

Maggie Tobey

VOL LVII.

NO. 4.

The
Reformed Presbyterian
= ADVOCATE. =

APRIL 1923.

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The Reformed Presbyterian ADVOCATE.

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

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at Duaneburgh, N. Y.
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EDITORIAL.

Conditions in the Near East are in a most deplorable state. This is a time of unprecedented suffering in the world. A great burden is to be borne by christian people if they obey the command of Christ, "bear ye one another's burdens." The following cablegram dated Feb. 14, 1923 sets forth some of the horrors of that part of the world: Feb. 14, 1923

"Refugee conditions indescribable. People mostly women and children without a country. Rejected of all the world, unable to speak Greek language, herded and driven like animals from place to place. Crowded into damp holes and hovels. Shortage of food, water, bedding and clothing. Wet, cold, hungry, sick. American Women's Hospital conducting seven hospitals and large number of dispensaries in Greece and Islands. Combatting pestilence under great difficulties. At present moment American Women's Hospitals feeding and housing in tents and caring for 8 thousand people in quarantine on Macronisi Island. Greece willing but utterly unable to cope with conditions. Help from America only hope."

Signed, Esther Lovejoy.

Another has been added to the list of Christian martyrs. A

colporteur selling bibles in Mexico, was killed by a mob of fanatics on the night of Jan. 31st 1923. The people being stirred up to mob frenzy by the Romish priest and nuns. When the doors were forced, this man was very calm, and said to his wife "If they want to kill me I am ready to die for Christ. I will wait for you in heaven." A friend who came to help him was also killed.

There is now only a few weeks until our Synod will meet, and special effort will be necessary to get all things ready for the meeting. In many parts of the church but little can be done in raising missionary contributions during the winter months. Here in New York the winter services have been practically abandoned since the first of the year.

The enforcement of prohibition laws in the U. S. goes on with varied success. In Pennsylvania, Pinchot, is taking such steps as will likely reduce bootlegging and other forms of lawlessness to a minimum; while in New York, Gov. Smith and his supporters are doing all they can to at least nullify the law. The Senate voted some time since to repeal the Mullin—Gage enforcement act, but in March, the Assembly by a small majority voted in favor of the present law. The Anti Saloon League has come in for its share of attack from the "Wets" and Judge Staley of Albany has decided that the League is a political organization and must report all of its financial dealings to the Secretary of State. This however will not injure the League, although it will reveal to the enemy the amount of money raised and the manner in which it is expended. The "Wets" think this will put the League out of commission.

NOTICE

The Pittsburgh R. P. Presbytery will meet in the White R. P. Church, Near New Galilee, Pa. on the second Tuesday of April, the 10th day of the month 1923; at 11 o'clock A. M.

Signed, Alexander Savage, Clerk of Presbytery.

A BIT OF BACKGROUND OF THE CHRISTIAN MOVEMENT IN THE FAR EAST

IMPRESSIONS OF JAPAN

Each time I have visited Japan before I have felt, first, the rigidity and bonadage of the thought of the Japanese people, and second, the sense of an almost boundless physical vitality. This time both of these impressions were reversed. The last time, six years ago, it seemed like passing into a stifling atmosphere in coming from the Philippines into Japan. Out of their perfect liberty and freedom of thought and action, one plunged into the rigid institutions and stereotyped spirit of the Japanese nation. But now in this new day one has a feeling of moving among great and free thoughts. Indeed, in Japan today, this is the common word—"thoughts" of all kinds—and thoughts are very dangerous to a governing class which does not like anything that tends to a full freedom of the people. One does not see in Japan now the same strength of the old institutions binding like strait-jackets the minds of men. But now in Japan, as everywhere else around the world, one does find the deep feelings that are stirring the spirit of all mankind.

The other impression also of which I spoke—that of boundless physical vitality—is now overturned. One has the feeling of looking into a sick face in Japan today, and the Japanese are beginning to feel it, too. They realize what influences are sapping the vitality of their people. Their educational systems are solid, competing intellectually with the best educational systems of the world. They are raising the standards that they may meet any other nation. But the effort and strain have weakened the vitality of the nation. Twenty per cent. of the young women, sucked up in the great maelstrom which streams everywhere out of the village life of Japan into the large industrial centers, entering the great industries, go back marked with tuberculosis. School teachers complain about the health of their school children and urge the impossibility of their meeting the mental strain of the physical conditions under which they have to live and work.—Robert E. Speer, quoted in "Missions," November, 1922.

