



Hugh Stewart

VOL LVII.

NO. 10.

 The 
Reformed Presbyterian
= ADVOCATE. =

OCTOBER 1923.

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

CONTENTS,

Editorial	217
The Christian Amendment	218
The Foreign Mission enterprise; its present conditions and future outlook	222
Letter from Kentucky	229
Darlington, Pa.	231
Duanesburg N. Y.	232
Obituary	233
Acknowledgements	234
Christian Endeavor Topics	234

PUBLISHED MONTHLY BY
REV. R. W. CHESNUT, Ph. D., Editor
Duanesburgh, N. Y.

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

ADVOCATE PRINT. Duanesburgh, N. Y.

Entered as Second Class Mail matter,
Acceptance for mailing at special rate of postage provided for in section 1103, Act of
October 3, 1917, authorized June 12, 1923.

The Reformed Presbyterian ADVOCATE.

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

Published the first of each month by the General Synod of the Reformed Presbyterian Church, at Duaneburgh, N. Y.

Subscription; \$1, Per Year in Advance

.....
VOL. LVII.

OCTOBER 1923.

NO. 10.
.....

EDITORIAL.

During the past month many things of more than passing interest have occurred in different parts of the world. Among these we may mention the earth quake in Japan, and its terrible results. Hundreds of thousands of people were killed and many more thousands rendered homeless. The United States, true to its traditions, responded immediately through the Red Cross, with more than \$8,000,000; to the relief fund,

Trouble between Italy and Greece, resulted in the seizure of the island of Corfu, and the wonton destruction of life and property by the Italians. The contention between the Italian government and the Jugoslavs at Fiume, has reached a crisis, and another Balkan war has been threatened. Unsettled conditions in Spain, has resulted in General Primo Rivera, being decreed Dictator. The rumblings of revolution are again heard in Bulgaria, and a general state of dissatisfaction prevails in Europe.

In this country a state of Martial Law exists in Oklahoma, and trouble between the Ku Klux Klan and the Governor is at a high stage throughout the state. The anthracite coal strike has been settled and the prospects now are, that for another two years at least, there will be a plenty of hard coal to supply the needs of the country. Truly we know not what a day may bring forth.

THE CHRISTIAN AMENDMENT

From the Christian Statesman.)

When the National Reform Association was organized, during the darkest days of the Civil War, there was a general feeling throughout the country that the nation was suffering because of national sin. The feeling was also general that a principal element in that sin was national forgetfulness of God. Ever since the adoption of the National Constitution there had been Christian patriots who lamented the absence of any sort of religious acknowledgment from that document and who urged that the omission be supplied. The evil effects of this omission were presented with more than ordinary force and unusual effect while the dark clouds of war hung over the land. The National Reform Association was organized at this juncture, and one principal aim was to secure a religious amendment to the National Constitution.

While the Association has never insisted that the proposed Amendment shall be stated in any set form of words, a certain form was proposed at the very beginning of its career, so as to give in definite form the principles that should be embodied therein. This form has undergone a number of changes so as to secure brevity and precision. The second article of the constitution of the Association declares its purpose in the following words: "To maintain existing Christian features in the American Government; to promote needed reforms in the action of the State and Federal Government touching the Sabbath, the institution of the Family, the religious element in education, the Oath, and public morality as affected by various forms of organized evil; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion; and to indicate that this is a Christian nation, and places all the Christian laws, institutions and usages of our Government on an undeniably legal basis in the fundamental law of the land." The present discussion will deal chiefly with the proposed Christian Amendment.

This Amendment gives expression to profound political truths. Students of national history have been deeply impressed with the fact that no nation of atheists has ever yet existed. They have also emphasized the fact that religion is one of the few social bonds that are never absent from political society. The logical conclusion is that without belief in God political life is impossible. Atheism and anarchy are twin brothers. Were there no God; or if God had never revealed

Himself to men; or if He had never ordained civil government by making man a political being and delegating to nations sufficient authority for governmental purposes, civil government could not exist and the world would be in unutterable confusion. It is suicidal therefore for nations to forget God and eliminate Him from civil government.

But the proposed Christian Amendment contains a clause declaring the nation's allegiance to Jesus Christ as the Ruler of Nations. This principle is of equal importance with the one already considered. There is no truth more frequently or more plainly presented in the Scriptures than this. He is declared to be the actual administrator of the government of the nations of the world. He is said to dash to shivers like a potter's vessel all nations that refuse submission to His sceptre. Evidently the very continuance of nations depends upon their attitude toward this reigning King. Nations which decline to honor Him as their King are standing on the brink of a precipice and may be dashed headlong to ruin at any time.

