

Maggie Tabip

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- ADVOCATE. -

JUNE 1924.

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EDITORIAL.

MEETING OF GENERAL SYNOD

The meeting of General Synod at Coulterville, Ill. has been one of pleasure and profit to all who attended, and also one that has been for the glory of God. It was opened on the evening of May 21. with a sermon by Rev. Thos. Whyte, of Philadelphia.

On Thursday morning, the new Synod was constituted and the officers for the coming year are as follows: Rev. Thos. Whyte Moderator, Rev. L. A. Benson, Stated Clerk, and Rev. R. W. Chesnut, assistant Clerk. Synod then proceeded to business and pushed the work forward with unusual speed.

Friday was a busy day and the afternoon was largely given over to the celebration of the Thirtieth Anniversary of the organization of Cedarville College. The celebration took place on the very spot where the organization was effected in 1894.

Only two ministers who were then present, were at Synod this year. The others are either disabled on account of age, or have gone to their reward.

At this meeting the memories of the past stirred the hearts of all.

During the day Mr. A. Y. Reid of Cincinnati, being present, addressed Synod on the work he is pursuing in giving a Scripture message each day to the world by means of the daily paper

and radio. He has originated the idea, and has carried it on so far at his own expense. Millions are now reading and hearing these Bible texts who otherwise are not being reached in any other way. The daily press and radio are now being used as a means to preach the gospel to every creature in all the world.

On Friday evening the installation of Rev. Paul W. Duncan, as pastor of the Coulterville congregation took place. The congregation is once more enjoying the services of a stated pastor, and we extend to them our congratulations.

The Mission Boards of Synod, and the College Board presented their reports which revealed their condition, and their needs.

On Sabbath day the congregations of Concord and Bethel at Cutler and Sparta, were attended by members of Synod.

On Monday May 26, Synod adjourned to meet in Darlington, Pennsylvania, the 3rd Wednesday in May 1925. Thus another meeting of our Synod has closed, and we look back to it and its work with pleasure, because of the fact that all was peace, and brotherly love prevailed. We rejoice to know that while many other denominations are disturbed by the unrighteous leaven of Modernism our Synod stands solid for the fundamental doctrines.

Next month we expect to furnish our readers with the Minutes of Synod and then they will read fully the account of the meeting of 1924.

KENTUCKY MISSION NOTES

The High School at Houston closed Friday May 2. On the following Monday Mr. and Mrs. Stewart left for a month's vacation. They will visit with Mr. Stewart's friends at Coulterville, Ill. until after Synod, then they expect to go to Cedarville, O. and spend the remaining part of their vacation,

House cleaning season is on in the Turkey Creek valley. Not only in the Dormitory but all around us we find our neighbors and friends busy papering walls and washing bed clothes. Gardens are being planted, and in the fields on the mountainsides the corn is making a good show. Soon the men women and children will all be out with hoes to cultivate the new crop of corn, cain and potatoes.

Miss Martha Turner will take charge of Mrs. Stewart's class of little folks in the Sabbath School, while Mrs. Stewart is absent. Her sister Miss America Turner has kindly consented to act as Leader in the singing for our Sabbath School. These two girls are good christians and will gladly use any talents they may have for christian service.

We are finishing off some more rooms in the Dormitory. We have now eleven rooms and the lower hall provided for. We are still praying and believing that the necessary money will be provided for finishing the Dormitory in a comfortable way.

As yet the teachers for the coming years work have not been secured; we believe the way will yet open for workers here who will put missionary work first in their thought in the acceptance of a position as teacher at the mission.

REFORMED PRESBYTERIAN MISSION, RURKI, U. P.,
INDIA

In Camp, Nauserheie, February 12, 1924.

My Dear Cedarville Friends:

Tomorrow is moving day, so I decided that I would take a little time this afternoon, instead of visiting in the Zenanas and write a few "home" letters, so as to get them in this week's mail. The mail boat leaves Bombay every Saturday, and all foreign mail must be in the Rurki Post Office by Thursday evening, so as to make the Saturday boat.

