



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 The 
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= ADVOCATE. =

APRIL 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.

Subscription; \$1. Per Year in Advance

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EDITORIAL.

Jesus is not a subject of study; He is a revelation to the soul.

By patient and loving endurance of annoyances we are preparing ourselves gradually for the discipline of trials.

There is nothing in human life so precious to God, neither clever words nor famous deeds, as the sacrifices of love.

Love does not aim simply at the conscious good of the beloved object; it is not satisfied without perfect loyalty of heart; it aims at its own completeness.

The year 1924 is destined to be an important one in the history of the United States. Even in Washington D. C. where we might expect to find men of integrity at the head of the government, we see one of the largest scandals in our history being brought to light. Such a state of affairs should cause the American citizens to stop and think of the doom that is awaiting us as a nation unless we repent of our evil deeds. Is it any wonder that we have crime among the baser sort when our law makers are law breakers. What the Psalmist says in the 12th Psalm is as true today as when it was written. "The wicked walk on every side, when the vilest men are exalted."

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

LETTER FROM INDIA

Rurki, U. P., India, January 11. 1924.

Dear Friends;

I am sure you will all want to know how we celebrated Christmas out here. The Hindus and Mohamedans have so many big days that they celebrate with a great deal of pomp and glory, so we feel that it is only right that our christians should have one day too that they may consider their big day, and that is just what they call Christmas, "Bara Din" the big day.

It surely was a big day and a busy time all through the holidays, for there were several unexpected things came up just at the last. Friday morning one of our preachers came in with his family, having traveled all night in an oxcart to bring into us for burial the little girl who died at ten o'clock the night before. Their village is out 18 miles from Rurki and an oxcart goes at the rate of two miles an hour, so it was 7 o'clock when they arrived at the bungalow. I washed the little girl and dressed her in one of Gordon's old white frocks. Padri Sahib and some of the other men made the coffin and Dr. Taylor went to the cemetery to make arrangements for the grave and at two o'clock we buried the little girl.

When we returned from the cemetery we had a telegram from Dr. Taylor's sister saying she would be here on the midnight to spend Christmas with us. As we had to go to the train anyway, we thought we might just stay up and do some work. About 11 o'clock the brother of the man who came in that morning with the dead child came to the bungalow and said his wife was calling me. We were expecting an obstetrical case but not that night.

Saturday morning we had a little time to do some decorating and to fix up some packages. Saturday evening the Pastor's

daughter and her aunt came to us and announced that the girl was to be married Monday morning at 11 o'clock and that meant more work that we were not looking for; three things, a funeral, a birth, and a wedding, all three unexpected and at such a busy time, too. She married an accountant, who is in service in East Africa and just now home on leave and they are to sail in a few days. Well in spite of being informed so late we had a very nice wedding. Dr. Taylor's sister took the Training men and they fixed up the church, and I took the Boarding boys and fixed up the lawn for a tea party which was to be after the ceremony. It all came off very well indeed.

Monday after noon we finished our work on the packages. I don't know what I would have done without those lovely presents the Cedarville ladies and the ladies and girls of our Los Angeles church made for us. The little shirts made out of old stockings made lovely presents for the babies and the mothers were so pleased with these little shirts. The little children enjoyed their kitties and dollies so much. The women were pleased with their wall mottoes made out of old postcards. We were ready for them at 8 o'clock Monday evening. We cleared out the drawing room and they came in and sat around on the floor. I wish you might have heard them sing their Christmas songs. Dr. Taylor read the 2nd chapter of Luke, then we had prayer, and after that the presents were distributed. I wish I could in some way "radio" their Salaams to you but since that is impossible I'll take this opportunity to say "thank you" to all who contributed toward making this such a happy Christmas for our people.

Christmas day we had church service in the morning and in the afternoon we went over to Mr. Robertson's home where all the missionaries help to give the English soldiers a "Merry Christmas." The day after Christmas is "Boxing Day" in England and it is a hard day for them in the barracks, so Mr. Robertson asked them to come over again on Wednesday and we went over again to do our part.

Dr. Taylor's sister left Wednesday and Thursday; the whole Taylor family had Christmas dinner with the Methodist ladies. Friday Mr. and Mrs. Thorburn came and we immediately began work on his books as we had not finished auditing them when

he left for his new station. Friday the workers came in also and we had special meetings Friday and Saturday, and Sabbath a lovely communion service. Monday we had praise service.

