



Rev. F. A. Jurkat

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 The 
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= ADVOCATE. =

JUNE 1922.

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The Reformed Presbyterian ADVOCATE.

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

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EDITORIAL.

The meeting of General Synod for 1922 closed Monday evening, May 22. Synod was opened with a sermon by Rev. Thos. Whyte, on the evening of May 17, and on Thursday morning the business of Synod began by making up the roll of Synod, and the election of officers. Rev. Paul W. Duncan, of Houston, Kentucky was elected Moderator, and Revs. L. A. Benson and R. W. Chesnut, Stated and Assistant Clerks respectively. Business proceeded immediately and every one was kept busy during the whole time of Synod. There was a more than ordinary number of delegates present. We were sorry to hear of the illness of Rev. W. J. Smiley, who has just completed his fiftieth year as pastor of the Sparta Congregation. We were glad to have with us Dr. and Mrs. Taylor, our missionaries from India. They expect to remain in America for another year, and in the mean time visit all our congregations.

Those coming as fraternal delegates from other denominations were Rev. R. K. Atchison, of the Associate Presbyterian Church and Rev. Holwerda of the Christian Reformed Church. Representatives of the American Bible Society were also in attendance.

Our churches in Philadelphia were supplied on Sabbath, by the ministerial delegates to Synod.

Synod was royally entertained by the joint efforts of the Philadelphia congregations, dinner and supper being served in

the S. S. room of the Fifth Church. On Friday evening a reception was given to the Synod. A good program was rendered, after which refreshments were served. On Saturday most of the Delegates enjoyed an Auto ride to Valley Forge. Monday was the busiest day of all, but the work was pushed forward rapidly and one of the best meetings in years was brought to a close. Dr. John B. Wilson and the Stated Clerk were appointed to select the next place of meeting and report at the earliest possible date.

The Minutes of Synod will be out as soon as possible and all our readers will then read the full account.

LETTER FROM KENTUCKY

Houston, Kentucky, April 7, 1922.

Dear friends:

Yesterday marked the close of nine months of school work here. For four weeks we had all been planning and practicing for our last day's program. On Wednesday it rained, and we were rather anxious, as most of our exercises were to be given outdoors. But Thursday morning dawned bright and clear, and people began coming to Houston about 9 o'clock, although the program was not to begin until 1.

There were twenty-eight here at the dormitory for dinner.

Our program opened with the singing of the 34th Psalm by the school, followed with prayer. Then the Beatitudes were given—Miss Cunningham giving the first part of the verses, and the children responding with the latter part.

Several songs and school yells were given, showing that our Kentucky boys and girls can sing and are full of enthusiasm. As usual, there were recitations, dialogues and drills.

The last and most important part of our program was the crowning of the Queen of May. One little girl, dressed as Spring, led the line of march, followed by the flower girls, all scattering flowers from their baskets. Then came the maids of honor, the pages, crown and scepter bearers, then the queen and her lady-in-waiting. After the queen was crowned, the

maids of honor had their Maypole drill, which was very pretty. All the schoolchildren and teachers, each holding a flag, grouped about the throne and sang "The Star-Spangled Banner." It was estimated that there were about three hundred visitors, the largest crowd ever in attendance on the closing day here at Houston. All seemed to enjoy our program, and the children performed well.

Mr. Duncan announced that there would be some foot races near the public school building across the creek. Almost everyone went over. The boys and girls, too, had been training for several weeks and were anxious to run. The winners in the different races were given large sticks of candy.

We were all glad when the closing exercises were over, and all the children gone, but we were sorry, too, for we have had such good times together.

Miss Cunningham and Miss Creswell expect to leave Monday for Cedarville, Ohio, where Miss Cunningham will visit for a few days before going on to her home in Kansas. Everyone is sorry to see them go, and we hope that both may soon return.

The fruit trees are all out in full bloom, and we are hoping that nothing will hinder the people from having plenty of fruit for this winter.

