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The Reformed Presbyterian ADVOCATE.

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VOL. LVI.

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EDITORIAL.

The United States will be represented, we are told, at the Lausanne Conference. Why not? The United States is quite as much interested in Near East affairs as any other nation, and in some ways even more so. The Europe nations may quibble among themselves over their own selfish interests, and many people say what is that to us? It is quite a good deal to us, when we have to largely pay the cost in the end. While the Turk plunders and murders the Christian people under their rule, turning hundreds of thousands of people out of their homes to perish with cold and hunger, the U. S. is called on to feed and shelter them. The U. S. should have had a voice in all the former conferences on European matters. Indeed this has been the desire of the Allies all along, but our politicians were not willing. They said "hands off of European affairs." But we are living in an age when European affairs are very much our affairs. This is an age when no great nation can stand aloof from other great nations. If the Allies and Turkey, through lack of good judgment should bring on another war, the U. S. would surely be one of the principal sufferers and in the end be drawn into it. The peace of the world cannot be secured and preserved without the help of this country. European nations realize this, and look to us for counsel and help. The proud, lying, covenant breaking Turk will not be so arrogant when the christian world presents a united front.

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EXTRACTS FROM AN ADDRESS BY HON. WILLIAM
 JENNINGS BRYAN

Addressing the faculty, Students and employes of The Moody Bible Institute of Chicago recently, Hon. William Jennings Bryan said in part:

"I come to present to you the Bible as the Word of God, and to protest against the enemies, open and secret, who would lift man from his knees, take from him his faith in God and withdraw from his life the restraining influence of a belief in immortality. That is what I believe the Darwinian doctrine is doing. It leads people into agnosticism, pantheism, plunges the world into the worst of wars and divides society into classes, fighting each other on a brute basis. It is time that the Christian church should understand what is going on and array itself against these enemies of the church, Christianity and civilization."

* * *
 "The Bible has come down to us through the centuries and we find that along every line except the one of which the Bible treats, there has been marvelous progress. But the line of which the Bible treats is the one line along which

we have made no progress. That is Science of How to Live. We go back to the Old Testament for the foundation of our statute laws, and we go back to the Sermon on the Mount for the rules that govern our spiritual development.

* * *

"The bright spots of my life are the days in which I learned that I had been a help in bringing men back to God. There is more happiness in bringing souls back to God than in three presidential nominations.

* * *

"The atheist is like the man who blows out the light. I know what he has done, and I can light it again and express my opinion of him. But suppose he comes up and says, "I beg your pardon: I am afraid that light is so near you that it will hurt your eyes." He then moves it back and back until finally I do not see the light at all. This is the man I am afraid of. The higher critic moves the light away a little at a time, and finally takes it out of sight.

"There are some honest friends of the Bible who count themselves higher critics. These men are trying to make the Bible suit the men who are criticizing it. But a head is worth little except to find reasons for doing what the heart wants to do. Out of the heart are the issues of life. There is not a thing that a wicked heart wants to do that an intelligent brain cannot find a reason for doing. The higher critics who are trying to please such men are attempting the impossible task of suiting the Bible to a skeptical brain.

"Few men are brazen enough to call Christ a bastard but that is exactly the belief of most of the higher critics, many of whom teach in our colleges. They say they do not believe in the virgin birth. They go through the Bible and reject everything they do not think reasonable. If we have to have a Bible that seems reasonable to every man who reads it, we must have a good many different kinds of Bibles to fit the different reasonings of different people—and of the same people at different times. It must at last be brought down to the mind that can least comprehend the Infinite.

* * *

"The greatest enemy of the Bible is the numerous enemy, and the numerous enemy today is the believer in the Darwinian hypothesis that man is a lineal descendent of the lower animals. I believe this is the greatest menace to the

church today—the doctrine that man was not created by God, as recorded in Genesis, but is blood kin to the brutes below him.

“We have now found ^{*}nearly ^{*}one hundred specimens of vertebrate life in the early rocks, and more than half of them live today. In not a single case is there any material change from the time they were buried in the rocks until today. Now, if this is true, is not that an argument against the hypothesis that everything we see is the result of change?

“There is not an illustration in all God’s universe, so far, of one single species coming from another—and yet the whole Darwinian hypothesis rests upon the assertion that in the beginning there were just a few invisible germs of life, and that everything came from them. If that were true, we could find evidences of transition everywhere, but there is not a single example to be found—not a single one in the process of transition.