GROWTH OF THE KINGDOM

Geographical Expansion. About three-fourths of China proper is now claimed by Protestant forces, and seven provinces report no unclaimed area whatever. In the last twenty years as many missionary residential centres have been opened as in the previous ninety-three years; that is, 337 or 48% of the missionary stations have been opened since 1900; all of the cities with populations of 50,000 or more are occupied except eighteen.

Mission stations have increased between 1900 and 1920, 95%, or from 356 to 693; this is about equal to all the stations set up during the previous ninety-three years. In the active period from 1881 to 1900, stations were opened at the rate of eighteen a year; since 1900, at the rate of twenty-six a year. All this means a tremendously rapid increase of Christian contacts, totalling now nearly 10,000 evangelistic centres of all kinds. An access of Christian zeal in Western churches plus a rapidly opening country are two reasons for this.

One reply of Christianity to the Boxer Movement is an increase of about three-fourths in mission centres.

New Societies. The growth in missionary societies is also worth noting. In 1900 there were 61 societies at work in China; in 1906 there were 67; but in the thirteen years after this they increased to 130. During these twenty years there has been an increase in missionary societies of 47%. In addition there are about 36 Christian organizations doing different types of work either indirectly connected with existing societies or independently.

Growth and Concentration. Between 1905 and 1915 the missionaries increased 55%, but missionary residential centres only increased 24%. This concentration is not as evident in the case of the Chinese staff, for while 66% of missionaries reside in cities with population exceeding 50,000, only 34% of the Chinese staff is found there. . . . A somewhat larger proportion of British missionaries are in medical work, while in education the Americans lead in numbers. This concentra-

tion is due in some measure to the growth of institutional work. It indicates that for the missionaries the pioneer period of Christian work in China has passed the climax.

Indigenous Chinese Leaders in the Church. In connection with the development of the Christian forces the emergence of an indigenous leadership stands out encouragingly. Nothing shows the change in this regard more clearly than the rapid growth in recent years of participation by Chinese Christians in National Christian Conferences. In the 1907 Conference 1000 missionaries—of whom 500 were elected delegates—and mission workers, assembled, but no Chinese. The missionaries then assumed that the Christian leadership in China was still in their hands. In 1913, out of 115 delegates one-third were Chinese. In the China-for-Christ Conference in 1919, one-half were Chinese delegates; in more ways than one their leadership was felt as a force in this Conference. The National Christian Conference (May, 1922) will have about as many Chinese delegates present as the number of missionary delegates who attended either the 1890 or 1907 Conferences, and more than all who attended the 1913 National Conference.

Chinese leadership is also coming—a little slowly in some cases—into its rightful place of primacy. . . . A study of thirty-four societies shows that about two-thirds of the church leadership is still in the hands of the missionaries as far as receiving church members and administering the sacraments are concerned, and there are still more ordained missionaries in China than Chinese pastors, though the number of ordained Chinese is now nearly equal to the number of ordained missionaries. Ecclesiastically, therefore, leadership will actually soon pass from the missionary to the Chinese as far as numbers are concerned. Chinese leaders also play a large part in guiding church policies through committees of control and co-operation.—“The Christian Occupation of China.”

CHINA

These paragraphs are taken from a volume entitled “China Today—Through Chinese Eyes,” by Dr. Lew, Professor Hu Shih, Professor Tsu and Dr. Cheng-Ching-yi:

"Politically, China is in a state of difficulty. To a casual observer the difficulty consists of disunity, inefficiency and weakness. One hears about the two governments, one in Peking known as the Central Government, and one in Canton known as the Southern Government. One also hears of the undue power of the military governors and the super-tuchuns who hold sway in the various parts of the country. They even meddle with the authority of the Central Government. There is lack of unity in policy and in ideals."

"One also sees the helplessness of the nation's position in the world, an old story of the last hundred years, aggressions from foreign nations in one form or another which have made the country a common prey. The economic exploitation which is rapidly taking the place of political aggression, more subtle, and with more far-reaching results than the latter, is towering over the present and the future of the nation."

"China as a nation in fact, is in an age of a great renaissance. The time-honored custom and firmly established habit of respecting learning and the learned has not in any way diminished. The desire for knowledge and the diligence to acquire it is increasing in intensity."

