



Rev. F. C. Jurkat

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The

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= ADVOCATE. =

FEBRUARY 1922.

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The Reformed Presbyterian ADVOCATE.

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

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VOL. LVI.

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EDITORIAL.

During the months of October, November, and January, we sent out to our readers special editions of the Advocate, in the interest of Cedarville College, the Foreign Missions and Home Missions respectively, and in these the needs and importance of these institutions were presented. Now these matters are all before our readers for their thoughtful consideration. It now rests with the membership and adherents of the Church to rally to the support of these departments of the church's work that they may be well supported this coming year. Everyone's duty is to do what he can. Let us not judge our efforts by what some other one is doing or has done. If we have a mind to do our part, much will be done. The time is near at hand when our Synodic year closes and we should all get ready to hand in a good report, giving a good account of our stewardship.

We need not expect as much news from the Foreign field for a while as we have been having in the way of news, as Dr. Taylor is busy preparing to return to America on furlough. We all hope to hear from him during the coming year in person, and it is hoped that his presence among us may be an incentive to greater activity in the future. While millions have been starving in the East for want of bread, for their bodies, many more millions have been perishing and are still perishing for the want of the Bread of Life. We may not think it possible to feed them all as the apostles thought about the hungry multitude, but Christ says, "give ye them to eat, lest they perish by

the way." The increase of the five loaves and two fishes was no more a miracle, than the wonderful work that is being done by our contributions to the work in India. What the Lord gives us to give for missions always brings in greater results. A strong and united effort now will do much to put our Mission Boards in position to carry on the work for the coming year and make it a success.

THE PRIMARY MOTIVE IN MISSIONS

BY THE LATE DR. GEORGE ROBSON

One of the mysteries of the ancient world was the source of the river Nile. That mighty river, with its periodic overflow fertilizing the rainless land of Egypt, was worshiped with wonder, all the greater that no one could tell the secret of its rise and fall. Down even into the literature of the last century you find references to the mystery of its birth. But now that mystery has been unveiled. The primary sources of that wonderful river have been found in those giant mountains on the line of the equator, whose clad summits pierce the heavens, untrodden by human foot, and for the most part hidden in haze from human sight. To find the primary motive in missions, we must in like manner trace them back to their primary source. The deep in the awful need of the world has called to the deep in the infinite heart of God; and there, unveiled to our view by His own Word we find the primary source of the whole missionary enterprise, its primary motive from beginning to end, "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." The love in God—there is the well-head of missions.

Your attention is called once more to the renewal of your subscription for 1922. We will be glad to receive any amount large or small to help carry on the work of publication. Don't forget your church paper.

THE LORD'S DAY MAN'S OPPORTUNITY

Ideals and Deeds.

A few weeks ago the people of the United States of America stood with uncovered heads and hushed voices in the hallowed temples of the past, while history recounted the names and stalwart virtues and heroic achievements of the aspiring, intrepid men and women who landed on Plymouth Rock three hundred years ago, as Pilgrims of steadfast hope and resolute purpose, and who, during their lifetime, wrote their ideals and deeds on the parchment of American life in characters so indelible that centuries have served not to erase, but to lift them into increasing consciousness and glory.

But we must not forget that the secret of their lives and deeds lay in their uncompromising loyalty to the religion of our Lord and Saviour, Jesus Christ and to the Sacred Scriptures, as "the only infallible rule of faith and practice." Their virility resulted from their vision of the Almighty One; their ideals were the children of their adoring worship of the Holy God; their independence sprang out of their voluntary subjection to "the King of Kings and Lord of Lords."

The Master Builders.