“There was a time, according to evolutionists, when animals had no eyes, and, as they now have them, there must have been a time when they came. Since God is not allowed to make an eye, it just happened.

“These people will not let God work; they shut Him out of His own universe; and then try to explain how things happen. This is one guess. The guess is that there was a time when the little animal did not have any eyes, and, as it was time for it to get an eye, there just happened—no design about it, it just happened—that a little piece of pigment (some call it a freckle) came on the skin. That concentrated the rays of the sun and when the little animal felt the heat on that spot, it turned it towards the sun to get more heat and the sun’s heat irritated it and a nerve came there and out of the nerve came the eye! Can you beat it?

“This accounts for one eye, and there had to be another freckle pretty soon, and that had to come in just the right place.

* * *

“Then there was a time when the little animal had no legs, and the leg had to come. Since they will not let God work, what is the guess? Well, as this little animal was wiggling along, a wart came on its belly—just happened. It found that it could use this wart to work itself along and finally it developed into a leg. Only one leg, of course, and the other had to come in just the right place. Isn’t it strange

that they can teach this tommyrot to students and look serious about it?

* * *

"But there is something more interesting to me than that. Of course, I am interested in all this, but Darwin takes up a matter that touches me deeply. He tells how we men came to have brains superior to the women. Do you know how we came to have these superior brains? Darwin tells all about it.

"He says that when our ancestors were brutes, the males fought for the females and they fought so hard that this struggle increased the brain power in the males and this increased the brain power descended to the males—just to the males. Even if we cannot prove that we have these superior brains, it is nice to know how we came to have them.

"But don't think that Darwin devoted all his time to us men. He showed how the females did their part. The getting of this superior brain power is not so important as getting rid of the hair. There was a time when all the animals had hair, and the question that bothered Darwin most was how a hairy animal was transformed into a hairless man. He could not explain it by natural selection, because the less hair a man had, the less able he was to protect himself against the weather. He laid it to the selection of the males by the females. He said the hair was bred off by the females preferring the males with the least hair. Of course, it required ages but that is one advantage the evolutionist has. If you say that a certain thing could not be done in a thousand years, he says: "Take a million years—a billion: take all the time you want." He dissolves opposition in the mist of the ages.

"But why did he not think that maybe all the females would not agree in such a preference? If no two women can agree as to a hat, how could the female brutes all agree in so impracticable a thing as breeding the hair off? And if that was so universal a taste back there as to account for the breeding off of the hair would you not suppose that that taste would "persist", as the evolutionists say, and that we notice it in women today—so that bald headed men would have a greater advantage than they have?

"And has it not occurred to you that it might be difficult, if not impossible, for us men to get these brains we have by the males selecting the females, if at the same time, the females were selecting the males? Could they both select at once, or did they alternate and make brains for a

little while and then decrease hair for a little while?

"I am telling you what Darwin says. He says that this argument about breeding off the hair was criticized more severely than anything else he said, which proves that there were people in those days, as well as today, with common sense. Yet this is what we find in a doctrine that "everybody believes."

* * *

"This doctrine of evolution leads you into the wildest of speculation. The Arabian Nights have nothing to compare with the guesses of scientists. Science can do anything when it builds on facts. It gives us rules for the use of electricity and gas. It tells us about the fertility of the soil and the rotation of crops, but it is dealing with facts. When a scientist goes to guessing he is no better than any other guesser. If we want fiction it would be better to hire a crippled girl who cannot work to read Grimm's fairy tales to students than to have them taught the fiction of evolution.

* * *

"What is the result of Darwin's theory? What would you suppose would be the result? Here is a boy reared in a Christian home, learning the first child's prayer and then the Lord's prayer; he talks to God, asks for daily bread, pleads for forgiveness of sins and desires to be delivered from evil. He reads the Bible and finds that the Heavenly Father is more willing to give good gifts to His children than earthly parents are. Then he goes off to college and a professor takes a book six hundred pages thick and tries to convince him that his body is a brute's body. "See that point in the ear? That comes from the ape," etc. Darwin also tries to convince the child that there is nothing in the brain that is not found in miniature in the brain of the brute.