"During the last five years great change has been brought about in connection with the life of the Chinese people. Instead of merely seeking after a knowledge of external things, the Renaissance Movement has been changing the people's general attitude toward life. This is the culmination of a long process of intellectual revolution which has been going on ever since China came in contact with the West.

"The emphasis has passed from the desire merely for the products of science to the appreciation of the principles of science, from the thirst after the achievements of Western civilization to the attempts to interpret the meaning and value of such achievements. The movement now is to pierce into the deeper meaning of modern science and philosophy, not merely to adopt its superficial externals. Along with this, there has

been also a marked change of attitude toward the material and spiritual achievements of the Chinese race. This change is still going on. It is merely a beginning. . . .

"The Movement has put up as its platform four big tasks, namely, the reorganization, the re-statement and the re-evaluation of Chinese civilization; the importation of Western civilization with critical examination of it; a thorough and scientific study of theories and facts; a reconstruction of individual and social life. This is an ambitious platform but the progress thus far has been encouraging."

"The Bai Hwa Movement has not only put knowledge at the disposal of the masses by giving them a more effective tool, and a tool easier to acquire, but has also changed the attitude of the people toward knowledge. Knowledge has been made a democratic property belonging to all. No less than two hundred periodicals have come into existence in the last four years as the response to this Movement, covering all the subjects which anybody in China cares to discuss—from the scientific treatment of an historical incident centuries ago to the latest economic or political theory known to the world. Foreign books are translated in large numbers. Not only are these books better translated than ever before, but a wiser selection is being made."

"Religiously, one can even state in stronger terms the darker side. The historical religions in China have shown an impotency and lack of vitality. Superstitious beliefs still hold power over the ignorant masses, not for better living but as a bondage and an obstacle to the free development of the individual. Old standards of morality have received shocks from the invasion of modern ideas. Everywhere one sees discrepancies and maladjustments. The craving after material property has outrun the desire for spiritual enlightenment. Destructive forces have come in from various directions without the sign of constructive relief measures. Indifference to religion and the contempt for religion is gradually spreading on the one hand, and a strange outcropping of superstitious sects preying

upon the ignorant masses is found on the other hand. It is indeed a situation in which religion may be said to be at a low ebb. . . .

"Yet the brighter side has never been brighter. Many superstitions have been destroyed by the flooding in of intellectual light. Political and social changes have also shattered idols of centuries' standing. Thoughtful people are coming more and more to see the need of moral strength for the task of reconstruction."

"In fact, a religious revival is on its way to China.

"Within the Christian church there is a rapidly developing consciousness of a Chinese church. The desire for an indigenous church which does not sever its continuity from the historic churches of the West, but takes full cognizance of the spiritual and racial inheritance of the Chinese people, has become the rallying point of many Christians. Along with it there is the insistent desire for a more thorough understanding and more adequate interpretation of Christian teaching, and a more effective application of it to social and individual life. From every part of the country Christians are yearning for better preachers, better Christian literature and a more thorough Christian program.

"China is at the cross-roads. . . . There is no time more critical and yet more full of promise. There is no time when consultation and co-operation on the part of Christian leaders is more urgently needed to make their contributions to the salvation of the nation—a nation which includes one-fourth of the human race."

WHAT SIGNIFICANCE HAS THE RENAISSANCE MOVEMENT FOR CHRISTIANITY IN CHINA?

First of all, the movement challenges the place of Christianity in individual and national life, for, if the existence of any religion is in question, Christianity cannot alone escape the same tests. Is Christianity really a mere concomitant of the

backwardness of civilization, and absence of science, and an incomplete philosophy? If so, shall China continue to be contented, like the rest of the world, with the existing conditions of the past which made religion more or less useful? Or, shall China work for a better civilization and a greater progress in science and a more reliable philosophy rather than accept provisionally a temporary relief through religion? Or, if she chooses such temporary relief, should that religion be Christianity?

Second, the movement encourages the study of Christianity. Christianity has in China passed through three stages. The first stage was one of pure prejudice on account of its being something newly introduced by foreigners. Then it went through a stage of contempt . . . owing to the difficulties involved in using the Chinese language and understanding the Chinese people and thought on the part of the missionaries.

Then we come to the third stage, the stage of indifference, an indifference which closed the door. . . . This indifference is now being removed by this movement. For the very principle of this movement forbids indifference, to say nothing of prejudice.