And one of the very first, and one of the very finest, manifestations of that holy and beneficent loyalty to God on the part of these sturdy pioneers of high thought and pure life was their setting up that first Sunday on those wilderness shores the institution of Sabbath Observance. As wise master builders of American life, they built in the proper religious observance of the Lord's Day into the very foundation of the structure of America's future. And the most appropriate and the most profitable commemoration of the landing of those same Pilgrims might well have been the sincere emulation of their conscientious devotion to the imperial mandates of the Everlasting God in which He declares the hallowed character and purpose of the Sabbath. Certain it is that desecrators of that Holy Day are aliens in that elect company. They bear no relationship to them whatever unless it be as destroyers of what they sought

to build up for themselves and their children. Illumined by the lamp of divine Revelation, they saw eye to eye with God upon this matter of the proper uses of the Lord's Day, and recognized the unchangeable constitution of the universe, formulated and upheld by the unchanging Creator and Governor of all worlds, as it pervades and underlies the institution of the Sabbath. The clamorings of man's greed, or skepticisms, or lust for cheap amusement, were, for these noble men and women, drowned by the imperial voice of God on Sinai, "Remember the Sabbath Day to keep it holy," and they "rested" on that day, as the Father rested after He had finished the first creation, and as the Son rested after He had finished the second creation, the spiritual recreation by His Cross and Spirit.

Nor were these Crusaders of Liberty the narrow legalists their detractors have often tried to make them out. History, like mathematics, will not lie, unless it is in the hands of liars. Vandal hands have not infrequently marred the fair features of the apostle of righteousness. The Pilgrims and the Puritans have come in for their full measure of abuse through distortion and misrepresentation. It ought to be remembered and often rehearsed in American circles in this modern day that emphasis on the positive side of truth and human conduct is no twentieth century discovery. The men and women of the Early Christian Church knew little else than the tremendous positives of their holy religion, as even a cursory reading of the Acts of the Apostles will show. So, likewise, the early settlers whom every true American has been delighting to honor, stressed, not the negative, repressive aspects of Sabbath observance, for instance; but were moved by the propulsive, positive ministries of the day set apart for religious concerns. They knew the Sabbath was made for man—made for his body that in it he might rest his tired muscles and strained nerves; made for his mind that he might furnish his thoughts with the nutrition of heavenly truth; made for his spirit that he might commune with God and come forth to the work of the week like some Moses with shining countenance and hands filled with the declared will of the Lord.

God's Traffic Officer.

At the crossing of Broad and Market streets in Newark.

where it is said a denser stream of traffic crosses and counter-crosses every day than anywhere else in the world, the traffic officer, standing at the center of the square, blows his whistle, and the traffic officers at the corners wave back the traffic on one of the streets while they motion the traffic on the other to cross. Again that shrill whistle sounds and the moving stream is halted, while the accumulated traffic that has been held back surges forward. It is the principle of turn-about-is-fair-play in operation on the crowded thoroughfare. Its analogy is to be found in this matter of Sabbath observance. The Fourth Commandment is God's upraised hand, signaling back the surging activities of business and pleasure that have been trooping across the public squares of our lives without interference or interruption for six days, in order that the things of the spirit may have opportunity to cross over the highway of our thoughts and affections and conscience and will for one day. At midnight Saturday night the Divine Traffic Officer blows the whistle and motions the occupations and activities of the world to stand still, and give the Bible and the Sunday School and the church services and family life and family religion a chance. And at midnight Sunday night that same Divine Traffic Officer blows His whistle again and lets the traffic of the world's work start across our lives again for another six days. That is fair play, that is God's traffic rule.

"Road Hogs."

What shall we think of those who disregard and wantonly break these divine traffic rules, the men and women who pay no attention to the clarion signal and the upraised hand of the Everlasting God, but rush on, running down the institutions and exercises of religion and trampling under their feet the primary demands of the very constitution of man—body, mind and spirit? There is a very uncomplimentary title, ill-sounding but eminently appropriate in their case, that must be applied to them, "Road hogs." That is what they are. They want all the road all the time. I watch the printing presses from which the bulky Sunday newspapers come, running down five hundred thousand little newsboys and unnumbered multitudes who bury

themselves in the sports and crimes and secular pursuits that fill the pages of these papers, and I say, "Stand back! Your turn will come tomorrow."