"Then he says that the morals of man are a development from the brute. First, second, third, fourth, fifth, sixth—and no mention of God or of religion. No mention of conscience. When the boy goes out from school, if he believes Darwin and believes his teacher, the Bible is to him a story book. Christ is reduced to the stature of a man with an ape for an ancestor, on his mother's side, at least—and, as many teachers believe, on his father's side also.

* * *

"Are you surprised when I tell you that within a month I met a young man twenty-two years of age, who said he had been made an atheist by two teachers in a Christian college?

"In Miami I spoke on this subject, and a mother told

me that her boy would not pray—she found that he believed in the Darwinian doctrine. They are robbing our boys and girls of spiritual life; a professor cannot cram enough intelligence into a boy's brain to offset the shrinkage of the heart when he takes God out. I have reached this conclusion: that if we are not allowed to defend the Bible, they should not be allowed to attack it and rob our children of their faith and hope.

* * *

"I have pointed out what seem to be the natural consequences of Darwinism. Nietzsche took this hypothesis, brought man down to a brute basis, taught that might makes right and laid the foundation for the greatest war that man ever knew. He got it from Darwin. He says Darwin was one of the three great men of his century. He praises Napoleon as the greatest because he made war "respectable" again. I have there a quotation from an editor in Paris written when there was a peace meeting there, some twenty-one years ago; "The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been based upon the divine nature and divine origin of man. Men were looked upon as children of one God and war was, therefore, fratricide. But now that men are considered children of apes, what matters it if they slaughter one another?" This was fifteen years before the war began.

* * *

"The reason this pernicious evolution doctrine has not done more harm is that it has not reached the mass of the people. It is those who have the most education who have been injured by it. It has not misled the mass; the people, as a rule, do not believe in the ape theory.

"Darwin gives us a family tree which begins in the water with larvae, and then traces the line of descent to European apes. Over eight hundred times he uses the phrase, "We may well suppose." Compare this phrase with the Bible's "Thus saith the Lord"! The Bible is built upon the rock and the other upon hypotheses. When they tell you that their sciences are the more important, you can answer that there is a science more important than any they teach in the schools. It is the science of How to Live. It is more important that you trust the Rock of Ages than that you know the age of the rocks. When those who teach the physical sciences look down upon those who preach the gospel, tell them what Paul said,—that the things which are seen are temporal—the things that are unseen, eternal.

* * *

"Mr. Roosevelt, when President, talking to the Harvard Law students, told them that there was scarcely a great conspiracy against the public welfare that did not have Harvard brains behind it. This might have been said of any other university as well. Many graduates go out with no sense of responsibility to God or society; they are the bulwark of every unrighteous cause, the defenders of every vicious system. When reform starts in this country, it starts with the masses. Reforms do not come out of the brains of scholars.

"Some of these young men graduate from our colleges, go into business and become profiteers. They do not commit petty larceny; sometimes they go into glorified larceny and use the lawyers who come out of our colleges to keep them out of the penitentiary. We have to enact child labor laws to keep them from dwarfing the bodies and souls of little children. Anti-trust laws are necessary to keep them from ruining small competitors.

"I believe the brute in man is brought out largely by the theory that makes man believe he is a blood relative to the brute. Man must be brought back to God, to a belief in the Bible as the Word of God and to a love of Christ as the Son of God."

THE SABBATH WAS MADE FOR MAN

S. M. Ramsey.

The Sabbath is an institution, just as marriage is an institution. Both were instituted by God in the beginning of the world's history. God made the Sabbath for the highest welfare of man's physical, mental and spiritual being. It was made for man's good in every way. They who fail to keep it properly are losers by so doing. They lose physically, they lose mentally, they lose spiritually. No one can disregard the Sabbath and not be the loser by so doing. The body needs rest, the mind needs rest, the spirit needs rest and communion with God. The Sabbath is intended to supply this need. The average age of the human race would be increased by the proper observance of the Sabbath. There can be no doubt of this. Ceaseless toil and care, and worry, wear the life out of multitudes. The average intelligence and civilization of the world would be increased by the proper observance of the Sabbath. The mind would be more acute, and active, and far reaching. And there can be no doubt that the spirituality of the world would be greatly increased by the right observance of the Sabbath. God knew what the world needed, and so he instituted the Sabbath. God commanded it to be observed every seven days. This

