

Maggie Tabing

VOL LVII.

NO. 3.

The  
Reformed Presbyterian  
= ADVOCATE. =

MARCH 1923.

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

CONTENTS.

Editorial . . . . .	41
The scorching intolerance of so called Liberalism . . . . .	42
The Church and the motion picture problem . . . . .	44
Letter from Kentucky . . . . .	46
Obituary. . . . .	50
On prayer . . . . .	52
Man's chief end . . . . .	53
Darlington Pa. . . . .	56
Our first missionaries in India . . . . .	56
Christian Endeavor Topics . . . . .	58

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

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

ADVOCATE PRINT, Duaneburgh, N. Y.

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

D. B.

# The Reformed Presbyterian ADVOCATE.

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

---

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

---

VOL. LVII.

MARCH 1923.

NO. 3.

---

## EDITORIAL.

---

The New York Times, recently published a long account of the wonderful demand in late years for the Bible. One society distributed during the past year 5,000,000 copies. The demand has been so great that about 30,000,000 copies has been printed and distributed during the past year. This is the estimate for the past year 1922. It would seem from this that the trend of thought is against materialism. The Chinese have led all other nations in the increased demand for Bibles.

---

There is quite a good deal of dispute among educators at the present time as to what should be taught in the schools and colleges. The trend in State institutions seems to be away from any sort of religious and moral instruction. Many claim that the tax payer should not be taxed to pay for teaching christian principles, but they are perfectly satisfied to have christian people taxed to pay for teaching infidel atheistic principles. Hon. W. J. Bryan has recently delivered an address on this subject that is by far the best that we have ever read on the subject and should be read by everybody in the land. We may publish it at some future date for the benefit of our readers.

---

Many people who are not satisfied with the progress of the Christian Church, are at their wits end to know what new plan

to adopt to get more members into the church. There is a plan that many of our modern preachers have never tried, and it might be well to do so; preach the simple gospel according to to God's word, without any man made or man invented improvements. Try this plan. It has never been known to fail when honestly tried. The church is not needing more members so much as more spirituality. The church has in these last days too much baptized Paganism, and not enough simplicity and spiritual life in its worship and service.

---

### THE SCORCHING INTOLERANCE OF SO-CALLED LIBERALISM

---

A sermon recently preached by Rev. Harry E. Fosdick, D. D., on "The New Knowledge and the Christian Faith," has been widely circulated in pamphlet form. The intention back of its preaching and its circulation is the propaganda of skeptical views as the Virgin Birth or the Person of Christ; the Atonement, and the Inspiration of the Scriptures, together with some other doctrines.

The reasons given for discarding the orthodox views as to these great and vital doctrines are the same that were given by Voltaire, Paine and Ingersoll. He claims that it is "new knowledge" that leads to his disbelief, insisting that the intelligence of the age makes it impossible to hold the evangelical views of Christian faith, but it is evident that it is not new knowledge that influences him, but just the old skepticism, in past centuries, has led unbelievers to the same positions that he takes today. Paul had to take note in his day that the world by wisdom knew not God. The revealed Gospel, in his day, was "foolishness" to the Greeks.

Two things are noticeable and prominent in this sermon. The one is its scornful rejection of the old Christian doctrines; the other is its scorching intolerance for those who still insist on holding them as the truth of God. In both he so far departs from the spirit and attitude of a Christian preacher that he

simply leaves the impression of an infidel lecturer. He makes some perverted use of Christian words and expressions, but this makes it all the worse. He has had the opportunity to believe, but he does not, and will not believe the truth.

In the case of each of these three doctrines he states the old orthodox faith as to them in as crude, cold, harsh, unlovely and distasteful form as possible, as though they were simply narrow human views, unsupported by divine sanction and insistence. He then sets forth why they are untenable by those who are truly intelligent and scholarly, as preceding skeptical lecturers have done. He then shows what the really intelligent liberals believe, and does it with an air and rhetoric to make plain that no one with any self-respect could possibly take any other view, and that, if they do, they cannot have any standing among those who are intelligent.

The animus is apparent in the reiterated statement that the conservatives or fundamentalists or orthodox are so intolerant that they are trying to put the "liberals" out of the church as unsound. In his belligerent denunciation of the intolerance of the conservatives, his own intolerance blazes out, blighting, blasting, scorching, withering. It is not so much in the words he uses, for he talks of love and toleration, but it is the love and toleration which he wishes the conservatives to show the liberals. He wishes them to be so loving and tolerant that they will cease "contending for the faith" and will allow error to be unrebuked.