The people here are busy sowing oats, and grubbing and clearing for this year's corn crop.

We hope now, since school is out, to be able to do more visiting in the community.

Mr. Duncan is still holding meetings in the homes on Sabbath afternoons. He expects to do this just as long as the people ask for it. Our Sabbath School has been reorganized, and Mr. Henly McIntosh, of Four Mile, is our superintendent. We are hoping that the people may show as much interest in Sabbath School and preaching services this summer as they did during the winter.

Sincerely,

MRS. PAUL W. DUNCAN.

ATHENIANS AND AUTHORITIES

The Apostle Paul when in Greece on his missionary journey, visited Athens, where the people gave him an enthusiastic hearing. In return he measured their characters—they “spent their time in nothing else but either to tell or to hear some new thing.” Thus we know that an Athenian was a person who though seeking more creditable than having, who therefore never wanted what he had, and of course never had what he wanted.

Our age is badly afflicted with Athenianism. It shows in our fads, in our fashions, in the rapid changes of public interest. It appears in physical life in the annual crop of new diseases and the foolish vogue of curious cures. The intellectual world listens to sensational theorists not so much to adopt their theories as for the sake of the sensation. There is much talk obtained through a hybrid psychology, fancied soul reactions. “New Thought” claims many followers. It boasts that it is “new,” and thus escapes the testing of its “thought.” Spokesmen for religion rival competing business firms in their eagerness to gain followers for strange doctrines. They condemn the old because it is familiar; they offer new theories as gamblers conduct games of chance—perhaps one may win a prize.

The masses of people have been insensibly cajoled into a chorus of “clackers” who have been taught to cry “the world needs leadership,” and to rush after any project skilfully advertised. In truth there is a vast over-supply of leaders who resemble the ancient mob at Ephesus, in that some cry one thing and some another.

It Is Not Leadership We Need, but Authority.

Authority rests on knowledge of principles that have been tried, that have won confidence, and that will operate tomorrow as they did yesterday. It develops a group of certainties by which we test circumstances and opportunities. An authority has assurance and with it one does not drag anchor when in harbor nor change direction with every wind of doctrine when

voyaging. It confers a consciousness of being in the right, which is a kind of inner voice, that approves and encourages the steady pursuit of one's calling. Thereby we are protected from becoming the dupes of demagogues and from being fooled by fanatics who proclaim fantastic utopias. Therein God makes his presence felt in his use of men for high and holy purposes. Anybody can take a try at leadership, but only such as possess authority can fulfill a mission.

The disciples observed that Jesus spoke "with authority," but he said, "I came not to destroy but to fulfill." You could read that word "fill full," and it would be true to the text. It means that Christ was conscious of his program, his mission, his duty and his ability to complete his task. To himself his ministry was neither an experiment nor a sensational innovation. It was his work—planned for him from past generations, accomplished in daily portions by obedience to his Father's commands, and unchangeably reliable for future centuries. He is better defined as the Supreme Authority than as the surpassing Leader.—"The Lutheran."

WOULD YOU FIGHT?

"If you were hungry, and had been hungry for months, and your children were nearly naked and half starved, wouldn't you, if you heard of a job, fight for it? That is exactly what every woman in Alexandropol did when the news went around that Near East Relief was to open a sewing shop." So reads a letter received from Miss Pauline Jordan, of Alexandropol, Armenia.

The object of the sewing shop was to help equip the new 3000-bed hospital. There would be work for many women refugees in making 3000 mattresses, 10,000 sheets and clothing for 3000 little patients.

Is it to be wondered at that these frantic mothers of starving children formed a mob in the street in front of the Near East Relief Station, long before daylight, and when Miss

Jordan arrived to open the shop, she was pulled from her horse and her clothing nearly torn to bits as the women surged about her, kissing her hands, clutching and kissing her skirts, and falling on their knees before her as they begged for work with the tears running down their cheeks?