Then there are the Sunday excursion trains and the commercialized Sunday ball games and the Sunday motion picture theatres—all disregarding the upraised hand of the Lord God Almighty and colliding with those spiritual needs and exercises of men which have waited patiently for six days while these amusements have had undisputed use of the thoroughfare. It is a shame! It is a black sin against God, and a hideous crime against humanity! Our American passion for fair play ought to throw a cordon of public sentiment around the Lord's Day that would hurl back the "road hogs" and make them wait their turn.

God's Traffic Rules Obeyed.

The Son of God saw that upraised hand, and it is written of Him, that "as his custom was, He went into the synagogue on the Sabbath day." Nehemiah, the Governor of Judah, saw that hand lifted over his day, and he brought the traffic violators to speedy reformation by rigid regulation. The Beloved Disciple also watched for that imperial hand of the Lord, and was found "in the Spirit on the Lord's Day," which, by the way, was the Christian Sabbath.

Samuel Johnson, constrained by that uplifted hand of God, wrote these things down for his own observance of that Holy Day, "Having lived, not without an habitual reverence for the Sabbath, yet without that attention to its religious duties which Christianity requires: I do resolve henceforth (1) To rise early, and, in order to do that, to go to sleep early on Saturday. (2) To make use of some special devotion in the early morning, (3) To examine the tenor of my life, and particularly the last week, and to mark my advances in religion, or my recessions from it, (4) To read the Scriptures methodically, with such helps as are at hand, (5) To go to church twice, (6) To read books of divinity, either speculative or practical, (7) To instruct my family, (8) To wear off by meditation any worldly soil contracted in the past week."

Dr. Horton, one of England's great religious leaders, having seen that uplifted hand of God, says: "There are all the books of the world for me to read—but not on Sunday; because on Sunday I want to read those books that help the life of the spirit. If I do not read them on this day, the chances are that all the other books will crowd in upon other days, and this reading, which is the most vital, will not be done. I do not read any newspapers on Sunday. I will not read ordinary literature, even the best of it. Give me the books that bring me nearer to God; give me the books that teach me how to serve, how to live the life of a Christian in the days of the week. If I read at all on Sunday, it shall be a reading which contributes to the ultimate end of me—the spiritual and eternal."

John Locke, the philosopher, saw the uplifted hand, and made this pertinent observation: "Besides his particular calling in this life, every man has his own immense stake in a future life. And one whole day in seven allows every man a protected and a proper time for the things of eternity." John Henry Newman, standing in sight of that raised hand of God, said, "It is Satan's first attempt, when he would ruin a soul, to prevail on him to desecrate the Lord's Day." And likewise Emerson, who wrote, "The Sunday is the core of civilization, dedicated to thought and reverence." Prof. Hugh Miller, the noted scientist, seeing that hand, gave this advice to students: "Students of every age, beware of secular study on the Lord's Day." The renowned Dr. MacLeod, of the Scottish pulpit, regardful of that warning hand of the Lord, declared, "It is not too much to say that without the Sunday, the Church of Christ could not, as a visible society, exist on the earth."

America's Security.

The list of men and women, who, with eyes and ears open to Him Who made and upholds the laws of life, have themselves observed with glad hearts the Day He has set apart for our preparation for eternity and have earnestly exhorted others to do the same, might be extended, until, like the story of the life and works of Jesus of Nazareth "the world itself could not contain the books that should be written." Suffice it to say that

the future of America as a Christian nation and a safe place for either democracy or man depends on those men and women, who, living within her borders, see the uplifted hand of the Heavenly Traffic Officer, and keep open the thoroughfare of life on this one day in seven as a time for rest and worship, a time of preparation for the "Sabbath rest that remaineth for the people of God."—Harmon Hudson McQuilkin.

LETTER FROM INDIA

In Camp, December 6, 1921.

