



Maggie Sabbing

VOL LVIII.

NO. 3.

 The 
Reformed Presbyterian
= ADVOCATE. =

MARCH 1924.

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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.

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

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EDITORIAL.

Only three months more until the meeting of General Synod. Time flies fast and we will soon need to have our annual contributions ready for the several Boards of the church.

Dr. Taylor's letter this month is an interesting one and should stir up a greater missionary zeal in all our hearts. Paul saw in a vision a call to go to Macedonia, but the Dr. hears the pleadings of those in heathen darkness begging for the Bread of Life.

Some of our congregations are well represented in our news columns but others are never heard from. Why not let the church at large hear from you. Let your light so shine that others seeing your good works may be encouraged.

The Baptists of the Hudson River Association North, have issued a call to loyalty and the platform which constitutes the Call to Loyalty is one which declares faith in the great essential principles of life as laid down in the Bible. The five principles embodied in the platform are as follows: The deity of our Lord Jesus Christ, Salvation through faith in the crucified, risen, living and coming Christ; the unique authority of the Bible as the Divine record of redemption through Jesus Christ; the

complete autonomy of the local church and the right of each individual to his own understanding of Christian faith: our supreme obligation to give the gospel of Christ to the whole world.

Renew your subscription to the Advocate now. We need your help.

LETTER FROM INDIA

Rurki, U. P. India, December 31, 1923

Dear Friends;

For some time I have been wanting to tell you about our Training School for young men from the villages,

The political tension of two years ago has passed and has left the young men of India dissatisfied with the old customs and as never before they are diligently studying for something more satisfying to the heart. Gandhi's oft repeated references to Christ and His suffering has directed the thought of thousands toward Him and the numbers of young men who come to us asking to be taught about Christ, simply makes us look up to God with humble praise and thanksgiving. It is the work of the Lord and too wonderful for us to understand. Praised be His holy name that he has allowed us to see and be in this part of His vineyard.

There are in the Training School 8 men from the villages of our district, three of whom were baptized last Sabbath day, after having spent about 4 months in the Training School. One is a relative of 2 of our preachers and there is one young fellow who came to Rurki for the big Mohamedan Mela from about 125 miles away. He is an especially interesting chap. He came from a caste that are mendicant jugglers and snake charmers, He is very keen, pray for him. He has not been back to his home since he came to us a year ago but now talks about going back next Summer. May God sustain him when he does go.

Most of these men did not know how to read or write when they came to us. We are preparing them to be leaders in their

villages, elders of village congregations, and when we find a lad of ability we expect to give him a chance for further education and training with a view to enter the ministry. At present, Preacher Mihi Lal has been brought in from his village, Nauserheri, to teach Bible in the Training School and he is in charge. For his help we have just a month ago employed a young Hindu to teach the ordinary subjects, reading, writing etc. He had heard a great deal about Christianity in Dehra Dun and when he came to us he asked for some kind of employment so that he could earn his living while he was learning more about Christ. Since coming to us he has asked to be baptized but we have told him to wait a while longer until he has considered the matter very thoroughly. Our friends in America can hardly realize what it means for these high caste men to come out for Christ. It means that they are cut loose from home ties, caste relationships and disinherited, which usually means giving up of a great deal of worldly goods. So when these people come to us we try hard to make them understand very thoroughly what it all means to them. Pray for this young man, that the unintentional slights, the uncouth manners, even intentional rebukes, merited or unmerited of some of our older and less cultured christians may not hinder him in his approach to the Master.

There is another, an older man, a Mahunt from Hardwar, in whom we are very much interested, and we hope he will soon come out on the Lord's side. Thus far, in the work we have done in Hardwar, we have been able to see no results, but the coming out of this man from one of the large and influential cliques of rich fakirs is in a large part due to the work and life of Edwin Fiske while he was stationed at Jawalapur, 3 miles from Hardwar some 6 years ago.

Now to you my friends I appeal! Our preachers tell us that if they were given permission they could bring in as many more men as we have in the training school, And I don't doubt it, I personally met three men in the Shahpur district who wanted to come; but I have held them off, feeling that the expenses were going to be so much more than had been budgeted that we had better go slow, select the most promising candidates only and trust God to guide us in the selection.