The work will occupy several hundred women until spring, when it is hoped the majority of them will find work in the fields. By that time the hospital will be fully equipped and the work of keeping the equipment replenished will be carried on by orphan girls.

Working conditions in the Near East Relief sewing shop would not be considered ideal by an American worker, but to these refugee women a shelter that does not leak, with a little warmth in the rooms, seems paradise, almost, compared with the cellars and ruins in which they make their homes.

The workers sit on the floor, stuffing the mattress sacks they have made with native wool, nicely washed and pulled, next sewing up the ends, and then stabbing through the stuffed sacks with needles eight inches long to quilt them.

Human bundles of rags, they rock back and forth at their work, slow, patient, Eastern.—“The New Near East.”

HELPING THE CHURCHES TO MEET THEIR SOCIAL DUTY

The Department of Community Relations of the Commission on the Church and Social Service is now collecting and classifying information with regard to the organization-work and community buildings of outstanding churches in various types of communities. This information is being made available to Secretaries for Social Service, denominational officials, especially those in Boards of Home Missions, areal officials of the denominations and individual pastors.

As it has become known that this information is available, the Department has been swamped with inquiries. The pastors want to know the programs of churches like their own. Infor-

mation is desired about parish houses and modern buildings. A request from one denomination is for information with regard to the experience of other churches in social dancing in parish houses. The Northern and Southern Methodist Boards of Home Missions have desired copies of the programs of main types of churches of all denominations.

Industrial Conferences in the South.

Industrial conferences in Dallas, Ft. Worth and Houston were held during the week of January 22 under the leadership of Dr. Tippy and Mr. W. G. Coleman, President of the Coleman Light Co., of Wichita, Kansas. Mr. Coleman's co-operation was both generous and extremely effective. At a luncheon meeting of business men and social workers, Dr. Tippy also addressed the Civic Forum, the Central Labor Union, and gave two addresses before the Methodist University. He was also asked by the Mayor in to a special conference on unemployment, and addressed the Diocesan Convention of the Episcopal Church, then in session, through the courtesy of Bishop Moore. As a result of the Dallas meetings a group of twenty-four pastors was formed, who will study industry together at first hand.

At Fort Worth, Mr. Coleman and Dr. Tippy addressed the pastors and a large meeting of striking packing house employees on the north side. This was Mr. Coleman's first experience at such a meeting, and his reception as an employer was most encouraging. Mr. Coleman also addressed a group of business men, and Dr. Tippy conferred with representatives of the Methodist Episcopal Church, South, on the interior arrangements of the new community church building and the organization of its work. At Houston a meeting was held with the pastors, who were convened by Bishop Clinton S. Quinn, of the Protestant Episcopal Church.

Report on Wages Finds National Income Inadequate.

The Research Department of the Commission on the Church and Social Service has just issued a bulletin entitled "The Wage Question," the first of a series of publications to

be issued by the Department dealing with economic and industrial problems. The document discusses present wage levels, which, for the country as a whole, it declares to be below a reasonable living standard; maintains that the current view of wages as necessarily fixed by "supply and demand" is unsound economically because it makes no provision for the "upkeep" of labor, and unsound morally because the human being and his labor are inseparable; and produces figures to show also the inadequacy of production.

Using the cost of living estimate made by the National Industrial Conference Board last September, for the city of Detroit, which placed the minimum for a family of five at \$1700 a year, the bulletin comments as follows:

"The National Bureau of Economic Research has made elaborate studies of the national income which indicate that it amounted in 1919 to about \$66,000,000,000. The latest detailed information as to the distribution of this income is for the year 1918. There are estimated to have been in that year 29,603,390 persons with incomes under \$1700 a year. The wage earners fall chiefly within this group. To bring these incomes up to \$1700 a year would require, on the face of the Bureau's figures, about \$20,000,000,000 a year more than the sum total of all incomes in the country over \$2500. It is perfectly evident, therefore, that faulty distribution, serious as it is, does not account for the inadequacy of income from which large groups of our population suffer. The conclusion from all the data seems unavoidable that . . . to provide a comfortable living for our entire population would necessitate a degree of efficiency in production that has never been approximated."—
"Federal Council Bulletin."

