



Hugh Stewart

VOL LVII.

NO. 9.


The

Reformed Presbyterian
= ADVOCATE. =

SEPTEMBER 1923.

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 in the interests of its Principles and Institutions
 A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

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The Reformed Presbyterian **ADVOCATE.**

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

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EDITORIAL.

Since our last issue of the Advocate, the nation has been called upon to mourn for the sudden death of our President, Warren G. Harding. Thus in the midst of pressing duties and the hardships of travel our president has been taken away suddenly at a time when his recovery was expected. How little we know of what is before us. While living he had his critics, and enemies, like others, but no other president has ever been laid away under more impressive circumstances. His trip to Alaska and return to San Francisco, was watched by millions of our citizens, with great interest, but it was on the return across the continent, that the people witnessed possibly one of the greatest funeral processions in history. His body was laid to rest in the family plot in the cemetery at Marion, Ohio with simple yet impressive ceremony, by a sorrowing people. What lesson will our nation learn from this mysterious providence?

However the functions of government move on without interruption; Vice President Coolidge, immediately taking up the work laid down by Mr. Harding. It is hoped that Mr. Coolidge will be a worthy successor and that all things shall work together for good. The new president should have the loyal support of every citizen in the nation. It would be well if there were less of criticism and more loyal support of our presidents in their arduous labors as our chief executive.

Up to the last of August we have heard nothing from Dr. Taylor and family, whether they sailed for India on the 25th. of August as they expected. There was some doubt whether they would receive their passports in time for sailing on that date.

The Mission in India needs his presence, and we hope he and family may have a safe voyage.

NOTICE: The Pittsburgh R. P. Presbytery, will meet in the R. P. Church, Fairview, Beaver County, Pa., on the Second Tuesday of September, 1923, at 11 A. M.

Alexander Savage, Clerk.

DARLINGTON, PA.

"Winning Others to Christ"—the subject for the day—brought before the Society the fact that Christianity is an unselfish religion. Acts 16:9-15, James 5:19-20 were read. Many examples were given in the Scriptures of the "word fitly spoken" that brought a brother, a friend, or an acquaintance to the feet of Jesus. "Winning others" should go hand in hand with "that good part" which we have chosen for ourselves. Several articles were read that were instructive as well as entertaining.

The Society appreciates the generous gifts that are sent in by those members who cannot attend the meetings. We also appreciate the interest and helpfulness of those who attend and take an active part in the work of the Master. The meetings are spiritually uplifting and a mutual benefit.

The Society has accepted an invitation to meet at the home of Miss Lyda Imbrie (the President Emeritus) the first Wednesday of August. We are glad to report that our former President has recovered sufficiently to be able to use a wheel chair and also to attend church services.

On August 1, 1923, the Women's Missionary Society of the of the Darlington-White R. P. Church met at the home of Miss Kate E. Imbrie, the President Emeritus of the Society.

"The Spirit of Gratitude" was the subject for attention. The Scripture lesson was read from the 9th Chapter of II Corinthians

In the papers read, reference was made to the miracle of the cleansing of the ten lepers by Jesus. Jesus took note of the fact that of the ten cleansed only one returned to give thanks, thereby showing the spirit of gratitude. Gratitude does not consist of saying "thank you" with the lips, it must come from the heart.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning."

It is important then that we show our appreciation of the many favors that we receive through our friends, but that we express our gratitude to Him for these same favors and for many others.

We are glad to report that Miss Imbrie, has recovered sufficiently to be able to use a wheel chair and also to attend church services.

Sincerely yours, Eva D. Nagel.

LETTER FROM KENTUCKY

Houston, Ky., August 10, 1923.