His argument is not from Scripture, for permitting wrong doctrine. He appeals to the imagination. He says, "can we imagine" Christ having a preference for the strict inspiration of the Scriptures. He begs the whole question as to the importance of sound doctrine by saying that being in earnest about doctrine is getting into "a cockpit of controversy when there is not a single thing at stake on which depends the salvation of human souls." This is simply his imagination. He talks about "playing with the tiddle-de-winks of religion." Who says that Inspiration and Atonement and the Virgin Birth of Christ are mere tiddle-de-winks? He talks of "quarreling over little matters when the world is dying." Why did Christ and the apos-

bles tell us of these truths if they are only "little matters?" It is Dr. Fosdick who is distorting matters, and spending his time in New York and China in getting people to disbelieve great truths and to imagine unbelief and infidelity and perish in doing so.

The whole argument is that "educated people are looking for their religion outside the churches." He would wither with his scorn the uneducated and unintelligent and unscholarly ones who still believe the plain truths of the Bible. We have heard such believers described as "hayseeds." Paul heard himself called a "fool" for believing in the Deity and Atonement, and Resurrection and Ascension of Christ, but he said he was willing to be a "fool," if that is what one is who believes in Christ as his divine and atoning Savior.

Despite the fact that Dr. Fosdick assures us that many who are graduating from our schools of learning are "not thinking in ancient terms" and "cannot think in those terms," meaning that they cannot believe the doctrines which he himself scornfully repudiates, and which some of their teachers have tried to make them disbelieve, "Jesus Christ is the same, yesterday, today and forever," and "the Word of our God endureth forever."

It is very poor business to repudiate sound doctrine and to teach men so; to insist that only they are intelligent and scholarly who so repudiate them; to demand tolerance for error and errorists inside the church with the claim that they are so intelligent that it would be a shame to object to them; and that those who oppose them are not only unscholarly, but behind the times, and full of unlovely intolerance. This is indeed misrepresenting the cause of Christ; this is indeed misappropriating the Church of Christ; this is indeed departing from the spirit and the attitude of Christ.—Herald and Presbyterian in the Associate Presbyterian Magazine.

---

#### THE CHURCH AND THE MOTION PICTURE PROBLEM

---

The coming of Mr. Will Hays to a position of great influence in the motion picture world affords a new point of

contact for the churches in their effort to secure better standards in films. Through the influence of Mr. Hays an Advisory Committee representing religious and social organizations has been created, for the purpose of interpreting to the motion picture producers the point of view of the churches and other groups that cherish high ideals of social welfare. Rev. F. E. Johnson, secretary of the Research Department of the Commission of the Church and Social Service, represents the Federal Council in this committee. Mr. Lee F. Hanmer, of the Russell Sage Foundation, who collaborated with Dean Charles N. Lathrop in the production of the Federal Council's recent study of "The Motion Picture Problem," is its chairman.

This study has been the subject of widespread favorable comment both in the churches and in the public press. It is free from the all too prevalent sensational approach to the problem. Balance and accuracy characterize every page. The necessity for some form of social control is insisted on, but it is recognized that the problem is complicated by the fact that even high-minded persons differ widely in the standards which they would apply concerning the wholesomeness or unwholesomeness of pictures. Hence the difficulties in official censorship. The chief arguments for and against legal censorship are considered impartially. It is suggested that some way needs to be found, if possible, of making the producers and distributors themselves, instead of an outside censorship board, responsible for clean pictures, and that this might be done by a plan of federal licensing of motion picture producers and distributors to carry on interstate commerce, the license specifying the kinds of pictures which they would not be permitted to transport. Offenders would have their licenses suspended or revoked. A local licensing of the exhibitor under conditions that would make it possible to cancel the license of anyone who persists in showing detrimental pictures, would afford a further protection. Such a plan, it is suggested, might secure the needed social control without the necessity for a pre-view of every picture by a censorship board. More important even than these steps, it is held, is the direction of attention constantly by the churches and the social forces, to a positive

program of wholesome community recreation, as a substitute for "cheap" shows. And, finally, the whole problem is held to be one of moral and religious education, the prevalence of the bad picture being due to the prevalence of bad taste and low ideals.

The Federal Council's study made such an impression upon Mr. Hays that he wrote as follows:

"This study is a step in the right direction. The Council of Churches may well be proud of the conspicuous ability which has gone into the preparation of the articles. And the public may count itself fortunate in having available the results of this research, all to the end that constructive means may be devised for the effective application of what all of us must share—a sympathetic interest in the success of our Association's effort 'to establish and maintain the highest possible moral and artistic standards of motion picture production,' and 'to develop the educational as well as the entertainment value and general usefulness of the industry.'"