Tuesday, January 1st. we had our Sabbath School picnic. We took them out to the Golf grounds. It was a nice day and everybody had a good time. There were over 100 present. The men and boys walked and Dr. Taylor took the children and women in the motor. It was a day they will all remember a long time. They had races and games and the winners were given prizes. We came back in the evening and had them all get together on our veranda and we all ate our New Year's dinner together. They always put a lot of chilis in their food; but this is one time we ate their hot food. When we have Indian made in our home we have the cook put very little spices in it.

I had invited some English soldiers in to tea on Thursday so as to give them a chance to meet Mrs. Thorburn, so Wednesday I was busy baking cookies for the tea. While I was in the midst of this work another unexpected thing came up, and I know that you who read this will think it a strange performance, but it isn't so strange to us who have spent a term with the Indian people and are acquainted with their customs and ways. Padri Edwin Fiske has for a long time been thinking of Bella Hukm Chand as his future wife, and while we were home on furlough, Mr. Thorburn wrote to the Amabala missionary for him. Bella is a daughter of one of our preachers, but is teaching school in one of the American Presbyterian schools in Amabala. It usually falls to the lot of the missionary to make up matches. Bella came home for the Christmas holidays and Wednesday was the day she planned to go back to Amabala, so Edwin made another request that we have a talk with Bella before she left on the 5 o'clock train. So we called the mother and father of the girl and talked it over with them and were quite in favor of it but said so far Bella was not thinking of it. They decided that the mother have another talk with her. She came back in a little while and said Bella would not say outright for that would be considered very immodest, but the mother said she knew it would be alright and that we should go right ahead with the arrangements. We then called Edwin

who was elated about it. We then called Bella and I had a talk with her. We wanted the two to have a talk; but she stayed in the drawing room and he out on the veranda and I had to carry the messages back and forth. Edwin wanted the "mangani" (engagement) immediately. The engagement is considered almost as binding as the marriage. It was finally agreed that that was the best plan and we hurried to get the people on the Compound together, and the engagement was announced. I then contributed half the cookies I had baked for the soldiers. After that we had to hurry Bella off to the station and we got there just as the train pulled in. This made the fourth; a funeral, a birth, a wedding and an engagement.

Thursday the 3rd the English soldiers came for the tea party and they surely had a good time. They do appreciate so much every chance they have of getting into a real home as life in barracks gets very monotonous to say the least. Thorburn's left Saturday the 5th, and all this time we were trying to get our things packed for our camping season.

We hope our friends in America had as happy a Christmas as we did. We thank our friends for helping us to cheer these our Indian Christians at this time especially when there is so much good will among men.

Sincerely,

Elizabeth Taylor

NOTICE!

The Pittsburgh Reformed Presbyterian Presbytery will meet in the Grant St. R. P Church, Pittsburgh, Pa., on the second Tuesday of April, the 8th day of the month, at eleven o'clock A. M.

(Signed) Alexander Savage, Clerk

CEDARVILLE COLLEGE DEBT

Please notice in another place how generously our friends are helping us to wipe out the debt of Cedarville College. Only \$1548. remains to be raised. Think! Have you given yet? If you have not, you surely want to help this worthy cause. Come help with your \$10 to wipe out this debt. Send your check to **W. R. McChesney, Cedarville, Ohio.**

OUR COLLEGE

Since our last appeal to you to clear the debt of \$3000 the following friends have sent their contributions:-