Dear Friends:

As we begin our letter to the magazine for this month we have this thought for our readers. Our little church here is a part of that church which we are all helping to build for Christ. We have a right to your interest and your prayers, as well as your financial support. We sometimes wonder how many of the church give a thought to the living conditions in the dormitory. The furnishing of the bed rooms except for three rooms is a bed and a grocery box with a curtain across the opening. This box serves as a washstand. A bowl and pitcher are also furnished for each room. Sash curtains cover the lower half of the windows. We sometimes wonder if some of the Christian Endeavor Societies would

not enjoy furnishing one of these rooms with a dresser. The dressers that are here were given to the mission by the families of the first workers. My description of these bare rooms will, we hope, have interested you in our living conditions. If not, perhaps the following story of one of our little girls will appeal to you to put something beautiful in our home. One Sabbath day not long ago in our Sabbath School class I was trying to tell the little tots that heaven was a happier and more beautiful place than anything anyone could imagine. A little girl six years old said, "Is it nicer and prettier than the dormitory?"

Mr. Stewart has been very busy since he came. He is working on the roof of the dormitory today. It will take another to finish that work. Very few of our ministers will put in as busy days as will be required of Mr. Stewart. We are a country congregation of farming folk scattered over a large territory, some of the members living five miles from Houston. Using as we do the creek for a public road, you can imagine some of the difficulties in making pastoral calls. Very few ministers would care to take the task of teaching high school five days in the week, attend to the financial management of the mission, visit the sick and needy ones in our midst (of whom there are many who call upon him), conducting a Sabbath School and preach on Sabbath day with Christian Endeavor in the afternoon. This is exactly what you are asking of your young men you send here. Some of you are no doubt saying we have three other workers here. Yes, with a day school of over ninety and a Sabbath School of about sixty on the average. The visiting in the homes has always been crowded out by other work until last year Mr. Duncan's school work was lighter and he was able to attend to this side of the work and it was splendidly done.

Mr. Stewart will have much heavier school work this year, as we expect to teach second-year high school. It is to be hoped that the church will be earnest and prayerful with us and for us as we work in His vineyard. God has many precious children here and they are your crown of rejoicing for the asking. We read with interest the letter written by Mr. Ramsey in the August issue of the magazine. We believe he read our mountain people aright

and there is a great future for them.

Yours in His service,

ESTELLA FOSTER.

BIBLES FOR THE ARMY AND NAVY

An interesting event in connection with the recent conference called by the Secretary of War to consider moral and religious work in the Army was the dinner at the Army and Navy Club on the evening of June 7, when the members of the conference were the guests of the General Committee on Army and Navy Chaplains of the Federal Council of Churches which was in session in Washington at that time.

At this dinner the American Bible Society, through its General Secretary, Rev. William I. Haven, D. D., presented specially inscribed Bibles to the offices of the Chiefs of Chaplains of the Army and Navy. Col. John T. Axton, Chief Chaplain, United States Army, and Captain Evan W. Scott, Chief Chaplain, United States Navy, accepted these gifts for their respective offices.

The following official acknowledgments have been received:

From the Navy Department, Bureau of Navigation: "On behalf of the Navy Department, I desire to thank you for the beautiful Bible recently presented, in the name of the American Bible Society, to the office of the Chief of the Chaplains' Division in the Bureau of Navigation. The Navy has long been debtor to your society because of the many generous bequests you have made to our officers and men. We believe that this gracious symbolic gift was instinctively fitting, and that it will serve to emphasize the place of religion in the Navy, and attach a greater importance to the work of the Chaplain."

From the War Department, Office of the Chief of Chaplains: "I am sure you will be glad to know that in the proceedings of the conference, which we trust the Secretary of War will present to the President of the United States, mention will be made of the banquet given by the General Committee on Army and Navy Chaplains of the Federal Council

of Churches and into that paragraph there will be written a suitable statement concerning the presentation of the two copies of the Holy Bible. This will be the formal recognition.

"If I can write any line that will further express my appreciation of the spirit and action of the American Bible Society in placing this copy of the Holy Bible in the office of the Chief of Chaplains it would please me to do so. I am indeed grateful. We expect to provide a suitable stand with cover and to have The Book available for ready reference."

Issued by American Bible Society,
Bible House, Astor Place, New York City.

OBITUARY.

Jane Elizabeth Brown, eldest daughter of Matthew and Jannet McClure, was born September 27, 1833. Departed this life July 14, at the age of 89 years, 9 months and 17 days.

While in her youth she professed faith in Christ and united with the Reformed Presbyterian Church, of which she remained a member until her death. She was unable to attend church for some years, due to poor health, but she delighted to talk about her church.