We are quite familiar with the plea made in behalf of Jews and other non-Christian peoples. It is said to be unjust to such peoples to insert in the Constitution a principle which they do not believe. The idea involved in that objection is that it is safer to offend Jesus Christ than to offend the Jews. Which is equivalent to saying that Jesus Christ will not faithfully administer the government of the world with which He has been entrusted, that, in some way or other, nations may escape the wrathful judgments with which His administration is said to be characterized, and that for the sake of securing the good will of Jews, atheists and others, it is perfectly safe to establish civil government on the basis of practical atheism.

This statement leads to the consideration of another view of the matter. There are, in general, just two theories of civil government, considered from the moral point of view. It is either a moral institution, subject to the principles of the moral law, or it exists wholly outside the moral realm and is subject to no moral standard except such as the whims or the caprice of men may determine. Nations either have authority from God which must be used in harmony with the moral law, or in the exercise of their so-called sovereignty they may do as they please without any regard to a Higher Law. They are either subject to Jesus Christ as the Reigning King and are blessed or cursed by Him according to their works, or there is no Supreme Ruler to whom they are subject. One or the other of these theories is true, and most people, in fact all Christians

should have no difficulty in deciding between them. It is also a fact that no nation or government can occupy a position of neutrality. Every nation must choose between these two theories. But like many individuals, nations often have some of the elements of the moral or Christian theory and also some of the elements of the non-moral or atheistic theory. In such a case it would seem fair to attach a large degree of importance to the profession made by the nation itself. That profession will be found in its written constitution. If this nation is to be counted as a Christian nation it ought to make its Christian profession in that instrument. If this is not done, can Jews and atheists be blamed if they interpret our fundamental law to mean that we are in no sense a Christian nation and that Sabbath laws, laws for the safeguarding of the family, the Bible in the public schools, prayers in Congress, chaplains in army, navy, penal and reformatory institutions, and all other Christian features of our national life are unconstitutional? Since therefore there are these two antagonistic theories of civil government, since they have very little in common, since both individuals and nations must choose between them, truth demands that the essential principles of the moral or Christian theory be embodied in the fundamental law. It will be far safer to leave it to the Jews to adjust their relations to a Christian civil government than it is to adjust the government to the heretical ideas of the Jews and thus fail to adjust the nation to the government of Jesus Christ.

The National Reform Association however does not exist for the sole purpose of securing the Christian Amendment to the National Constitution. A number of practical reforms are mentioned in the extract already given from its constitution. From the very beginning of its history it has been recognized that one of the most effective methods of advocating the Amendment is by showing its relation to practical reforms. Sabbath laws, the Bible in the public schools, laws for the protection of the home, and all our Christian features have as their sure foundation the facts embodied in the Christian Amendment, and to make these principles effective their embodiment in the National Constitution is a necessity.

In all its history of almost sixty years this journal has never wavered in its advocacy of the Christian Amendment. It has aimed to keep it constantly before the minds of the people. By every method that its editors and contributors could devise, this task has been performed.

Perhaps a few illustrations of methods whereby the advocacy of practical reforms can be utilized for the promotion of the Christian Amendment may serve a good purpose. The use

of the Bible in our public schools was one of the first practical measures advocated in National Reform conventions. At one time it was a distinct department of National Reform work with a secretary in charge of it. Opposition to Bible reading and all other religious exercises in the school room has always been based on Constitutional provisions safeguarding religious liberty and on the non-religious character of our national fundamental law. Evidently the only effective way to silence such opposition is to amend both State and national constitutions and have them make a pronouncement in favor of the moral theory of the State.

The problem of the Family was taken up very early in the history of the National Reform Movement, and its protection by the enactment of laws based on the teachings of Jesus Christ was diligently urged. Sometimes the framing of uniform marriage and divorce laws by the States has been urged as the most feasible method, but of late a Constitutional amendment authorizing such legislation by the National Congress seems to be the method most highly favored. Evidently such legislation must have a Constitutional basis in which is embodied the very essence of the moral theory of civil government.

From the very first the maintenance of laws safeguarding the weekly Rest Day has occupied a prominent place in the National Reform program. Opposition to such laws has always been based on the false theory that the State has nothing to do with religion and that the Sabbath is wholly a religious institution. It has also been urged that such laws are unconstitutional since the Constitution authorizes no such legislation. The complete answer would be to adopt the Christian Amendment.