Yours sincerely, John C. Taylor

ANOTHER YEAR OF WORLD-WIDE SERVICE

The American Bible Society reports the distribution of 4,667, 839 volumes of Scriptures during the past year. Its work has been conducted in practically every country of the world and more than 2373 persons have been engaged during the year in this task. In the 107 years of its history this Society has circulated 151,258,360 volumes.

One of the outstanding features of this year has been the completion of the new Hispano-American New Testament which will be ready for circulation among the 90,000,000 of people that speak the Spanish language in all parts of the world. Translation work has been carried on during the year in the following languages: Yiddish, Quechua, Portugese, Kurmanji-Kurdish, Siamese, Lao, Union Wenli, Chinese Phonetic Script, Japanese, Olunyore, K'pelle and Zulu.

In the United States alone the scriptures have been circulated in as many as 100 languages and dialects among the immigrants of many nationalities. Scriptures have been furnished to the American Merchant Marine Library Association, and vessels on the Great Lakes. It is the desire of the Society to see that no American ship will be lacking a copy of the Christian Scripture.

In the Republic of Mexico, unprecedented interest and enthusiasm for the Bible has been developed through a united "Know the Bible" campaign. Without doubt the demand for the Bible in Mexico will increase with the growing improvement in international relations.

In the Near East where the Society had planned for extensive advance, its hopes have been shattered. With the burning of Smyrna, its colporteurs were forced to flee with only the clothing they were wearing. The stock of Scriptures were burned, and the last of the fields in Asia Minor was closed to the Society's workers. The scattering of the Christian peoples of Turkey has added to the calamity. The Society has undertaken to supply copies of the Scriptures free to all the destitute refugees in this region.

In the Far East there has been notable interest in the circulation of the Bible. The Secretary for Japan speaks of "lively time at the Bible House." He states: "while other dealers around us have complained of decreasing business, we have had the pleasure of experiencing continued increase of sales." During the year the smallest complete Bible ever issued in Japanese, measuring 3x4x1 inches, having 1,654 pages, although only on sale since the first of April 1922, reached a total distribution of 4,150 copies by the end of the year.

The total receipts for the Society from all sources for the year was \$1,142,729.00 of which only \$488,838 was received from the sale of books. The Society's work is conducted as a missionary program.

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

HOW CAN A MAN BE JUST WITH GOD ?

By Rev. John B. Wilson, D. D.

The justification of the sinner means the declaring or pronouncing of the sinner just. We may more clearly understand the nature of justification by considering the method of justification in a court of justice. A man has been siezed by the officer of the law. He is placed in the dock before the judge, and is charged with having committed a certain crime. Witness after witness presents himself, and each tells all he knows in connection with the offence that has been committed; and so the usual course of trial proceeds till at length it remains with the jury to pronounce upon the evidence, their verdict is "not guilty;" the man has not committed the crime laid to his charge; he is not, therefore, to be punished. By order of the judge the dock is opened, and he steps out a free justified man. So it is with the sinner who has accepted Christ as his substitute — he is "justified by faith." He is declared just, he is pardoned and accepted as righteous only for the righteousness of Christ.

God justifies, but in what character? As a sovereign or as a judge? God justifies as a judge, and on this fact rests the secur-

ity of the believer in Christ. If we say that the believer enjoys merely a pardon given by God as sovereign, then we imply that it is simply God's wish or choice or disposition to forgive; we imply that because of future sin in the believer, the pardon may be withdrawn, and that may be a falling finally and totally from a state of grace. But if we say God justifies as a judge, then the believer in Christ has the law on his side—no charges stand against him; he appears before God guiltless and free. Take an example. Two men are charged in a court of justice with rebellion against the state. The trial is carefully and judicially conducted. One man is declared not guilty, the other declared guilty. The former comes forth a free man. The latter is taken to his cell to live in solitary confinement. But at length the Governor takes pity upon the guilty man, gives him pardon, and orders his release. Which of the two men occupies the more secure and desirable position? Is it not the man who has been acquitted by the judge? He can appear before his fellowmen blameless, but the pardoned criminal is disposed to leave the State, and is ashamed to look for the favor of the Governor whom he has offended. Now God in the character of a judge justifies the sinner who believes in Christ. He, as judge, declares that the claims of justice are satisfied, that the man can not be condemned, that he is in justice entitled to the reward promised or due to perfect righteousness. Whilst, therefore, it is true that justification includes pardon, it must not be said that justification consists in the mere pardoning of sin. The grand essential characteristic of justification is the acceptance of the sinner as righteous, as having done all that the law demands, and as entitled to the blessedness of eternal life. This view of justification is true for three reasons.