On April 14, 1859, she was united in marriage to Andrew Y. Brown, who passed to his reward some years ago. To this union six children were born. Two of these, Samuel and John S., remain to mourn their mother's death. Besides the above-mentioned children, she leaves to mourn her departure eight grandchildren and four greatgrandchildren.

Aunt Jane, as everybody called her, was confined to her bed for some weeks, but seemed to be slowly improving until yesterday morning, when she grew suddenly worse and was called home.

There was an angel band in heaven,
Which was not complete,
So they called our dear mother
To fill the vacant seat.

WE KEEP ONLY WHAT WE GIVE

Samuel M. Ramsey.

A great many people seem to feel, that if they only get to heaven they will be satisfied. That heaven will be alike to everyone, and if they get in at the last moment, it will be enough. "Every one there will be perfectly holy, and perfectly happy; what more could anyone ask?" But will all be on the same level there? The Saviour said to His disciples, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal, but lay up for yourselves treasures in heaven, where neither moth or rust doth corrupt, and where thieves do not break through and steal." Some will have "treasure" there, some will have none. Some will be rich there, some will be poor. The rich here, may be the poor there, and many of the poor here will be among the richest there. Heaven is not regulated by earth's standards. Money will have very little power there.

But how may we lay up treasure in heaven? The Saviour tells us one way, in His talk with the rich young man, who came to Him, inquiring how he might get to that better land. The young man had more money than anything else, therefore the Saviour told him to sell what he had, to give to the poor, "and thou shalt have treasure in heaven." "The poor," represents Himself, therefore whatever is given to the Lord will be Treasure in heaven." If this be so, then we keep only what we give. What we give for the Lord's cause will be laid up for us in heaven, and what we keep will perish in the using. I have read this imaginary story. A rich woman died and went to heaven. She had not been noted for her liberality when on earth. The angels were showing her the many places prepared for those who had come to that happy abode. Some of these were beautiful, others very unpretentious. One she particularly admired and asked to whom it belonged. That was Mr. A.'s home. "Mr. A.'s," she exclaimed, "why he was my gardener." She asked to be shown her own place prepared. When it was

pointed out to her she was shocked, it was a mere shack of a place, while she had expected it to be a magnificent one. To her expression of chagrin and disappointment, the angel replied, "This is all you sent ahead; we can only build with the material provided." How much are we "sending ahead?"

Paul in writing to Timothy said, "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Now we are all rich, as compared with the vast majority in Paul's time. Are we so living as to lay up in store for ourselves a good foundation against the time to come?

"Take what God gives, O heart of mine,
And build your house of happiness.
Perchance some have been given more,
But many have been given less.

"The treasure lying at your feet,
Whose value you but faintly guess,
Another builder looking on,
Would barter heaven to possess."

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MY MIND TO ME A KINGDOM IS.

My mind to me a kingdom is;
 Such perfect joy therein I find
 As far exceeds all earthly bliss
 That God or nature hath assigned,
 Though much I want that I most would have
 Yet still my mind forbids to crave.

Content I live; this is my stay,—
 I seek no more than may suffice.
 Express to bear no haughty sway;
 Look what I lack my mind supplies
 Lo! thus I triumph like a king,
 Content with that my mind doth bring.

I see how plenty surfeits oft,
 And hasty climbers soonest fall;
 I see that such as sit aloft
 Mishap doth threaten most of all.
 These get with toil, and keep with fear;
 Such cares my mind could never bear.

No princely pomp nor wealthy store,
 No force to win the victory,
 No wily wit to slave a sore,
 No shape to win a lover's eye—
 To none of these I yield as thrall;
 For why! my mind despiseth all.

Some have too much, yet still they crave
 I little have, yet seek no more.
 They are poor, though much they have,
 And I am rich with little store.
 They poor, I rich; they beg, I give;
 They lack I lend; they pine, I live.

I laugh not at another's loss,
 I grudge not another's gain;
 No worldly wave my mind can toss;
 I brook what is another's bane.
 I fear no foe, nor fawn on friend;
 I loathe not life, nor dread mine end.