Carl G. Duncan, member at Darlington; Burlington, Colo	\$25.
W. D. Sterrett, E. Cleveland, Ohio	10.
A. B. McMillan Sparta, Ill.	10.
David C. Bradfute, Xenia, O.	10.
Mrs. Dora S. Bull Cedarville, O.	10.
Rev. Wm. Hawthorne, Prattsburgh, N. Y.	10.
W. T. McMillan, Sparta, Ill.	10.
Mary Wynne Topeka, Kan.	5.
S. L. Robb Coulterville, Ill.	10.
Wilson S. Boice Philadelphia, Pa.	10.
Drs. Wayne & R. W. Watterson & family Darlington, Pa.	20.
Flower Committee Grant St. R. P. Church, Pittsburg Pa.	15.
J. J. Sterret Clay Center, Kans.	10.
A Friend Pittsburg, Pa.	10.
John E. Randall Cedarville, O.	10.
Riley Clarke Jamestown, Pa.	10.
Rev. Jas. Heron Sandwick, Shetland	100.
Harry Iliffe London, O.	50.
Fred MacMillan Des Moines, Ia.	10.
Mr. & Mrs. John G. McCorkell Cedarville, O.	10.
Mrs. M. J. Jones Coulterville, Ill.	10.
Mrs. F. H. Jurkat New Galilee, Pa.	10.
Rev. V. E. Busler Eaton, O.	10.
C. H. Shepherd Minneapolis, Minn.	10.
R. M. Holmes Pittsburg, Pa.	10.
A Friend Cedarville, O.	10.
Mrs. Clarence Butler Cleveland, O.	20.
A Friend Cedarville, O.	15.
Mrs. John Black Clay Center, Kans.	1.
Mrs. Jas. Scott Pittsburg, Pa.	5.
Mrs. L. Weigel " "	5.
Mr. L. Weigel " "	5.
A Friend Philadelphia, "	5.

James Martin Pittsburg, "	His 2nd contribution	5.
Fred Rohrmann	Darlington, Pa	10.
A Friend	Akron, O.	10.
White Church R. P. Sabbath School	New Galilee, Pa:	20.
James W. Boyle	Oakdale, Ill.	10.
A Friend		300.
Mrs. Anna Chesnut	Duanesburg, N. Y.	5.
Rev. Homer MacMillan	Atlanta, Ga.	10.
	Amount received since last report	830.
	Amount received a month ago	622.
	Total received to date, March 18, 1924	1452.
	Amount left to raise by May 1, 1924	1548

I thank you friends who have helped so far. I earnestly ask our many other friends throughout the church to help raise the balance \$1548. Will you give \$10 each, or at least, what you can? Let us wipe out this debt before Synod meets.

Yours sincerely, W. R. McChesney.

CHRISTENDOM for a WARLESS WORLD

To the Churches of Christ in All Countries

An Appeal from the Philadelphia Yearly Meetings of the Religious Society of Friends, or, Quakers.

FELLOW CHRISTIANS and SISTER CHURCHES of all LANDS:

The small fraction of the Christian Church which ventures to address this appeal to you, does so in spirit of fervent hope that we may give our united strength whole-heartedly to uphold and advance the standards of peace which some followers of Christ have long cherished as a fundamental Christian principle.

Christianity seems to us to face a grave crisis and a divine duty. In this aftermath of history's most terrible war, we see two paths before us. One leads inevitably to another war by renewed preparedness of the most efficient military, economic, educational, and religious means of waging it. The other begins with a complete rejection of war, and of all preparations for it, for any purpose and against any people; it demands defi-

nite organization for peace.

These two paths lie in opposite directions; we cannot possibly follow them both. There is no shadow of doubt on which of them are found the footprints and the sign posts of Jesus Christ our Lord. Christ would not send His disciples where He Himself does not lead. "Follow me," has been forever His watchword. Shall not, then, the Christian Church follow its Leader with perfect loyalty along this path?

Such loyalty to Christ is consistent with loyalty to ones native land. The higher loyalty includes the lower, and gives to it all its best and brightest substance. The Christian's love of country finds its source, its inspiration and its direction in His love of God and fellowmen. Christ taught the fatherhood of God and the brotherhood of man; His church transcends all divisions of nationality, all prejudices and hatreds of nation for nation and class for class. It must rise to the height of its divinely given mission. It must not depend upon the leadership of generals or admirals, or financiers; nor await the changing policies of statecraft. In time of war as in time of peace, it must keep its eye single to God's commands, and must draw constantly its Founder's immortal and stupendous contrast between that which is Ceasar's and that which is God's.

As Christians we are striving for "a warless world." We are firmly convinced that this can be achieved only by refusal to participate in war, simply and sufficiently because war is by its very nature at variance with the message, the spirit, and the life and death of Jesus Christ. We unite in supporting treaties of arbitration and conciliation, limitation and reduction of armament, international courts of justice, a league or association of nations for the preservation of peace. This is well; it is a great achievement for statesmen to accomplish these things; but it is not sufficient for the Christian Church.