First. Justification is the opposite of condemnation. It is said of the sinner, "He that believeth not is condemned already." It is said of believers, "Being justified by faith we have peace with God." What is condemnation? It is the declaration that the man is worthy of punishment. If, therefore, justification is "No condemnation" it must be a declaration that the man is worthy of punishment. Now the pardon of a Governor cannot free a man from the punishment itself; therefore the pardon of

God as a Sovereign cannot justify the sinner — cannot do away with condemnation. Something more is necessary, and that is, the declaration that the man is just, because it has been found that the demands of the law have been fully satisfied.

Second. The law of God is perfect and unchangeable, and must demand the payment of the penalty, if it has been broken. An earthly ruler may pardon the breach of a human law; but this implies the imperfection of human laws. It is impossible that human laws can foresee all the circumstances which may render it inexpedient that the full penalty should be inflicted, and so earthly rulers are invested with the right to pardon. But the law of God is perfect. The lawgiver Himself has infinite wisdom. He sees the end from the beginning. His law cannot be laid aside as antiquated, unsuited to present circumstances. Nothing can take the place that would render it necessary that His laws should be abrogated, that the penalty should be relaxed, that the inherent goodness of God should overlook the demands of the law which He Himself has given. What the Scriptures tell us of the justification of the sinner implies that in justification the law is not put away, but that the law is executed and satisfied "Christ died for our sins;" "Christ bore our sins;" "Christ suffered for us;" Christ is the end of the law for righteousness." Do not think, therefore, that in the justification of the sinner one jot or tittle of the law has passed away. Do not think that in restoring the sinner to His favor, God overlooked the demands of His law. Do not think that God's pardon is like that which a Governor extends to a rebel. The pardon which God gives flows from the fact that Christ has paid the penalty, and rendered a full obedience. The God who justifies is a just God, as well as a Saviour. We cannot have true views of the nature of justification, if we have loose ideas of the evil of sin and of the justice of God. God's justice cannot be swallowed up by His mercy. God cannot at times lay aside the robes of the Judge. God's justice is infinite, eternal unchangeable, and cannot allow Him to pardon the sinner who remains still guilty. There can be no remission of the penalty except on the ground of expiation, no acceptance except on the ground of the full obedience rendered to the law of God.

Third. Look at the effect of justification. First of all, the

justified sinner is reconciled to God. "Being justified by faith, we have peace with God." The pardon which an earthly ruler gives to a criminal takes away his guilt merely in the sight of that ruler. The acquittal which the judge gives puts the man on the same platform of blamelessness as that on which the judge himself stands. Now the justified sinner has peace with God. Mere pardon could not give him this peace, this community of feeling with God. But, justified, accepted or righteous, he feels that the demands of the law are satisfied, that Christ has suffered, the just for the unjust, that he has provided a perfect righteousness, "which is unto all and upon all them that believe." The conscience of man is satisfied, God is satisfied, and the man feels that Christ has "made peace through the blood of His cross."

Another effect flowing from justification is the enjoyment of the glory of heaven. If justification were mere pardon, it would convey to the sinner no title to heaven. Pardon places a man in a neutral state, it only discharges from the rendering of the penalty. Something requires to be done. Some merit must be presented, if we are to have the blessing of eternal life. If an earthly ruler pardons a man, he does not, as a consequence raise him to a position of honor and usefulness in the state; God as a judge, justifies the sinner who believes in Christ. He makes over to him a meritorious obedience, "obedience unto death," which gives him a title to eternal life and happiness. From all this we learn how safe the believer is. God has accepted him as righteous; God as judge is satisfied. The law is on the side of the justified man. Therefore the apostle asks, "If God be for us, who can be against us? Who shall separate us from the love of Christ?"

THE FIRST LINE

In the last Advocate and by personal letter, I appealed practically to all the members of every congregation of our church to help meet the debt of \$3000 now standing upon Cedarville College, Cedarville, Ohio, our church college. The response has been excellent, prompt, and generous up to date of writing this

article, Feb. 15, 1924. The letters without exception accompanying the checks and cash have been in the best and most encouraging spirit.