MESSAGE TO THE CHRISTIAN CHURCHES OF GERMANY

The following letter was sent to the heads of the German Churches under date of February 16, looking toward renewed

co-operation with them:

"The Executive Committee of the Federal Council of the Churches of Christ in America, in annual session assembled, December 16, 1921, by unanimous and hearty action, instructed the Administrative Committee to "prepare a suitable communication to the Churches and Christians of Germany on behalf of the Federal Council of the Churches of Christ in America, expressing our desire for renewed friendship and co-operation in our common task.

"We desire to remind our churches and to express to you our grateful recognition of the great and abiding streams of faith and life that have flowed from the Churches of Germany into the development of Christianity, and which have enriched the Church and the world of humanity which the Church is called to serve.

"Not the least among the disastrous results of war is the disturbance of the moral and spiritual forces and relationships which are the most treasured possessions of mankind. But the world is in the hands of God, and we can now surely discern, through the dark clouds that still remain, the dawn of a new day and the beginning of a new epoch in the world order.

"In the creation of that new order, the Churches of all nations must find their way together, seeking their common Father in the light of the knowledge of His glory, revealed in the fact of a common Master. Both divine justice and lasting peace for our common humanity must begin by the power of God and the spirit of Christ in the world, reconciling men unto Himself and thus reconciling them to one another.

"The world is coming to recognize the evil and wickedness of war, and the duty of developing a world-inclusive peace system which shall not only restrain, but remove the causes of war. Among these causes has been the subordination of those principles which govern Christian morality to the material interests of States and Nations, and it becomes the duty of the Christian Churches to create a public conscience that will resist the violation of Christian ethics by any State or Nation.

"In the earnest seeking of this end, we invite you to enter

into hearty co-operation with us.

"We have followed with deep and prayerful interest the movement, represented in the recent Congress at Stuttgart, towards the organization of a common body, and the expression of a united mind and heart, on the part of churches free from all bonds and allegiance except those which bind them to a common Lord and Master. We trust that this may become for you the preparation, needed among all our churches, for a new reformation of spiritual forces to meet the immediate call of God and humanity to the Christian Church throughout the world.

"Let us together undertake our mission with a new confidence in God, a deeper faith in Christ, and a new and larger hope for humanity. The world's suffering should invoke and deepen mutual sympathy and compassion, and our chief concern should be to heal and to restore. Many things may need fuller consideration than is possible in this letter, but we may at least express to you our desire for the fullest fellowship and co-operation.

"We desire to join you thus, free from suspicion, from all vain glory, rejoicing not in iniquity, but rejoicing in the truth, bearing all things, believing all things, hoping all things, enduring all things, forbearing one another in love, and letting all bitterness and wrath, all anger and clamor and evil speaking, with all malice be put away from us, bearing one another's burdens that thus we may fulfill the law of Christ.

"Forgetting the things that are behind, let us together press on to the things that are before.

"It is in this spirit that the Federal Council of the Churches of Christ in America invites the Churches of Germany to full and unreserved fellowship, that with the Churches of Christ throughout the world, we may take counsel together, and mingle our prayers in no less a brotherhood than that to which we are summoned by our Lord and Master.

"To the furtherance of this end, it is our hope, with your approval and consent, to send to you again in the near future, one or more of our brethren to bear to you, by personal witness, this expression of our faith and hope and love."

ACKNOWLEDGEMENTS.