It should be noted that this study has been careful not to condemn or oppose efforts being made in various places to secure State censorship. It is an impartial analysis of the problem, taking sides neither for or against any proposed legislation. Some of the State federation of churches (notably Massachusetts and Ohio) are supporting censorship programs.

---

#### LETTER FROM KENTUCKY.

---

Houston, Ky., Feb. 12, 1923

Dear Friends:

Time for the monthly letter to the magazine again. I'm wondering if you wouldn't enjoy meeting our family as we are now in the dormitory?

There are now fourteen of us. Miss Cunningham is a slender, gray-haired woman with a kind smile and a soft voice. Her movements are quick and you know her for a school teacher as far as you can see her. My sister, Elva Foster, who was a pioneer

worker here with Miss Cunningham, is just the opposite in personal appearance, brown-eyed and piles of brown hair, a chubby round face and a generally composed air which makes the school teacher too. Usually you would imagine she had just heard the latest joke.

I imagine most of you have met Mr. and Mrs. Duncan, but if not you would have no trouble in picking them out by the description here given. Mr. Duncan is a wee man but a man just the same. It isn't stature that makes the man, you know. Like all young men he has an ambition to wear a long pompadour, but nature has refused to be overcome by comb and brush. Surely I have won for him the sympathy of all the men. People like him for his jolly laugh and friendly, open-hearted manner. Did you ever see a cardinal and his mate? She of the modest brown dress? That's Mrs. Duncan, just quiet, bright-eyed and helpful.

It's not easy to introduce Miss Calla Turner, but you should all know her. Honest blue eyes, that speak of a soul pure and sweet, afraid of nothing unless it be the doing of a wrong. She is a great talker and we are glad she is, for she is always interesting.

Amanda and Kelley Turner are a brother and sister from Elsome Creek. They are cousins of Calla Turner's. Amanda is a slender, sweet-faced blue-eyed lassie of fifteen, with dusky brown curly hair. She has been in our school for two years. These children are from one of the best families we have. I wish you could all know Kelley. He is rather undersized, but makes it up in grit. Those gray eyes narrow with a grim determination when he gets down to hard work of any sort. He has a keen sense of humor. One morning at the breakfast table he announced very gravely that he had a case in Court. Some one had taken his window stick. He suspected the matron. A call for clemency was made to give her a chance to make amends.

Stella Jackson is a girlie of 12 years. She comes from a large family of children and her father is finding it hard to keep all of them in school. Stella is such a faithful, dependable girl for her age. You'll find it rather hard to get her to talk much, but she never misses much that is said.

Ike Fox and Ruth Deaton are wards of the mission. Both



came to us last fall from the home of Mrs. Turner when she decided to go to Lexington for an operation. Ike's father was shot, his mother is dying of cancer and cannot support her family. This little man is a faithful worker and very loyal to those who befriend him. He is decidedly behind in his school work, but like Kelley he can get down to hard study and not be hurt by it. We are often amused by his saying, "Oh, I'll put the panic in Kelley yet!" We wonder now what we would ever do without Ruth. She is 7 years old and one of the most affectionate of children. Her big brown eyes appeal to you for the mother love, which she can never know, for the mother is with her Lord in Glory. She has no home now except the dormitory. We think she is exceptionally bright and witty. At Christmas-time we received some delicious grape fruit. Ruth tried to eat some for the first time in her life, but she didn't like it very well, so she offered her dish to Miss Calla, who sits next to her at the table. Miss Calla did not care for it so she offered it to any others at the table. As no one accepted it she said, "Well I'll just cover it up." Just to tease, Mr. Duncan said, "Why didn't you offer it to me, Ruth?" "Why I did, Mr. Duncan," Ruth replied. Mr. Duncan answered, "Surely not, Ruth; I never heard you." Quick as a flash she shouted at the top of her voice, "Mr. Duncan, will you eat it?"

Another incident which amused the family was one morning when the matron had been gone over night, Ruth was going from room to room teasing all by a little lazy bird song. As her own room was not made tidy, some one reminded her of her own work. For a few seconds the little lady wiggled undecidedly. Then the mischief sprang back into her eyes as she replied, "Oh the boss is gone."

I believe we introduced you to Ida Turner last winter. She is a dear little girl of ten. She too, has no mother. The schooling and board of this little girl has been given by the mission for two years. Bright blue eyes, yellow hair, a merry laugh and a restless little body that is never still, gives you a fair picture of this little lady.

Another little girl of ten summers in Edna Moore. God has been very kind to this little one. I have never met her parents but once, and though they have little education, it is quite evident

that they are not ordinary mountain people and hers is not an ordinary mountain home. No where would you find a child with more refinement.