All told, you see we have received \$622. 50. This leaves a balance of \$2,400 to raise by the second week in May. Notice my appeal elsewhere in this issue of the Advocate. Come now to our help. Let us clear this debt by May 1st. or sooner.

Here is the First Line of contributors to date, Feb. 15, 1924:

Will your name be in the next line?

Alex. Comrie,	South Charleston, O.	\$ 50.
Mr. & Mrs. S. T. Baker,	Cedarville, O.	10.
Darlington, Pa.	Sabbath School,	20.
Margaret P. Stinson,	Darlington, Pa.	5.
A. E. Swaby	Cedarville, O.	10.
Olive Coe,	Cedarville, O.	10.
Alexander Spence	Pittsburgh, Pa.	10.
Rev. Alexander Savage, D. D.	Darlington, Pa.	50.
John Hanna & Mrs. E. A. Hanna	Philadelphia, Pa.	10.
Allen B. Turnbull	Spencer, Iowa	10.
Dr. Carrie E. Hutchison	Dayton, O.	10.
W. H. Imbrie	New Galilee, Pa.	20.
J. W. Chestnut	Clay Center, Kan.	10.
Martha Crawford	Wanesfield, O.	10.
Freda Trumbull	" "	10.
L. A. Tolbert	Sparta, Ill.	10.
Nelle Lewis Clark,	Pittsburg, Pa.	10.
D. M. Reid & wife,	Sparta, Ill.	20.
Matilda McCollum	Xenia, Pa.	10.
Chas. A. Kerr	New Galilee, Pa.	10.
Rev. D. H. Hammond,	Beaver, Pa.	5.
W. G. Savage	Philadelphia, Pa.	10.
Mary Watt	Beaver, Pa.	5.
Margaret Watt	Beaver, Pa.	5.
Ralph S. Elder & wife	Belle Center, Ohio	5.
Laura A. Kelly	Coulterville Ill.	10.
Sarah McIntyre	Coulterville, Ill.	10.
James Martin	Pittsburg, Pa.	5.
Rev. & Mrs. Robt. Stewart	Houston, Ky.	7.50

James S. Chestnut	Idana, Kan.	10.
H. E. Gilmour	Schuline, Ill.	10.
M. C. Nagley & Family	Cedarville, O.	25,
Marie Garlough	Yellow Springs, O.	10.
Mary Smiley,	Sparta, Ill.	10.
W. K. Neely	Philadelphia, Pa.	10.
Sarah C. White	Philadelphia, Pa.	10.
John Peel	Oakdale, Ill.	10.
M, E. Rhodes	Beaver Falls, Pa.	5.
J. Q. Reed	" " "	5.
Rev. Wm. F. Klein	Philadelphia, Pa.	10.
Bertha I. Anderson	Boulder, Colo.	10.
R. J. Hill	Pittsburg, Pa.	10.
Mrs. James Shaw	Pittsburg, Pa.	5.
Rev. J. W. Bickett, D. D.	Roney's Point, W. Va.	10.
W, N. McIntyre	Sparta, Ill.	10.
J. W. Hood	Cutler, Ill.	5.
W. M. Fullerton	Coulterville, Ill.	5.
Carrie M. Rife	Oederville Ill.	10.
Robert McKeown	Philadelphia, Pa,	10.
A. J. Chappell	Pittsburg, Pa.	5.
Grace M. Reid	Pittsburg, Pa.	5.
Nettie F. McMillan	Sparta, Ill.	10.
Howard D. Dawson & Family	Smith's Ferry	30.
Margaret R. Curtis	Philadelphia, Pa.	10.
Bess Henry	Clay Center	5.

Total Feb. 15, 1924. 622.50

Balance needed to meet debt \$2400.

Let us pull it down, away down this month.

Yours sincerely, W, R. McChesney.