seven-day division of time has continued throughout all human history. A Supreme wisdom is displayed in it. No one has ever been able to improve on it. France once thought a ten-day division of time would be better than that of seven. But they were brought to see their mistake, and to return to the seven-day period. God at first commanded the seventh day of the week to be observed as the Sabbath. He is Lord of the Sabbath, and has, and does fix the time for its observance. If He desires, He will by His word, or by His providence change the day. His providence is of equal authority with His word. "If thine ox fall into a pit on the Sabbath day." His providence says to you "pull it out." If you are sick abed Sabbath morning His providence says to you "remain at home today." If you are on your way to church Sabbath morning, and you see your neighbor's house on fire, God's providence says to you, "Off with your coat and help him save his house or furniture and offer him shelter." God speaks by his providence. Note also, that the Fourth Commandment does not fix the day of the week on which the Sabbath is to be observed. It says, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work, but the seventh day is the Sabbath." It does not say the seventh day of the week, but the seventh day, after six days of labor. It depends entirely upon which day of the week we begin our six days of labor. If we commence our six days' labor upon the second day of the week, as we now do, then the seventh day from that time, will come upon the first day of the week. Thus we really are keeping the Fourth Commandment when we observe the Sabbath upon the first day of the week. In the providence of God ninety-nine hundredths of the world have been led to recognize the first day of the week as the Sabbath. This is God's voice as plainly as if it were written in the Bible saying "Observe the Sabbath on the first day of the week." If in some way the vast majority of the people of the world should be led to observe some other day of the week we believe it would be just as acceptable to God as the day we now observe. And who knows but that amid the confusion and changes brought about by the captivity of God's people in Babylon, and after their return, they did not lose sight of the exact day of the week, and get switched off to another day. This is seriously affirmed by some Bible students, and also that the first day of the week was formerly the seventh day.

William J. Bryan in one of his lectures says: "The New Testament takes much for granted, because it assumes an understanding, and acceptance of the books previously written." The Ten Commandments are not rewritten, and reaffirmed, because they have been once, and for all time written, and af-

firmed in the Old Testament. The New Testament assumes that God's people accept of the Old Testament, and that much that is in it need not be referred to, or repeated. Hence the command, "Remember the Sabbath day, to keep it holy" is as binding on us as on those to whom it was first given. Christ never set aside or lowered the Fourth Commandment by anything he said or did. "Think not that I am come to destroy the law. I am not come to destroy, but to fulfil." Paul did not set aside the law by his teachings. Do we make void the law through faith? God forbid. "Yea, we establish the law."

And the great blessing which comes from the keeping of the Sabbath will be as sure to us as to those to whom it was said, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasures, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to side upon the high places of the earth, and feed thee with the heritage of David, thy father," for the mouth of the Lord hath spoken it. "If the prophet had been writing today he would most likely have said "If thou turn away thine auto from the Sabbath." The foot then was the common means of going about. Now the auto goes to and fro, up and down, in forbidden paths. Christians should teach their automobiles to keep the Sabbath.

The next drive must be to Christianize the auto. We must have a survey to determine how many are religious and how many are not. And as we send missionaries to the heathen lands to Christianize barbarians, we must send missionaries to the garages to convert our automobiles. We must not let godless autos come into well-behaved families and turn them away from their church. If any family has an unconverted auto and it refuses to be Christianized, sell it and walk. It is better to go through life on foot and go to church every Sunday than to have a super-six and spend Sunday whizzing down the pike just to keep up with the Joneses. If you try to keep up with them, you will land in the ditch with them. What effect is your auto having on the religious life of your boys and girls? If it is a heathen auto, taking them at break-neck speed in bad roads, sell it and get a Christian auto that will take them on the Zion road.

There is a blessing in keeping all of God's commandments—"He that sinneth against me, wrongeth his own soul," deprives himself of the blessing God designs to bring, through the keeping of His commandments. If God's people want a real revival of religion (and this is what we need above all things else) it can only come through a faithful endeavor to

keep all of God's commandments. How can God bless his people? How can he hear their prayer for a revival of religion while such a vast number of professing Christians are "doing their own way and finding their own pleasures" on God's holy day?

OUR MISSION FIELD IN INDIA

The following paper was prepared and read by Mrs. Eva D. Nagel at the annual meeting of the Women's Missionary Society of the R. P. Church, Darlington, Pa., November 1, 1922:

It is unnecessary, I suppose, to tell you that we have a Foreign Mission Field in India, as most of us are aware of the fact from a financial standpoint at least. Something about the country, its inhabitants and our work there, may be of interest to you.