Third, this movement is making way for Christianity. Both Christianity and this movement have found a common foe in the existing superstitions, whether in the life of the individual or of society. Much of the work of Christianity has been fighting against superstitions which were the products of ignorance.

By its very tenet of accepting nothing unless it is critically examined and proven to be worthy of acceptance, it has knocked down and shattered many an idol which has held sway over the people and which Christianity has often failed to root out as completely as she wanted to.

Fourth, this movement has directly or indirectly given recognition to Christian work. It is only blind prejudice or unscientific partiality which could make one deny the various contributions, however limited they may be in scope, which Christianity has made toward the social progress of China in the last fifty years. The fight which Christians wage against the evil of opium is a notable one. . . . The introduction

of free medical service according to modern scientific practices has another notable record. . . . But these good works of Christians have been given very little proper recognition, simply because they were under Christian auspices; to the average mind it was taken as a necessary part of the scheme of propaganda. . . . The *raison d'être* of various forms of Christian activities is gradually being understood. . . .

Fifth, as a natural consequence, this movement promises the possibility of increasing popular support to Christian work. . . . Christianity came to China out and out as the gospel for the poor, the gospel for the ignorant, and the gospel for those who are in darkness. The Bible was translated into the vernacular as well as into the classical written language, but the predominant usage in the Christian church throughout the century was the vernacular of the Holy Scriptures, and most of its tracts and books were written in the vernacular. For this reason Christianity was looked down upon and suffered seriously at the hands of the public. There was very little respect for Christianity because the obtrusiveness due to its strangeness was aggravated by its undue simplicity. It was regarded as a religion beneath the attention of the elite and the cultured. But Christianity held on its way unwaveringly. . . . Students of today, while studying the classical language in institutions of higher learning, have made an almost right-about turn in their attitude toward the vernacular, and the kind of vernacular which they are adopting and developing, whose style and beauty they are creating, is very near to the type of vernacular which has been used, advocated and taught in the Christian church. What a tremendous change of opinion this involves one can hardly realize in its fullness.

THE INTELLECTUAL APPEAL OF CHRISTIANITY

There has been real advance in capturing the intelligence of China. This is shown by the fact that during this period the highest in the land have listened to the Christian message. The

intellectual quality of thinkers has been enlisted in the study of Christianity. Not only do we have Chinese thinkers aggressively opposing Christianity but some of the best thinkers have studied it and accord credit to it for the greatness of its teachings. In other words the Christian church is a factor to reckon with in public thought. It has not yet won China, but during this period it has won, in a significant way, the attention of China!—"The Christian Occupation of China."

ACKNOWLEDGEMENTS.

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SPECIAL NOTICE!

Statements of accounts are being sent out to all our Subscribers whose subscription has or is about to expire. If we have made any error in your statement, please notify us immediately and we will gladly make the correction.

A renewal of your subscription is desired.

The PUBLISHER.

DUANESBURG, N. Y.

The Duaneburg Congregation has the distinction of being the oldest congregation in General Synod. Like many other rural churches it has suffered from removals to the west and to the cities of the east. All the rural churches in this part of New York, have become depleted for the same reason. Many have become either extinct or if in existence, are unable to continue without help.

The congregation though small has some of the old stock still living. One of the session, Mr. Alex. Liddle will be 96 years of age this month; and his sister Abigail is some 18 months younger. For a few years they have been unable to attend services. They have filled well their place in the church, and we often wonder who will fill the place left vacant when they are gone.

Another of our session, Mr. Elwood Moore has been unable to attend services for more than a year. He is greatly missed in the congregation, having been for years an elder, a trustee, and secretary of the Board of Trustees. His son Lewis B. Moore is at present the only active member of session.

Some time ago, at an election three more men were elected to the eldership. It is expected that as many of these as will accept the office, will be ordained and installed in connection with our spring communion. Should these brethren accept the the office to which they have been elected the congregation will be greatly encouraged.

The regular Sabbath services have been interfered with since the 1st Sabbath in Jan. owing to the severe winter weather. but now the spring is coming and it is hoped that the regular services may be resumed without interruption.