I joy not in no earthly bliss;
 I weigh not Croesus' wealth, a straw
 For care, I care not what it is;
 I fear not fortune's fatal law;
 My mind is such as may not move
 For beauty bright, or force of love.

I wish but what I have at will:
 I wander not to seek for more;
 I like the plain, I climb no hill;
 I greatest storms I sit on shore,
 And laugh at them that toil in vain
 To get what must be lost again.

I kiss not where I wish to kill;
 I feign not love where most I hate
 I break no sleep to win my will;
 I wait not at the mighty's gate.
 I scorn no poor I fear no rich;
 I feel no want, nor have too much.

The court nor cart I like nor loathe;
 Extremes are counted worst of all;
 The golden mean betwixt them both
 Doth surest suit, and fears no fall;
 This is my choice; for why? I find
 No wealth is like a quite mind.

My wealth is health and perfect ease;
My conscience clear my chief defence;
I never seek by bribes to please,
Nor by desert to give offence;
Thus do I live, thus will I die;
Would all did so well as I.

William Byrd

A PLEA FOR THE SABBATH

We believe that the Lord's day or Christian Sabbath is an institution of divine authority and that its proper observance is binding upon all who acknowledge the authority of the Bible and of Jesus Christ as Lord.

We believe that the desecration of the day by devoting it to sports and pleasure is wrong and bound to work harm to the cause of Christ and to the best interests of the Church and the community.

We appeal to all who acknowledge the name of Christ and who are concerned with the welfare of our city and state, to join us in our effort to maintain the sanctity of this holy day and to oppose all efforts to break down its proper observance by the people of this community.

Our position is based, first and supremely, upon the clear teachings of the Bible. The commandment, "Remember the Sabbath day to keep it holy," is a part of the fundamental law of God as given at Sinai, and that commandment is as binding upon the consciences of men as are any of the other commandments of the Decalogue.

Our position is based, secondly, upon the clear teachings of history as to the value of the Sabbath day to both the Church and the state. The weekly Sabbath is one of the bulwarks of

religion, and in religion is the cornerstone of national stability and prosperity. When the obligation to observe the Sabbath is denied, a blow is struck at religion; and when the power of religion declines, there is a loosening of the bonds upon which alone rests all law and government. The Bible declares, "Blessed is that nation whose God is the Lord, and the people whom He hath chosen for His own inheritance;" and it likewise declares, "The nation and kingdom that will not serve Thee shall perish; yea, those kingdoms shall be utterly wasted." All human history, sacred and profane, corroborates the statements of the Bible.

Our position is based, thirdly, upon our clear recognition of the value of our civil laws and the necessity which rests upon all patriotic citizens to respect those laws. In the State of Pennsylvania the act of April 22, 1794, is still the law of the commonwealth. The Superior Court of the State, in an opinion rendered by Judge Or lady, June 21, 1915, declared that the holding of professional baseball games on Sunday was unlawful, and among other things states: "The Christian religion and the sanctity of Sunday as an holy day is an acceptable part of our fundamental law." The law has been further interpreted and defined in an opinion by Judge Woodward, in which it is said: "It would be a small boon to the people of Pennsylvania to declare their indefeasible right to worship God according to the dictates of their consciences, amid the din and confusion of secular employments, and with desecrations on every hand of what they conscientiously believe to be hallowed time. These statutes were not designed to compel men to go to church, or to worship God in any manner inconsistent with personal preferences; but to compel a cessation of those employments which are calculated to interfere with the rights of those who choose to assemble for public worship. . . . The right to rear a family with a becoming regard to the institutions of Christianity, and without compelling them to witness hourly infractions of one of its fundamental laws—the right to enjoy the peace and good order of society and the increased securities to life and property which result from a decent observance of

Sunday—the right of the poor to rest from labor, without diminution of wages or loss of employment—the right of the beasts of burden to repose one-seventh of their time from their unrequited toil—these are real and substantial interests, which the legislature sought to secure by this enactment; and when has legislation aimed at higher objects?"