Dear Friends,

We had a very pretty wedding in our Rurki church October 31st. Maggie Rankin, one of our orphan girls, was married to Mr. Joel Shem, of Lahore. The church bell rang at four o'clock the time set for the ceremony. The guests had all arrived and were sitting in the church. The bride being an orphan, it fell to my lot to give her away. Our little girl Margaret wearing a pink sari, and little Maryam Shera wearing a blue sari, were the flower girls and came into the church first. Then followed the bride on my arm. Padri Sahib and the bridegroom were waiting for us as we came down the aisle. After the ceremony, tea was served on the lawn in front of our bungalow. We have had a few letters from the bride and she seems to be very happy in her new home.

I must tell you of a meeting we had last night especially for Zenana women and one which was perhaps the most interesting of its kind that we have had since we came to India seven years ago. The women in this village of Nauserheri are very keen and anxious to have us come to them and teach them and many of them have learned some of our songs and sing right along with us. We have been using the magic lantern a great deal this winter in our evening meetings but, of course it is only the men who can come to these meetings. I expressed to Dr. Taylor the desire to have these Zenana women see the pictures of the Life of Christ. So he talked to the head men of the village and told them of Mem Sahibas desire and they said they

could arrange such a meeting. We let them make the arrangements as to place etc. and they decided to have it in the Zenana of one of the most influential men of this village. This house has a big gateway and in this was placed the curtain, the women sitting behind the curtain in the Zenana and the men on the outside in the road. The curtain was thin so the pictures could be seen from both sides. Some of these women never get out of their Zenanas and it was a novel experience for them. About the time the meeting was to commence I took one of our Christian women with me and went to some of the Zenanas to escort the women to the meeting. They wrapped up in great big blankets so that no one could tell who they were and came along with me. There were 35 to 40 high caste women came out to this meeting and I wish you could have seen with what interest and reverence they looked upon the pictures and heard the story of Christ. And they were so grateful for the opportunity given them. After the meeting we escorted them back to their homes again.

Pray for these high caste women who long for greater things and just because they are born in a land of strange customs and caste, they are confined to a narrow, monotonous life within the four wall of a Zenana. My dear sisters of the home land, you who enjoy the same freedom as the men of our country, you can never comprehend what a life in a Zenana is until you have seen it as I have seen. One woman told me in the next life she wanted to be born in a country like America or England where she could go about at will and not be confined to the life of a Zenana.

Three months from today, D. V. we hope to be on our way to America and are anticipating meeting all the friends who have so loyally stood by us during these seven and one half years of work for the Master in this field.

Yours in the Master's service, Elizabeth Taylor.

His large and great dominion shall
From sea to sea extend:
It from the river shall reach forth
Unto earth's utmost end.

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MOTHER HOME AND HEAVEN

There are three words that sweetly blend,
That on the heart are graven;
A precious, soothing balm they lend—
They'er mother, home and heaven!

They twine a wreath of beauteous flowers,
Which, placed on memory's urn,
Will e'en the longest, gloomiest hours
To golden sunlight turn!

They form a chain whose every link
Is free from base alloy;

A stream where whosoever drinks
Will find refreshing joy!
They build an altar where each day
Love's offering is renewed;
And peace illumines with genial ray
Life's darkened solitude!
If from our side the first have fled,
And home be but a name,
Let's strive the narrow path to tread,
That we the last may gain!

MARY J. MUCKLE

LETTER FROM KENTUCKY.

Houston, Ky., Jan. 6, 1922.

Dear Friends:

Since writing you last month many things of interest to all of us have happened in our little valley and our home here.

The teachers decided to give a holiday program in the school. This valley, as you all know, has its own way of celebrating the Christmas season. Scarcely a year goes by that does not bring its tragedy to some home here from drinking and shooting. The teachers feel that since the name of Christ is associated with this season they must give to the people the religious significance of the day by teaching the spirit of self-sacrifice and the giving of self as the best gift to our Creator, and to our fellow-men as taught in Mark xii: 30-31.