A principal is greater than any or all of its applications. The fundamental peace principal of Christianity demands the utter rejection of war, unequivocally and without compromise. With this principal in its charter the Christian Church can always utter a clear and unmistakable verdict on any specific measure of statemanship that is proposed; it will not be misled or co-

erced, by argument or by force, into participating in any kind or degree of preparation for war, or into lending the sanction of Christianity to the waging of war whatsoever.

The achievement of all the great moral reforms in history has awaited the development of a deep religious conviction in the hearts of the people. Vital, uncompromising Christianity when applied to great moral issues, has never failed to bring the Kingdom of Heaven on Earth another step nearer to realization.

The most pressing reform of our time is to abolish war, and to establish exclusively peaceful means of settling disputes and promoting co-operation among nations. These peaceful means cannot prevail until the nations beat their swords into plowshares and learn war no more. To accomplish these results the Christian Church in practice and profession must condemn the whole system of war equivocally and finally, relying not upon armed preparedness, but upon the awakened conscience of mankind.

Fellow Christians, we can scarcely exaggerate the loss and suffering of the Great War. There is a bitter Macedonian cry in our afflicted time for physical help and healing, but far more for the things of the Spirit—for faith and hope and love. What greater message of cheer and reconstruction could be brought to mankind today than the assurance that all who bare the name of Christ in every land have solemnly resolved to have no part in war or in preparation of war, but henceforth to work unitedly for peace by peaceful means alone? Shall we not make this venture of faith together in the love that beareth all things, hopeth all things, endureth all things, and that never fails? Shall the touch of heroism be borne by the church of the living Christ or shall leadership in the utter rejection of war pass from our hands to men of braver and truer spirit? Which Master shall we who call ourselves Christians be known by all the world to serve the God of Battle or the Prince of peace?

With love and greetings to you all, we are your sincere friends,

Adopted and directed to be signed by PHILADELPHIA YEARLY MEETING of the RELIGIOUS SOCIETY of FRIENDS, in session at 4th and Arch St. Philadelphia, third month 31st, 1922. Davis H. Forsythe and Mary R. Williams, Clerks

LETTER FROM KENTUCKY

Houston, Ky., March 10, 1924.

Dear Friends,

As the time draws near for the monthly letter, we are sometimes pretty busy trying to think just what we shall write to our friends. We seldom have time to do all the things we plan, and yet it often seems to us that there is little out of the ordinary.

We have just passed through our communion season. Rev. Ike Gabbard was to have assisted Mr. Stewart, but he failed to get here and Mr. Stewart had to do it all himself. I am certainly not overestimating Mr. Stewart when I say that he was equal to the occasion. Since Mr. Stewart has been here, I have often wondered how he was able to preach such inspiring sermons from Sabbath to Sabbath, when he had so little time for study. Saturday he preached the best sermon I ever heard him preach. I guess I wasn't by any means the only one touched, because that evening one of our most reliable citizens said, "That sermon couldn't be beaten by anyone." His text was, "How long halt ye between two opinions?" The house was pretty well filled and the people couldn't have been more attentive. Sabbath, the house was more than filled. Some of the people stood up during the entire service. His text was, "What mean ye by this service?" There were twenty-one who communed. I am sure the folks all went away feeling that it was good for them to have been here.

March 11 closes the public school. We expect to have four more weeks of school. On the whole the school has been very good this year. The children have attended regularly and have made rapid progress. We have some who have done unusually good work. We have several children who could not have been here, if they had not been given a scholarship; and I want to say to those of you who have contributed to their scholarship, that you don't realize what a blessing you have brought into their lives by making it possible for them to be in the dormitory this year. I am sure that when they go out into the world, they shall have to say with some of the rest of us that the things they got at Houston have certainly helped them to realize that God had a purpose in Giving them life. The children who live in the dormitory get a great many things that the other children can't get. We as a group of teachers feel indeed thankful to the mission board and to others who have so faithfully supported the work here this year. I often wonder whether

you or we have the most pleasure, but I suspect we do because we are here to see the results.