One of the newest practical reforms advocated by this Association is that represented by the anti-Mormon crusade. This crusade is carried on largely through the untiring activities of one of America's most attractive platform speakers. There is no practical measure that can be used more effectively than this for the advocacy of the Christian Amendment. Mormonism is characterized by many grievous and dangerous evils. Its materialistic philosophy, its crude psychology, its satanic theology, its grasping financial policy, its polygamous teachings concerning the home, furnish subjects with which an efficient lecturer might hold an audience night after night for a week. But the Mormon caricature of the gospel, and especially the Gospel of the Kingdom on this earth presents a system unmatched anywhere else unless it be in the medieval hierarchial system of Roman Catholicism. In fact the Mormon hierarchial system seems to be borrowed largely from Roman Catholicism as it was developed in the Dark Ages. According

to Mormon theory all nations must submit to the scepter of the Mormon president and chief prophet and revelators. Of course it follows that any nation that does not so submit is in an attitude of rebellion against its legitimate rules. The argument against Mormonism can reach its logical climax only when the Christian view of civil government is presented as it is embodied in the proposed Christian Amendment. And this Amendment furnishes the legal ground for the enactment of all necessary laws for the establishment of whatever reforms are necessary for national welfare.

R. C. W.

THE FOREIGN MISSION ENTERPRISE: ITS PRESENT
CONDITIONS AND FUTURE OUTLOOK AS
SEEN BY A LAYMAN

James M. Speers.

On arriving in Japan in August, 1921, during a world tour which occupied nearly a year, I met at Karuizawa a remarkable group of missionaries representing all the Boards doing work in Japan. They were impressive in their simplicity, their modesty, their sincerity, their unselfishness, their faith, and their heroism, and so I found missionary groups everywhere. My observation was that they command the confidence of the government officials and are the most highly respected people in the communities where they work. I desire to express some of the impressions which came to me from these contacts.

One of my first impressions and one that grew upon me wherever I went was that it would be in the interests of mission work to establish a retiring age for missionaries. The missionary enterprise in these days is a task for young people. We cannot expect men and women who have been on the field twenty-five, thirty or forty years to adapt themselves readily to the constantly changing conditions. I have thought, generally speaking, but of course with exceptions, that it would be a good thing if in this new day we could retire every man and women from active service on the field who is over sixty-five years of age, of course continuing to take care of them.

Our day calls for the young man's point of view, for a point of view which these older men find it impossible to get.

I found also a strong feeling on the part of thoughtful young missionaries that it would be wise to allow all new missionaries to go out under the condition that at the end of say three years any missionary could resign, if he felt it wise to do so, without any reflection upon his loyalty or his devotion to the cause; and that a Board might, at the end of three years, ask for the resignation of any one who for good and sufficient reasons it felt was unsuitable for the work. In other words, every missionary should be subject to reappointment at the end of the first three years of his first term. This would prevent carrying some misfits, who do not feel at liberty to resign, because it would seem like a desertion of the missionary cause; or from continuing to carry on our force men and women whose hearts are not in the work, but who see no way to resign creditably. I would not, of course, appoint anyone on this basis, except those whose intention it was, so far as they knew, to enter the missionary service as a life work.

I was also strongly impressed with the fact that the men and women whom we send out ought to be of the highest standard, socially, intellectually, physically and spiritually, even if we have to send out fewer missionaries. It is not enough for a man to have devotion and piety in order to fit him for missionary work. He needs also to have large, or at least good, intellectual ability as well as the other qualifications I have mentioned, and to be thoroughly trained for the particular work he is to do.

The nationalistic spirit, especially in India, and the unreasonable prejudice against everything Western, including religion, make it a very difficult task to promote Christianity in these days. It calls for great wisdom, patience, devotion and intellectual acumen in our representatives.

In a letter to Dr. John R. Mott, ex-President Roosevelt once wrote: "This question of recruiting men in the ranks of the Christian ministry is one of world-wide interest and concern. . . . Small, narrow, one-sided men, no matter how earnest, cannot supply leadership for the moral and religious

forces which alone can redeem the nation. They can do good in their own way; but, in addition to them, and especially for this particular work, the strongest men are needed, men of marked personality, who to tenderness add force and grasp, who show capacity for friendship, and who to a fine character unite an intense moral and spiritual enthusiasm." His forceful statement is equally true regarding the qualifications necessary for the foreign missionary.

I was greatly interested within a few days to hear one of our African missionaries, in appealing for additional recruits for his field, insist that the qualifications I have just mentioned were absolutely necessary for missionaries even to the simple black man of Africa.