The Empire of India has an area of 1,093,297 square miles of British territory, together with the native States, which are more or less under control of the Indian Government, gives a total of 1,802,657 square miles, or an area not quite so large as the United States from the Mississippi River to the Atlantic Ocean.

The English date the foundation of their empire in India from June 23, 1757, when they gained the decisive victory in the battle of Plassy.

The early history of India is wrapped in legend. The accounts which are given are so interwoven with myth and fancy that they have almost no value to the historian. Only by references in native or in foreign writings and by inscriptions can the story of the ancient period be reconstructed.

It may be stated here that India was one of the earliest fields of Christian Missions. Tradition assigns it as the scene of the Apostle Thomas' labors and martyrdom. Whether this was the case or not, we find a Syrian church planted in Malabar in South India, which undoubtedly had a very early origin.

India is one of the most densely populated countries, having about one-fifth of the population of the world. It has a total population of 317,000,000, or 177 persons to the square mile as against 28 persons to the square mile in the United States. Nearly two-fifths of the inhabitants are found in the valley of the Ganges. The density of the population corresponds in a general way to the capacity of the different regions to support life.

The climate may be described as tropical except in the higher altitudes. The most important climatic element is the rainfall upon which depends the very existence of the people.

They have the wet and the dry seasons. Sometimes there is an inadequate supply of rain and this causes famine, as the food demands of the enormous population make it necessary to maintain a high degree of fertility. The inhabitants have long sought by means of artificial water supply to protect themselves against the calamity of drought, and their irrigation works are constructed on an enormous scale.

The Himalaya mountains are on the northern boundary of India. The range is 1500 miles long, the highest peak is Mt. Everest, 29,000 feet high, and is the highest peak in the world.

The four great rivers of India are the Indus, the Ganges, the Brahmaputra and the Irrawaddy. A torrent of water comes down the slopes of the great mountains with the result that the Ganges and the Brahmaputra carry a volume of water that is entirely out of proportion to the area of their drainage basin. The Indus is navigable for over 900 miles, but the smoothly flowing Ganges is more valuable for navigation.

The name "Hindustan" was formerly frequently used instead of India, but this name belongs more properly to the north central portion of India, the land of the Hindus, and the part of India where our mission field is located.

Our mission was established at Rurki in 1834 by Dr. Calderwood. He was followed by Reverends David and Samuel Herrin. They were followed by Reverend John Woodside.

In 1868 the work was suspended, but our church, regardless of church difficulties, it may be said to her honor, was loyal to the mission cause and sent her contributions through the Presbyterian Board.

In 1880 Revs. Charles G. and George W. Scott, native Hindus, educated in the United States, took up the work. Their father, George W. Scott, was converted under Dr. Calderwood and was named for Rev. George W. Scott, pastor of the White Church at that time.

After the Scotts Rev. Wade was sent out. He was followed by Dr. Taylor and his wife, both of whom are physicians.

About 25 years ago Rev. George W. Scott, the native Hindu missionary, visited here. He went from the east to the west, visiting our churches and describing the customs of the Hindus and the difficulties under which the missionaries labor. He sometimes appeared in native costume and his talks were instructive as well as entertaining.

Dr. and Mrs. Taylor are now in this country, having returned on a furlough after laboring about seven years in the mission field.

Psalm 98:7 reads: "Let the sea roar and the fullness thereof," but the roar of the sea has failed to discourage these

noble-hearted missionaries who are giving their lives in the service of the Master.

Dr. and Mrs. Taylor are planning to visit our church next spring and he has suggested that we start a question box now, and as we think of something we would like to know about the work in India, write it on a slip of paper and drop it into the box. When he comes he can take up these questions and answer them for us.

The board found it impossible to secure any one to go out to India even for a short term to take the place of Dr. Taylor in his absence, and he was obliged to secure someone already on the ground.

There are in our mission nine male workers, two of whom are ordained ministers, and the others are doing Evangelistic work. There are also eight women workers, one of whom is a widow, and the others are the wives of the above-mentioned ministers. There are seven stations outside of the two at Roorkee, and during the year 1921 a total of 158 villages were worked and there were 593 Christians in the circuit.