Many earnest prayers were offered that the usual amount of drinking and shooting might be missed that week. Our prayers were answered. So far as we know there was no drinking on our creek during the holidays. There was less drunkenness on all the neighboring creeks. It was remarked by several of our highland friends that they had never known so quiet a Christmas week. We do not intend from this statement you should get the impression there is no moonshine whiskey being

made on Turkey Creek. Since the holidays no less than ten names of men operating stills on Turkey Creek have been handed in to the officers. Most localities are worse than this.

The second Sabbath of December was a rather exciting day for us. For several days our furnace had not been drawing well and Mr. Duncan was too busy to give it the thorough overhauling it seemed to need until Saturday. Finally after taking down the pipe and cleaning the chimney he succeeded in getting a draft. As we must always have some of our Sabbath School classes in the dormitory he fixed a fire Sabbath morning before we should go to the school house for the opening service. Just as we were leaving it was discovered the dormitory was on fire. After twenty minutes of hard work by all we put out the fire, but such a looking house. Monday's investigation showed that the chimney, which had been built on a boxing, had sagged and, not being a well-built flue anyway, it had pulled apart, leaving large cracks, through which fire might come if the chimney were very hot. Fortunately the weather was mild. By Monday noon the work of getting men hauling rock for foundation and cleaning the old brick was underway. By one week from the day of the fire we had a good substantial chimney up and ready for use. As it required a three-story flue we thought we made good time. By using rock for the basement no new brick had to be bought.

The house cleaning which followed was a big task. Soot from the tearing down of the old chimney seemed to have penetrated every part of the house. But we are thankful we still have a home. The many expressions of sympathy and evidence of good-will from our neighbors has been a pleasure to us. More and more as the years go by our people here appreciate what this school and home means to them.

During the holiday week several of our Turkey Creek young people have been home for vacation. We regret so many of our young people must leave us for advanced work. Next year we hope to have our school among the accredited schools. We were too late this year in finishing our new added rooms to get the required school months in. Several of our students are taking high school work.

We wish to thank those of our people who have sent clothing. To any who may be intending to send, we suggest underwear for children and adults; men's and boys' shoes, stockings, all kinds of clothes for children, especially for boys. We have a good supply of ladies' coats and jackets.

To the good friends who so generously remembered us with fruits and candy we send a hearty thank you.

We feel sure if Miss Bell Taylor could have seen the shining eyes of the little tots when they received their dollies, or Mrs. J. L. Chesnut had seen the happy, smiling faces of the older girls when they received their gifts from the Sabbath School classes of these two good people they would feel well repaid for their labor.

I might mention many more who have remembered us in various ways but my letter is already too long. So I will only add a New Year's greeting on the part of the dormitory family and may God's blessing be with you through all the coming year.

ESTELLA FOSTER,
Houston, Ky.

THE USE OF WEALTH

In a contemplative study of life, its opportunities and rewards, Nathan Straus, millionaire merchant and philanthropist of New York, says the only satisfaction worth while that money yields is the use you can make of it for the happiness of your fellowmen and the good of the world. It is his belief that to die rich, with wealth piled high, is to die disgraced, a failure in having put wealth to the best use in constructive helpfulness.

During his threescore and twelve years he has been poor and is now rich, he has been charitable, a generous giver through all the years. Out of his rich experience he has learned the joy of service, the glory of unselfish helpfulness. To him, in the years when the shadows are growing longer and the end of the day is not far away, the memory of generous helpfulness is the sweetest and dearest possession, the record

of human service the greatest treasure he will leave to his family. The same thought is in the hearts of many. It is shown by the extremely generous giving to churches, philanthropy, to rescue and betterment work, to every activity that contemplates a service for human and community betterment. The world has never before known such generous giving, such prodigal generosity. These givers are the men who have learned the joy of service, who understand the lasting satisfaction that comes to those whose hands are outstretched in helpfulness.