At the Poona Conference, which I attended last January, a missionary, speaking on the subject of missionary preparation, called attention to the fact that much harm could be done in India today by sending out missionaries who were narrow or unsympathetic in their outlook. He added that in passing upon the examination papers of recently arrived missionaries he had been surprised to find men who were college graduates expressing themselves in poor English and making errors in spelling.

I myself was greatly surprised and perturbed to find that the prayers of some of the young missionaries attending the Language School at Nanking at the weekly prayer meeting were made up of prosy, unctuous platitudes and that they were anything but normal in their religious thinking.

At Karuizawa I had the pleasure and profit of hearing Dr. Fosdick's course of lectures, which he had also given at Paotingfu and Kuling. I can hardly conceive of anything which could be of greater value to the missionary body than the opportunity to hear such a course of lectures as that annually.

In a lecture which Dr. Vincent, of the Rockefeller Foundation, gave at Peking, he spoke of a certain gentleman saying, "It was not that he had thought upon the subject, he had simply rearranged his prejudices." I can hardly think of any group of people (and this is not criticism, because you know my love and

admiration for them), who because they are shut away from the regular currents of thought, with very meager social and intellectual contacts of a stimulating character, with a very limited amount of reading matter at their command, who might more easily get into ruts in their thinking, or cease to think freely and content themselves with rearranging their prejudices, than a group of missionaries busy about their own work. Hence, I regard it as of first importance that each year, if possible, arrangements be made to have some leader spend a few weeks with our missionaries to discuss subjects which will both set the wheels of thought in motion and accelerate their speed. This was exactly what Dr. Fosdick was doing.

I wish, too, that it were possible to furnish the various mission stations a circulating library for the use of the missionaries as a body, containing a number of books which would constantly be supplemented on such current subjects as live men and women like to consider and discuss. It is not possible for our missionaries to acquire such books for themselves.

I would like to suggest also the possibility of arranging a correspondence course through the Teachers' College of Columbia, or in some other way, for our educational missionaries, a course in modern methods in educational theory and practice. Perhaps a similar course on religious education could be made available by one or other of our theological seminaries. Anything that can be done to give our missionary force an opportunity to keep mentally keenly alert and abreast of the times would greatly increase its efficiency.

Missionaries everywhere with whom I talked felt that there was a great need of the better co-ordination and the closer supervision of the work. With such co-ordination, many matters could be settled before they reached a critical stage, sometimes resulting in the disruption of a mission. We here at the home base need also, for the sake of greater efficiency, to be in closer touch with the work and the workers. There were times on the field when the thought came to me that here at home we were just muddling along, not half conscious of the needs and conditions of the field.

No well-organized business house in America, doing such a

business as is represented by an overhead charge of two to five millions annually, would ever dream of permitting the loosely organized arrangements that we sanction in the missionary enterprise or of conducting the business with the modicum of supervision that we give to ours. We who are directors of this business are responsible to the stockholders (every church member who contributes is a stockholder) for the most efficient use of their money—responsible to get out of it the largest possible return. Any adequate supervision, of course, will mean a larger force of secretaries.

I was glad to find that for the most part our missionaries have comfortable houses and live in a fair degree of comfort. I rejoice in everything they have of that kind to make their lives more effective. They have drawbacks enough.

It is not fair to them, when, as occasionally happens, two and sometimes three families, each with children, are forced to live in the same house. It would take angels to get along under such conditions. We laymen are at fault there, in failing to supply the necessary funds to provide sufficient missionary residences. The romance of the mission field speedily wears off and the young missionary has soon to settle down to the steady grind and constant fight against heathenism amidst conditions, where perhaps 99 per cent. of the people are indifferent to him and his mission, if indeed they are not antagonistic. Under such conditions our missionaries must have decent, attractive home surroundings, or they cannot endure the struggle.

Another impression I received, as I went from place to place, was that much of our missionary property was greatly out of repair, really often disgraceful in appearance. This cannot fail to make an unfavorable impression on the people of the community. I think that the item for property repairs in our budgets ought to be made absolutely non-transferable, and that it should be increased in many cases.

A criticism which was well-nigh universal with the Presbyterian missionaries—I wonder if it applies to those of other Boards also—was the impossibility of missionaries finding opportunity to discuss their problems and their work with the

secretaries when they are home on furlough. This is not in criticism of the secretaries, who are overworked already. We, in the Presbyterian Board, are trying to rectify this situation.

