

Maggie Fabius

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= ADVOCATE. =

JUNE 1923.

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REV. R. W. CHESNUT, Ph. D., Editor
Duaneburgh, N. Y.

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B. B.

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 Duaneburg, N. Y.
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EDITORIAL.

There will be nothing more interesting to our readers this month, than a review of the proceedings of our Synod that met in Pittsburgh Pa, May 16.

The opening sermon was preached by Rev. Paul W. Duncan, the retiring moderator, and on the morning of the 17th Rev. R. C. Montgomery, D. D. of the 7th church, Phil., was elected moderator, Rev. L. A. Benson, of Clay Center, Kans, Stated Clerk, and Rev. R. W. Chesnut of Duaneburg, N. Y. assistant Clerk.

The business of Synod was immediately taken up and pushed forward rapidly.

Dr. Taylor gave a lecture on Thursday night, showing many of the Hindu Customs, and illustrating the approach to a heathen shrine, of a begging priest.

As the sacrament of the Lord's Supper was to be dispensed on Sabbath, the preparatory services began on Friday evening at eight o'clock, Rev. Thos Whyte, preaching the sermon.

On account of the illness of the pastor, Rev. L. A. Benson, had charge of these services. Several new members were added to the membership. Rev. R. C. Montgomery, preached the sermon Sabbath morning, and at 2 P. M. the sacrament was dispensed, Revs. John Parks, Alex. Savage, L. A. Benson, W. P. Harriman, W. R. McChesney, and R. W. Chesnut taking part in the services.

The pastor Dr. J. B. Wilson was greatly missed, but this added to the solemnity of the occasion and made all feel more sensibly their dependence on the support of the divine hand. Truly it was an occasion long to be remembered. We have attended all the meetings of Syned since 1887, except one, and we can say without exception this one has from every point of view been the best one of them all. We have never seen such good feeling and unity among the brethren, or so much business done in so short a time. The reports of all the treasurers of our Boards show an increase in contributions beyond our expectations.

The delegates to Synod were entertained in the homes of the members of the congregation, and dinner and supper were served at the church. For these many kindnesses we extend unit-thanks.

Synod adjourned on Monday at noon, and thus ended one of the best meetings we have ever attended. A general good feeling was manifest from first to last, and all felt that it was good to be there.

The next meeting will be held in Coulterville, Ill., next May.

A RETROSPECT

In looking backward what do we find has occurred in the last 40 or 50 years that will seem as food for thought. Then the church was filled to its full capacity. Hardly room to get a seat. In those days people went to the house of God for the love of it, traveling 8 or 10 miles, sometimes on foot to get there. How is it at the present time? Do we find the young taking the place of their fathers, keeping the pews filled? Who can tell why this is so? Has God forsaken the people, or have the people forsaken God? Is he not the same today as yesterday? Is he not as ready today as ever to bless his people? His call is, Come unto me and be ye saved from your sins; all ends of the earth.

In those days the call for officers was answered without an excuse. If people would only look at the work of the church as God's business I feel that the times would be muen improved

Will you not all heed the admonition for the time is short. The days are evil, the work is urgent, and the reward is for the faithful. Yours in Christian fellowship, Elwood Moore.

DARLINGTON, PA.

The Woman's Missionary Society of the Darlington and White R. P. Church met in the Darlington Church, May 2nd, 1923.

"Christian Fellowship" was the topic selected, and the 4th chapt. of Philippians was read as the scripture lesson.

Selections and papers suitable to the subject were read and a recitation was also given.

A vote of thanks was extended to Dr. Savage in recognition of his faithfulness, his generosity, his prayers, and his aid in carrying on the Master's work in connection with the society.

A resolution was passed and a letter of sympathy was sent to Mr. and Mrs. Glenn Watterson in their sorrow at the death of their infant daughter.

The society would have liked very much to have had our returned missionary from India, Dr. Taylor, meet with them, but as that was impossible, a token of their esteem and interest in his welfare was presented to him by the society.

Anyone interested in missions who failed to meet Dr. Taylor personally, and hear him speak missed a treat.