This has been an exceptionally severe winter, and the prospects for a late spring are evident. While we have had many beautiful days, we have had our regular two storms a week all winter. On the morning of March 29, the themometer registered from 6° to 10° below zero. However, we look forward with pleasure to the delightful summer time with its magnificent scenery. We have no vacation here in the summer; indeed one would not desire a vacation as there could be no better place to go to, and the climate makes one feel like doing something everyday. People who live in the city cannot find a more delightful place to spend their vacation.

LETTER FROM KENTUCKY.

Houston, Ky., March 9, 1923.

Dear friends of the Kentucky Mission:

Today is a typical March-day. The wind is blowing a cool breeze, but the sun is shining brightly, and nature is beginning to awaken from her winter sleep. We had our real winter in February this year. The creeks were frozen over for several weeks, and there was not much traveling during that time.

I might tell you of one trip that Mr. Duncan made while it was so icy. On the 19th of February, Miss Cunningham received a telegram stating that her mother was very weak and asking if she could come home at once. About an hour afterward, she and Mr. Duncan left for Jackson. Our horse was not rough shod, so traveling was very slow and dangerous. They arrived in Jackson about 8 P. M., having traveled for six hours, part of the way by lantern light. Both fell into the creek several times, but Miss Cunningham wrote that the trip was well worth while to her, for she reached home but a few hours before her mother was called to her Heavenly home.

Our hearts go out in sympathy to her and her loved ones in the hour of sorrow. Miss Cunningham has accomplished much for Christ here on Turkey Creek, and the people all miss her. She does not know when she may return, as she will make a home for her father as long as he is living.

This is the third time within three months that members of our Mission family have been called upon to part from a mother. In December, Calla Turner's mother was taken, and in February, Miss Cunningham's mother and the mother of Ike Fox, one of our boys, were called home. They were all fine Christian mothers. Ike's mother had been confined to her bed for over a year, and during that time had won several to Christ. Some one said that God must be prolonging her life so that she might bring others into the fold of the Good Shepherd. There has been a great amount of sickness here, as in other communities all over our country. We are glad and thankful that none here were seriously ill.

Since Miss Cunningham has had to return home, our school will close the 16th of March, instead of the 30th. Just one more week, and that will be a busy week, and teachers and pupils will be separated for their vacation.

Most of the boys and girls will soon be at work grubbing and clearing the hillsides, getting ready for this year's crop.

Several of our neighbors have been cutting timber, and hauling the logs to the river, where they will raft them.

Miss Elva Foster and her sister, Miss Essie, expect to leave the 17th of March for their home in Albia, Iowa, stopping off in Cedarville over Sabbath. Little Ruth Deaton may accompany them, if her father is willing.

Miss Elva Foster expects to resume her studies in the Normal School at Cedar Falls, Iowa, where she will graduate this spring.

Miss Calla Turner and her two younger sisters leave the 26th of March for Berea, Kentucky, where they will enter school. Two of her brothers and two sisters are already there. Our best wishes go to these boys and girls who are so anxious to obtain an education.

Mr. Duncan and I will look after the dormitory and keep up the work after the others leave. We wish that some of you might come and visit us then, and get a glimpse of the work which is to be done.

Dr. McChesney is planning to come the 30th of March and hold communion for us on Easter Sabbath. We hope several more will join our church, and that we may have a time of great joy and spiritual refreshment together.

Sincerely, your friend,

MRS. PAUL W. DUNCAN.

THE DRUNKARDS DAUGHTER

Go, feel what I have felt,
 Go, bear what I have borne'
 Sink 'neath a blow a father dealt,
 And the cold, proud world's scorn;
 Thus struggle on from year to year,
 Thy sole relief the scalding tear.

Go, weep as I have wept,
 O'er a loved father's fall,
 See every cherished promise swept—
 Youth's sweetness turned to gall.
 Hope's faded flowers strewed all the way
 That led me up to woman's day.

Go, kneel as I have knelt;
 Implore, beseech and pray,
 Strive the besotted heart to melt,
 The downward course to stay;
 Be cast with bitter curse aside—
 Thy prayers burlesqued, thy tears defied.

Go, stand where I have stood,
 And see the strong man bow;
 With gnashing teeth, lips bathed in blood,
 And cold and livid brow:
 Go, catch his wandering glance, and see
 There mirrored, his soul's misery.

Go, hear what I have heard—
 The sobs of sad despair,
 As memory's feeling fount hath stirred,
 And its revealings there
 Have told him what he might have been,
 Had he the drunkard's fate foreseen.

