Thirdly—"Home Mission Workers must co-operate with the Home Church." Those who are called upon to pray for, and to pay for this work, for Christ, must have a clear vision of

what is to be done and what may be done. It has struck me that no one ever goes to our Kentucky Mission without becoming an enthusiast for it. A number of the Republican City people have visited our Mission in Los Angeles, and in each case the interest in and the willingness to give to its support were surprisingly increased. We must have more of the life touch. If each of our congregations would choose one of their own number and send him or her to a definite work and furnish the support, and rally back of such a one in fervent prayer, our prayer meetings would be greatly revived. I have met three young women who were the product of the Kentucky Mission, and who are preparing for a life of service. Two of these I met at Cedarville; they were in attendance at the College; the other one I met at Albia, Iowa, and she was just returning from a College course in Des Moines. These three girls present three unanswerable arguments for Home Mission work, and had I never met them I could not have had the interest in the Kentucky field which I now possess. Shall we not in the great Hereafter meet and converse with souls redeemed by God's grace through the faithful services of Rev. S. M. Ramsey and his daughter? Even if we are so widely separated in space, are we not very very near to one another in Christ? And what greater goal can one have than to be a worker in gathering into the fold those for whom Christ died?

Fourthly—And above all there must be co-operation with God.

"We are workers together with Him." "We are his witnesses." Except the Lord build the house they labor in vain that build it." "Paul may plant and Apollos water, but God giveth the increase."

The closer the touch of the worker with God, the greater his power, his success, his joy. When that touch is lost, all effort and worship is formalism. The one and sufficient encouragement which Christ gives to the Missionary when he issues the command to "go" is the promise of his presence with the worker, and when the man who cannot go in person, goes in his prayers and in his liberal contributions, he has the promise of the Master's presence also. To co-operate with God and to insure this unlimited power and authority to back us up, we

must "take heed to ourselves and to the Doctrine." We must realize the greatness of our task and limitless possibilities before us. We must see something greater than the building of a church, a denomination. We must see how great a thing it is to aid in the building the Kingdom of Christ on earth. How great a thing it is to take children with ungodly environments and with God's help make them jewels to shine in His crown, make them glorious men and women who love Christ and love to serve Him. Men and women who give to earth some conception of what Heaven is, all because they "live unto Him who loved them." "We are debtors both to Jew and Greek," Yes, indeed, we are in debt both to our work in India and to our work at home. Let us pay the debt and be glad to do it.

L. A. Benson

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### THE DIFFICULTIES IN THE HOME MISSION FIELD

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For the sake of convenience we usually call all mission work within the territorial bounds of our home country "Home Mission Work," but one does not go far until he discovers the insufficiency of such a distinction.

In America there are missions among the Chinese as in Oakland, Cal.; there are missions among the Italians as in Philadelphia; there are missions among the Jews as in Pittsburgh; there are missions among the Africans as in the Southland; and there are missions among the Indians as in Oklahoma; there might well be missions among the Turks, the Hindoos, etc., in most of our large cities.

Then there is no clear line of demarkation between Missions and Churches. A church, that is, a local congregation which receives some help from the Board is called a "Mission" church. So that we have difficulty distinguishing between a Home and Foreign Mission work on the home field, and the difficulty of distinguishing between mission and regular church work.

But these are not the worst of our troubles. Contrast the situation today with what it was in the early days of the history of our church and one may easily apprehend that the difference is almost immeasurable. The rush of immigration from European lands to America brought thousands of families which treasured the fear of God above all else; whole communities of God-fearing people thirsted for the preached word, and in their societies prayed long and fervently for the coming of a Man of God who would break the bread of life both doctrinally and sacramentally. Then when the long-desired servant of the Lord arrived there was general rejoicing and thanksgiving.

ing and "The people had a mind to work." Divine things were first things; nothing earthly could compare to the things of God—

"For thirst and hunger in them faints  
 Their soul; when straits them press  
 They cry unto the Lord and He  
 Them frees from their distress.  
 Them also in a way to walk  
 That right is He did guide  
 That they might to a city go  
 Wherein they might abide." Ps. 107: 5-7.

Some years ago a venerable father in one of the humble families of one of our rural congregations was narrating the early formation of the church in their community. His story ran thus: "It was about nine o'clock one Saturday night when some one came galloping up to our house on horseback and shouted 'Hello.' Father went to the door and asked, 'Who's there?' It was one of the neighbors and he hardly waited to give his name until he said 'Rev. Mr. Blank from Philadelphia arrived this evening and is to preach for us at Simpson's barn at ten o'clock tomorrow and could some of the boys mount horses and spread the word?' And everyone of us boys hoped that father would send us, and wherever we spread the word it was hailed with great joy and thankfulness. The next morning, long before the set hour, Simpson's barn was full of eager, reverent people. A thirty-minute sermon would not have been tolerated; they were much pleased because the minister continued for two full hours and then there was another sermon in the afternoon with the charge that the evening be spent in meditation and catechising."