To listen to him as he tells of the difficulties in the way of the native Hindu's coming to Christ on account of caste and family opposition touches the heart with pity and sympathy. The perils to which Dr. Taylor and his family are subjected by reason of climate, venomous serpents and wild animals that come from the jungles convince one that the hearts of these missionaries are truly in the service.

Dr. Taylor's visit to the Darlington church has certainly made a lasting impression as to the reality and necessity of mission work in India.

This interesting meeting was brought to a close by singing Ps. 133 and by prayer.

The Society adjourned with an invitation to hold the next meeting at the home of the president.

Sincerely yours, Eva D. Nagel.

LOVING REMEMBRANCE

At the Annual Meeting of the Western Presbytery in May, 1922, Rev. W. J. Smiley tendered his resignation as pastor of the Bethel Congregation, this resignation to take effect on June 5, 1922, at which time Rev. Smiley completed a pastorate of half a century. The Presbytery, the Bethel Congregation and a host of admiring friends from other churches insisted upon observing the completion of fifty years of faithful service in the one field by a celebration, which, it was hoped, would give all concerned an opportunity to express the high regard so generously felt for this faithful pastor and signal pastorate and for his estimable family.

The Presbytery appointed a committee to draft suitable resolutions to be read upon that occasion, and other plans and preparations were progressing when, in the providence of God, Rev. Smiley's health failed to such an extent that all arrangements for appropriately observing the completion of such an extended and faithful pastorate were suddenly halted. Thus the summer passed by with but little improvement in Mr. Smiley's health.

At the Fall meeting of Presbytery, the committee was instructed to present such resolutions at the next meeting of Presbytery, that they might be acted on and spread upon the Minutes of Presbytery and given whatever publicity the Presbytery might elect. Your committee would submit the following paper:

"It would seem useless in this community, where Rev. W. J. Smiley was born and raised, and where he has labored faithfully for fifty years, making 'full proof of his ministry' for the Presbytery to speak any word of recommendation; for Mr. Smiley is well known and generally beloved throughout the entire community. But time passes and men forget; and there are other places which would gladly profit by such a record of faithfulness as the services of this man of God affords. It is well, therefore, that the Presbytery in which he has been the leader for several decades, should as a responsible witness, leave on record a testimony of this unusual service.

"Mr. Smiley became pastor of the Bethel Congregation in June, 1872. The Congregation then worshipped in the old church in Eden. The people had not divided into so many sects at that time, and it was a vast congregation which gathered to enjoy his ministry. Soon after coming to the Bethel Congregation Rev. Smiley brought to this community his bride,

who, during these fifty years, has been a potent influence for good: kindly, wise, judicious, energetic and faithful, she has been a great help to her husband, his congregation and the entire community. But it was in her home that she was most conspicuous for loving services. The children who have grown up to reflect the splendid spirit of father and mother have been a valuable contribution to the community.

"Mr. Smiley has not aspired to be popular; he was more concerned about showing himself 'approved unto God.' His work as a preacher was directed to giving those who attended upon his preaching the truth, the bread and meat of the Word. To him the truth was ever more important than its bearer, and the Author of it must have first recognition.

"As pastor, Mr. Smiley was watchful, helpful, tender, sympathetic and faithful; he was especially attentive to the sick, afflicted and bereaved. His skill in presenting the facts and the lessons in obituary notice has seldom been equaled. A scrap book of the obituaries which he has written in this community during these fifty years makes interesting and profitable reading. He made conscience of shepherding the flock.

"As a Presbytery we are stunned by his loss. His judgment was safe; his interest was always well placed; his skill as the Clerk of Presbytery, an office which he filled for several decades, was noted and praised throughout the entire Synod. Neighboring congregations learned to trust and consult him. Dr. J. L. Chesnut, of precious memory, said that 'One of the greatest losses I realized in leaving the Western Presbytery was the loss of the loving fellowship and safe counsels of Rev. W. J. Smiley; there never was another man like Mr. Smiley.'