This is only one instance of the same experience. Wealth is very much overestimated in its benefits. Only as it is made to work is it powerful for good. Idle accumulated possessions for someone to inherit seldom benefits the morale of any community. Opportunities to use money are blessings. Systematic, economical living and wise use of our accumulated possessions make good citizens and honored lives. There is a great wide difference between prodigal indulgence of money and systematic giving. We find in the church the dependable givers are those who plan from the beginning to distribute intelligently and regularly. Spasmodic heartless giving is neither dependable support to benevolence and religious cause nor does it makes the soul of the giver grow strong.

Our money, as our body and mind, is a talent for which we must render an account to God. Proportionate systematic giving has its reward in the joyousness of the privilege.

The church provides for us the objects needing the Christian's support and the world would be better today if all those in the church considered giving not a tax but a joyous privilege. And the world of indifference, to the needs of Christian giving for their own benefit might be influenced to a systematic support of worthy Christian objects, as well as be won to accept Christ as the supreme gift to them, if we who believe in the highest expression of bestowing would pour our love into the offering—and that would mean we would only be stewards of our possessions. God would be the ownership—whether it be our money, our time, our minds, our sons, our daughters—our all.

Mrs. George M. Moore.

POINTED QUESTIONS.

Did you forget something?

Have you received a gift?

Did you say, "Thank you?"

Has any blessing come to you today?

Who was the giver?

Did you appreciate the gift?

Is that the first blessing you ever received?

If the giver of all blessings withheld His hand, what would be your condition?

Are you thankful you know that Jesus Christ died for you?

Are you interested in the millions that have never heard of Him?

Are you doing all in your power to win the World for Christ?

Are you praying for the work and the workers?

Are you giving that the work may go on?

Are you working to interest others in His work?

Are you willing to GO?

Are you willing to LET GO?

Recount the many blessings in your lives. Even the blessings of one day are more than we ever realized.

Did you count your health and strength as His blessing?

Perhaps some are saying, "I have been sick." Are you thankful for your spared life? He has given you longer time for His service.

Probably you had to spend some time in a hospital. Thank him that there was a place where you could have all the kindness and careful nursing you needed.

You could not have had such attention in countries where Jesus Christ is not known.

Did you count a Christian physician as one of your blessings?

You did not have to suffer torture in order that the "evil spirit" might be driven away, or endure untold agonies at the hands of the witch doctor.

Did you count your home a blessing? Many housewives think of the endless toil to keep the homes properly and lose

sight of the great blessing of home and loved ones with the real joy of working for their happiness.

Have you counted your church home as one of your blessings?

Can we realize what it would mean to have no churches?

Mrs. O. H. Milligan.

OUR COLLEGE

Cedarville College resumed its work after the holidays, January 4, 1922. The opening sermon was preached by Rev. Charles P. Proudfit, pastor of the Second United Presbyterian Church, Xenia, Ohio, from Romans 12:1-2. It was an eloquent, inspiring and edifying discourse.

Mr. Robert Conley, of Crystal City, Mo., gave a most interesting and instructive address of "The Making of Plate Glass." Mr. Conley was a former student of the college and is now with one of the largest concerns manufacturing plate glass in the United States. This lecture was delivered to the faculty and students January 6 in the chapel.

The basketball season has opened with two teams in the field, for each sex, a first and a second team each of boys and girls. A good schedule has been made up and Cedarville expects to excel, as usual, in this sport.

The faculty and students are busy getting ready for the final examinations and wind-up of the first semester, the last week in January. The second semester begins February 1, 1922, at 9.30 A. M. It will close with the commencement exercises, June 9, 1922.

It has been arranged for several groups of students, each group accompanied by a member of the faculty, to visit high schools on Fridays of each week. The faculty member will make an address and the students will sing and render a program of recitations and plays. The object is to advertise the college and attract students to it.

The Cedrus Staff has almost completed its plans for the 1922 Cedrus, which will come off the press in May. It promises to be the best ever published, emphasizing the social life of the college.