Bertha Short is 12 years old. Yes, she has blue eyes, and is a little tease. Ike comes in for a good share of her fun-making. This winter he is getting Mother Goose rhymes for the first time. Imagine never having read or heard Mother Goose rhymes until you were 12 years old! One of Ike's favorites is "The Old Woman Who Lived in the Shoe," and we get a reading of her almost every night. A few evenings ago, just before study hour, I heard Bertha saying, "Now, Ike, please let that old woman in the shoe off tonight and don't have her spank all those poor children. I declare, you make me right sorry for the old thing. You are working her too hard, Ike, when you have her do that very night."

I believe now you have met all of our family except the writer. Bobbie Burns wished, "Some power the giftie gie us to see ourselves as others see us." He must have had some vanity. I am thankful I shall escape description.

Our pig, America, so-called because of her independence, and a tendency to squeal if she thinks she isn't getting her full rights, has given us some interesting moments. For instance, she has been known to squeeze through the garden fence, walk into the kitchen porch and eat the chicken which was killed for the family dinner.

Poor Bossie is frequently raced around and around the race track by Bob, our horse. There is nothing he enjoys more than racing on that track. Then we fail to get the milk from Bossie, so the milk and butter troubles often looms large in our household. Our experience in trying to fill this need would fill a magazine.

We hope the people of the church and our friends will be remembering our call for the necessary improvements on the dormitory. Some money has been contributed.

Richmond Kansas Congregation .....	\$25.26
Miss Oldfield .....	5.00
McCague Family .....	7.00
Miss Rhoda Kendall .....	6.00
Dr. Masson .....	2.50
Miss Rosa Elder .....	3.00
Miss Cunningham .....	10.00
Mr. and Mrs. Paul Duncan .....	50.00
Linnie Long .....	10.00
Fairview Congregation .....	93.00
Seldon Turner .....	10.00
Rev. and Mrs. J. W. Smiley .....	5.00
Stella Foster .....	5.00

Elva M. Foster ..... 5.00

Try me and see, saith the Lord, if I will not pour you out a blessing that there will not be room enough to receive it.

Yours sincerely,

ESTELLA FOSTER.

---

ACKNOWLEDGEMENTS.- Lillian Spencer, Xenia, Ohio: Wm. Chesnut, Sr. Clay Center, Kan; Eliza Skillen, Pittsburgh, Pa.; J. L. Savage, \$2.; Samuel Sinclair, Samuel Woodside, Philadelphia, Pa,

---

FLEMING

BROWN

---

FLEMING— In the 67h. year of his age. Mr. Andrew Fleming, died in the Germantown Hospital, Phila., Jan. 15, 1923 from injuries received from a fall on the ice.

- Mr. Fleming went out from his home in the morning to accompany a friend to work. He was in his usual good health and spirits; but in a moment his feet slipped, and in a few hours he was gone. As David once said, so may we all say, "Truly there is but a step between me and death." Mr. Fleming was from the north of Ireland, and was 25 years of age when he arrived in this country to make a new home. He was married twice, and in each relationship, proved himself to be a model husband, and a kind, loving, and faithful father. His church fellowship in Philadelphia was first as a member of the Second Reformed Presbyterian church; then in the 1st church as member and elder; and latterly, after quite an extended visit to his native country, himself and family were members of the 7th church; and here, just a few weeks before his death, he was elected elder. Mr. Fleming was a godly man, and religiously inclined; the house and worship of God was his delight; and at the services, Sabbath and mid-week, he was quite faithful and regular in attendance. Some of us were just beginning to know him and appreciate his worth when he was suddenly taken away. The community in which he lived, the society in which he moved, the church of which he was a member, and most of all the home of which he was a faithful and affectionate head have all met with a great loss. But as for him to live was Christ, so for him to die was gain. We therefore humbly submit to the will of God, and await the time of the great and happy reunion in the heavenly world where partings are not known. The stricken and sorrowing widow and children we commend to God; and may the comfort and richness of His grace be given unto them and continue with them until they also shall follow the loved ones gone before into glory and blessedness eternal.

"'Twill not be long; the strife will soon be ended:  
The doubts, the fears, the agony, the pain,  
Will seem but as the clouds that low descended  
To yield their pleasure to the parched plain.  
The times of weakness and sore temptations,  
Of bitter grief and agonizing cry;  
Those earthly cares and ceaseless tribulations  
Will bring a blissful harvest by-and-by  
'Twill not be long!"