A number of you have already received the appeal that has been made this year for repairing the inside of the dormitory. I don't know that you would call it repairing for the inside walls have never had anything on them but paper. Because they have had no plastering or anything of that kind, the house has been hard to heat; but that wasn't the only reason for wanting them fixed. They had been papered several times, one layer over another until the walls looked like they were ready to fall in. Last fall when the foundation on the upper side of the dormitory was repaired, the rooms had to be fixed at the expense of the church, but since that time we have been given money to fix seven others. My! how much more substantial the walls look, and when they get the paper on they will look very nice. Five of the rooms that have been fixed have been given names by those who fixed them. Dr. Savage gave \$50 to fix a room for Darlington congregation, Sparta congregation gave \$50 and a dresser to fix a room which they named Bethel, and the workers here are having three rooms fixed for the pioneer workers, Cunningham, Forter, and Kendal. Cedarville has sent \$50 but they have not given their name as yet. They also have consented to fix the minister's study. There are yet seven rooms and the halls that we do not have the money for. It certainly will be a glad day for those of us who know the dormitory when we can say that every room has wall board and paper on it. The wall board is now on all of the rooms that we have money for except one, and the wall board is at Athol, for it. The rooms will not likely be papered before school closes. We are too busy to do it just now. Mr. Stewart, Mrs. Stewart and Miss Foster will have that desirable job.

The people of this vicinity have begun to think and talk about crops. Most of the people have planted some garden.

The teachers have not yet been found for next year. We are hoping and praying that God will put it in the hearts of capable men and women to come into this vineyard. The people who become successful must be people whose soul purpose is to work for their Master. Now, I am not going to say that you will have to sacrifice a great deal to come down here. It depends altogether on how you look upon life. To men and women who have learned to love Christ and because of this have come to value character above everything else, it will not be a sacrifice. You will find many things here to make you happy. This is a very pretty country, especially in the spring, summer, and fall.

Continue to ask to bless his people here.

Most sincerely yours, Calla B. Turner.

OBITUARY

Mrs. J. Y. Boice

Widow of Presbyterian Clergyman was Seventy-seven Years Old

Mrs. J. Y. Boice, widow of Rev. Dr. J. Y. Boice, who was for forty-five years pastor of the First and Second Reformed Presbyterian Churches in Philadelphia, died March 25 at her home, 4020 Spruce St. She was 77 years old and was for years corresponding secretary of the Philadelphia Music Club. She was devoted to church work, music and painting.

She was the mother of the late Dr. Morton Boice, who was secretary of the Philadelphia County Medical Society, and is survived by one son, Wilson Scott Boice, with whom she lived. Her father was John C. McFee, who received the Franklin Institute medal for making the first ingrain carpet turned out in Philadelphia. Both families have been Philadelphians for many generations.

Funeral services will be held on Friday at 2:30 P. M. at her home. They will be conducted by Rev. Robert Hunter, Rev. Thomas Whyte, and Rev. George Stellwagon. Interment will be in Laurel Hill Cemetery.

ACKNOWLEDGEMENTS.

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

Henly McIntosh, Felix McIntosh, Houston, Ky.; Mrs. John Ervin, Coulterville Ill., Wm. Chesnut, Clay Center, Kan.; S. B. Anderson, Industry, Pa.; Mrs. Jennie E. Duncan, Enon Valley, Pa.; Mrs. Ida C. Stormont, Xenia, O.; Miss Annie E. Smiley, Sparta, Ill.; Mrs. Eliza J. Savage, \$2 Newton Square, Pa.; Howard Van Patten, Jas. W. Liddle \$2, Duanesburg, N. Y.; Robt. M. Holmes, William Gregg, Wm. Moore, Pittsburg, Pa.; J. H. Creswell, \$2, Cedarville, O.; William Cupples, Robt. Getty, Jennie Crawford, Philadelphia, Pa.

WHAT OUR RELIGIOUS NEIGHBORS ARE SAYING

Quoted from the Christian Journal

Evolution cannot explain death, and cannot overcome death. If Evolution were a fact, and not an impossible theory Nature would be continually overcoming death; but this is something that Nature never has done and never can do. The Bible tells us why. And Evolution rejects the Bible. God's Word says that since man sinned, the whole natural creation including man is fallen, and continually degenerates, and cannot move upward or improve itself. Evolution frankly rejects this and scientific though it claims to be, sets itself squarely against all known facts of the natural world and lives in a fool's paradise of impossible imagination.— Baptist Messenger.