In making known these our convictions and the reasons which impel us to declare them, we appeal to the citizenship of the city of York to maintain the sanctity of the Lord's day, and to abstain from those forms of amusement and pleasure on that day which tends to break down the proper observance of the day. We call attention especially to the conduct of a public swimming pool and to the holding of professional baseball games during the hours of Sunday. We call attention likewise to the Sunday picnics and excursions, Sunday golf, and all other desecrations of the day, and ask all our people to refrain from these things. We know that some of those who have been led into promoting these Sunday amusements are good men, some of them members of Christian churches, many of them public-spirited citizens, whose worth to the community is widely recognized. We can scarcely believe that they realize the importance of the question at issue or its far-reaching consequences to the homes, the churches, and the interests of our community. From our fathers we have received the inheritance of a properly observed Sabbath day; let us preserve it and hand it on to our children, that it may bless them as it has blessed us.

The above paper was issued by over fifty ministers of York, Pa., and vicinity.

THE FIGHT ON THE ANTI-SALOON LEAGUE

(Headline and editorial in the Christian Science Monitor,
July 10, 1923)

There is an evident purpose manifested by the enemies of prohibition to concentrate their attack upon the Anti-Saloon

League. This is obvious strategy on their part. Prohibition itself, if not invulnerable, at least presents such economic and social defenses against attack as to make successful assault upon it difficult; but the organization which has served to crystallize and to direct the prohibition sentiment of the land is, of course, under human control, is not immune from error and can readily furnish bases for hostile criticism.

In New York City we find the very efficient, if somewhat militant, Superintendent Anderson under fire in the State Attorney's office upon allegation of various offenses. To prejudice his case is a matter that may be left to the newspapers interested in the restoration of the liquor traffic. They have in headlines and by innuendo been virtually asserting his guilt for months, and have been promising his indictment by more than one grand jury which failed to carry out the promise. It is, however, fair to say that the work performed by Anderson has been of a nature which would necessarily breed for him a large crop of peculiarly malignant enemies. Moreover, he stands, in the State which leads in violation of the prohibition law, as the foremost exponent of the public sentiment which led to the enactment of that law. Attacks upon his rectitude were to be expected, and it is only the part of ordinary decency for the public to withhold any sort of judgment in the matter until the courts shall have given opportunity for both the prosecution and the defense to be heard.

As the head center of liquor lawlessness, New York naturally furnishes the most spectacular illustrations of the attacks upon the Anti-Saloon League. Its Mayor, who as the actual commanding officer of the police force should regard himself as charged with the duty of enforcing the law, writes a letter in his characteristic literary style to the general counsel of the Anti-Saloon League, denouncing that organization for not enforcing the law, but for concentrating its efforts upon the politics of the situation. The Mayor of New York has at his command a police force of 12,000 men. The Anti-Saloon League exists only for the purpose of influencing public and legislative sentiment in behalf of prohibition. It has no execu-

tive authority under the law, nor any body of officers charged with authority. When Mayor Hylan states that "I have given and will continue to give every co-operation to the Federal enforcement officials," he states what every observant New Yorker knows to be untrue. Governor Smith, in pursuance of his ambition to "put my foot on the brass rail and blow off the froth," has given the police of New York State an excuse for withdrawal from any activity for the enforcement of the prohibition law, and of that excuse they generally take advantage. No well-informed person will doubt that if the police force were ordered to enforce the law, most of the bootleggers would be driven from town. The only way the present discreditable and intolerable situation can be corrected is through political agitation which will result in the enactment of a new enforcement law to take the place of the one which Smith slaughtered. To accomplish this, the Anti-Saloon League must participate actively in politics, and it is because of apprehension that this participation may produce results that the Mayor of New York attacks such actions.

In Michigan, Senator Couzens, who, greatly to the regret of many friends and admirers, has thrown himself apparently without reservation into opposition to the prohibition law, has turned from advocating the legalization of beer with alcoholic content of as much as 5 per cent. to attacks on the Anti-Saloon League. He asserts that "it raises hundreds of millions of dollars to bulldoze Representatives and Senators into carrying out its will." Of course, the Senator is in a position to speak of big figures, but those who know anything concerning the treasury of the Anti-Saloon League will look with skepticism upon the estimate of hundreds of millions of dollars as the measure of its collections. Nor does the League, as the Senator is quoted as saying, seek "to regulate what the citizens of Michigan should eat, drink and wear." The function of the League is to aid in giving effect to the decision, several times ratified at the polls by the citizens of Michigan, that there should not be manufactured or offered for sale in that State intoxicating liquors of any sort. At the last election, when this issue was

presented, something more than 260,000 majority was cast against the legalization of the beer to which the Senator now offers his adherence and support. The Anti-Saloon League of the State is on the side of this majority. It seems fatuous for an individual to denounce it as an arrogant and autocratic force when it merely reflects the last recorded sentiment of the electorate.