BROWN— Attorney William Alexander Brown died in the Presbyterian Hospital, Philadelphia, Jan. 22, 1923, from injuries received two weeks previous when he was hit by an automobile recklessly driven by one who escaped without detection. His injuries were considered serious from the first though the surgeons hoped for the best and continued to do all that they possibly could for him till the end came. He was the last of his immediate family; his mother having preceded him into the heavenly rest less than two years. He was in the 57th year of his age, in the very prime and vigor of his life, when stricken down to death, suddenly and without warning. How wise the exhortation—"Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." Mr. Brown came of a good Scotch Irish stock. His parents were members of the 2nd Church of the Covenanters, Phila., though he himself was never a member thereof, in full privilege. When he reached manhood years he joined the U. P. Church. In this relationship he continued for some time, and was there made an elder.

After the death of his mother he united with the 7th R. P. Church, and was here elected an elder just a few weeks previous to his death. He was a man of sound principle and of settled conviction. He was faithfully brought up, and well instructed in the doctrines and principles of the Christian religion, by a godly and beloved mother. He was quite of manner, and tender of heart, and considerate of the opinions and feelings of others; yet he never compromised, but always stood four square and unflinchingly for the truth as it is in Jesus. He was much interested in the controversy now proceeding between the so called "Fundamentalist and Liberals." He read with deep interest articles written in answer to and rebuke of all heretical teaching, and gave of his means that they might be largely published and circulated. He himself faithfully witnessed for the right, and vigorously denounced all evil. His faith in the Bible as the word of God, from cover to cover, never wavered. He loved and enjoyed the worship and ordinances of God's house and was a reverent, interested, and intelligent listener to

the preaching of the word.

The shock of sadness, the regret and loss, to the congregation of which he was a member and as well to the community and social circles in which he lived and moved, and the many benevolent and reforms in which he was interested, and to which he gave of his talents, time, and money, will not soon fade nor be forgotten. May all concerned bow humbly to the will of God; and may our lives be made rich in service as was the life of our departed friend and brother.--"Blessed are the dead who die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; for their works do follow them."

It will be noted that both men referred to above had recently been elected elders. They had accepted also, and the services, for their installation were appointed for Sabbath Jan. 28, 1923. Both met with a sudden and violent death. Mr. Fleming passed away Jan. 15, and Mr. Brown, on Jan. 22, preceeding the date set for the installation. Truly we have here a very mysterious providence; and we must wait for its explanation. "What I do thou knowest not now but thou shalt know hereafter." In the mean time let us all give heed to the lesson and exhortation emphasized by this and every like providence. "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

"Death rides on every passing breeze,  
And lurks in every flower;  
Each season has its own disease,  
Its peril every hour."

---

#### OF PRAYER.

---

"Evening, and Morning, and at Noon will I pray."

I will rise and pray while the dews of morn,  
Like gems are scattered o'er tree and thorn,  
E'er the sun comes up, in his glorious bower,  
To waken the bird and open the flower;  
I will turn from earth, to heaven aspiring,  
With faith unshaken, hope untiring,  
And for strength to walk thru the weary day,  
To the God of love will I kneel and pray.

I will pray at noon, when the fervid glow  
Of the sultry sun is upon my brow;  
When the flocks have sought the shading trees;  
When the stream is silent, and hushed the breeze;  
And praise the doing of nature's God;  
Then closing my eyes on the glorious day,  
To the God of love will I kneel and pray.

I will pray at eve, when the crimson light  
Is passing away from the mountain's height;  
When the holy, solemn twilight hour  
Is hushing the bird and closing the flower;  
When all is rest, and stars come forth  
To keep their watch o'er the sleeping earth—  
To Him who hath kept, and blest thru the day,  
To the God of love will I kneel and pray.

Thus will I pray, for I find it sweet  
To be often found at my Master's feet;  
I will always pray—on the heavenly road—  
I ne'er will faint while I lean on my God.  
I shall gather strength for my upward flight;  
My path will be as the shining light;  
It shall heighten to perfect, eternal day,  
Therefore to God will I always pray.

—Anonymous.

---

MAN'S CHIEF END

---

The Westminster Assembly has given a very clear definition to the question implied in our title. There is purpose in life. True there are many who live without any well-defined plan of existence, but the person who has any consciousness of responsibilities of life, is always mindful of the high commission that rests upon him. It is responsibility, however, that is not always easy to define. There are so many things to be done in this world, and so many seemingly worldly things that may have a bearing on our duty to God, that it is sometimes a difficult matter just what to do and what to leave undone. Then, too, human minds differ in their estimate of what constitutes responsibility. This applies to the profession of God as well as to those of the world, the great trouble of the former being the fallibility that precludes sound judgment.