Brahmanism with its priest craft and sacrifices is the prevailing religion, but under the English rule, human sacrifices have been largely discontinued.

The field is open for Christian conversion, but the laborers are too few. Our church has educated young men under the solemn promise that they would go to India, but after they received their education they refused to go, so in this way the work is hindered.

Some may be ready to say "We have labored in vain," but the motto for us is "Be not weary in well-doing, for ye shall reap in due season if ye faint not."

The more we learn of the degraded condition in which the heathen live, their sorrows, their sufferings, their ignorance, and the utter hopelessness of their life and death, and compare it with our own comfortable homes, our educational facilities, our social advantages, and our Christian opportunities, the more willing we should be to follow Christ's charge to his apostles "Freely ye have received freely give." Then there follows his promise, "Verily I say unto you, ye shall in no wise lose your reward."

LETTER FROM KENTUCKY.

Houston, Ky., November 7, 1922.

Dear friends:

It seems like there is not very much new to tell about our

work this month. There is always something of the sameness from day to day, and little to break the monotony.

Just now we are talking and praying about the proposed organization here on Turkey Creek. Mr. Duncan, especially, has been visiting the people in their homes and we are all doing what we can to help the cause of Christ.

The people are eagerly looking forward to the coming of Dr. McChesney, whom they so much enjoyed meeting during the month of June. They are becoming very much interested and we feel confident that many will desire to join our church.

We were very glad to have some visitors during the month of October. My mother and brother James from Cedarville, Ohio, were here for a week and everyone had a pleasant time. Although their stay was short, they had the opportunity of visiting in several homes and finding out something of the work to be done here.

We wish that more of the church people could visit us and you may be sure that you would always receive a hearty welcome. One almost has to see the work before they can realize what it is like.

We are approaching the joyful Christmas time, when there should be "peace on earth and good will among men." Last year we gave a little gift to each one in our Sabbath School, and we very much appreciate the loving thought of those who remembered us at that time.

This year, since we expect to have a church here, we wondered if more of our home churches would not be willing to send some little gifts to be distributed among these children who are learning to be Christians.

I might mention some of the things which would be alright to send: For the girls there are handkerchiefs, beads, pins, dolls, books and games. And for the boys, ties, knives, balls, whistles, knit caps and also books and games. If anyone desires further information please write to me.

In helping those who are less fortunate than we, I think we would be keeping the Christmas as He would have us do, and we would be showing the true Christmas spirit.

I am glad to tell you that Mrs. Isabelle Turner, Calla's mother, has had a partial operation and is steadily improving. We are hoping and praying that her life may be spared to her loved ones.

We need your prayers. Will you not help us in this work for our Master? With best wishes for a Merry Christmas and a Happy New Year.

Sincerely,

MRS. PAUL W. DUNCAN.

DARLINGTON, PA.

The Women's Missionary Society of the R. P. Church held its annual meeting in the Darlington Church, Wednesday, November 1, 1922.

It was a beautiful day and members of the Society and congregation came with well filled baskets about 11 A. M.

The tables were soon spread with good things, of which there was an abundant supply.

The ministers and their families together with the teachers of the town and some of the pupils, were the invited guests of the society, and were among those first served after the Divine blessing had been invoked by Rev. Houston of the U. P. Church.

After dinner the teachers and pupils returned to their duties, after having expressed their appreciation of the excellent dinner.

Quite a large crowd was present and everyone took an active part in the work of clearing the tables of their surplus load. It was only a partial success as much still remained to be removed after each one had done his best.

Soon after dinner the meeting was called to order by the leader, Mrs. Anna Marshall, and an interesting and instructive devotional and literary program was carried out.

Prayer was offered by the visiting ministers, Revs. Houston and King, and by the pastor, Dr. Savage. Psalms suitable to the occasion were sung.

Papers were read bearing on the subject of Home and Foreign Missions, and the intense stillness of the audience showed the interest with which they were received.

Miss Lida Imbrie, president of the society for 25 years, expressed a desire that on account of her ill health another president be elected to take her place, and the writer was elected by the society.

In recognition of Miss Imbrie's long and faithful service, the society chose her as President Emeritus, and presented her with a beautiful Bible. The presentation speech was made by Dr. Savage, who paid her the highest tribute possible when speaking of her interest in and her generosity to all the interests of the church. Her brother, Mr. William J. Imbrie, responded, and, in touching words, told of Miss Imbrie's unselfishness and self-sacrifices in order to serve the society, and his and her appreciation of this token of their love and esteem.