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

Mrs. Elizabeth Blair, Sr. Rev. F. A. Jurkat, Cedarville, Ohio. Mrs. Mary Jurkat, New Galilee, Pa. Mrs. Sarah Burtt, Delanson, N. Y. Miss Sarah Hay, Wm. Hempton, Jas. Mc Allister, Rev. R. C. Montgomery, J. L. Savage, \$2. Mrs. Alex. Doherty \$2. Phila, Pa.

OBSERVATION OF REV. GABE TUCKER

You may notch it on de palin's as a mighty resky plan
 To make your judgement by de clo'es dat ki vers up a man;
 For I hardly needs to tell you how you often come ercross
 A fifty dollar saddle on a twenty dollar hoss.
 An' wukin in de low groun's, you diskiver, as you go,
 Dat de fines' shuck may hine de meanes' nubbin in a row!

I think a man has a mighty slender chance for Heben
 Dat holds on to his piety but one day out of seben;
 Dat talks about de sinners wid a heap of solemn chat
 An' neber drops a nickel in de missionary hat;
 Dat's foremost in de meetin house for raisin all de chunes,
 But lays aside his 'ligion wid his Sunday pantaloons!

I neber judge o' people dat I meets along de way
 By de places whar dey come fum an' de house whar dey stay;
 For de bantom chicken's awful fond o' roostin' pretty high,
 An' de turkey-buzzard sails above de eagle in de sky;
 Dey ketches little minners in de middle ob de sea,
 An' you finds de smalles' 'possom up de bigges' kind o' tree!

J. A. Macon

CHURCHES CONTINUE CAMPAIGN FOR WARLESS WORLD

That the churches do not regard the task of securing a warless world as more than well begun is indicated by a new appeal which has just been made to the churches by the Federal Council's Commission on International Justice and Goodwill. It suggests that the churches enter at once upon a vigorous campaign to stimulate public opinion with a view to securing the prompt ratification of the treaties proposed by the Conference on Limitation of Armament.

This appeal is entitled "A Third Call to 150,000 Churches in America." The first "call" was issued several weeks before the Conference with a view to arousing a great tide of sentiment in its support. A second "call" was issued after the Conference had begun, recognizing the splendid beginning which had been made. This third "call" is an effort to make certain that the full fruits of the Conference are now secured.

The Council recognizes that the proposals of the Conference constitute a great victory in the war against war. "Far more was done at Washington," it says, "than many thought possible. The Conference has started the nations facing toward a Warless World. It has turned the attention of the world to plans for the practice of permanent peace. It has brought within the range of practical possibility the ending of competitive navies, the scrapping of many capital ships and large reduction in naval expenditures.

"Our immediate task," the appeal continues, "is to arouse public opinion to the importance of prompt ratification of the treaties by the Senate. This is the next imperative step in the march of mankind toward a Warless World.

"A Warless World can never be imposed by Governments on peoples, but it can be imposed by peoples on Governments. Christians can establish a world peace system and they can outlaw war, if they will."

The Commission has also just brought from press a new

publication, entitled "The Achievements of the Conference as Steps toward a Warless World." It is a pamphlet of sixteen pages, which analyzes critically and thoroughly what the Conference proposes, the significance of the Conference in the campaign for the abolition of war, what the churches can now do to help make certain of the gains brought within our reach and what is still necessary in reaching the goal of a warless world. Careful students of international affairs who have read the document say it is the best interpretation of the significance of the Conference which has yet appeared. Its special purpose is to furnish to pastors needed information for making their churches centers of the most effective education of the public as to the moral necessity of ratifying the proposals made by the Conference on Limitation of Armament and of entering upon increasing co-operation with the other nations of the world in the maintenance of world peace.

Important Meeting of International Questions.