Consequently, if we were to ask a number of persons as to

what constitutes the highest purpose of life, we might expect almost as many different answers, for some one has said that man's chief end is usually the thing that presently occupies his mind. He has his heart and mind set on some scheme, device or hope, and there is no rest for him until it be accomplished. But even though there is a measure of truth in this there may still be some great sublime object in his heart, to which all these day by day energies of his are but contributions. Of course we must admit that there are those who see only the things that perish, and who apparently have no hope nor expectation beyond the borders of time. Let us examine for a little the answer to the question under consideration: "Man's chief end is to glorify God, and enjoy Him forever."

Man's "chief end" means the purpose for which he was created. It suggests that the only way to accomplish the design of his being, and the only way in which he can find supreme happiness is in glorifying God. Perhaps the great difficulty here will lie in the difference of opinion as to what the execution of this would mean. Some would doubtless interpret it as involving constant worship, or may be seclusion from the world. There was a time when Martin Luther thought the cloister was the only place to serve God, but he learned that the activities of the outside world afforded a far better avenue to peace and joy. God tells us very clearly of our high duty in the prophesy of Isaiah, "This people have I formed for myself: they shall show forth my praise." Paul addressed the Romans thus, "For him and through him, and to him, are all things; to whom be glory forever. Amen." And to the Corinthians he says, "Therefore whether ye eat or drink or whatsoever ye do, do all to the glory of God."

But is there real happiness to be found in such a manner of living? The world, the unregenerate, would answer in the negative. Here are some words of the psalmist, and they are worth pondering: "Thou shalt guide me with thy counsel, and afterwards receive me to glory. Whom have I in heaven but thee? And there is none upon earth that I desire besides thee.

My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."

—Associate Presbyterian Magazine.

## DARLINGTON PA.

The regular monthly meeting of the Woman's Missionary Society of the Darlington and White R. P. Church, was held at the home of Mrs. Elizabeth Patterson New Galilee, Pa., on Wed. Feb. 7, 1923 at 2:00 o'clock P. M.

The day was cold, but when we arrived at the beautiful home of the hostess, we were given such a warm reception, and the house was so comfortably heated that we could not have realized that it was winter, had we not become aware of the fact on the way.

When all had arrived, the meeting was opened by singing a part of the 25th Ps. followed by prayer.

The topic for study selected by the leader was "Faith," and Hebrews 11: 1-10 was read as a scripture lesson.

The subject was timely and was well presented. Several selections on the subject were read, in one of which some noted men and women of history who were famed for their great faith mentioned. Papers had been prepared by some of the members and these were read and commented upon.

The following are some excerpts.

Faith being one of the most elastic of words, it is divided into three classes. Faith in ourselves, Faith in our fellow-beings and Faith in God.

Faith in ourselves is essential to success. In order to make a success of any undertaking, we must have faith or confidence in our ability to carry out our plans. We often meet with unforeseen obstacles and if we let these discourage us or lessen our faith in ourselves, we may expect failure. Some of the greatest inventions and reforms have been possible because of the faith of an individual in his power to make or do certain things, and he continues to exercise his faith in his ability until he meets with success. Often it was not lack of ability but lack of faith in himself that hinders one from taking up a work for which he is well fitted, and making a success of it, and thereby giving the benefit of his ideas of the world.

Faith in others is essential to happiness. There must be faith or confidence in the members of the home. Husband and wife cannot be happy without faith in each other. Parents . . . t



trust them. There must be faith in the persons with whom you transact business, and confidence in those with whom you come in close contact. To be compelled to live in company with those in whom you have no faith would be unbearable. In the story of Ruth, we see the faith she had in Naomi. Nothing but death could separate them, and faith in Naomi led to faith in Naomi's God.

Faith in Jesus Christ is essential to salvation. Faith in Jesus Christ is a saving grace whereby we receive and rest upon him for salvation as he is offered to us in the gospel"

Take away the Divinity of Jesus Christ as some are trying to do, and make of him a mere man, and it leaves us no standard of right or wrong except that we set up for ourselves and no hope of redemption.

If we lose faith in ourselves or our fellowmen, it might mean loss of success and happiness in this world, but if faith in Christ is taken away, all is lost and we are left without hope.

"Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked"

After the devotional exercises were closed the business of the society was taken up. A generous offering was taken up,

The meeting was closed by prayer, and the society adjourned with an invitation to hold its next meeting at the home of Miss Tillie Wallace, Darlington, Pa. Sincerely yours, E. D. Nagel

---

#### OUR FIRST MISSIONARIES IN INDIA.

---

In the December number of the Advocate, there is some account of the establishment of our mission in India, but the name of the founder of the mission is not mentioned. Rev. J. R. Campbell, D. D., was the first foreign missionary of our church. He and his wife sailed from Philadelphia, November, 1835, and began their work in Saharumpur. In 1838, three other men, with their wives, were sent out, viz., Rev. Joseph Caldwell, Mr. James Craig,

teacher, and Mr. R. Morris, a printer. In November, 1848, Rev. John Woodside and wife went to join those already in India. In 1852, another mission station was established at Dehra, by Mr. Woodside. In 1854, Synod wished to send out other missionaries, but as none had offered their services, Synod resorted to the Apostolic method of selection. After a day of fasting and prayer they chose Rev. William Calderwood and Rev. David Herron, who accepted the appointment, and sailed that same year. The mission in Rurki was opened by Mr. Calderwood in 1856. In 1859 another station was begun in Kaputhala. Another station was opened at Muzaffarnogar. Dr. Campbell died in 1862. In addition to the aboved-named missionaries, there were four native ordained missionaries, viz., Revs. T. W. J. Wylie, J. N. McLeod, Gilbert McMaster and Kemvar Sain. In 1868 this fine mission, with its churches, schools and other property, went as a body with the "Suspended Relations" party, and were taken under the care of the Presbyterian Board. In 1883, Rev. George Scott was sent to try to reestablish our mission, and in 1889, his brother, Rev. Charles Scott, M. D., was sent to his assistance. These were sons of Rev. George Scott, a native United Presbyterian Missionary, but a convert of the Reformed Presbyterian Mission. Both George and Charles Scott married daughters of Rev. E. P. Swift, a native United Presbyterian Missionary. George Scott came to this country when a child, with Rev. Andrew Gordon, the pioneer United Presbyterian Missionary to India. He remained and grew up in the United States, attended Westminster College, the U. P. Seminary, and was licensed and ordained in the U. P. Church. He offered his services to our Church, and was sent out in 1883. Charles Scott received his early education in India, but came to this country for his theological and medical training. He was licensed by the Philadelphia Presbytery in 1886. He received his M. D. from the University of Pennsylvania in 1889, and was ordained to the ministry the same year. He sailed for India in November of that year. The love of these brothers for our church was enhanced by the fact that their father was an early convert of our mission in India. I have gathered, and recovered these facts, feeling that they might be of interest to the readers of the Advocate.

The largest single Bible order ever placed by any organization in the United States, perhaps in the world, has just been given by the American Bible Society to a firm in New York City. 1,500,000 volumes of Scripture portions consisting of the gospels Matthew, Mark, Luke, and John, the book of Acts, and Proverbs in English and Spanish constitute this order. These little books are to be uniform in size, 64 pages each, with a separate heavy cover, and will be sold throughout the United States and South America for one cent each. This is the first time since the war period that the Society has been able to produce these volumes at this price. Before the first deliveries had been made, advance orders to the number of 800,000 had been received. Issued by the American Bible Society, Bible House, Astor Place, New York City.

### CHRISTIAN ENDEAVOR TOPICS

March 4, 1923.

Topic:- "Lessons from the Psalms 3. The Refuge Psalm." Psa. 91.  
Consecration meeting.

### BIBLE READINGS

1. Monday.	Psalm	91.
2. Tuesday.	"	46.
3. Wednesday.	"	27.
4. Thursday.	"	20.
5. Friday.	"	11.
6. Saturday.	"	121.

### COMMENT

A Refuge is a place where we are safe from danger. The Psalmist tried to do his duty against great odds, and discovered that more than human strength was necessary. He would not trust in Man, or Princes, or Horses, or in great armies, but only in the Lord God of Israel. At the present time we need a sure Refuge. Our Refuge is Jesus Christ, who forgiveth all our iniquities, and delivers us from the dominion of sin Rom, 6;14.

### PERTINENT QUESTIONS

1. Who is our sure Refuge?
2. In whose name are we to trust in time of trouble?
3. Have we tried the promises God has given us?

March 11, 1923.

Topic:- "The Stewardship of Self Substance and Service." Matt. 25:14-30;  
I Pet. 4:10.

#### BIBLE READINGS

1. Monday, Fleeing from responsibility. Jonah chap 1.
2. Tuesday, Obedience to command. Jonah chap 3.
3. Wednesday, Displeasure at God's providence. Jonah ch 4.
4. Thursday, Study Acts 26:19,
5. Friday, Reward for faithfulness. Luke 12:31-48.
6. Saturday, Read Matthew 25:14-30.