Go to my mother's side,
 And her crushed spirit cheer;
 Thine own deep anguish hide,
 Wipe from her cheek the tear.
 Mark her dimmed eye, her furrowed brow,
 The gray that streaks her dark hair now;
 Her toil worn frame, her trembling limb,
 And trace the ruin back to him
 Whose plighted faith, in early youth,
 Promised eternal love and truth;

But who, forsworn, hath yielded up
 That promise to the deadly cup,
 And led her down from love and light,
 From all that made her pathway bright,
 And chained her there 'mid want and strife!
 That lowly thing a drunkard's wife!
 And stamped on childhood's brow so mild
 That withering blight, a drunkard's child.

Go, hear, and see, and feel and know,
 All that my soul hath felt and known,
 Then look upon the wine cup's glow;
 See if its brightness can atone;
 Think if its flavor you will try,
 If all proclaimed, "'Tis drink and die!"

Tell me I hate the bowl;
 Hate is a feeble word:
 I loathe, abhor —my very soul
 With strong disgust is stirred
 Whene'er I see, or hear, or tell.
 Of the dark breverage of hell!

OUR COLLEGE

The second semester of Cedarville College. Cedarville, Ohio, opened Jan. 31st, with an address by the Rev. G. A. Scott, D. D. Xenia, Ohio.

While several of last semester's students did not return, enough new ones entered to take their places. Many of the students and some of the faculty were thrown out of school because of the grippe epidemic, but practically all have returned and are busy again.

The basket ball season is drawing to a close, with the scores

largely in favor of both our boys and girls' teams, over their various opponents. The season ends with interclass games, and the class are preparing to make it interesting for one another and the spectators.

The Junior class gave their annual play, March 12th, in the Opera House, to a large audience. The play entitled, "And Billy Disappeared" was well rendered, every performer carrying his or her part admirably, and it was enthusiastically received. Miss Florence Somers, Professor of Education, coached the players.

Nineteen young men of the college are practicing for the biennial minstrel, which is to be given Mar. 28th. This is one of the great features of college dramatics. The senior class is paving the way for their play to be given during commencement week.

The annual Bible Reading Contest will be given during April.

The Rangers Club has started on their annual visits to the high schools of this county and adjoining counties. They are one of the best advertising agencies of the college in securing new students.

The outlook for an increased attendance next Sept, is very good. More inquiries with reference to the college are being received than ever before.

Miss Annie M. Tinker, A. B. graduate and A. M. graduate of Grove City College, Pa., has recently been elected to take the place of Miss Ethel Brand who resigned early last Fall, from the department of French and English. Miss Brand is popular both with students and patrons of the college, and is one of the strongest teachers whom the institution has ever had. She leaves us of her own initiative and with regrets from all sides. We consider that we are fortunate in securing the services of Miss Tinker, who is to succeed her. The rest of the faculty will remain the same as at the beginning of the year.

The total enrollment in all departments of the college has gone past the one hundred fifty mark.

"The Day of Prayer for Colleges," was observed with appropriate exercises. The Rev. Emil Baumann, pastor of the Forest Ave. Presbyterian Church Dayton, Ohio, preached the sermon.

The commencement exercises will be held June 3-8 inclusive.

June 3, Sabbath, 7:30 P. M. Baccalaureate Service.

June 4, Monday, 9 A. M. Final Faculty meeting.

June 4, Monday, 8 P. M. Senior Class Play.

June 5, Tuesday, 7:30 P. M. Faculty Reception

June 6, Wednesday, 2:30 P. M. Recital of Dept. of Voice.

June 6, Wednesday, 7:30 P. M. Recital of Dept. of Piano.

June 7, Thursday, 9 A. M. Meeting of Board of Trustees.

June 7, Thursday, 6 P. M. Alumni Banquet.

June 8, Friday, 9:30 A. M. Commencement exercises.

June 8, Friday, 2 P. M. Alumni Business Meeting.

The new catalogue has been sent to the press and will be ready for distribution within a few weeks. Several commendable changes have been made in the courses of instruction.

The college base ball team has secured several games. As soon as weather permits, they will be crossing bats with their opponents.

Coach Warner will soon be busy, together with the committee of the faculty in preparing for the annual Cedar Day Exercises.

Fourteen Seniors are candidates for graduation and diplomas. The regular college seniors will receive the degrees of A. B. and B. S. in Ed.