The above plea for the college sets before us plainly our obligations to that institution. The people of the church should wipe out the debt immediately, not so much because it is our college, as because it is an institution that is Orthodox in its teachings and influences. Such colleges are a real necessity in these days when our colleges are so full of scepticism, infidelity and atheism. We have come to the time when our larger institutions are not fit to send our boys and girls to because of the fact that their influence is against the Bible and all evangelical truths. So long as our college stands for the truth as it now does, we should support it to the limit of our ability. A strong pull together will do the work. — Editor

CHRIST'S PRESENCE IN THE HOUSE

Dear Friend, whose presence in the house,
Whose gracious word benign,
Could once at Cana's wedding feast
Turn water into wine:

Come visit us, and when dull work
Grows weary, line on line,
Revive our souls, and make us see
Life's water glow as wine.

Gay mirth shall deepen into joy,
Earth's hopes shall grow divine,
When Jesus visits us, to turn
Life's waters into wine.

The social talk, the evening fire,
The homely house hold shrine,
Shall glow with angels' visits when
The Lord pours out the wine.

For when selfseeking turns to love,
Which knows not mine nor thine,
The miracle is wrought,
The water changed to wine.

By— James Freeman Clarke

THE SECOND TIME

Dear Pastors and members of the Congregations of the Reformed Presbyterian Church:-

Please give me your most serious attention. Last month I made a most serious appeal to you as a friend of Cedarville College. You understand that Cedarville College has a debt of

\$3000 on account of repainting and repairs to our buildings, and our payment of our first tax levied on the street paving adjoining our property. All of these debts were unavoidable. Most of it has been waiting so far as repairs and repainting were concerned for the past twelve years. We have had to borrow money to meet this debt. The interest on this money is consuming our usual income, and so our treasury is exhausted. We are borrowing now to meet our obligations.

I asked last month that you try to give Cedarville College at least ten dollars in cash or check, This is a small sum. If each one will respond now favorably, our debt will be cleared. Dear friend, you have many calls, but please do not lay this one aside, Cedarville College is your college. You love it. I believe you are deeply enough interested in it to spare at least ten dollars. Some of you may not be able to give that much. Then please give what you can. Others may be able to give more. By giving more you will help to balance those who give less.

I am glad to tell you that from the last appeal we have received six hundred dollars. I wish the Advocate had space enough for the kind letters that have been written accompanying the contributions. The splendid spirit shown by those who have given up to date, Feb. 15, is most encouraging. You see we need twenty-four hundred dollars more. We must have it or be compelled to borrow more money. One of our contributors says; "Our church people can easily raise this amount, and I believe they will."

This is our thirtieth anniversary year. Help me to close the year without debt. Send your ten dollars today. I assure you I would not ask your help if the need was not pressing. We are in need. Our work is the Lord's. You can help us. Do not disappoint us. Send all remittances to the undersigned. Make your check payable to Cedarville College.

May I ask the various pastors and sessions to take this matter up at once with your congregations? I am depending upon God who never fails; and upon you who should never, and believe, will not fail His cause.

Yours sincerely W. R. McChesney. Pres.

**Renew your Subscription for the ADVOCATE.
\$1. a year in advance. A good Investment.**

ACKNOWLEDGEMENTS.

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

Wm. Hedges, Los Angeles Cal. W. N. Brown, Cutler, Ill. John Black, J. W. Chestnut, Clay Center, Kan. Mrs. S. M. Taylor, Manhattan, Kan. Mrs. Eliza Patton, \$2. Mrs. R. G. Copeland, J. S. Steuart, Lilly A. Stewart, Mrs. M. J. Jones, Mrs. Jessie Robb, Mrs. Mary McMillan, Mrs. John White, Hugh Stewart, Coulterville, Ill. Mrs. S. J. McMillan, Marissa, Ill. Miss Nettie McMillan, A. B. McMillan, Sparta, Ill. Mrs. M. J. Gailey, Seattle, Wash. J. W. Boyle, \$2 Oakdale, Ill. Miss Lydia Siehl, Miss Jennie White, Cincinnati, Ohio, E. L. Stormont, Geo. H. Creswell, \$2. Mrs. Elizabeth Blair, \$2, J. H. McMillan, Belle Gray, Cedarville, O.; Lillian Spencer, H. H. Stormont, \$2 Xenia, O. Miss May Shuster, R. D. Dawson, New Galilee, Pa.; Mrs. J. L. Watterson, Darlington, Pa.; Adam Hunter, \$2, Gloversville, N. Y.; Mrs. Authur Ferguson, Duanesburg, N. Y.; Jane E. Craig, Rutledge, Pa.; Miss M. A. Whiteside, Miss Eliza Skillen, Lawrence Weigle, Samuel Gregg, David McNeely, Alex. Spence, John McOllough, Jos. McMahon, Rev. J. B. Wilson, Robt. Byres, John Simpson, Pittsburg, Pa.; John Parkhill, Titusville N. J.; Samuel Sinclair, Mrs. John McFaul, Robt. McKeown, Mrs. Sarah Curran, Mrs. Mary Gilliland, Jas. McAllister, Annie Archer, \$2. Miss Sarah Piper, Miss Mary McIlwain, James Burns, Anna M. Mante \$2. Jas. Boyd, Miss Susan Boyd, John Stewart, J. L. Savage \$2 Geo. Day, Philadelphia, Pa.