On February 24 an all-day meeting of the Commission on International Justice and Goodwill was held in New York to consider this important question: "Should the Commission adopt specific programs in regard to concrete international programs and policies and seek to promote their adoption by American Christians and churches?" Among the questions discussed under this general heading were the ratification of the treaties proposed by the Conference on Limitation of Armament, the participation by the United States in the proposed Economic Conference, the Conference on the Near East, the Permanent Court of International Justice and the international commissions appointed by the League of Nations on the white slave traffic, control of the liquor traffic in Africa, the international traffic in opium and the private manufacture and trade in munitions. The duty of the United States toward Russia and Austria and its policies with reference to Haiti and Santo Domingo and the question of Panama tolls were among the other questions discussed.

Among the important "findings" of the Commission were the following:

Resolved: That the officers of the Commission be authorized: (1) To request the Constituent Bodies of the Federal Council of the Churches of Christ in America to form active departments or Committees on International Justice and Goodwill for co-operation with this Commission in order to promote an effective, nation-wide, educational program among the Churches on the embodiment of Christian ideals in the international policies of the United States.

(2) To issue the following letter to all pastors, to be sent by the Church Peace Union with similar communications from the National Catholic Welfare Council and the two National Jewish Organizations of Rabbis:

"To the Pastors of the Churches of Christ in America:

"The Federal Council, with the co-operation of its constituent bodies, memorialized the President to call the Conference on Limitation of Armament. The churches rendered notable service in creating a spirit and atmosphere which were undoubtedly of real significance. They are now called upon to consider, and if they approve, to support, the proposals of the Conference. There is a confident feeling that this begins a new era, with a new spirit and method in international relations. It, therefore, has far-reaching significance beyond the immediate results. The proposals of the Conference, however, are the matters now before us.

"While the churches are not concerned with questions of political procedure it would seem that the proposals now before our nation clearly embody the important moral principles on the basis of which the churches urged the President to bring these nations together. If this be true, the duty and opportunity of the churches seem clear in urging the Senate to ratify the treaties heartily and promptly.

"The ultimate effect of the achievements of the Conference does not rest solely upon their acceptance by our Congress, but, as with the Conference itself, upon the force of public opinion, for which our churches have large responsibility. The Administrative Committee and the Commission on International Justice and Goodwill believe that this may be the real beginning

of a movement towards a warless world in which our nation should find its place of moral leadership."

(3) That the officers of this Commission be instructed to report to President Harding and Secretary Hughes, at such time as may be deemed appropriate, the judgment of this Commission that the United States should be effectively represented on all existing International Commissions and Committees, as others hereafter established, that deal with humanitarian questions such as the Suppression of Traffic in Women and Children, Immigration, Health and the Control of the Traffic in Opium and Liquor.

Church Mass-Meeting in Washington.

Under the auspices of the Federal Council and the World Alliance for Promoting International Friendship through the Churches, an important mass meeting is to be held on Sunday afternoon, March 12, to give expression to the conviction of the churches concerning the moral importance of the ratification of the treaties proposed by the International Conference on Limitation of Armament and to consider the further duties of the churches with reference to Christian international relations. The chairman of the meeting is to be Bishop William F. McDowell, and among the speakers are to be Dr. John H. Finley, the Chairman of the Federal Council's Commission on International Justice and Goodwill, Dr. Henry Noble MacCracken, president of Vassar College, and Senator Frank B. Willis, of Ohio. A feature of special interest is to be the presence of a group of the Fisk Jubilee Singers, from Nashville, Tenn., who will sing several of their now famous peace songs.

Churches Support International Court of Justice.

At the January meeting of the Administrative Committee of the Federal Council, action was taken giving the most cordial approval to the International Court of Justice created by the League of Nations and organized at Geneva, Switzerland, on January 30. The action taken by the Council was as follows:

"The Federal Council of the Churches of Christ in America sees in the Permanent Court of International Justice not only the fruition and consummation of many decades of American

discussions, plans and desires for international peace through justice based on law, but also the promise of a larger and truer righteousness and justice among the nations, a step forward in the establishment of the Kingdom of God among men. It believes this Court will promote the development of a well-considered body of international law and the substitution of reason, justice, mutual good-will and universal law in place of the crude and savage methods of war or threats of war in maintaining even legitimate and vital national interests.