What a change! Today people are overfed, that is they have more good food offered to them than they are willing to feed upon, digest and use practically. The effort of a minister is regarded often as a struggle to propagate or maintain an ism—**your church, my church**—rather than the everlasting gospel; so whose concern is it? Only the concern of those who wish well for this **cult or ism**; and the spirit of commercialism has in a large degree eaten up that fervor of desire for spiritual things, and church building has become a business and too largely a worldly business, and "Mr. Money-bags" has much to say in the management and spiritual power is often the missing quantity.

Twenty odd years ago, a man presuming to be wise, criticized the students of our seminary on this wise: "If there are no churches for our young men, why don't they go out and



build churches like Rev. Black, Wylie, Scott, etc. They did not ask for churches all ready for **them**; **they** did not sit at home until the Mission Board guaranteed **them** so much a year." But this criticism misses the mark entirely. With what joy would the students of that day or those in our seminary **today** go forth to fields such as called for the servant of Christ then! It was easy to build churches where there was no church, no preacher, and a great desire to have a preacher. The help of a mission board was not required.

Now the man who finds fault with our students because they do not go and build churches could help much in the work with his cash, but is he willing? He's willing that others should do the work, board in Heaven while they do it, or else not board at all.

Then, if some other denomination occupying practically the same ground as our own calls one of our young men, and he accepts the call rather than remain idle, again the critic is active and we hear of disloyalty, etc.

Now this brings us to the heart of the issue—the real difficulty in our mission work is that the membership in our congregations is not sufficiently in favor of such work—many are very anxious that it be done, but let others do it. Then there are others who know that the cost of the work must be met, but **let others do it**. How do I know? By the most definite of records. The manner in which the Forward Movement Appeal of last year was treated is a just measure of the willingness or the unwillingness of our people to back up Home Missions. How many persons refused to contribute a cent? The Committee did splendid work. It acted under the instruction of Synod. Every member of the church is under solemn vow to be submissive of Synod. In some instances the efforts of the Committee were opposed; in other instances the acquiescence was half-hearted, many returned the cards unsigned. They were asked by Synod to pledge what they could for this great cause along with other great causes. There may be some who are so penniless as to be unable to give anything, but the will rather than the ability seems to have been the lack.

There is another difficulty in the way, too. We are much **set upon our way** of doing everything. Now if our method is tabooed by nearly every one, we will not be untrue to our fathers who gave us the method—rather than do that we will continue to use the things which make us seem odd and insure failure in Mission efforts. Now you wish me to be explicit—very well. We like the old version of the Psalms. We know the Psalms in this version, having committed them to memory

at the behest of godly parents; we have used them, oh, so often, to our joy and help. But there comes into our assembly a family which has not known the Psalms; perhaps we fail to give them a book; or if we do, it is a small type copy of the words, no music set to them, and this, mayhap, is fortunate, for like as not the precentor has notions of his own and would sing some tune other than the one set to that Psalm—the praise service is a failure to such strangers.

Personally I believe that the psalms can be sung without instrumental accompaniment so as to be a blessed spiritual uplift; but of *one thing* I am certain, and that is that this cannot be done without careful preparation, diligent practice; and the real need of an instrument is to cover up the faults engendered by indifference or laziness. If a company of those who *can*, will carefully and regularly practice under an instructor, or keeping true by the use of an instrument until they can sing accurately and with spiritual fervor, the congregation will soon learn. In this day the instrument is in use in nearly every home; it is used in the schools, in all public assemblies, even the teacher in vocal music has constant recourse to its use. If we are to do any home mission work we will do it among people who never hear singing except with instrumental accompaniment. It follows that our singing must be of the best character, or people will conclude that it is because we do not have the instrument. There may be those who would tolerate wretched singing, and refuse to tolerate the correction in pitch, tone and concert, which an instrument could easily make—but who would call such toleration either religion or good sense? How can we sing together without written music, any better than we can read together without the printed text? To sing from memory, and each memory faulty, and no practice meetings, will always produce discord, clash, disgust, that would kill the enthusiasm of a meeting rather than engender it. One of the absolute laws of psychology is that you cannot win people by a disregard of their likes and dislikes. To do home mission work there is a sphere where you must “become all things to all men that by all means you may save some.”

Another difficulty with which we contend in our efforts is the fact that we have no community influence. Lone congregations out of touch of each other make up our church. If our entire church resided in one county, we could control there by our influence, but we are a dismembered church, scattered over the country and willing to be scattered more and more. Members of one congregation have been given letters to thirteen different States (a very unlucky number for that particular con-

gregation). In the early history of our church, people flocked to that part of the country where there was an R. P. Church; now they will move away from one of our churches to a spiritual wilderness if a land agent shows his bargains in real estate.