THE SEVENTH CHURCH

At a social gathering held on the evening of February 15, 1924 the Seventh Reformed Presbyterian Church of Philadelphia, celebrated the clearing of their church property of debt, and presented their pastor an envelope containing a 100 dollar Federal Reserve Note, and his wife with a beautiful bouquet of flowers, and a most delicious cake.

It was an evening of fine entertainment, and most enjoyable christian fellowship.

This is but one of many such joyous occasions, and expressions

of the kindness and liberality of the members of the 7th Church and their friends, since the present pastoral relationship was formed,

This most recent event, however, was exceptionally interesting and enjoyable, and all are happy and thankful: the pastor and his wife especially so.

R. C. M.

DARLINGTON PA.

The Woman's Missionary Society of the R. P. Church met at the home of Mrs. Eva McHattie near New Galilee, Pa. Feb. 6, 1924 at 2:00 P. M.

Mrs. Elizabeth Patterson had charge of the meeting. The topic for study was a "A Joyous Life", and the Scripture lesson was taken from Joel 2: 21-27.

Suitable Scripture references and interesting selections were read. Appropriate remarks were made by the Pastor; The subject was outlined as follows;

"A joyous life in the home,"

"A joyous life in the church"

"A joyous life in society."

"A joyous life through service"

Psalms 106; 4-5; 37:3-6; 45:13-15 were used on this occasion. In the prayers that were offered, the sick and suffering ones were especially remembered at this time.

The meeting was interesting, instructive and spiritually uplifting, and we extend an invitation to others to join with us, and aid in carrying on the work of the Master and be benefitted thereby.

Sincerely yours, Eva D. Nagel.

COULTERVILLE, ILLINOIS.

The woman's Missionary Society of the Grand Cote R. P. church held an all day meeting at the very beautiful new home of Mrs. R. John Stewart, Coulterville, Ill. Feb. 6.

Those who attended on that cold day, and there were quite a number, felt paid when they were invited to the basement and sat around an over laden table at the noon hour.

The afternoon was devoted to the devotional and the business meeting of the society, which included the annual opening of the the Birthday Box.

The theme of the devotional exercises was 'The Guarded Heart' conducted by Mrs. Samuel White. Scripture reading and prayer by Rev. Paul Duncan, Mrs. Matthew Robb and Mrs. P. Duncan had charge of the music. Mrs. John Stewart read a letter which she had received from her nephew, Rev. Stewart of the Kentucky Mission; also a letter from Miss Martha Ramsey was read. These letters sent from our home mission fields make our meetings more interesting.

At the close of the devotionals came the Birthday offering. Mrs. Stewart had previously presented each lady with a badge on which was written the month which contained her birthday. Here and there on the walls were placed twelve red hearts each bearing the name of a month of the year. Each lady searched out the heart which registered her birthmonth. This exercise ended with the month of February receiving the largest offering.

When the meeting adjourned a number of the ladies called on Mrs. M. J. Jones to extend to her the sympathy and condolence of the Society, in the hour of her deep sorrow, as the form of her loved son lay in an adjoining room, death having come after only a few hours sickness.

Our missionary society was organized in the year 1884 and Mrs. Jones is the only living charter member. We greatly miss her active work in the society, as ill health has not permitted her attendance for almost three years. Yet, although in deep affliction, she remembered our meeting and said her sympathy was with us, and admonished us that we should be thankful we have Rev. and Mrs. Duncan with us this winter.