We ought to make the fullest use of the missionary who is at home on furlough, who can speak well and make a special appeal and who has a special approach to individuals and to people generally for the raising of funds for the work on the field and to stimulate interest in, and otherwise promote the enterprise. What I am objecting to here is the muzzling of the missionary who is home on furlough, preventing him from appealing for his particular cause.

I think it would also be a good thing to have missionaries who are in the proper city on Board meeting day attend the meetings of our Boards. Such an experience will give them a conception of how diversified and intensive the work of our Foreign Mission enterprise is. These men and women are our partners in the great enterprise. Let us treat them with the fullest confidence.

The business end of the enterprise should be conducted with the highest degree of efficiency. Our shipping and accounting departments ought to function with all the promptness and accuracy of Montgomery, Ward & Co., Sears, Roebuck, or any other big business. I found an almost universal criticism of our weakness and inefficiency in these matters.

The need for better work in every department of our missionary enterprise is more pressing than ever. In education, the government schools of Japan, China and India are now doing very creditable work and are steadily improving. There was a time when we could run any kind of a school; we had no competition. We can no longer expect to hold our ground, unless we do absolutely first-class work, or do work along the lines which the government does not attempt. This will mean better equipment, both in buildings and trained teachers, than we now possess.

The principal of a government normal school in Nanh-suchow, where I spent a week, told me he was very hopeful about China because of the student movement. The mandate for compulsory education which is to be put into force in 1925,

could, he believed, be carried into effect without doubt. He said there would be teachers enough ready in that magistracy to man all the schools called for. He was about to graduate 140 men and he believed that the same condition obtained in other parts of China.

Seventy-five to eighty-five per cent. of China's population is agricultural. No better missionary work can be done than helping to improve the quality, as well as to produce a larger yield of grain, fruit, vegetables, cotton and silk. The agricultural departments in our union mission colleges are of first importance and are comparable in value to our medical work. The farmer requires to be shown better methods and to be introduced to inexpensive machinery and to better seeds.

What I have said of educational work is equally true of medical work. For Asia the Peking Union Medical College has set up a high standard at which, at least, we must aim, and, of course, the evangelistic work must not be allowed to lag behind.

The loss to the whole missionary cause due to the way in which we are split up denominationally is deplorable. It was a great surprise to me, and a great disappointment, to see how much denominationalism is in evidence on the missionary field. It is not encouragingly impressive, for example, to see at Nanking a Presbyterian Bible Training School and only a few hundred yards away a Methodist institution doing precisely the same kind of work. One of these plants could do the work which both are doing. Such competition cannot make a good impression on the Chinese; but instances of it are all too common. The Young Men's and Young Women's Christian Associations are very popular all through the East, not alone because of the helpful service which they render, but also popular with the native Christian communities, because of their undenominational character. They are not seeking to promote Congregationalism, Episcopacy, Presbyterianism, or any of the other isms. They are simply seeking to render helpful service in the spirit of Christ.

In a recent pamphlet by J. H. Oldham, entitled "New Spiritual Adventures in the Mission Field," he says, "One of

the outstanding facts about the missionary movement, which might well startle and perturb us, if we had not grown so accustomed to it, is that the planning and direction of the Christian movement in great countries like China and India is in the hands of some hundreds of separate agencies—Boards, Missions and Churches. This state of things is a serious weakness."

Mr. Raymond Fosdick in the "Atlantic Monthly," speaking of the work of the International Health Office of the League of Nations, says, "Health (physical health) is not a matter of local or even national concern. Influenza knows no boundaries and the germs of poliomyelitis laugh at geographical frontiers. Disease is the common enemy of mankind and only through joint counsel and action can it be successfully fought." If that be true of physical health, how much more is it true of spiritual health. Sin is the common disease and enemy of mankind, and it can only be successfully overcome by joint counsel and action on the part of the Christian Church.

LETTER FROM KENTUCKY

Houston, Ky., Sept. 10, 1923.

Dear Friends:

It is now 8.30 o'clock, and we are just home from a watermelon feast at Mr. James Short's. They say I must write the "Advocate" letter and, in spite of the fact that I would rather retire, I suppose I must do it.

Eleven days of school are gone. We opened the 27th of August with an enrollment of 71. Today we had 91. I believe each teacher is enjoying every minute of the time and the children all seem happy. Mr. and Mrs. Stewart, Miss Spencer and myself teach while Miss Essie Foster has the responsibility of the dormitory. Mr. Alfred Jackson, who left for Cedarville College today, substituted for Mr. Stewart last week while he went to Cedarville for his bride.