"Rev. Smiley was always modest and humble. He would not accept titles or degrees; but no man in the entire Synod was as generally recognized as a profound scholar. But he never in any way affected to be scholarly. The most skillful in counsel, but slow to counsel, even when called upon to do so; an exemplary Christian, a true patriot, a faithful pastor, a loving husband and father: tender, kind, but strong and true; a Presbyter interested in the highest good of all; and fifty years of such to us, and the Master has said, 'To whom much is given, much is required.'

"We could weep to see his health fail and him laid aside, forced out of service when we need him so much, but it is God's way and we must yield, 'Instead of the fathers shall be the children.'

"We honor this faithful minister of Christ. We thank God for his service and example. Let us gladden his heart by

putting the cause of Christ first. The members of the Bethel Congregation can honor their dear pastor who has thus been laid aside by faithfully attending the church and doing whatever is possible to advance the interests of Christ's Kingdom here. Presbyters and all of us may honor him by seeking 'first the Kingdom of God and His righteousness' by manifesting the Christ Spirit."

The above paper was adopted by the Western Presbytery in its annual session on May 9, 1923, at Coulterville, Ill.

REV. L. A. BENSON,
Moderator.

A. B. McMILLAN,
Clerk.

REPORT OF COMMITTEE ON SIGNS OF THE TIMES

The signs of the times would seem to indicate the fulfillment of the prophetic words of Isaiah—"For, behold, darkness shall cover the earth, and gross darkness the people." The whole world lieth in wickedness, and the judgments of God are being poured out because of sin. A spirit of licentiousness which mocks the majesty of the law is everywhere manifest. You cannot take up a daily paper which is not blurred with the history of some hideous and dastardly crime. The law is everywhere set at defiance. Closely allied with this lawless tendency is the spirit of disorganization. These two though tending to the same practical results, are distinct in their professions. The one is the offspring of misguided or unbridled passion; the other of malicious hostility against all that is sacred and holy. The apostles of the latter sometimes, perhaps in mockery, call themselves Reformers; sometimes Socialists; or perhaps Bolsheviks; but they are all of a common breed, and the old-fashioned name by which they were known heretofore is Infidels. They believe in all unbelief. Vice they call virtue, and virtue they call vice. They would set aside the sanctions of the law, and in their impotent rage against the Lord, and His anointed, subvert the most cherished institutions of the Christian religion. In our own beloved country we see these unclean spirits, like frogs, traversing the land sometimes in the shape of a lecturer on religious liberty, and the rights of conscience. They tirade vehemently against the Christian Sabbath, and try to persuade their listeners that it is exceedingly unjust, and outrageous to require one, who has no faith in Moses, and none in Jesus Christ, to cease from his labours and money-getting on the Sabbath-day. They seek to

undermine also the purity, without which domestic happiness cannot exist, by obscene exhibitions of Model Artistes of form and fashion, and outrage the common decencies of life, in the name of refinement and taste. All these things are a part of the same infernal system of abolition by which the enemies of righteousness seek to destroy the foundations of social order, and public virtue. The sanction of law, and the institutions of the Sabbath and the family are in the way of full licentious gratification, and must be abolished. So likewise the Eighteenth amendment, the Volstead Act, and every other prohibitive measure.

Infidelity, in America, would work out the same results as in France, and re-enact the frightful scenes of the ancient "Reign of Terror," under the same circumstances. We flatter ourselves that vice will never gain this sad ascendancy in our Republic, and we hope, in God, it never may; for there is no sentiment more replete with truth than this, that national virtue is the only bulwark of national liberty.

Let the name and memorial of God be blotted from the heart of this nation; let its destinies be intrusted to the patrons of infidelity, and Ichabod will be inscribed on the door-posts of the temple of liberty, and the hope of the world will be crushed and buried beneath the ruins of a glorious Republic.

But the present is not alone a time of great political upheaval: there is also much ecclesiastical disturbance, and sometimes the heart trembles for the ark of God. The fundamentals of the Christian faith are by some now wholly discarded; by others they are vigorously assailed. The atonement, the deity of Christ, the virgin birth, the inspiration of the Scriptures, are no longer worthy of belief, and are attacked and flouted within and without the Church. We venture to say that this follows largely because certain institutions of learning, where our youth seek their higher education, and where some of them prepare for the gospel ministry, have discarded true Christian science for science falsely so-called, and teach for doctrines the commandments of men. Thus far we have been looking on the dark side of the picture. We are glad and grateful that there is another and a brighter side, to which we now turn.