This mother will miss her son's loving service and as she is the only surviving member of the immediate family she has had occasion to experience much sorrow, but she has a firm trust in her Heavenly Father and Saviour whose promise is, "I will never leave thee nor forsake thee." Mrs. John White

LETTER FROM KENTUCKY

Houston, Ky., Feb. 7, 1924

Dear Friends,

In every age, in any clime, when people met each other
They inquire about your health,
And make comment on the weather.

So—we're feeling purty pirt down here
And the weather's mighty fine.

We have pork and corn a plenty and we're busy all the time.

I believe Solomon who our child's catechism assures us, was the wisest man said, "There is nothing new under the sun." He must have been trying to write a monthly letter to the church magazine of his day when he came to that wise conclusion. Anyway we feel sure he would have known just how to sympathize with us when we think how little there is for us to tell our friends that they can understand without being here to see things as they are. Often I know people wonder how we can all be so busy in one little school, Take out of your life if you will, all knowledge of a town of any sort. Suppose you had never seen a train or street car, electric light, automobile or a wagon road, nor had your parents ever seen things of the outside world to feed your childish fancy. Can you not imagine how hard it would be for the mind to grasp many things which your little ones own as a part of their inheritance. Try to think of us as the brother who got onto the side track some way and missed most of the good things of life.

Mr. Stewart is planning to put in a radio at his own expense. By this means we hope to bring some things of the outside world into our midst. Many of you will be thinking why don't they take the daily paper. Because a great number of them could not read it and people do not generally read a daily paper unless they are trained to it in childhood. Very seldom will you find a child who will even read a story book. The S, S, papers have been a great help since we began the use of them. Miss Spencer met with the children every Sabbath afternoon and read to them, but when the rainy season came on and creeks were full she had to give it up.

We are not getting the visiting done this year which we should. The teachers are too busy in the school to visit during

the week and Saturday is generally crowded full of extra work which must be done. This is more especially true of Mr. Stewart's work. Since Miss Spencer has gone he has all of his time taken in the school. We hope that when school closes he will have some time to get out and meet the people in their homes. I can just hear the people of some of our churches say of a pastor who had come to them last summer or six months ago "He has never been in our house" and you do not like it one bit either. People here don't like it any better than you would, so lets see to it that he is not a school teacher and pastor both next year. The duties of general manager, farmer, carpenter and pastor ought to keep him busy, Especially so since some members of his congregation live so far away that it takes most of the day to go and see them.

The spring work will be heavy if we do the work on the Dormitory we are planning to do. Every room needs new paper and the old paper is so loose and torn in some places that we could not paper over it. So where we do paper we will try to raise money to plasterboard the walls. All this will make extra work for Mr. Stewart as there will be very few people he can get to help him. A carpenter is hardly necessary and we do not feel we could afford the expense anyway. Another trip to Jackson will have to be made to oversee just what is shipped out. Old Mother Goose said, "it was one foot up and one foot down and that's the road to Jackson town." Mr. Stewart has it different. He reads it "Sometimes your up and then your down and that's the road to Jackson town."

We are anxious over our teachers for next year and hope someone will come forward as a volunteer for the mission work. Not merely as a teacher or to spend a few weeks in the mountains just for an experiment to see what it is like. A teacher of that kind will never do the mission any good. The work here is the call to christian service. We need a special primary teacher. The church Board will be glad to hear from any earnest christian man or woman who would work for their Master at this place.

We wish to thank Rev. Porter of the A. P. church for his generous gift: also Miss Dessie Kendal and those who remember

ed us through Dr. J. Masson, A. P. Treasurer. These gifts make us happy in that they assure us of your interest and prayers for us.

Sincerely yours, Estella Foster

FAIRVIEW CONGREGATION

This congregation has just closed the Church year with all evidences of the Divine blessing through the past year with assurances of another year for 1924.

During the last year the congregation has called and installed a pastor, received 10 new members and laid plans for the build- of a new church. Although the congregation is small, yet there is always a spirit of progress. The Annual Congregational meet- ing was held on the evening of Jan. 22, 1924. A goodly number of the congregation was represented. Officers for the year were elected and reports accepted. Our new Sabbath School Supt. is Mr. Clark Reed. Two trustees were re-elected for a period of three years. The treasurer of the church reported a very substantial balance in the treasury from last year.