(The first payments on the subscriptions to the Building and Endowment Fund of the college are due and are coming in. It will depend upon how much is paid in during January whether the Board of Trustees will decide to start building in the early spring.)

A number of new students will enter the college during the second semester. The outlook for the fall semester, opening in September, is the best in the history of the college.

The contributions of the various congregations for current ex-

penses are due and badly needed. The cost of our campaign for the Building and Endowment Fund was very heavy and has exhausted our treasury. It will be a great favor if the congregations will kindly send in as soon as possible their annual contributions for current expenses.

Yours sincerely,

W. R. McCHESNEY.

NOTICE

Pastors and congregations will be rendering a very helpful favor if they will forward to the treasurer of Cedarville College, Cedarville, Ohio, their contributions to the current expenses of the college for 1922. These should all be in before May 1, 1922, if possible, that they may appear in the Synodic report next May. The expenses of the college in conducting the campaign for the Building and Endowment Fund was very heavy, and that fund is not producing any interest yet, as the first payments on it were made January 2, 1922. Consequently the college treasury is empty and we are dependent upon the good offices and liberal contributions of our congregations to enable us to meet our daily expenses. Trusting that these contributions will be as large as formerly and that they will be forwarded as soon as possible, we shall be grateful.

Yours sincerely,

W. R. McCHESNEY.

DUANESBURGH, N. Y.

The Duanesburgh congregation observed the week of prayer the first week in January, meeting in several of the homes of the congregation. There was no service at the church on New Year's day on account of a blizzard, and on Monday the day was too cold for a meeting, but all the other appointments were filled.

Elder Elwood Moore has been ailing for some time and has spent some time in a hospital in Albany.

Elder Alex Liddle, who is in his 95th year, is in his usual health, but unable for active service for some years. His sister Abigail, who is less than two years younger than he, is also laid aside from active service, but both are living in comfortable homes waiting for the call to the higher and better life.

LOS ANGELES

The usual New Year's Sabbath school entertainment was held on the evening of December 29. In addition to the exercises by the chil-

dren, which were especially good, and the giving of Bibles and books to those who had earned them, we had the pleasure of an address by a lady missionary, lately returned from India. And what added to the interest of the address was the fact that she is well acquainted with Dr. and Mrs. Taylor. Miss Lula Garten is a missionary of the Church of the Disciples, located in a station called Jahnsi, in the central part of India. She became acquainted with the Taylors during a summer rest in the hills. She also visited them for several weeks at Rurki, taking a course of treatment from Dr. Elizabeth Taylor. During that time she met some of the native workers, and became pretty well acquainted with the work of the mission. She has the highest esteem for Dr. and Mrs. Taylor, and said she considered them among her best friends. She was glad to hear testimony to the splendid work they are doing and to the high standing they hold among other missionaries. Miss Garten expects to return to India this year. She and her mother, from Wichita, Kansas, are spending the winter here.

MEMORIAL RESOLUTIONS

Inasmuch as one of our members, Mrs. Mary Smiley, has passed away recently, the Woman's Missionary Society, of the Concord congregation, would respectfully offer the following resolutions:

RESOLVED, That we as a society bow in humble submission to God's will knowing that He doeth all things well.

RESOLVED, That we as a society tender our sympathy to the family in their bereavement.

RESOLVED, That these resolutions be recorded in our society record, published in The Advocate and that a copy be sent to each family.

MRS. BELLE OLDFIELD,
MRS. J. H. McCLURE,
Committee.

COULTERVILLE

Rev. Mr. Lawrence, formerly Monmouth, Ill. has been preaching recently for the Coulterville congregation, and from reports coming to us is giving them good service. The Coulterville people deserve the best that can be had and we hope they may be blessed under his ministry.

SEVENTH PHILADELPHIA

The Seventh Philadelphia Congregation are still enjoying the ministry of the Rev. R. C. Montgomery of the Synod, and the work of the congregation moves on nicely at last reports.