TRUE AND FALSE RELIGIONS

By John B. Wilson, D. D.

All religion presupposes the existence of a God or Gods, and consists of two important parts — what a man is to believe concerning this Being or beings, and what duties are required by the latter from the former. In some systems one of these elements is unduly exalted at the expense of the other, and is made to assume such gigantic proportions that in the course of time the slightest element, altho it may still have a nominal, has no real position. Now true religion consists not only of belief, but also of practice; not only of faith, but also of works; and not the least of the recommendations of the religion of Jesus Christ to the unprejudiced mind is that in this system these two elements are proportionately developed and are found to harmonize so fully and so perfectly.

Belief exalted at the expense of practice is apt to beget a dry and sapless orthodoxy, which in the course of time becomes mere intellectual assent to a certain creed or confession of faith; while practice exalted at the expense of belief is certain not only to foster heterodox doctrines, but to reduce the true religion to

the level to a cold and doubtful morality. In the christian religion, and in this religion alone, do these two elements meet together without a violent concussion, without the total or partial surrender of either, by the two mutually embracing each other. This religion plainly tells us that it is important what we believe, and that it is important what we do.

Hugh Miller in his "Fables and Sketches" divides the false religions of the past or of present times into two grand class, the natural and artificial. "The natural religions," he states, "are wild and extravagant; and the enlightening reason when unbiased by the influence of early prejudice, rejects them as monstrous and profane." The artificial religions are "exclusively the work of the human reason, prompted by those uneradicable feelings of our nature which constitute man a religious creature." Natural religion he looks on as the slow growth of centuries, while artificial religions are generally begun and completed in the same age.

While we adopt this two fold classification of the false religions of past and present times we are not ready to accept fully the definitions here given by this distinguished writer. Natural religions we would define as those which derive their knowledge of a Higher Power and of a man's relation to that Higher power from the light of nature alone; while artificial religions are the result of the human reason, or of the human imagination, or both. Natural religions say, We want no light but that of nature. Artificial religions say, We accept the light of nature, but we assign the highest power to reason, or to the imagination. To the former class belonged the religions of ancient Greece and Rome; there they worshiped according to the light of nature, and their worship according to the light of nature consisted in bowing down before the heavenly bodies, or before graven images, the work of their own hands. And to this class belongs the religion of the heathen world at the present time.

Nor are its adherents to be found only outside the pale of Christendom. There are some within this pale who believe that nature reaches all that we require to know concerning God, and all that He requires from us as creatures. They say that we require no exhibition of the attributes of Jehovah, but that given in the world of matter and mind. It will be easily

seen to what gross absurdities such teaching must eventually lead. Nor are the evil tendencies of such views as yet unseen, for the history of the past furnishes us with countless examples of these tendencies. Starting from the port of deism, and believing only in God as revealed in nature, one party has landed on the shores of pantheism, having meantime made the discovery that God is everywhere, and that everything is God, and that nature in all her forms is but "the self-development of Diety."

Another party has landed on the shores of atheism, having meantime made the discovery that there is no God at all, and that belief in his existence is nothing more than a mere chimera of the understanding.

A religion which can lead to conclusions so dramatically opposed to each other cannot certainly be "a lamp unto our feet, and a light unto our path." How insufficient must that religion be to satisfy the wants of man, which can lead one section of its adherents to see God in everything, but which can lead another section not only to deny the existence of a God, but to affirm that there is not the slightest necessity for the existence of such a Being. And yet this deism, to which we have now referred, is by far the most elevated and elevating of the purely natural religion.