The Fourth and Fifth churches in Philadelphia and the Grant Street Church, Pittsburgh, are illustrations of how large congregations resulted from the knowledge of the fact that here was a congregation where one could be at home with "kith and kin" from the "ould sod." They were centers which drew many a splendid soul from far away Ireland to America. Dr. Steele, the Gaileys, and Nevin Woodside in their day did much to make the fact known, and much to make it gloriously true when the newcomers arrived; they were already at home among their own, even though in a strange land. But is that effort to make people always at home in the church being made as it ought to be? A dear child of God in the Kensington neighborhood told us how one of these ministers came to see them when they had sickness and the means of livelihood was cut off, and had prayer with them, and then quietly asked "How is it with you? Are you in need of food, fuel, or anything, for you are one of us and we will not see you suffer." "Oh," she said, "we never had to call for help, but you can't imagine what that meant to us."

If our own people scatter and leave us, going to other fields, then we must make up the loss in aggressive missionary endeavor; but we means all of us, not the ministers alone. If a minister proposes a special effort to make others feel at home, and to invite them to "come with us," and the congregation is opposed to any course which has not already been in practice; in fact opposed to any and all effort, then the minister will be sorely handicapped. If he succeed in inducing some to take an interest, attend the regular services, but is informed that such persons are not R. P.'s, the one answer must be—can we do what lies in our power to make them Christians? If not, it will only be a short time until we shall hear the Master's voice saying to such a congregation or church "Cut it down; why cumbereth it the ground?" "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it that it may bring forth more fruit."

This is an effort to look at the difficulties to the end that they may be manfully faced and overcome. There are difficulties and they are great and they are many in number, but He who said "Go" is also great and His encouragement to us is "I am with you." His word is "quick and powerful." The Truth is glorious and it is a privilege to proclaim it. Our need is unity

first with Christ, and, as a result, with one another; then, a business-like aggressive plan, the energy, sacrifice, readiness to launch a strong campaign, all at it, all the time, with all our might, and commit the results to the hands of Him that ruleth. We can say like one of old "There shall be no Alps." There shall be no difficulties.

L. A. BENSON.

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### HOME MISSIONS

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The Church should have a special interest in Home Missions. The home base must be maintained in order to secure the perpetuity of the Church. The opportunity for Home Missions is a great one. New churches are needed among the churchless of the mountaineers in the South. In the great West there are many places without the gospel. In the cities there are whole districts without churches. Our denomination should start and maintain a mission every two years at least. Our principles are everlasting because they are in accord with the undying word of God. They need but to be adapted in order to succeed. To come to the point, there is every reason why a new mission field should be started in Philadelphia and maintained by the Philadelphia Presbytery. A new mission might be started within the bounds of the Pittsburgh Presbytery and maintained by the congregations of that presbytery. The Cedarville Congregation is abundantly able to maintain the mission in Kentucky, especially by co-operating with the A. P. Church. The congregations of the Western Presbytery could maintain the Los Angeles field, while the congregations now drawing support from the Home Board could add to their pastors' salaries and well afford to support themselves more fully and thus leave the Home Board more free to assist in a new and needier fields. At the next Synod a special committee within the bounds of each Presbytery should be appointed to investigate and recommend new fields and that the Presbyteries take up the work. Another committee should be appointed in each Presbytery to adapt our principles, means and methods of practical work to new fields. The Synod should employ and keep in its entire field a Synodic missionary, whose time and thought should be given to assist the above-named committees and also to visit the congregations and provoke them to greater and more systematic home missionary work. Let us move forward at once to practical and efficient home missionary work that a church of the Reformed Presbyterians, and by the Reformed Presbyterians, and for the Reformed Presbyterians, may not

perish from the earth.

### TURKEY CREEK MISSION

It was fourteen years ago the Associate Presbyterian Church decided to establish a mission in the Cumberland Mountains. Miss Elva Foster and the writer volunteered to go as missionaries. It started, like Abraham, without knowing whither we went, for we had no idea where we should stop. We were directed to Dr. Guerrant's home in Wilmore, Ky., where we spent our first night in the Blue Grass State. Dr. Guerrant was the founder of the Cumberland Inland Mission, which did so much for the mountaineers. While crossing the mountains to enlist in the war he found these unfortunate people and resolved to help them. He was truly a wonderful man.

The doctor sent us to Mrs. Andrews' mission on Cane Creek in Breathitt County, to stay until we should find a location. We reached Elkatawa September 20, were met by a missionary, Mr. Evan R. Evans, who saw us comfortably located in a hospitable mountain home near by. In the morning we started up Cane Creek, rode part of the way on two different wagons and walked part of the way. We spent a pleasant and profitable two weeks with Mrs. Andrews, a consecrated, radiant Christian. We then went to Mr. Hornershell's, on Shoulder Blade Creek, where we met Dr. Guerrant, who suggested several places where missionaries were needed. Turkey Creek appealed to us, a place where there had never been any missionaries. A day or so after we walked over to Turkey Creek, about ten miles, Mrs. Andrews coming with us. We called in the homes along the way, invited the people to come to the school house, and held a little service or prayer meeting that night. A number met with us, welcomed us and we decided to stay. We found a fairly comfortable and conveniently located room at Miss America Shorts.