The Christian who prays in faith and labors in hope for the advancement of the interests of the kingdom of his Lord and Saviour will regard the present condition of world affairs with more anxiety and concern than the mere statesmen, or man of business. Their horizon is bounded by the accomplishment of some scheme of national policy, or international trade, or per-

sonal gratification; but he sees in them heralds of better things, the early streamers which tell of the dawning of a better day, He who has gazed upon the hand of God directing the affairs of the world will not easily forego the persuasion that the Lord of Hosts is still upon the throne, and that He will eventually bring perfect order out of the present dominant confusion. The spirit of freedom, forcing up the popular mass against the oppressive weight of royal and priestly absolutism, has convulsed the old world with its earthquake heavings. The surging floods of its might have already dashed to earth half of the thrones of the world, while remaining sovereigns, stricken with wonder and astonishment, are waiting in trembling anxiety to see where its waves shall be stayed. But its tide shall be ever onward, humbling proud oppressors, elevating and enlightening the people, popularizing truth, justice and mercy, until the earth shall be inhabited by one great family, bound together by mutual love, and a common religion: for the earth shall yet enjoy a millennium of that spiritual and civil freedom which prophecy promises, realizing that God "hath made of one blood all nations of men to dwell on all the face of the earth."

"For freedom's battle once begun,
Bequeathed from bleeding sire to son,
Though baffled oft, is ever won."

And now what of the brightness appearing in our own beloved land? The Christian Church is increasing her inactivities. Christian colleges are doing much to give character and efficiency to our youth. The Bible is read in most of our schools. A multitude of associations and organizations, made up of Christian men and Christian women, are pushing the interests of Christ's kingdom on every hand. These all betoken for us the coming of a new era and brighter days.

In conclusion, let us learn the debt of gratitude which we owe to God, for His kindness to us as a nation. While famine, and want, and revolution, and civil war, have been scourging many of the nations of the earth, peace, and plenty, and prosperity, have dwelt in our midst. While thrones, which have withstood the vicissitudes of hundreds of years, have been disrobed of their power and splendor, and hurled to earth amid the execrations of wronged and infuriated subjects, our dominion continues unmolested. Everything we undertake seems to prosper, as if there was magic in our touch. All material things are for us turning to gold. If God has thus highly

privileged us, how great must be our responsibility to Him! And if we use our privileges and power for the furtherance of righteousness and truth over all the earth, how great must be our reward; but if, in the pride of our prosperity, we hold aloof from the rest of the world, or should say, "Who is the Lord, that we should obey His voice," how fearful must be our ruin; "for the nation and kingdom that will not serve the Lord shall perish; yea those nations shall be utterly wasted." Let us be thankful and humble. "Now unto the king eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever. Amen."

R. C. MONTGOMERY,
SAMUEL STINSON,
Committee.

BUDGET FOR 1923-1924

CLASS I

MISSIONARIES ON THE FIELD

A—Salaries, J. C. T., 6 months.....	2,160.00
E. T., 7 months	1,050.00
B—Children's All, 6 months.....	1,125.00
C—Sanitarium	100.00
D—Language, 7 months	105.00
	<hr/>
	4,540.00

CLASS II

PROPERTY IN USE

A—Rents	105.00
B—Taxes	90.00
C—Repairs and Upkeep	1,500.00
D—Attendants	132.00
	<hr/>
	1,827.00

CLASS III

EVANGELISTIC WORK

A—E. Fisk, at 55 Rs.....	660.00
M. Charan, at 70 Rs.....	840.00
B—Licentiate	480.00
C—Other Workers	2,000.00
D—Bible Women	432.00
E—Children's All	450.00

F—Horse and Bicycle All	120.00
G—Itineration	750.00
H—Miscellaneous	500.00
I—Motor	600.00
	<hr/>
	6,832.00

CLASS IV

EDUCATIONAL

A—Boarding School	5,000.00
B—Day School	225.00
C—Summer School	200.00
	<hr/>
	5,425.00