#### COMMENT

There is no place in the Church for lazy people. There are many such there but they are out of place, The Church is no haven for indolence. To get the blessings God has in store, we must work for them, by doing what is assigned us. Even then we do not earn them, but God gives them to us through the atoning merits of Jesus our Saviour. What we do must be done because of love of God, faith in God, and done cheerfully. The proper use of our substance in God's service will never go unrewarded.

#### PERTINENT QUESTIONS

1. Do we know our own talents?
2. Are we using our talents in God's Service?
3. What is the measure of our responsibility?

---

March 18, 1923.

Topic:- "Factors for making the world better; How can we help?"  
Matt. 5:13-16

#### BIBLE READINGS

1. Monday, Abraham's call. Gen. chap. 12.
2. Tuesday, Joseph's character. Gen. chaps 39-41.
3. Wednesday, The Ten Commandments, Ex. chap. 20.
4. Thursday, Lives of Nehemiah and Daniel.
5. Friday, The Advent Jesus Christ. Matt. chap. 2.
6. Saturday, The Gospel for all nations. Acts, 13:44-52.

#### COMMENT

Much is being said about Education as a means to make better citizens. We should not forget that the kind of education is the important matter after all. Intellectual knowledge of itself will not make men moral. We are coming to see that many of our greatest and shrewdest criminals are highly educated in the common sense, yet ignorant of the first principles of morality, and responsibility to God and man. The only person equipped for usefulness, is one trained physically, mentally and morally.

#### PERTINENT QUESTIONS

1. How can we be a power for good in the world?
2. Do we let our light shine, or keep it hidden?
3. What is the divine purpose of our being?

March 25, 1923.

Topic:- "Educational Missions at Home and Abroad." Acts 19:8-20.

#### BIBLE READINGS

1. Monday, Paul teaching the Scriptures. Acts 17:2.
2. Tuesday, Teaching about the Kingdom. Acts 28:23.
3. Wednesday, Many refuse Instruction. 2 Tim. 1:15.
4. Thursday, Paul a constant Witness. Acts 20;31.
5. Friday, Where the Disciples Taught. Mark 16:20.
6. Saturday, The effects of hearing the Truth. Col. 1.6.

#### COMMENT

Jesus taught his disciples how to be missionaries. At no time during modern missionary effort has there been so much done for training missionaries for their work as at the present. All Mission Boards are giving attention to this, that the missionaries may be fully equipped for their work, with special training for the department in which they are to be engaged. The past few years has shown a wonderful advance along this line.

#### PERTINENT QUESTIONS

1. Have we made a special study of the needs of missions?
2. What are we doing along Educational lines?
3. Do we realize the importance of teaching the fundamental principles of scripture truth?

---

April 1, 1923.

Topic:- "Lessons from the Psalms. 4. The Resurrection Psalm; Psalm 16. Consecration meeting.

#### BIBLE READINGS

1. Monday, Read Psalm 49.
2. Tuesday, " Acts chap. 2.
3. Wednesday, " Acts " 13.
4. Thursday, " I Cor. " 15
5. Friday, " Luke " 24.
6. Saturday, " Psalm 16.

#### COMMENT

The Sixteenth Psalm is what is called a Golden Psalm. It is a Psalm of David, in which he, because of distrust in his own merit, flees to God for preservation. Here he sets forth his hope in God, his hope in the resurrection and eternal life. The last verse of this Psalm makes beautiful mention of what God does for his children, and what he has in store for them.

#### PERTINENT QUESTIONS

1. Do we make a study of the matter of the Psalms?
2. Do the lessons of this Psalm specially impress us?
3. What is our estimate of the value of the Psalms?

## Cedarville College.

Prepares young people for definite Christian service. Located in the northern part of the beautiful and healthful Miami valley, Co-educational. Character building. Christian school of the highest type. Sound, safe, strong, largest attendance last year. New science hall in process of erection. Modern preparatory and collegiate departments. Classical, scientific, music, educational, agricultural and physical educational courses. Degrees A. B. B. S. B. S. in Ed. and B. D. Expenses very low. The second Semester opens January 31, 1923. Send for catalogue, etc.  
W. R. McCHESENEY, Ph. D., D. D., President.

---

---

### REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY CEDARVILLE, OHIO

**Open now to all Students.**

Our Seminary is one of the oldest in the United States. It has a full faculty and modern courses. Regular seminary course of three years, leading to a diploma. Four-years' course leading to the degree of B. D. A five-years' combined Arts and Theology course, leading to the degree of A. B. Bible and Mission courses for both sexes. Young men of our own church are asked to consider the Gospel ministry. Open to students of all churches.

For further particulars write to  
REV. W. R. McCHESENEY, Ph. D., D. D., Dean.