This truly seemed a desolate region to us—no churches, no school houses worth the name, no railroad, no post office, no telephone, no roads, but the creek bed. Though so far from home and everywhere we found (like Jacob) that God was here and he has never failed us. He keeps his promises as he always has. Dr. Guerrant soon visited us and helped us decide where to locate our mission house. Two offers had been made us. We consulted the Board and bought an abandoned store building and had it moved. It was ready for occupancy the tenth of January.

The first Sabbath here we held Sabbath School, which we have continued to do with scarcely an interruption, excepting during the flu epidemic. It has been our practice to hold Sabbath School if but one comes. Sometimes bad weather or high water prevents people coming. The first three years we taught a winter's term of school, after the free school closed. Since then we have taught a fall term, too. Our school has the reputation of sending out more teachers than any other mission school around. Some excellent boys and girls have grown up with our work here, and some of them we shall hear from. They are "diamonds in the rough" and need but polishing to show their worth. These boys and girls when they do make good are leaders wherever they go.

For a number of years we have hoped and prayed that a man and his wife might come to our assistance. We are thankful that our hopes have been realized and that Mr. and Mrs. Duncan are here with us. Mr. Duncan holds services at the mission each Sabbath, has preached on Four Mile a number of times, and has been invited to preach in a number of the homes. So often there are shut-in ones who cannot get out to services.

We are enjoying our enlarged building and are hoping to have an accredited high school this year. We feel that we can say with David,

"The Lord of us hath mindful been  
And he will bless us still."

Yours in service,

SUSAN J. CUNNINGHAM.

#### LETTER FROM REV. P. W. DUNCAN

Houston, Ky., December 7, 1921.

Dear Friends of the "Advocate:"

To those who are interested in the Kentucky Mission the question might arise, why do we have a mission in Kentucky?

Let us suppose some member of the Church asks, Is the mission necessary? First, for an answer to this question, let us call every worker who has been here. The Misses Fosters, the Miss Taylors, Miss Cunningham, Miss Blair, Miss Creswell, Mrs. Duncan, Miss McGaffic, Rev. and Mrs. Harriman and others. They are all agreed on this one point, the mission is necessary.

Secondly, let us ask the people here. Their answer is, without this great light we would be in darkness and gloom, mentally and spiritually.

A third class we will ask if the mission is necessary is the

pastors of our churches and the best members in their churches, the ladies of the Ladies' Missionary societies? They all say in one accord without this beautiful promising child to nurse and work for our souls would not be content.

Then, suddenly, I hear some one say, Oh, yes! The mission is necessary but is it practical? Is it doing a good work? The painter could never paint a picture, nor could the pen describe or the tongue ever tell the wonderful transformation which has been wrought through God using this Mission as an instrument in his hand in changing home conditions and bringing Christian enlightenment to the hearts of those who live here.

It is an undoubted fact that native workers are the most successful workers among their own people. Nine boys and girls who have taught common school in this community received their education from this Mission. Two girls of the highest Christian characters got the vision for higher Christian education here. One is in Penn College, Oskaloosa, Iowa, and the other in Cedarville College, Cedarville, Ohio. These girls both have expressed a desire to return and work among their own friends and neighbors.

Lastly, but not least, this Mission is but a spark that is kindling fires in the hearts of home missionaries which will burn more brightly in a foreign field than here. One of the best and most successful workers who has been here, Miss Belle Taylor, is preparing herself to be a medical missionary and will sail for India in less than a year.

But before I could get this letter closed I hear someone else say, the people need the Mission and it is practical but is it desired? Do the people wish it? We will let the people here speak for themselves. "The Mission at Houston has done more for us and our community than everything else. We were in a cloud; it gave us sunshine. We were in need, it clothed us; we were sick, it visited us."

But above the many voices I hear, the whisper of the voice of the Saviour of Man mellowed with all sweetness, "Inasmuch as ye have done it unto Me, be of good courage, be of good cheer. Lo, I am with you always even to the end of the world."

Sincerely your friend,

PAUL WARREN DUNCAN.

#### LETTER FROM MRS. DUNCAN

Houston, Kentucky, December 7, 1921.

Dear Friends:

Although this is the seventh of December we are still hav-

ing lovely fall weather. Being further South than most of you, and also sheltered by the mountains, accounts for it, I suppose.

Our school has an enrollment now of almost sixty. We have had six or seven new scholars within the past two weeks. We are busy preparing for a Christmas entertainment and program to be given on the 23d of this month. The children all like to take part, and they especially like dialogues, and we enjoy training them.

The four higher grades expect to continue on in school during the Christmas holidays in order to help make up the time lost during the enforced vacation this fall.

Our family here in the dormitory will be enlarged by the addition of several new boarders after the first of the new year.

Our Sabbath School work is very interesting. We have had an attendance of sixty for at least two Sabbaths, but a great many do not attend regularly. We are using the attendance and reward buttons like our congregation in Cedarville uses. The 18th of December will be the thirteenth Sabbath since we started this system, and there are several whom I think will then receive their second pin for perfect attendance during this quarter of a year.

The United Baptists have agreed to hold their meetings over in our building and worship with us. We have also asked the regular or hard shell Baptists to join with us, but they have not yet consented to do so.