I know that you will all enjoy hearing about the reception we gave them Saturday. Most of the week our conversation at the table was the planning for this reception. Friday evening

while we were discussing it Miss Spencer suggested that we go practice that evening on a couple who were married that day. The girl happened to be one whom we all loved; and we had been invited to the wedding but were unable to go because of school. So we decided it was a splendid opportunity for practice and to show our friends that we would like to have attended their wedding. Of course you will all understand that we were so unselfish that we never thought of the pleasure we would get out of it. We gathered our tin buckets, pans, bells, etc., together and started about 7 o'clock. We found it absolutely necessary to wade the creek; for it rained almost every night last week. Our friends appreciated it and we certainly enjoyed it.

Saturday afternoon the school children, teachers and other friends were here prepared to go meet Mr. and Mrs. Stewart. We had asked a friend to telephone us when they passed. Shortly after we received word that they had passed we were on our way. We met them about a mile from the dormitory. We were afraid the horses would throw them so we didn't make much noise until we had them get off. They certainly looked tired. After they were off their horses and we had gotten some money to buy candy we sang, "If a body meets a bridegroom coming up the creek; if he's going to preach at Houston he has to wade the creek." He said, "all right." We gave a number of yells and then plunged into the creek. The creek was pretty large but nice and warm. As we waded along we sang, "Merrily we wade along, wade along, wade along, merrily we wade along up old Turkey Creek." Some of the older folks were out by the creek to see us wade. By the time we reached home Mr. Jackson had ridden ahead on one of their horses and gotten the candy. Everybody had plenty, and by the way we have some yet. We got a kodak picture of the group. I wish it could be in the "Advocate," but it isn't ready. That is the latest joke and the people are still laughing about it.

I want to say that the mission is fortunate in having Mr. and Mrs. Stewart. She has been here only a few days but we can tell by the way she takes hold of the work that she is going to make good. Mr. Stewart keeps his eyes open to all the needs of the mission and is an excellent provider. When I came home two weeks ago it was quite evident that there was a man about the place. As soon as I met him I soon realized that he had been at work, too. He had on his work clothes and he and Mr. Henry Turner were moving dirt at the back of the dormitory. If you could see the effects of the dirt on the building

you would think that it needed to be moved. It had been moved before but had accumulated again from the hillside when the rains were heavy. Nothing goes to destruction where he is. He puts his whole soul into everything he does which, of course, is characteristic of him. He has already gained the confidence of the people here.

If at any time any of you can come to visit us here and see the work we shall be delighted to have you, or if any of you want to get married and come we shall be glad to send a large committee to meet you and guide you through the creek. After you are here we shall give you a good, warm supper.

We ask for your prayers and interest in the work.

Yours truly,

CALLA B. TURNER.

DARLINGTON, PA.

The Woman's Missionary Society of the Darlington and White R. P. Church, met at the home of Mrs. Jas. Elder about four miles S. W. of Darlington, Pa., Wednesday afternoon Sept. 5, 1923.

Through the kindness of some of the men folks who acted as chauffeurs some of the ladies were permitted to attend the meeting who otherwise could not have been present. This is a kindness we appreciate and enjoy.

"Temptation and the Victory over Temptation" was the subject chosen. Matt. 4th chapter was read as a Scripture lesson.

Temptation is the enticing to evil.

The two elements of temptation are: something wrong in that which is forbidden and something desirable and attractive in that which is wrong.

Human life is subject to law. Broken law banishes from paradise. The forbidden tree stands in every paradise of virtue and enjoyment. God has made a boundless provision for natural appetites, but there is always a limit, in going beyond which, paradise is lost.

Life is a test, not to make us fall, but to make us stronger and better. If all attractive evils were beyond reach, no commendation would be due Him who abstains.

Good beings can be made only by giving them the power of choice. Had man never known temptation, he could never have come to positive moral character.

Temptations are not the same to every individual, for the reason that what is desirable to one, may not be attractive to another; but the tempter finds the weakness of each individual and makes his attack accordingly.

To be tempted is not sin. The sin lies in yielding to temptation. "Christ was tempted in all points like as we are, yet without sin." Heb. 4:15 "For in that he himself hath suffered being tempted he is able to succor them that are tempted." "To him that overcometh will I give to eat of the tree of life which is in the midst of the paradise of God.

These extracts and references were only a few of the good things that were brought to our attention, but we were sorry that we were not able to carry all of them away. Both the Devotional and Literary Exercises showed earnest thought and careful preparation. The Society adopted a plan to repeat a Bible verse at each meeting in alphabetical order, beginning in August with A in Sept. with B and so on. This plan should enable us at the end of the series to have at least twenty-six verses at the tip of the tongue, if called upon unexpectedly for a scripture quotation.