CLASS V

MEDICAL WORK

A—Workers	60.00
B—Supplies	400.00
C—General Expenses	25.00
	<hr/>
	485.00

CLASS VI

MISSION STATION EXPENSES

A—Mission Meetings	50.00
B—Stationery and Postage	100.00
C—Attendants	204.00
	<hr/>
	354.00

CLASS VII

MISCELLANEOUS

Expenses	100.00
	<hr/>
	100.00

CLASS VIII

LITERATURE

Expenses	200.00
	<hr/>
	200.00

CLASS IX

NEW BUILDINGS

Total	<hr/>	19,763.00
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ACKNOWLEDGEMENTS.

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

A. B. McMillan \$2, Nettie McMillan, Miss Annie Smiley, Sparta, Ill. Mrs. M. Clelland, Rose Blair, \$2 Maggie Tabing, L. H. McClure, Cutler, Ill, Mrs, Jessie Robb, Coulterville, Ill. Prof. F. A. Jurkat, Cedarville O. Mrs. Fred Jurkat, Wm. J. Patterson, S. A. Duncan, Mrs. Elda McMillan \$3. Ella J. Harbison, New Galilee, Pa. J. Q. Reed Beaver Falls, Pa. Jos. H. Anderson, Industry, Pa., Lydia Siehl, Cincinnati, O. Mrs. Ida C. Stormont, Xenia, O. Mrs. J. W. Paul, Marissa, Ill. J. A. Thompson, Thos. Wallace Thos. Chappell, Pittsburgh, Pa., Elwood Moore, Duaneburgh N. Y. Jos. Boyd, Rev. R. C. Montgomery, Rev. John Parks Phila. Pa.

NOTE! The next number of the advocate will contain the Minutes of General Synod, and may be out a little late in the month. Ed.

DR. TAYLOR'S ANNUAL REPORT

Our report for this year will consist mostly of an account of our itinerary among the churches.

We spent ten days with Dr. and Miss Ramsey in Los Angeles, where Mrs. Taylor and I spoke at the Sabbath School and I had the morning service. I spoke to the Juniors in the afternoon and we both had the evening service. Besides this they had a social for us at the Ramsey home. We always feel encouraged by messages and letters from this little church and were very grateful for this visit among them. We wish some of our larger churches could get some of the foreign Mission enthusiasm we find in this church.

July 9th I went to Clay Center and Rev. Mr. Benson arranged for two meetings. The C. E. meeting was cut short and I was urged to take all the time I wanted for my service. It was a very appreciative audience and keenly alive to the subject. Mrs. Taylor and I hope to visit them again this summer.

August 13th I was in Sparta, Illinois, and spoke to the Sabbath School and also had the morning service. Ordinarily they do not have evening meetings but they arranged a special evening meeting, which was very well attended. The W. M. S. arranged a special meeting on Tuesday so that I might talk to them, and Wednesday evening they had a social, at which time I gave the idol worship ceremony and I spoke continuously for

two and a half hours. There was so much interest shown and so many questions asked I hardly had time to eat my ice cream and cake.

There was a picnic near Coulterville, August 17th, at which time I spoke on "Village Life in India." Sabbath, the 20th, I had morning and evening service, and in the afternoon a meeting for boys and girls on the lawn, in which a number from other denominations were present. Wednesday evening there was a splendid attendance, at which time I demonstrated the baking of Indian bread and later gave the costumes and idol worship demonstration.

The Presbyterial was held in Cutler, so I attended and spoke there, also had the church service on Sabbath morning and evening, as well as Sabbath School. All through these Southern Illinois churches I found a splendid missionary spirit.

October 13th I left for Duanesburg and the following Sabbath had morning service, and the C. E. service was turned over to me for the evening, which was a union meeting. Then Wednesday evening we had the idol worship service, for which Dr. Chesnut struck off some handbills, which were distributed. The town hall was given to us free, with fuel to heat it with; and in spite of the terrific cold wind and snow that blew all day, the hall was packed. A plate supper was served afterward and I passed around some Indian bread that I had made in the afternoon.