The following officers were re-elected in recognition of their faithfulness: Mrs. Elizabeth Patterson, vice president; Miss Mayme Caughey, secretary, and Mrs. Jennie Watterson, treasurer.

The treasurer reported a collection for the day of \$105, and also that the money raised during the past year had been distributed among Home and Foreign Missions and Cedarville College.

Remarks were made by some of the visitors commending the work being done by the society, and expressing their pleasure at being present and their enjoyment of the exercises.

The Women's Missionary Society was organized in 1895 with Mrs. William Cosgrove as president. Mrs. Cosgrove was a sister of Rev. James Y. Boyce, of Philadelphia.

Among those present at the meeting and deserving of honorable mention were Mrs. Mary Harrison and Miss Mary Lyons, of New Galilee, Pa., the only two surviving charter members of the society.

The day was marked by its touching scenes relative to personal sorrows and physical disabilities, and it will also be long remembered by those present for the joyousness of the occasion.

As we realize more and more the importance of the work intrusted to us instead of to angels, we are led to say in the words of the psalmist:

O send Thy light forth and Thy truth :
 Let them be guides to me,
 And bring me to Thine holy hill,
 Ev'n where Thy dwellings be.

I will show forth Thy name
 To generations all ;
 Therefore, the people ever more
 To Thee give praises shall.

EVA D. NAGEL.

OUR COLLEGE.

Our College, Cedarville College, Cedarville, Ohio, has reached the middle of the semester. The work has been progressing nicely. The students are manifesting a live interest in their work.

The U. P. Young People's Society gave the College students and faculty a very excellent social in entertainment and refreshments, Wed. evening, Nov. 8th after the prayer meeting hour.

The football season ended Nov. 10 in a game between Cedarville College and Antioch College, with our boys victors to the score of 16 to 0. Our college team has developed wonderfully.

The basket ball season will open early in December with a first and second boys' teams and two first and second girls' teams. A schedule of 14 games will be played with the leading colleges and other organizations with fine prospects for Cedarville College to be a winner in by far the most of the games.

The new Science Hall is almost ready for the roof.

The Tabernacle Congregation of the Presbyterian Church, Pittsburgh, Pa. of which the Rev. Thos. Watters, D. D. was the pastor, has just given to the endowment fund of Cedarville College \$2500. This congregation was formerly our First Pittsburgh Congregation. The fund comes from that part of the congregation which was our First Pittsburgh congregation. This fund is to be added to the fund originally given by this congregation and is to be known as the Memorial Fund of the First Pittsburgh Reformed Presbyterian Church. The total amount of this fund was \$5500. This additional sum brings the fund up to \$8000. The College is grateful to our Pittsburgh friends for their generosity and help. We wonder if there are not those in other congregations of other denominations, who were once Reformed Presbyterians, who would do as these Pittsburgh friends have done.

The college closed for the Thanksgiving vacation and opened again Dec 5th

Dr. Sanford, a Phillipino, gave a very instructive and entertaining talk in the college chapel Nov. 15. Hon. Maxwell Hall gave a talk on the Wet Amendment, in the chapel Nov. 2nd.

Do not forget to contribute to the current expenses of Cedarville College now. We need your gifts.

Yours sincerely, W. R. McChesney

IN MEMORY OF MRS. R. B. DAWSON

Whereas it has pleased God in his providence to remove from us our beloved sister and co-worker, Mrs R. B. Dawson; the members of the Women's Missionary Society of the Fairview

R. P. Church, desire to offer this tribute of love to her memory.

While she was not able to attend our meetings regularly, she was an able supporter of the Society: always ready to help in any way she could. She was called to her reward, Sept. 15, 1922 after a lingering illness, lasting about one and one half years.

She will not only be missed in our society but by the church and a large circle of friends.

Resolved, that we extend our sympathy to the bereaved husband, brothers, and sister, and that we commend them to the love our Heavenly Father, who doeth all things well.

Resolved: that a copy of these resolutions be sent to the family, recorded on the minutes of the society and sent to the Co. paper for publication.

Committee; Rena Deringer and Lelia Hammond.