We regret to write that one of our faithful members Miss Elizabeth Eakin has recently been called to the Home beyond. We shall miss her cheerful face and remember her kind hospitality.

Sincerely yours,

Eva D. Nagel

DUANFSBURGH, N. Y.

The Duanesburgh, C. E. Society gave a social in September for the benefit of the Japan relief fund and realized a good contribution to the fund of \$36. Coffee, sandwiches and cake were served in abundance.

On Sabbath evening September 23 the officers of the County C. E. Union addressed the society, the meeting being held in the Church Auditorium.

The Sacrament of the Lord's Supper will be dispensed on the second Sabbath of October.

PITTSBURGH, PA.

The Pittsburgh, Grant St. Congregation expect to have their communion the second Sabbath of November. Dr. Wilson has been able to preach a few times lately, but is far from being strong enough for regular service. Rev. R. W. Chesnut will assist him during the communion services.

OBITUARY

On Friday, August 10, 1923, in South Beaver township, Beaver County, Pa., Miss Elizabeth M. Eakin. She was the faithful and efficient housekeeper of J. Q. Reed for many years. Here friends and neighbors always found a cordial welcome and were hospitably entertained. In such service she always delighted. Her pleasant disposition was such as to make all happy in her company. And she made all feel happy while in her home. For some time she had been in feeble health, but was able to attend to light work. The final sickness was of short duration and calmly she passed away from the kindness and love of a happy home to enjoy the rest that remains for the people of God in heaven.

Miss Eakin was a faithful member of the Reformed Presbyterian Church, Darlington, Pa. She was a member also of the Sabbath School and the Woman's Missionary Society, and was constantly interested in all that pertained to the welfare of the congregation. She leaves with us a blessed influence and a precious example for good and for the glory of God. "The memory of the just is blessed, and the righteous shall be in everlasting remembrance."

On the day of the funeral a large number of relatives, friends and neighbors assembled at the home of Maurice E. Rhodes, where the funeral services were held, to do her honor in her death. After the services closed in due and reverent order the remains were conveyed to the graveyard of the R. P. Church, Darlington, and placed in the tomb to sleep until the day when believers in Christ shall be raised up in glory, and be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoyment of God to all eternity. We commend the relatives and friends who mourn her removal from us for consolation to the gracious care of Him who has said, "My loving kindness shall not depart from thee; and where I am there shall also my people be; and so shall we ever be with the Lord. Wherefore comfort one another with these words."

A FRIEND.

NOTICE!--

Any person having a copy of the old Keys Psalm Book who would be willing to part with it, can help some by sending the same to Mr. S. Calvin Chestnut, Clay Center, Kansas. or writing to him.

ACKNOWLEDGEMENTS.

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

Rev. L. A. Benson, D. D. Arthur Henry, Clay Center, Kan. Fred C. McMillan, Des Moines, Ia. Rev. Herman Bel, \$2. Muskegon Mich. M. J. Ervin, Cutler, Ill. Mrs. Jos. Johnson, Coulterville, Ill. Mrs. Nancy Montgomery, Knox, Ind. Mrs. Ray Wright, Delanson, N. Y. Rev. W. P. Harri- man, W. H. Creswell, \$2. Cedarville, O. R. W. Hammond, Industry, Pa. R. D. Dawson, New Galilee, Pa. Wm. F. Gregg, Pittsburgh, Pa. James G. Brigham, Mrs. Matilda Brigham, Philadelphia, Pa.

CHRISTIAN ENDEAVOR TOPICS.

October 7, 1923.

Topic: "Lessons from the Psalms." 10. The Word-of-God Psalm. Psa. 119: 9-16: 105. Consecration meeting.

Bible Readings by R. P. Anderson.

BIBLE READINGS

Monday The Word a sword. Eph. 6: 13-18.
 Tuesday The Word a seed. Matt. 13: 3-8.
 Wednesday Points to Christ. John 5: 39,
 Thursday Divine food Matt. 4: 4
 Friday Source of joy Col. 3:16
 Saturday Keep the word Rev. 3:7-13

COMMENT

The Bible cleanses our way by showing so many good things to do that we have not time to think of evil ones. The Bible yields its sweetness and secrets only when the good is sought "with the whole heart" The word in the heart constantly reminds us of God. His presence, His power, and so saves us from folly.