The artificial religions within the domain of Christendom may be divided into two classes, those in which reason predominates. The Church of Rome errs in the latter, while it is the tendency of the Unitarian Church to err in the former respect. Romanism is so highly artificial that it is ever ready to adopt any change in doctrine, discipline or worship, which will appeal more powerful to the emotional nature of the outside world, and will cause to rally around its standard an increased number of frantic devotees. It is ever "fluctuating with the fluctuations of the ages," and is still accommodating itself to every turn of the political wheel. No faculty of the mind has had so much to do with the up-rearing and maintenance of this Christ-dishonoring system as the imaginations, for it has ever been the ideal aim of the Church of Rome to set forth such doctrines, to exercise such discipline, and to perform such worship, as will

please the greatest number, and will tend to increase to the greatest extent her influence and power. And it is owing to this enthronement of the imagination that she regards vain traditions decrees of councils, and edicts of popes, as not only supplementary to, but more infallible than the Holy Scriptures. What but an enthroned diseased imagination could lead men to believe that two popes, both of them clearly contradicting each other, could both speak the truth and lay claims to infallibility? They imagine that both are infallible, and this imagination renders them, in the sight of the Church of Rome, infallible, even though they may utter contradictory judgments regarding one and the same thing. And scarcely less artificial is the religion whose supreme standard of appeal is reason, for is not such a standard fallible in its workings and contradictory in its decisions? Has not such a religion, starting from Unitarianism, in course of time led to Socinianism, thence to Skepticism, and lastly avowed infidelity?

How then are we to find out the true religion among so many false religions? The Church of Rome says her's is the true religion. The Unitarian Church is equally certain that she possesses the true religion. The Baptist, Methodist and Presbyterian Churches contradict the other two and in terms equally emphatic declare that they, [but not they alone] possess the true religion. Which, if any of these is right? The true religion we hold is not the religion of nature, not the religion of reason, not the religion of imagination, but the religion of revelation of the Bible; and the Church which regards the Bible as the supreme and alone infallible standard of appeal is the Church which can lay the best claim to be the true Church of Christ. She may have little ecclesiastical millinery decorating the bodies of her officiating ministers; she may have few operative selections, labelled sacred music, in her song service; the discourses delivered in her pulpits may not be able to claim to being philosophical essays on a bold lifeless morality, nor conglomerations of abstract mysticisms; and yet she may be a section of the true Church of Christ; and such she must be if her religion be the religion of the Bible, and her highest standard of appeal the pages of inspiration.

If we are asked, then, what is true religion? We answer that religion which looks upon the Bible, and the Bible alone, as the complete and infallible rule of faith and practice; that religion which raises us to the highest sense of our duty toward God and toward our fellowmen; that religion which raises our aspirations to the highest sphere, and which causes these aspirations to show themselves in the noblest actions, and that religion which induces us to look beyond the vista of the present to the glorious rewards which are in store for those who bring forth these fruits which are through Christ Jesus to the praise and glory of God our Father. Is your religion of this kind? If not then it is not of the true religion. Let us earnestly examine the fruits produced by our religion. Pittsburg, Pa.

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LOS ANGELES

California has been having too much of a good thing, that is she thinks she has. We do not always know what is best. Sometimes things are good, when we think they are not. For once California thinks she has had too much sunshine. For eight months or more the sun has kept the clouds at bay, so they have given but little rain. For eight months previous to March 1st, we had less than two inches of rain. Usually the hills and pastures are green before the new year; but up to this time, March 5th, they are bare and brown. If Los Angeles depended upon a local supply of water, the condition would be serious. But our water comes from the Sierra Mountains, more than 200 miles away, and our water men tell us there will be no lack. Our weather has been of the most pleasant kind. A little cloudy once in a while, high fogs frequently, for two or three hours in the morning, with only a few heavy frosts all the winter; no one could ask nicer weather. No one could complain of

lack of sunshine; but something more than sunshine is needed to make a perfect climate. We need rain and storms as well. Too much sunshine is not good. Too much sunshine will make a desert. So in life; too much sunshine is not good for us. We need dark, cloudy stormy days; and God is good when he sends them. Our Lord tells us "In the world ye shall have tribulations." Paul says, "tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed because the love of God is shed abroad in our hearts." Also "think it not strange, concerning the firey trial which is to try you." Too much of worldly good and ease are not always best. "As many as I love, I rebuke, and chasten" says our Master.

The month of February was the warmest February ever known here. There was not a trace of frost during the month. The average high temperature was 72°; but there were only two or three nights and mornings that we did not need fire. It may astonish you to know that the average high temperature for February was higher than that for June last year, But this does not mean that the temperature as a whole, was warmer in February than in June. Even figures may be misleading. For 2 or 3 hours in the middle of the day, the temperature was higher, but for the rest of the time it was lower than that for June.