CHRISTIAN ENDEAVOR TOPICS

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

DECEMBER 3, 1922

Topic: Better speaking Prov. 10:10-21,31,32 Consecration Meeting

BIBLE READINGS

1. Speak kind words Prov. 15:1; 25:15
2. Wise words Ps 15:1-3
3. Comforting words Isa. 40:1-8
4. Cheerful words Acts 27:21-25
5. Helpful words Eph. 4:29
6. Thoughtful words Prov.11:12-14

COMMENT

The mouth is a common outlet for folly, a turbid stream that breeds miasma. As a well in the wilderness refreshes the weary, so are the cheery words of the wise. Hasty speech, interfering in other peoples business, is sure to bring us shame and pain. Lack of tact, which means that we do not know the effect of word or act upon others, is caused by our being self centered.

PERTINENT QUESTIONS

1. What can we do to improve our speaking?
2. Why should our speech be optimistic?
3. Why should we choose our subjects?

DECEMBER 10, 1922

Topic: Some things that I believe; and why. John 11:17-27, 41-46

BIBLE READINGS

1. I believe in God. Ps. 70:1-5
2. In Christ's principals Matt. 7:2-29
3. In the square deal Heb. 1:8-9 Luke 6:31
4. In the church Eph. 3:1-12
5. In missions Ps. 2:1-12
6. In the victory of good Matt. 13:36-42.

COMMENT

Sympathy is good. We should surely try to comfort one another. I believe in faith. It is the anchor of the soul. I believe in immortality. Death is a mere incident, emigration to heaven. I believe in the supreme power of Christ who conquered death, to conquer death in me.

PERTINENT QUESTIONS

1. What do we owe to the Bible in the way of our beliefs?
2. What truths have we learned from experience?
3. How does the quiet hour help us to get clearer views?

DECEMBER 17, 1922

Topic: The glorious gains of Fidelity. Rev 2: 1-10

BIBLE READINGS

1. Faithful in little things Luke 16:10-12
2. Fidelity rewarded Luke 19: 11:28.
3. The faithful prosper I Chron. 22:6-13
4. Integrity a gain Dan. 1:8-21
5. God's approval Heb. 11:5
6. Approval of men Rom 14:13-19

COMMENT

Work well done brings gain in satisfaction and increased ability. The great fault of the Ephesians was that they stopped loving one another as at the first. Nothing can make up for this lack. Faithfulness often brings distress, poverty slander, and temptation, but God knows and sustains. Death is the devil's reward for faithfulness to God, but God's reward is eternal life and glory.

PERTINENT QUESTIONS

1. How can we train ourselves in faithfulness?
2. What is faithfulness toward an ideal?
3. How did Paul show himself faithful?

DECEMBER 24, 1922

Topic: How to have Christmas all the year Luke 2:8-20

BIBLE READINGS

1. By fellowship with Christ I Cor. 1:1-9
2. By good will Gen. 45:1-15
3. By useful lives Acts 13:32-37
4. By seeking God Ps. 25:1-10
5. By constant prayer Eph. 6:18-20
6. By heartfelt worship I Cor. 14:15-17

COMMENT

Heaven is ever ready to open above those that are in the path of duty. Christmas joy is never narrow and selfish; it is to all people. Unto you is born, as if no one but you existed. God's gifts are individual gifts. There never will be peace on earth until men glorify God by their obedience.

PERTINENT QUESTIONS

1. What is there in Christmas that is worth having continually?
2. What has made our happiest Christmas?
3. How can we bring Christmas joy to others every day?

DECEMBER 31, 1922

Topic: Lessons from a New Year's Psalm Ps. 90:1-17

BIBLE READINGS

1. God our refuge Ps. 91:1-7
2. Eternity of God Isa. 57:15
3. Mortality of man 2 Cor. 5:1-9
4. Brevity of life Jas. 4:13-17
5. Our need of wisdom John 16:13,14
6. Seek blessing Ps. 42:1-11

COMMENT

Here is a great contrast, a changing world and an unchanging God; and this God is love. Man's little hour brief: therefore it should be used wisely: Every trial has an end, like every night; and God's grace like morning sunlight, satisfies every longing. God prospers work done for Him, even if we cannot see great results. Jesus was crushed, but His work was established

PERTINENT QUESTIONS

1. What helpful new-year lessons have you learned?
2. What reasons have you for thankfulness to-day?
3. How should we face the future?

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For further particulars write to
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