Last Sabbath afternoon we held a meeting at the home of Aunt Sukey Turner, who is ninety-one years old. We sang a few songs, had prayer, and Mr. Duncan preached. All seemed to enjoy it, and are anxious to have a similar meeting each Sabbath afternoon at some home in the community. We hope to get in better touch with the people in this way, by going to their homes and having services.

We are glad to have Miss Essie Foster with us, but sorry that we will lose Miss Irma Creswell, who has been our matron since the first of August. All the people in the community will miss her, for she is so jolly and friendly.

I will close with best wishes for a Merry Christmas and a Happy New Year.

Sincerely,

EDNA S. DUNCAN.

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#### LETTER FROM MISS FOSTER

To any one who has ever visited our little mission in these Kentucky mountains the going back must bring many pleasant



memories. I believe I can safely make the statement that no worker who has been here has not many times felt the desire to return. As I rode over the rough, stony road on my way out to the mission which I last saw nine years ago, I could see very little difference in the general appearance of the country. Apparently it was the same sleepy-eyed mule on which I rode and he required as much urging as of old to keep him going.

Just after I had crossed the big bridge over the Kentucky River I saw some one coming slowly up the road and I smiled to myself, for had I not had this same experience before? Uncle Miles Terry was out, as usual, to welcome the folks who "come here to help us." He told me again how he had first seen Misses Cunningham and Foster when they crossed the big bridge and came into the Turkey Creek valley and what a blessing their work had been to the people. Then after wishing each one here a blessing on their service he let me ride on.

It was late dinner when I reached the mission and Mr. Duncan was just calling his class in for school. Suddenly a "Rah! rah! rah!" echoed over the hills and I found myself being welcomed by a bunch of hearty, active American boys and girls, while the happy, smiling faces of workers told its own story of a life content in service.

In the few days I have been here several old friends have come in to visit. Their hearty welcome has already made me feel I have a place among them.

I am wondering again as I did when I visited these people years ago if in their hard yet cheerful struggle for their daily bread they do not teach us many lessons which we would miss if we had not been given the blessedness of this service.

ESTELLA FOSTER.

#### LETTER FROM MISS CRESWELL

As this will be the last time I will write to our church paper, I will tell you what I have been doing the past four months.

I have been matron here and I am certainly enjoying the work. There are only six of us. Two girls, Mary Turner and Elva Reynolds, who stay here, are working their way through school. They are fine help. We are having lots to eat now. Some friends sent us several boxes of eatables, which we appreciate very much.

"The post office was moved here two years ago. Most of you will be surprised to see the post office in one corner of our room. There is room enough in the post office for a small table, two persons and one chair. Miss Cunningham and I take

care of the mail now. Mr. Henry Turner, who lives about a mile from here, is postmaster. He is never called on excepting for advice, or when there is no one else here to open up the mail. The mail carrier leaves here at 6.30 A. M., travels twenty-four miles and returns back at 4.30 P. M. and sometimes later. The people come in all hours of the day for mail. The school children always flock in after school to receive their mail, but sometimes they are disappointed. We are glad it is here, for it is convenient to get our mail and three-fourths of the mail comes to Anath Home.

I never get lonesome, for people come in either to get mail or clothing. Our many friends have been very kind to us to send us so much second-hand clothing. The people come for six miles or more to buy clothing. In exchange they bring us anything that we can eat or use, as they sometimes work. We don't let out any clothing until it is paid for.

My dear friends, do not forget us, for we need your help and especially your prayers.

Yours for Him,

IRMA CRESWELL.

### WANTED, MEN OF STABILITY

In this number of the "Advocate" we are presenting the cause of Home Missions, and we naturally are looking for the material most needed and best fitted to equip our missions for doing good work, and also, establishing other missions in needy places. Sometimes the Home Mission Board is blamed for being slow to do its part, and the criticism may be justified, and yet there is another side to the question. The Board knows that there is no use of opening up a mission unless suitable men can be found to carry on the work.

There are two kinds of missions, both of which are important in the work of the Church. First, there is the congregation that has been organized for years. Indeed every congregation is a mission, set up in the providence of God to advance the Kingdom of our Lord. It is no difference whether it is weak or strong, large or small, old or young, it is a mission, sent of God to spread the gospel.

Second, there is the work among the destitute of the means of grace, where there is no regularly organized congregation, but where work is being done and where there is a prospect of building up a regular organization.

Both of these kinds of missions are important and they are to be encouraged and maintained for the edification of God's people and the conversion of sinners. We often hear ministers

who are in charge of an old congregation complaining because they have no field to work in. They crave a chance to be a missionary. Now if the regular pastor is not a missionary, what is he? If he is not a missionary he is not sent of God, and if not sent of God, he has no right to be the shepherd of the flock of God. This may be the reason why so many cannot be depended upon to do the work to which they have been assigned. How often we hear people complaining of the unfaithfulness of the pastor, and he complaining of the indifference of the people. There is something wrong somewhere.