On October 22 I spoke at all the services in Dr. Montgomery's church, and on Wednesday gave the idol worship demonstration.

On the 29th I took both services and talked to the Sabbath School in Mr. Whyte's church. Then on Wednesday, November 1st, I gave the idol worship service to a union meeting of both Dr. Parks' and Rev. Whyte's congregation in Dr. Parks' church. A keen interest was manifested and I had considerable trouble in being able to get away in time to catch my train.

January 8th I had the privilege of attending the Foreign Missions Conference of North America at Bethlehem, Pa. It surely was an inspiration to be among such a class of people. There were officials from 56 boards and societies present, and to hear such men as Zwemer, Speer and Mott speak on subjects aggressively evangelistic and true to the fundamentals, even though there was at one time a discordant note sounded by a representative from one of the Mission colleges from China. While there I was urged by the secretaries of the United Presbyterian Mission Board to join their sailing party this fall.

which we have done and it is quite a convenience for us. We have just had a communication saying this party sails from New York August 25th.

February 24th I went to Cedarville for a week. The students as well as the congregation thoroughly appreciated the message. I spoke to the Sabbath School and at the morning service and then at Christian Endeavor and union service with the United Presbyterians and Methodists, making four services for that day. I spoke twice at chapel and on two days took full period of the Mission Study class in the college. At Wednesday prayer meeting I gave the idol service demonstration. On Thursday the men's and women's Bible classes gave a reception at which I spoke about an hour.

Saturday, the 21st of April, Mrs. Taylor and all the children went with me to Cedarville. We both addressed the Sabbath School and I had the message at the morning service, at which time Rev. Harriman baptized our baby, Gordon Ramsey. In the afternoon I spoke to the Juniors. Monday we both took a few minutes at chapel and in the evening Mrs. Taylor showed and explained her costumes and I gave a lecture illustrated by lantern slides which was very much appreciated. After the lecture we enjoyed a nice social time. A splendid interest and zeal for the work was shown in our visit with the Cedarville people.

Sabbath, April 29th, I was in Fairview, where I had the morning and evening service, and though they do not have an evening service usually there was a very fine attendance. On Wednesday I had the idol worship service.

Sabbath, May 6th, I was in New Galilee and spoke at the Sabbath School as well as at the church service. The people were very much interested and expressed a regret that they could not have more meetings for me.

During our winter here in Cincinnati we have both spoken to quite a number of Sabbath Schools, churches, women's missionary societies, public schools and other groups.

In going around among the churches we have met with many strange and contradicting ideas and opinions about the work. A general complaint is "We have not been told enough about the Mission," and "how little we really do know about the other half of the world." After making an appeal for someone "to come over and help us" this reply has been given, "The Board doesn't want anyone, they haven't the money." We reminded them that only a few years ago you had two families on the field. Can it not be done again? Then the very next place I spoke someone said, "only once have we heard an appeal

for money that made us seriously consider how much it was needed and then it was thought to be only a temporary need and we have not been giving at all what we could give. We thought you were being adequately supported and that if there was any particular need it was for more workers."

We had felt that during our furlough we would be able to arouse enough interest in the work to get someone to go back with us. A number have said they were thinking of going. I have tried to give them every encouragement. Why they hold back I do not know. They cannot doubt God's promises. Surely He cares for His people who whole heartedly serve and love Him. What has happened to the missionary zeal of our church? Our Mission was begun in 1835 and in the next four years there were four men and their wives on the field, and not many years after that there were in all seven American missionaries and their families. Was money for their support easier to obtain then than it is now for ours? And were the trials that they had so much easier to be borne than are those that we have today? No, just the opposite! They went by sailing vessel, six months or more on the water, then some months by boat and cart to their station. They received, in all probability, their first letters from home about a year and a half after they left America. The infant mortality of their children was 60 per cent. We have their experience to profit by. Is it that souls in India are not as precious today in the eyes of God as they were then? No, it cannot be that, though it might appear that our church feels that their souls are not as precious as they were formerly. There is no joy in the world compared to the joy and peace of conscience indwelling in the hearts of those who know that they are in this the greatest work in the world, and are doing just what God wants them to do, even though they may see their own weakness and be grieving over it. We believe that the thought entering anyone's heart "perhaps I should go" is the "call" and the individual should volunteer and apply to the Board and they, under the direction of the Holy Spirit, are to decide whether the individual should go, or not. There is no one in this country who is holding a position or an appointment to a position which could not be filled as well as or at least nearly as well as he can fill it by some one else, and they can and will be found if anyone will let it be known that they wish to surrender their work to someone else and go to the foreign field.