PERTINENT QUESTIONS

1. What benefit have we received from the Bible?
2. What method of Bible study has helped us?
3. Why should we memorize great passages from the Bible?

October 14, 1923.

Topic: "What my denomination is planning for the future." Lu. 4: 16-21

BIBLE READINGS

Monday More consecration. 2 Cor. 6; 1-10.
 Tuesday Preaching. 2 Cor. 4: 1-7.
 Wednesday Neighborly service Isa. 42: 5-9.
 Thursday Co-operation with all. John 17: 20-26.
 Friday Missionary zeal. 1 Cor. 9: 1-5.
 Saturday Larger benevolence, 1 Cor. 16; 1-3.

COMMENT

The training of leaders should be one of the vital plans of the Church. The first thing the church should plan for is to be endued with power from on high. No church can succeed that drops the evangelistic note. The poor need the gospel and we must trke to them.

PERTINENT QUESTIONS

1. What is the biggest task of our denomination?
2. What denominational plans can our society help to advance?
3. Why should young men of the church consider the ministry as a life work?

October 21, 1923.

Topic: "What is Christian Citizenship?" Isa. 62: 1-7. Citizenship Day.

BIBLE READINGS

Monday Respect for law. Rom. 13.
 Tuesday Work for peace. Jer. 29;7.
 Wednesday Jesus' example. Matt. 17; 24-27.
 Thursday Citizens' rights Acts 22: 24-30.
 Friday Administration of justice. Ex. 23.
 Saturday A force for right living Luke,3; 1-14.

COMMENT

The good citizen always has evils to fight. One of the most powerful weapons of the citizen is unceasing prayer. No city can be glorious until it is righteous. The citizen must not merely speak to God, he must be a watchman on the walls who shouts aloud.

PERTINENT QUESTIONS

1. How can we show ourselves to be good citizens?
2. How can Christians help law enforcement?
3. How can the quality of citizenship be improved?

October 28, 1923,

Topic: "How can we answer those who say that Prohibition cannot prohibit?" Hab. 2: 1-14.

BIBLE READINGS

Monday A Sharp answer, Job 13:4
 Tuesday Liquor defenders Jer 9: 1-8
 Wednesday Drink is of the flesh Gal. 5: 19-21
 Thursday Drink demoralizes Esth, chap. I.
 Friday Why we need Prohibition I Tim, 1:9
 Saturday Satan can be bound Rev. 20; 1-10

COMMENT

Habakkuk, perplexed looked to God for enlightenment. We need God's guidance in fighting liquor. The weakness of the drink trade is the stupidity of its supporters. Pride and evil are blind. The life-blood of the liquor trade is gain. Men are insatiable. Make their gains dangerous and they stop. Opponents of liquor seek only justice. It is evident that the people have turned against the saloon, destroying it as it destroyed them.

PERTINENT QUESTIONS

1. How can we help law enforcement?
2. Why must we support the Constitution of the United States, and with it, Prohibition?
3. What difference has prohibition made in our town?

November 4, 1923.

Topic: "Lessons from the Psalms 11. The Church Psalm. Psa, 84. Consecration meeting.

BIBLE READINGS

Monday Church attendance Psa'm 122,
 Tuesday Church loyalty Psalm 26.
 Wednesday Church organization Tit. 1:4-16,
 Thursday Church ministries I Cor chap 12.
 Friday Church benevolences Acts 6; 1-7
 Saturday Church discipline 2 Thes. 3: 6-16.

COMMENT

God's house is both lovely and loveable. It is the gate of heaven. It is only those that know the true value and see the beauty of God who desire Him intensely and seek Him with abandon. Cursing and complaining are often in the world, but praising only in God's house, where one gets clear vision.

PERTINENT QUESTIONS

1. How can our society help our church?
2. What help have we got from the church?
3. How can our church help the community?

Cedarville College.

Prepares young people for definite Christian service. Located in the northern part of the beautiful and healthful Miami valley, Co-educational. Character building. Christian school of the highest type. Sound, safe, strong, largest attendance last year. New science hall in process of erection. Modern preparatory and collegiate departments. Classical, scientific, music, educational, agricultural and physical educational courses. Degrees A. B. B. S. B. S. in Ed. and B. D. Expenses very low. The First Semester opens September 11, 1923. Send for catalogue, etc.
W. R. McCHESENEY, Ph. D., D. D., President.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY CEDARVILLE, OHIO

Open now to all Students.

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

For further particulars write to

Rev. W. R. McCHESENEY, Ph. D., D. D., Dean.