We are living in a time when great things are being accomplished in some places by some people, and the majority of ministers in all different denominations want to be in the place where at least some great thing has been or is being done. For this reason they abandon the weak congregations, and allow them to die. This has been done very often in our own Church. The humble place is sought by few, while the place with wealth is sought by many, and thus the weak grow weaker.

In recent years the Dutch Reformed and the Presbyterians and many others have really placed the weak congregations out of the reach of the gospel, by compelling them to pay far more than they are able, or do without. Our Saviour said, "the poor have the gospel preached to them," but our modern churches are telling the people they can have the gospel if they will pay the price. Now we want to get back to the Lord's plan, and we want men in the ministry who will take the humble position and small salary, and stick to his post of duty, even if he has to do like Paul, work with his hands to help make a living. Years ago we know one minister in Kansas who brought home his quarterly allowance from a struggling little congregation and passed it over to his wife without a murmur. It was just \$2.75. But how could he live on that? Why he did not live on that. He taught school to support his family and by and by the people became self-supporting. Such men are wanted today just as they were then. In those days the ministry fed the flock and ministered to them, instead of going to the Assembly or Synod to increase their salaries by legislation. All over this country hundreds of weak mission stations are being closed as a result of such legislation. Is it not high time that the ministry reverse their conduct and vie with each other in seeking the humble place, and help build up the waste places in Zion?

Some years ago one of our ministers helped to build the manse in which he was to live and since then keeps the premises in good condition. No wonder he is beloved of his people. We read of another repairing the mission property, etc. These are

the kind of men we need in these days when so many have simply sat down to be waited on.

In the ministry we want men of brains and muscle and will do anything. Men to look up and forward and work in faith till the end is accomplished regardless of position or salary. Such men will always have a liberal support and be in favor with God and man. We want men who are sound in doctrine, faith, morals, loyalty to Christ and his Church. If we can get such men we will succeed; if not, we will surely fail.

Wanted, men, "able men such as fear God, men of truth, hating covetousness."  
R. W. C.

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### THE SABBATH

By Prof. David S. Schaff.

The Sabbath. The mouths of the reformers of 40 years ago were full of warnings against what they called "The Continental Sunday," i. e., the holiday Sunday of Europe. Suffice it to say that the continental Sunday has now not only come but has domesticated itself in the practice of the American people. The old-fashioned Sabbath, the Sabbath of the Bible, the Sabbath which the Pilgrims and the Huguenots and the Scotch Covenanters brought with them to our shores—the Sabbath of our fathers, has all but, if not quite, disappeared. We may well inquire how it comes that this nation, founded upon the Word of God, and writing into its organic law and its institutions a sacred regard for the Sabbath, should in our day have so far surrendered the Sabbath. Some attribute it to our alien population—to the coming to our shores of great hordes of foreigners, bringing with them their old-world ideas of religion and its institutions. They may in a remote way have something to do with it, but not much. Some attribute it to the automobile, with its temptation to pleasure and sightseeing on the Lord's day. Lay it not upon the automobile. It has often, at least, troubles of its own. In many cases it is not the automobile, but its owner, that is in fault. No, I say, if the Sabbath has been betrayed, it has been betrayed in the house of its friends. If members and officials of our churches are unmindful in their own practices of the claims of the Sabbath, devoting it to pleasure and gain, often to the exclusion of the call to worship, how shall we condemn the wicked and ungodly? Of what effect are Sabbath laws, dependent upon public sentiment for their enforcement, if Christians, by their public and private practice, belie the essential reasonableness of such laws? The Sabbath is the bulwark of our faith. In its institution, coexistent with the institution of the marriage relation and

of the home, its observance and non-observance have marked the ebb and flow of the life of nations. To surrender the Sabbath is to surrender the worship of God, and to surrender the worship of God is to surrender our faith and vision, and "where there is no vision the people perish." In the field of Sabbath reform, then, as perhaps in no other, the responsibility is on the pastor. To hold up before the people the divine law of the Sabbath, to interpret that law in a spirit of sanity and reasonableness, to show them that the Sabbath was never meant to be a yoke of burden but a crown of delight and joy, and helping them to realize it as such is, as I see it, a pressing duty of the hour.

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#### ACKNOWLEDGEMENTS.

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

Mrs. Eliza Dickey, D. C. Fullerton, Sparta, Ill; Mrs. Nellie B. Redpath, Baldwin, Ill. Miss M. E. Lyons, Miss Anna Pollock, Marissa, Ill. Matt Robb, Swanwick, Ill. Mrs. David Curry, Mrs. James Anderson, Mrs. Samuel White, Mrs. S. W. McLaughlin, Coulterville, Ill. Rev. R. S. Elder, Alex. McIntyre, Cutler, Ill. Mrs. J. W. Caruth, \$2. Beaucoup, Ill. Mrs. S. M. Taylor, Manhattan, Kan. Mrs. Carrie Harbison, Miss Sallie McMillan, Cedarville, Ohio. R. W. Hammond, \$2, J. H. Anderson, \$2, Industry, Pa. Mrs. Benj. Fisher, \$2, Smiths Ferry, Pa. Mrs. Eva D. Nagal, \$2, New Galilee, Pa. Ray Picco, John McCollough, \$2, Samuel Gregg, Pittsburgh, Pa. Mrs. Annie Wright, Mrs. M. A. Cullings, Duaneburgh, N. Y. Miss Beatta Jones, Delanson, N. Y. Rev. J. D. Steele, Passaic, N. J. W. J. McMahon, R. N. Colman, Rev. John Parks, H. G. English, Miss Martha McNutt, Thomas Coulter, Samuel Coulter, Sarah E. Curran, Andrew Getty, Chas. McFarlane, \$2. Annie Archer, Philadelphia, Pa.