"It understands, through the careful inquiry of its Commission on International Justice and Goodwill, that participation in the Court is open to any nation mentioned in the Annex to the Covenant of the League of Nations.

"It is informed that forty-five States have already become members and supporters of the Court, of which eighteen nations have indicated their acceptance of the jurisdiction of the Court as 'obligatory in any or all of the four legal categories enumerated.'

"Moreover, among the members of the International Committee which framed the plan creating the Permanent Court of International Justice was our own distinguished citizen, Hon. Elihu Root, and among the eleven judges chosen to constitute the first Court, is another distinguished citizen, Dr. John Bassett Moore.

"Therefore:

"Resolved: That this Administrative Committee of the Federal Council of the Churches of Christ in America, expressing the repeated action of our constituent bodies in behalf of this method of settling international disputes, earnestly requests President Harding, Secretary of State Hughes and the Senate to take into consideration the importance of such action as may be necessary to enable the United States to become a party to and supporter of the Permanent Court of International Justice."

In accordance with action of the Executive Committee at its annual meeting at Chicago a letter was sent to the League of Nations expressing appreciation of the creation of the International Court of Justice. In response to this letter Sir Eric

Drummond, secretary of the League of Nations, replies :

"Such a message from a body so distinguished and so influential as your Council will, I know, be very highly appreciated, and will greatly encourage all those who have worked for the establishment of the Permanent Court of International Justice."

The Haitian Question.

After weeks of careful study, and inquiry among church leaders who have been in Haiti, the following statement has been sent to the Senate Committee of Inquiry into the American occupation of Haiti, by a joint committee representing the Federal Council, the Home Missions Council, and the Committee on Co-operation in Latin America :

1. "We believe that moral and humanitarian considerations, rather than purely political and financial, should hold the dominant place in the determination of our relations to the Republic of Haiti and to the Dominican Republic.

2. "We are deeply concerned because as is generally admitted citizens of the United States have given occasion for the criticism of American justice and considerateness in the treatment of the people of these two countries.

3. "We desire to state to the Special Committee of the Senate that we believe the Christians of America are watching the attitude of our Government towards those Republics with deep concern, feeling that the fair name of America, her high traditions and her treatment of neighbors are involved.

4. "We wish to assure your Committee that we are convinced the great body of American Christians will support it in the proposals to recommend a constructive and conciliatory programme to establish justice and goodwill as the pre-eminent factors in our treatment of the peoples of Haiti and Santo Domingo.

5. "We strongly urge in regard to Haiti :

(a) That effective steps be taken at once by our Government to insure that the relation between Haiti and this country

be based upon the free consent of a properly constituted Government of the smaller nation, and upon an agreement which defines what the stronger nation may and may not do toward giving needed help in stabilizing their Government.

(b) That our American Government enter upon such administrative measures as will lead to the strengthening of finances, the improvement of sanitation, public health and public works, the promotion of education and the development of the people and their Government.

(c) That complete administrative independence be re-established to them just as soon as possible.

(d) And that this general policy be immediately avowed." —"Federal Council Bulletin."

CHRISTIAN ENDEAVOR TOPICS

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

JUNE 4, 1922.

Topic: Better friendships. I Sam. 18:1-4; 19:1-7. Consecration meeting.

BIBLE READINGS

1. Friends that failed. Job 19:1-19.
2. How to win friends. Prov. 18:24
3. Abraham as a friend. Gen. 14:1-16:
4. Mutual help. I Kings 5:12.
5. Friends of Jesus. Luke 10:38.
6. Paul's good friend. Acts 23:12-22.

COMMENT

Jonathan's love leaped across social distinctions, and recognized the true worth in David. The Brotherhood Covenant, common in the East, is reproduced in the West in many ways. It should be supreme in the church. To give the robe was a symbolic act. It meant that friends share everything. In our day reputations are ruined while reputed friends fail to play a part of Jonathan and try to prevent wrong.