At times and in places there may have been methods adopted by agents of the Anti-Saloon League that savor of coercion and intimidation, but those instances are isolated and rare. The liquor politicians who are harping upon them are conveniently blind to the strong-arm political methods adopted by the saloons and their proprietors, the brewers, who are now making this nation-wide contest for a return to power. As they dare not defend the methods of those whom they are now serving, they think to advance their cause by wholesale attack on the one agency which most efficiently gives material effect in the law to the overwhelming prohibition sentiment of the nation as a whole. We do not believe that the intelligent common sense of the people of the United States will permit attention to be diverted from the real issue of the return to power of the liquor interests by this attack upon the representative organization engaged in the defense of the law.

OUR COLLEGE

The fall semester of Cedarville College, Cedarville, O., opens September 12 in College Hall at 9.30 A. M. The opening address will be given by the Rev. Vincent E. Busler, the pastor of the Methodist Episcopal Church of Eaton, Ohio.

The faculty and officers this year are W. R. McChesney, President and Professor of Greek and Philosophy; F. A. Jurkat, Treasurer and Professor of History and German; B. E. Robison, Dean and Professor of Social Science and English Bible; Florence E. Somers, Professor of Education and Mathematics; Annie M. Tinker, Professor of English and French; Hazel Williams, Assistant in English; Suzanne Kohler, Professor of Elementary Educa-

tion; Lucile Johnson, Assistant in Latin; Nancy E. Finney, Professor of Anatomy; Louis Elder, Professor of Spanish; John A. Talcott, Professor of Music and Director of Physical Education; Sarah A. Porter, Registrar and Assistant in English and History; Marion Stormont, Assistant in Chemistry; John P. White, Lecturer on Missions; Mrs. John P. White, Lecturer on Missions; Avanelle Brigner, Assistant in Mathematics; Mary Williamson, Librarian; Leonard Brigner, Janitor.

Our students are coming from Indiana, Illinois, Arkansas, Kentucky, Pennsylvania, Prince Edwards Island and England. There will be an increase of 25 per cent. in attendance. About 50 different subjects of study will be offered in the schedule. Two new literary societies will be organized. A glee club will be formed. The games of football with other colleges have been arranged.

The new Science Hall is completed and equipped. College Hall has been painted outside and inside and redecorated and the woodwork overhauled and electric lighting fully installed. The Alford Memorial gymnasium has been painted on the outside and inside. Its walls have been decorated. Its woodwork has been repaired and its bathroom has been overhauled and its seats have been repaired.

The Carnegie Library has been repaired and painted on the outside and a hot and cold water system has been installed and new stoves have been purchased for the college dining club.

We enter the new year dependent upon the church for its most liberal support and trusting in God for wisdom.

Yours sincerely,

W. R. McCHESNEY.

CEDARVILLE COLLEGE

Since College closed in June the following have been the items of income and expenditure. None of the expenditures on the new building are included.

RECEIPTS

Minstrel Proceeds	\$61.76
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Dividends on Stocks	619.75
Interest on Mortgages	278.35
Donations	55.00
Tuition	136.70
McLeod Memorial Fund	125.00
Cumminsville Rent	90.00
Library Rent	140.00
Cedarville Cong.	78.00
Forward Movement	100.00
Total	\$1,684.56

EXPENDITURES

Trustees' Traveling Expenses	\$17.56
Salaries	680.77
Catalogues	322.40
Advertising	68.24
Rangers' Club	94.83
Athletic Expenses	72.20
Cedar Day	78.41
Commencement Expenses	55.72
Sundries	97.16
President's Expenses	39.92
Glass and Cement	4.71
Plumbing	17.69
Electric Light	13.03
Gas	8.20
Coal	664.93
Canvassing Expenses	89.40
Plastering	68.00
Insurance	324.75
Curb and Gutter	118.70
Painting Stack	15.00
Lumber	15.61
Concrete Work	94.65
Paint	110.23
Painting	254.70
Industrial Insurance	12.76
Gravel	31.90
Janitor's Supplies	21.50
Wall Papering	13.80
Carpenters	216.00
Total	\$3,306.77

CHRISTIAN ENDEAVOR TOPICS.