At the meeting it was definitely decided to proceed with the building program. A vote had been previously taken of the con- gregation and a very large majority were in favor of erecting a new church. The trustees were instructed to carry out plans and provide a new church. Our plan is to utilize the church building of the disbanded congregation at Westmiddlesex, Pa. We are to remove it to Fairview and reconstruct it.

A campaign has already been launched to raise funds to carry out the above project. Friends of the congregation who may care to assist Fairview in this work of building a new church will find their help most gratefully appreciated. The address of the pastor, is, Rev. D. Harold Hammond, Beaver, Pa., 402 5th Street.

Besides the work at Fairview, the pastor also supplies the pul- pit of the Four Mile Presbyterian Church. This church is lo- cated about three miles from Fairview. The two churches are working together in a very harmonious spirit.

CHRISTIAN ENDEAVOR TOPICS.

March 9, 1924

Topic: Dangers of trifling with Life, God and the soul. Acts 26:28-32;
Luke 12:15-21

BIBLE READINGS

Monday Abraham rich in earthly and heavenly things Gen. chaps. 13, 22

Tuesday Job in his trouble knew that his redeemer liveth Job 19:25

Wednesday The rich in faith Heb. chap. 11

Thursday What to do Matt. 6:19-23 Matt. 5:13-16

Friday What the apostles did Mark 1:18

Saturday What Christ did Luke 19:10

COMMENT

King Agrippa was almost persuaded to be a christian, but made no further effort to learn the truth. He trifled with God and risked his eternal life. There are many now doing the same thing. Time for everything but spiritual interest. A man's life does not consist in the amount he has of this world. He that layeth up treasure for himself on earth is not rich toward God.

PERTINENT QUESTIONS

1. Where is our treasure, in heaven or on earth?
2. Do we take life seriously, or trifle with it?
3. Have we made our peace with God?

 March 16, 1924

Topic: The Bible in all the world; how it is sent forth, and what it does.
Ps. 43:1-5

BIBLE READINGS

Monday By the Word we are born 1 Pet. 1:2,3

Tuesday " " " " grow 1 Pet. 2:2

Wednesday By the word we are built up Acts 20: 32.

Thursday By the word we are armed Eph. 6:10-18

Friday By the word we are sanctified John 17:17

Saturday By the word our destiny is decided John 12:48

COMMENT

There is no book like the Bible. It contains the mind of God, the state of man; its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. It contains food to support, comfort and cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the christian's charter.

PERTINENT QUESTIONS

1. Do we believe the Bible?
2. Do we use it as a light to our path?
3. Do we read it daily?

March 23, 1924

Topic: The personal touch in winning others to Christ, John 1: 40-51;
Jas. 5:20

BIBLE READINGS

Monday	Read	John 4:43-54
Tuesday	"	Luke 17:11-19
Wednesday	Read	Luke 10:30-37
Thursday	Read	Luke 9:37-50
Friday	"	Mark chap. 11
Saturday	"	Acts chap. 2

COMMENT

Andrew was so impressed when he met Jesus that he immediately sought for Peter and then others were sought for. The woman at the well near Sychar brought others to see Him. Paul made his converts by personal contact with them. Philip converted the Ethiopian by going to him and teaching him from the word of God. We must be in personal touch with Christ to do likewise.

PERTINENT QUESTIONS

1. What should be our example to others?
2. Do we live consistent christian lives?
3. Are we anxious to win others to Christ?

March 30, 1924

Topic: What missions have done for Social welfare, Isa. 1:15-17; Luke 7: 18-23

BIBLE READINGS

Monday	Read the book of Jonah.
Tuesday	Read the commission of Jesus. Mark 16
Wednesday	Read the call from Macedonia. Acts 16
Thursday	Note the change in the Corinthians. I Cor. 6:9-11
Friday	The gospel for all. Acts 13:44-52
Saturday	Encouragement to go forward. Ps. 72

COMMENT

The whole life of nations as well as individuals has been changed by the teachings of Jesus Christ. The life here must be changed that we may become meet for the Kingdom of heaven. The overthrow of idolatry means the freedom of body and soul from the power of Satan.

PERTINENT QUESTIONS

1. Are we interested in missions?
2. Have we noticed the difference between the social lives of christians and heathen?
3. What should be our motto in regard to missions?

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