On March 2nd we had a good rain, with good prospects of more to follow. These lines are beautiful and appropriate.

The earth thou visit'st, watering it;
 thou mak'st it rich to grow
 With God's full flood: thou corn prepar'st,
 when thou provid'st it so.

They drop upon the pastures wide,
 that do in deserts lie;
 The little hills on every side
 rejoice right pleasantly.

With flocks the pastures clothed be,
 the vales with corn are clad:
 And now they shout and sing to thee,
 for thou hast made them glad.

CHRISTIAN ENDEAVOR TOPICS.

 April 6, 1924

Topic: In His Steps. 4. How Jesus Saved and Served. John II: 3-5
 Mark 10: 42-45 Consecration Meeting

BIBLE READINGS

Monday Feeding the hungry. Matt, 14:15-21
 Tuesday Healing the impotent man John 5:1-9
 Wednesday Raising the widow's son Luke 7:11-18
 Thursday Giving sight to the blind Mark 8:22-26
 Friday Casting out devils Matt, 8:28-34
 Saturday Cleansing the leper Matt. 8:1-4

COMMENT

The entire service of the Lord was rendered in love. God the Father gave His Son because of His love for the world, and the Son gave His life in thought and service because He loved the world. This love was divine; hence capable of reaching to the ends of the earth, in the rescue of sinners.

PERTINENT QUESTIONS

1. Do we appreciate the love of God?
2. Do we try to follow in His footsteps?
3. Do we take pleasure in service?

 April 13, 1924

Topic: My Decisions and What They Have Meant to Me. Luke 15:18; 10:42

BIBLE READINGS

Monday The importunate widow Luke 18:1-8
 Tuesday The prodigal son Luke 15:11-32
 Wednesday The rich land owner Luke 12:16-21
 Thursday Paul's decision Gal. 1:16
 Friday Agrippa's failure Acts 16:28
 Saturday Zacheus' choice Luke 19:1-10

COMMENT

Everybody should make a decision regarding their future occupation. Every body should make a decision on the matter of religion. Why halt between two opinions? Be decided one way or the other. Have an aim in life. To live without a definite purpose is folly. All great men have been men of decision. Are you out and out for Christ? Decide now.

PERTINENT QUESTIONS

1. Have we made a decision for life's work?
2. What is our decision for eternity?
3. How does our decisions help us?

April 20, 1924.

Topic: Easter a Time of Joy. I Cor. 15:1-8. 51-55

BIBLE READINGS

Monday	Read	Mark 12:18-27
Tuesday	"	Acts 23:1-9
Wednesday	"	John 11:25-26
Thursday	"	Acts 17:18; Phil. 3:10
Friday	"	Heb. 11:35 Rom. 6:5
Saturday	"	Rev. 20:5

COMMENT

The doctrine of the resurrection is one of the principal doctrines of the Word of God. As Jesus arose from the dead so shall we. Our bodies will see corruption, but will not always remain in that state. They shall be buried corruptible but raised incorruptible. They shall be buried natural bodies but raised spiritual bodies. Our bodies shall be made like unto his glorious body.

PERTINENT QUESTIONS

1. What sect of the Jews denied the resurrection?
2. Why is the doctrine of the resurrection a fundamental doctrine?
3. What was Paul's teachings to the Thessalonians on this point?

April 27, 1924.

Topic: What Opportunities do Missions offer for Life Service? Acts 13: 1-3; 16:9-10 Mark 6: 7-13

BIBLE READINGS

Monday	Read	Acts chap, 7
Tuesday	"	" " 8
Wednesday	"	" " 10
Thursday	"	" " 11
Friday	"	" " 14
Saturday	"	" " 17

COMMENT

The missionary is one of the most busy servants of the Lord. There is much to be done and few to do the work. The call to service is urgent. The earthly reward small, but God's support is promised. "Lo, I will be with you even unto the end of the world." The true missionary is never out of work,

PERTINENT QUESTIONS

1. Are you wanting an employment that you can depend upon?
2. Why not be a missionary?
3. Are you ready to give up all to follow Jesus Christ?

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