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#### OUR COLLEGE

Cedarville College closed on December 14 for the Christmas and New Year's vacation. The work will be resumed, Providence permitting, January 4, 1922. The first semester closes January 28, 1922. The second semester opens February 1, 1922. This will be a good time for any, who wish to come to college, to enter. New classes will be formed and there will be a splendid opportunity for beginners.

Thanksgiving Day was a great day in Cedarville College, or rather the day before. The Orange and Blue Literary Club gave a splendid program apropos to the occasion, and the Y. M. and Y. W. C. A. united in the annual Thanksgiving prayer-meeting. At noon, Mr. Charles Weimer, a local meat

man, treated the College Club and the faculty to a turkey dinner with all that goes along with such a feast. It certainly was a good and generous treat. At the close of the repast, the students visited Mr. Weimer's store and gave him the college cheer.

On Tuesday evening, November 29, the college secured the services of Dr. Williams, the "Fighting Parson" of Chicago. Dr. Williams gave an eloquent and thrilling talk to the students and the citizens of the community in the United Presbyterian Church.

On November 11 Armistice Day was observed by the college students and faculty in the Opera House. A program appropriate to the occasion was rendered, and the address of the day was given by Rev. G. A. Scott, D. D., the eloquent pastor of the First M. E. Church, Xenia, O.

The annual play under the direction of Miss Brand was given by the students before a large audience in the Cedarville Opera House, December 13.

The basketball season opened December 9 with a game between the Cincinnati University and Cedarville College. The football season closed November 24 with a game at Defiance College. Coach Blackburn has done splendid work, considering that Cedarville College has had no football team for over ten years. The foundation has been laid for a good team next year.

Seven thousand five hundred dollars of the twenty-five thousand dollars pledged by the last Synod to the Building and Endowment Fund of Cedarville College has been subscribed, leaving seventeen thousand yet to be subscribed. Several congregations are yet to be heard from. It is necessary and hoped most earnestly that the full amount will be subscribed before the next meeting of Synod.

Cedarville College wishes all of its friends a Happy New Year.

Yours sincerely,

W. R. McCHESNEY.

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**MRS. MARY J. SMILEY**

Mrs. Mary J. Smiley was born in Donegal, County Antrim, Ireland, February 25 1835. At the age of seven she came to the United States with her parents, who settled on a farm near Cutler, Illinois, where she spent her whole life. On March 6, 1855, she was united in marriage to Mr. Robert Smiley, a cousin of Rev. W. J. Smiley, of Sparta, Illinois. The marriage was performed by Rev. M. Harshaw, then pastor of the Mound Church. To this union four children were born: William Smiley, of Cutler, Illinois; Robert Smiley, Pickneyville, Illinois; Mrs. John White, of Coulterville, Illinois, and Miss Elizabeth, who has long since passed to her reward. After the death of

Mr. Smiley, Mrs. Smiley was again married to Mr. Henry Temple, and to that union one child was born, Mr. Oliver Temple. Ten grandchildren and three great-grandchildren also mourn the loss of a faithful friend and loved one.

At an early age Mrs. Smiley united with the Mound Reformed Presbyterian Church, of Cutler, and remained a faithful member until death. Three weeks before her death she attended the Communion service and commemorated the dying love of the Saviour, whose she was and whom she served. After a brief illness she passed away November 17, 1921. Only a little more than an hour before her death her pastor had been at her bedside and she repeated with him the words of the Twenty-third Psalm. She suddenly grew worse and passed away with a living faith in the Divine Shepherd who had been her Guide and Companion through all the long years of life. She was aged 86 years 8 months and 26 days.

Mrs. Smiley was the second oldest member of our congregation, and will be missed not only by her loved ones, but by other older people who grew up in the church with her and were lifelong friends.