September 9, 1923.

Topic- "Different kinds of Gambling, and the evil of it." Prov. 16:8;
Jer. 17:9-11.

BIBLE READINGS

Monday, Something for nothing. Eph. 4:28.
Tuesday, Going wrong. 1 Sam. 8:1-2.
Wednesday, Lure of Gambling. Prov. 1:10-19.
Thursday, Moral depravity. Isa. 56:9-12.
Friday, Get-rich-quick danger. 1 Tim. 6:9-12.
Saturday, Gamblers' company. 2 Cor. 6:14-18.

COMMENT

The Gambler's gold is tainted. It can buy anything except truth, love and justice. Many of our "great fortunes" have been gained in the stock-market in pure gambles, and not in legitimate business. The heart is so deceitful that it will find all sorts of excuses for gambling. The principle in gambling is getting something for nothing. This ruins character.

PERTINENT QUESTIONS

1. Why is gambling wrong, no matter whether big or little?
2. What is gambling?
3. Why is civilization solidly against gambling?

September 16, 1923

Topic- How apply religion to manners? Prov. 1:8,9; Luke 14:7-11

BIBLE READINGS

Monday Politeness pays. Gen. 18:1-8.
Tuesday Honor the aged Lev. 19:32
Wednesday Courtesy to strangers Ruth 2:1-12
Thursday Serving the humble Luke 7:37-50
Friday Curb Greed Prov. 23:1c3
Saturday Show good will Luke 10:5-9

COMMENT

Manners are absorbed in the home, where religion should always be applied. Manners are kindness in action, always beautiful. Gruffness is no virtue. Forwardness and pride show up the smallness of character. Good manners are modest. Good manners outwardly may come from inner pride.

PERTINENT QUESTIONS

1. What are my weaknesses in manners?
2. How can I achieve better manners?
3. What is the advantage of good manners?

September 23, 1923

Topic- Gems from Books we have read Prov. 25:11; 1 Tim. 4:13

BIBLE READINGS

Monday David's lament 2 Sam. 18:19-33
 Tuesday The widow's oil 2 Kings 4:1-7
 Wednesday God incomparable Isa. 40:1-31
 Thursday Mary's prayer Luke 1:46-56
 Friday The good neighbor Luke 10:25-37
 Saturday Paul's defence

COMMENT

We can choose the book that fits our mood and so always find the word that suits us. Golden colored apples in a basket of silver network are beautiful and useful. Truth has always the appeal of the beautiful. If we wish to keep our minds fresh and keen we must read- that is, listen to the wisdom of others.

PERTINENT QUESTIONS

1. What kind of books do we like best? Why?
2. How can the good literature committee help to direct our reading?
3. Why are books better reading than popular magazines?

September 30, 1923

Topic: Recent triumphs of Missions at Home and Abroad. Act 14:19-27.

BIBLE READINGS

Monday Triumphs of Salvation 1 Tim. 1:12-16
 Tuesday Of regeneration Eph. 2:1-10
 Wednesday Of new life Eph. 4:17-24
 Thursday Of love Act 7:54-60
 Friday Of endurance Dan. 6:1-23
 Saturday A scene in heaven Rev. 7:9-17

COMMENT

When the gospel arouses opposition, it is beginning to take effect. The world's greatest heroes are not statesmen or soldiers, but missionaries who face danger for love's sake. The gospel way is not an easy way. It means struggle with self and the world, but it leads to God.

PERTINENT QUESTIONS

1. What home mission work is our church doing?
2. How can we increase among our members a knowledge of missions?
3. What missionary triumph have you read about?

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