PERTINENT QUESTIONS

1. How can we become better friends?
2. How does friendship with Christ make us better friends of man?
3. How far should our friendship extend? Tell why.

JUNE 11, 1922

Topic: Team work: Helps and hindrances Neh. 2:17-20; 3:4-6.

BIBLE READINGS

1. A common purpose helps. 1 Chron. 12: 37-40
2. Jesus' teams, Mark 6 :7-13
3. Humility helps Phil. 1:27-30;2:1-5
4. Vainglory hinders Luke 9:46-50
5. Selfishness hinders Hag. 1:1-11.
6. Murmuring hinders Acts 6:1-7

COMMENT

We need magnetic persons who can inspire every one to work. First efforts to do anything are easily mocked. Feeble beginnings may have glorious endings. We need not go far afield to find something to do. Great tasks lie at our doors.

Good work is possible only when we are swept along in a current of enthusiasm for a good cause

PERTINENT QUESTIONS

1. What work can you do for the society?
2. How does the U. S. government illustrate team work?
3. How does our society's work fit into the church's scheme?

 JUNE 18, 1922.

Topic: Cultivating contentment. Phil. 4: 10-20.

BIBLE READINGS

1. The enemy of contentment. 1 Tim. 6:6-11.
2. Contented in God. Ps. 37:1-7
3. The root of contentment. Ps. 16:1-11
4. Trusting and happy. Acts 4:23-31
5. Confidently contented. 2 Tim. 4:16-18.
6. God's way best. Rom. 8:28.

COMMENT

Contentment is learned being results of experience. Contentment is impossible if it depends on possession of things. Material possessions do not matter when we live for eternal realities. Hunger, which causes unrest among the poor, drivesthe saint to God. If we realize the riches of God, which are ours, we shall rejoice in whatever He sends us, for having God, we have all.

PERTINENT QUESTIONS

1. How is contentment cultivated?
2. What are the causes of your discontent?
3. What reason have we for contentment?

JUNE 25, 1922.

Topic: Duties; What they are, and how to do them. Eph. 4: 25-32; 5: 1-2.

BIBLE READINGS

1. Duty to ourselves. Matt. 3:15.
2. Duty to friends Prov. 18:24
3. Duty in the house. Luke 10: 38-42.
4. Duty in the world. I Thess. 4:9-12.
5. Duty to the church. I Thess. 5: 11-15.
6. Duty to the society Isa. 61:1-6

COMMENT

To understand how imperative truth speaking is, imagine a world in which everyone tells lies! Society would disintegrate. It is our duty to forgive as both God and man have often forgiven us. Honesty is a duty, even if it brings loss. The effect of right doing is not our affair. It is our duty to fight down every evil impulse. If we do not, we shall become slaves to every passion.

PERTINENT QUESTIONS

1. What duty do you find hardest? Why?
2. What do we mean by the word "duty" ?
3. What benefits come from doing our duty?

July 2, 1922.

Topic: Better praying. Matt. 7:7-11. Consecration meeting

BIBLE READINGS

1. Helped by the spirit, Rom. 8:22-27.
2. Persistent praying Luke 18:1-8.
3. Praying in faith. Mark 11:20-26.
4. Praying for friends. Eph 1.15-23.
5. Praying for enemies. Matt. 5:43-48.
6. Praying with power. Jas 5:13-20

COMMENT

We shall pray better when prayer is a habit instead of a cry of distress. We shall pray better when our mind runs with the mind of God and the things we ask for are worth while things. We shall pray better when we know God better and trust Him as a child trusts its father. God gives only good things. It is no use asking Him for things that would be bad for us or others.

PERTINENT QUESTIONS

1. Why are answers to prayers sometimes delayed?
2. How does prayer benefit the soul even when requests are denied?
3. What are the character of our prayers?

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