The List of Contributors in the		Elder, Newton C. ....	15.00
Reformed Presbyterian Church out-		Duncan, Carl G. ....	25.00
side of the Cedarville Reformed		BUELAH	
Presbyterian Congregation to the		Clarke, James T. ....	200.00
Building and Endowment Fund, of		Friend .....	10.00
Cedarville College, to date, Decem-		FAIRVIEW	
ber 5, 1921, totaling \$7446.		Anderson, Samuel B. ...	10.00
NEW YORK CITY		Woman's Missionary So-	
Adam, James .....	\$1,000.00	ciety .....	60.00
Buchanan, Miss .....	10.00	Gormley, Leslie .....	5.00
A Friend .....	100.00	Hammond, Robert .....	10.00
Ritchie, H. L., Miss ....	6.00	McCormick, Ross .....	5.00
Alexson, Matilda, Miss,		Watt, Rachel .....	100.00
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DUANESBURGH, N. Y.		Gardiner, David G. ....	250.00
Cullings, M. A., Mrs. ...	10.00	Gardiner, William .....	30.00
Chesnut, R. W., Rev. ...	125.00	Rogers, Jeannette .....	30.00
Christian Endeavor So-		Wright, Luella .....	200.00
ciety .....	30.00	Wright, J. B., Estate ..	500.00
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McLeister, A., Miss, 5th		White Jennie .....	25.00
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Miller, R. W. ....	100.00	McMillan, A. B. Mr. and	
DARLINGTON, PA.		Mrs. ....	400.00
Ladies' Missionary So-		HOUSTON, KY.	
ciety .....	40.00	Duncan, Paul W., Rev. ...	100.00
Duncan, Mattie E. ....	10.00	LOS ANGELES, CAL.	
Imbrie, W. J. ....	1,000.00	Ramsey, Martha J. ....	25.00
Imbrie, K. Lyde .....	1,000.00	SALINAS, CAL.	
Savage, A., Rev. ....	1,000.00	Armstrong, Mrs., and	
Elder, J. S., and son ..	100.00	Nellie C. ....	15.00

### CHRISTIAN ENDEAVOR TOPICS.

January 8, 1922

Topic: "Utilizing Opportunities." Gen. 41;14-40; I Cor. 6:1-2.

#### BIBLE READINGS

1. What Noah did Gen.6
2. Caleb and Joshua. Num. 13
3. Ruth in the field Ruth 1; to 4.
4. Nehemiah in action. Neh. entire book.
5. Esther before the king. Esther 2.
6. Elijah in Carmel. I King 18.

#### COMMENT

Joseph had an opportunity to witness for God and he made good use of it. He did not take any honor to himself. Again he had an opportunity to advise Pharaoh, and he did it in a few plain words. Because of his wise straight forward counsel he was appointed to the highest place in the kingdom under Pharaoh. Improving our opportunities is the key to success.

#### PERTINENT QUESTIONS

1. Are we looking for opportunities?
2. Do we improve them when found?
3. Do we realize that we will be held responsible for their proper improvement?

January 15, 1922

Topic: "God in our lives." Gal. 5:16-21

#### BIBLE READINGS

1. Enoch, walking with God Gen. 5:21-24
2. Abraham called of God. Gen. 12
3. Moses leading Israel. Ex. 13; 14.
4. Samuel as judge. I Sam 7:9-12
5. David paying his vows. Ps. 116
6. Daniel in the fiery furnace Dan. 3

#### COMMENT

We have either the good or evil spirit. To live a holy life we must walk in the Spirit. Otherwise we will follow the lusts of the flesh. Read carefully what the fruits of the spirit are, and the fruits of the flesh, and know by these whether God is in our lives or not. We are never safe without God in our lives.

#### PERTINENT QUESTIONS

1. Is God in our lives?
2. What evidence have we that He is in our lives?
3. Are we new creatures in Christ Jesus?



January 22, 1922

Topic: "Do Christian principles apply to buying and selling?" Prov. 20:10, 14; Amos 8:4-6.

#### BIBLE READINGS

1. Ahab's way. I Kings 21
2. Boaz buying a field. Ruth 4.
3. The purchase of a burial place. Gen. 3.
4. The warning of Amos. Amos 8.
5. Ananias and Sapphira. Acts 5.
6. Unchristian methods. Prov 20:10, 14

#### COMMENT

Christian principles require honesty in all our dealings with others. Buying selling, and trading may be and can be done with equal profit to all parties concerned. This is the only profitable way of conducting any kind of honorable business.

#### PERTINENT QUESTIONS

1. Do we recognize the importance of business?
2. Which is the greater sin, cheat a man or steal his goods?
3. In buying and selling, do we practice the golden rule?

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January 29, 1922

Topic: "What the world owes to Foreign Missionaries" Matt 28:16-20  
Missionary Meeting.

#### BIBLE READINGS

1. Daniel's influence in Babylon. Dan. 1-12
2. Naomi in the land of Moab. Ruth
3. The promise. Matt 28:20
4. Paul in Europe. Acts 16
5. The extent of the Kingdom. Ps. 72:8-12.
5. The blessed results. Ps. 72:13-19

#### COMMENT

We are certainly indebted to foreign missionary effort. Without it we would be in heathen darkness. We owe to Foreign Missions, our prayers, our influence, our means, our best efforts in moral and material support. Anything less than this is wrong in the sight of God.

#### PERTINENT QUESTIONS

1. What is our interest in foreign missions?
2. What is our influence in foreign missions?
3. What do we know about our mission?

## Cedarville College.

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For further particulars write to

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