Respectfully submitted,

JOHN C. TAYLOR.

Cincinnati, Ohio, May 15, 1923.

CHRISTIAN ENDEAVOR TOPICS.

June 3, 1923

Topic: Lessons from the Psalms. 6. The Shepherd Psalm. Ps, 23: 1-6
Consecration meeting

BIBLE READINGS

1. Mon. The good shepherd John 10:11-18
2. Tues. The great shepherd Heb.13:17-21
3. Wed. Feeding the soul John 6:30-35, 47-51
4. Thur. Refreshing times Joel 2:23-32
5. Fri. Death conquered John 14:23-31
6. Sat. God our home Ps. 90:1

COMMENT

Since God cares for us there can be no lack. He is able to provide all things. The soul that truly knows God finds rest in Him; rest from anxiety, from strife and from fear. When God guides us we cannot go astray, and we are in safe keeping. Crooked ways bring danger. The thought at the heart of the Psalm is that the soul need not fear anything, not even death, when it has God.

PERTINENT QUESTIONS

1. What are the blessings of following Jesus?
2. How can we be sure of God's guidance?
3. What proofs have we of God's love?

June 10, 1923.

Topic: Lessons from everyday objects Prov. 24:20; 26:20; 27:17; Jer.23:29.

BIBLE READINGS

1. Mon. Potter's vessel Jer. 18:1-17
2. Tues. Half baked cakes Hos. 7:8
3. Wed. Houses Matt,7:24-29
4. Thur. Armor I Sam.17:38-40.
5. Fri. Salt Matt.5:13
6. Sat. A crown Jas. 1;12

COMMENT

The wicked are always in danger, of discovery, contempt, punishment, eternal loss. Words are often fuel to flames of anger. Stop talking and strife dies down, Loneliness dulls our energies. We need friends to keep us fresh in interest and affection. God's word a hammer! Yes, it breaks opposition.

PERTINENT QUESTIONS

1. What recent lessons have you learned from an everyday object?
2. How do the tools of your work teach you lessons?
3. What lesson did Jesus draw from an everyday object?

June 17, 1923

Topic: What are some reforms that call for our help? Luke 3:7-14

BIBLE READINGS

1. Mon. Worship of gold Ex. 32:1-4.
2. Tues. Civic justice Acts 16;19-24, 35-40
3. Wed. Sabbath keeping Amos 8:4-10
4. Thur. Public health Lev. 13:1-8,45
5. Fri. War Mic. 4:1-5
6. Sat. Brotherhood Acts 17;22-31

COMMENT

The reformer, the man of moral earnestness and courage, must speak plainly to arouse dull content. The use of habit forming drugs, including alcohol, must be abolished. No half way measures avail. Reforms come when men have kindly regard for their neighbors, and want to help them.

PERTINENT QUESTIONS

1. What reforms would help our city?
2. Why should Christians interest themselves in politics?
3. What moral issues are before the public today?

June 24, 1923

Topic: How can we win friends and keep them? Prov.27:5, 6, 9, 10

BIBLE READINGS

1. Mon. By generosity Gen. 13:1-13
2. Tues. By love Ruth 1:6-18
3. Wed. By honesty I Sam.18:1-4
4. Thur. By understanding John 11:1-5
5. Fri. By mutual service Rom.16:1-7
6. Sat. By attraction of character Phil. 2:19-30

COMMENT

Love that is hidden does nobody any good. Express your kind feelings. Even if the expression of love be by a rebuke, that is better than the insincere praise of an enemy. True friendship is fragrant, kind, generous, helpful

PERTINENT QUESTIONS

1. Why do we need friends?
2. What do we consciously do to make and keep friends?
3. How can we ourselves be better friends?

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