The Science Hall will probably be ready for dedication during commencement week.

We would kindly remind pastors, sessions congregations, and sessions that only a little over a month remains until the meeting of our General Synod. It will be a great favor to the college to receive the contributions of the congregations and individuals, by the first of May.

Thanking you for your former liberality, and beseeching your prayers and continued support, I am

Sincerely yours, W. R. McChesney,

CHRISTIAN ENDEAVOR TOPICS

April 8, 1923

Topic:- "What are wise and unwise uses of the Lord's Day? Isa. 58:8-14
Psa. 118:24

BIBLE READINGS

1. Monday Ex. 20:8-11 Lev. 19:30
2. Tuesday Isa. chap. 58
3. Wednesday Jer. chap. 17
4. Thursday Num. chap. 15
5. Friday Mark 2:27-28 John 5:18
6. Saturday Luke 6:5; 13:15

COMMENT

The Sabbath was made for man; for his special good in body and soul. A day then for physical rest, and spiritual growth. The Sabbath rest is so necessary for man's welfare that God has commanded its observance. It is to be kept holy. The one seventh of time is to be kept sacred unto the Lord. All unnecessary labor and pleasure seeking that is worldly is to be avoided. It is a day for religious exercises in which we are to do only works of necessity and mercy.

PERTINENT QUESTIONS

1. What are some of the present day methods of Sabbath desecration?
2. What is the modern tendency toward Sabbath observance?
3. Do we need the Sabbath rest as much now as in former times?

April 15, 1823

Topic: "How can we become truly educated? Prov. 4:1-9"

BIBLE READINGS

1. Monday Ps. 34
2. Tuesday I Chron. 28
3. Wednesday Eph. 6
4. Thursday Luke, 10:42
5. Friday Daniel at the king's school Dan. 1
6. Saturday Prov. 4

COMMENT

An education, a trained mind, a trained body, a regenerated soul. A genuine education is more than a mind trained in any one direction. The road that leads to one place only, is at best, narrow, the mind, the will, the conscience, the body. The whole being must be trained to be able to meet the emergencies of life before one is thoroughly educated. If this is true, there are many who do not measure up to the correct standard. Are we prepared to meet the requirements of life? The lack of such preparation means failure very often.

PERTINENT QUESTIONS

1. Are our institutions of learning furnishing a genuine education for the young?
2. Are we trained to use one eye, or both?
3. Have we a stronger intellect than moral character?

April 22, 1923.

Topic:- "Train for Leadership." Ex. 3:7-12; 4:10-12

BIBLE READINGS

1. Monday Moses training for service. Ex. chap. 1, 2
2. Tuesday Samuel in Eli's school I Sam. 2
3. Wednesday Isaiah trained for leadership Isa chap. 6
4. Thursday Amos the herdsman called to service Amos I-8
5. Friday The Apostles called Matt, chap. 10
6. Saturday Paul called to be a leader for Christ Acts chap. 9

COMMENT

We all recognize the importance of being able to lead others, Some have more natural talent for leadership than others. Be this talent great or small, it needs to be developed before it is able to show its real power. All need a general training, but those who desire to pursue any special line must have special training for that special work.

PERTINENT QUESTIONS

1. Have we really tried to be a leader in God's service?
2. Have we an ambition in life to be a leader among men?
3. Have we been diligent in making preparation for leadership?

April 29, 1923

Topic:- "What my denomination has meant to the world." I Pet 2:9-12

BIBLE READINGS

1. Monday Noah and his denomination Gen, chaps. 6-7
2. Tuesday Abraham among the nations " " 12-18
3. Wednesday Elijah in Israel chaps. 17-22
3. Thursday Jeremiah in prison Jer. 37
4. Friday The truth offends many Matt. 24:10
6. Saturday Forsaking the truth I Tim, 4:16

COMMENT

It is more important to be a witnessing church than a large one. Small denominations are not so much noticed by the world as large ones, but their testimony for the truth counts much in purity, in worship and doctrine. The larger denominations are more in evidence before the masses, and their laxity in teaching and practicing scripture truth convinces the multitude of their weakness. Many of them in part at least denying the inspiration of the Bible have lost their power with God and man.

PERTINENT QUESTIONS

1. Which is the most important, truth or numbers?
2. Do we realize the importance of minorities?
3. Which is better, to be right or to be popular?

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