CHRISTIAN ENDEAVOR TOPICS.

FEBRUARY 5, 1922

Topic: "Christian Endeavor around the world." Psa. 107: 1-3.

BIBLE READINGS

1. The universal missionary Psalm 72
2. The universal praise Psalm 100
3. The commission to go around the world. Matt. 28:19
4. The promise of success. Matt. 28:20
5. Our companion in labor Mar. 16:20
6. The results of our labors. Jer. 31:34

COMMENT

Christian Endeavor around the world should mean more to us than having organizations of Endeavor in every land. These should be doing there best in the service of our Lord, that all people might hear the Gospel call and be led to know and serve Him daily. Endeavor means to put forth effort. Christian Endeavor is Christian service.

PERTINENT QUESTIONS

1. Have we felt the responsibility for going around the world?
2. Do we desire the salvation of all the world?
3. Do we pray for the evangelism of the world?

FEBRUARY 12, 1922

Topic: "Better Purposes." Num. 14:20-24. Decision Day., Consecration Meeting.

BIBLE READINGS

1. Daniel's purpose. Dan. 1:8
2. A time for every purpose. Eccl. 3:1, 17; 8:6.
3. How we are to give. 2 Cor. 9:7.
4. How are purposes established. Prov. 20:18.
5. Our purposes subject to God's will. Acts 16.
6. The purpose of God. Rom. 9:11

COMMENT

Caleb was one with a right purpose. He wanted to help his people, and honor his God. Joshua a young man was zealous for the cause of Israel. They had their minds set on obedience to God and victory over their enemies. The majority lack a correct purpose and they brought Israel to disaster. Truly our lives correspond largely to the purpose in our heart.

PERTINENT QUESTIONS

1. What is the purpose of heart?
2. Do we have a purpose in all that we do?
3. What hinders us from having a true purpose to serve and honor God?

FEBURARY 19, 1922

Topic: "The source of happiness" John 4:9-17; 13:12-17; 15:11

BIBLE READINGS

1. Joy in religious worship. Psalms 122.
2. Longing for God's service. Psalms 63.
3. The benefits of God's word. Psalms 19 and 119:97-105
4. Satisfaction in having done our duty. 2 Tim. chap. 4.
5. The source of unhappiness. Acts 5:1-11; Rom. 3:23
6. The source of spiritual happiness. John 3:1-17

COMMENT

We notice three sources of happiness. 1. Possessing something that never fails to satisfy. The water of life never fails. 2. Knowing what is right and doing it. This gives a clear conscience, a never failing source of joy. 3. Abiding in Christ. This insures a supply of all needed spiritual good. Our text plainly teaches these three points. The thing that entirely meets our needs wisely used is the greatest blessing. Our Saviour has told us what it is and furnishes us with it.

PERTINENT QUESTIONS

1. Do we possess the greater riches?
2. Do we know how to use what we have in a way that will get the most good from it?
3. Are we abiding in Christ?

FEBURARY 26, 1922

Topic: "Books that make life better." Prov. 3:13-26

BIBLE READINGS

1. What Moses commanded. Deut. chap. 8.
2. What Ezra read to the people. Neh. chap. 8.
3. What about writing many books. Song of Sol. 12:13
4. Why God gave us a book. Psalms 19
5. The nature of God's book. 2 Tim. 3:16-17.
6. The use we should make of it. John 5:39.

COMMENT

Our text calls our attention to Wisdom. This wisdom is more than human knowledge. It is from above and must be acquired by us. It may be obtained by the study of books, that contain it in whole or in part; by the study of nature and in living a life of nearness to God in word and deed. The Bible and all books that teach the truth spiritual and intellectual, make life better; the world better and happier.

PERTINENT QUESTIONS

1. Do we read books for to get wisdom, or do we read them as a mere pastime?
2. Do we recognize the Bible as the book of true moral and spiritual science?
3. Is reading for pastime a good way to get wisdom?

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