We often speak of our Cedarville friends and of the nice time that we had with you last spring. I wish that it were possible for you to visit us some time. Especially at Christmas time did I wish that you might somehow have a peep into our drawing-room, and see the pleasure that your gifts brought to our Indian sisters. The little shirts were made beautifully and look lovely on our little Indian babies. The mothers are very proud of them, and especially since I told them that "Mem Sahibs" in America sewed them for them. They came after we left Cincinnati, and the folks sent them on to the boat in New York. Many, many thanks to you all for them.

You no doubt have heard by this time that Dr. Taylor became very ill just three weeks after we landed in India. He was sick in bed for a month, and several days we were very anxious about him. But, praise God, he is up and about the Master's work again, and really feeling fine. You would be surprised at the amount of work he does. Our mornings are

given over to medical work, and we work just as fast as we can, as there are crowds of patients who come every day. In the afternoon Dr. Taylor walks to several villages to preach. The automobile is not in very good condition, and the roads are so very bad just now. So I do not go out to other villages, but the Bible women and I have certainly worked this village thoroughly. We have visited Zenanas nearly every day while here these 10 days, one day going to 10 Zenanas.

Yesterday Dr. Taylor walked five miles to a village, after treating patients all morning, and then five miles back again. Then, after walking to the villages, he has several meetings and sells Bibles. After supper he has a big meeting here at the tent. Last night it was 11 o'clock when we got to bed. We surely are busy out here in camp; but how can we refuse these poor folks who show such a keen interest and want to hear? We only get to them once a year; and now it has been three years since we were here, as we were home on furlough in the meantime.

Our children are all with us here in camp, but John and Carl shall have to go to the hills to school the middle of March, and stay as boarders in the school until I go up in the middle of May. Then they will go as day scholars.

Again accept our heartiest thanks for your help in making Christmas this year such a happy time for our Indian people.

Remember us in prayer. I shall be more than delighted to hear from any of you at any time.

Yours in loving service,

ELIZABETH TAYLOR.

MEETING OF THE CEDARVILLE W. M. S.

The Woman's Missionary Society of Cedarville, Ohio, held their annual Thank-Offering Meeting on Thursday, March 27, 1924. A little departure from the usual custom was made, the meeting being held at night, and the entire congregation being invited. At the close of the program a social hour was heartily enjoyed by young and old.

The program was opened with devotions by the President, Mrs. W. P. Harriman. A history of the society was read by Mrs. Jurkat. Missionary stories were well told by three young girls, Frances Kaiser, Helen Kennon and Jean Morton. Excellent letters from Los Angeles, Kentucky and India were read by Mrs. McChesney, Miss Ora Hauna and Mrs. Clayton McMillan.

A pageant, showing how Christianity affects home life in India, was put on under the direction of Miss Alberta Creswell. The characters were: A Hindu farmer, Kenneth Morrison; his wife, Mabel Stormont; Mala, their 15-year-old daughter, Frances McChesney; Mayo, their 10-year-old daughter, Betty McCorkeli; Hindu priest, Gavin Kelly; Mrs. Dr. Taylor, Mrs. Louisa Stormont.

Just before the offering was taken, the choir, which furnished excellent music throughout the program, sang, "Come Into His Courts and Bring an Offering." Miss Rosa Stormont offered the consecration prayer, and the benediction was pronounced by Rev. Harriman. The offering amounted to \$103.

The society is taking on new life, and we hope to have many interesting and enthusiastic meetings during the coming year. In the past month eighteen new members have been added to the roll, due mainly to the untiring efforts of the Chairman of the Membership Committee, Mrs. A. E. Huey. On the last Thursday of April, the society will meet at the parsonage, and at the close a reception will be held for the new members

HISTORY OF THE WOMAN'S MISSIONARY SOCIETY OF THE CEDARVILLE REFORMED PRESBYTERIAN CHURCH

On the 16th of November, 1883, fourteen women met in the lobby of the old church on North Main street, for the purpose of organizing a Ladies' Missionary Society. This was something new, and the women were rather doubtful about the success of such a venture. They attended church on Sabbath, and prayer-meeting on the first Wednesday afternoon of each month. They did not feel that they had the time to spare for a missionary meeting once a month. But these few were willing to make the attempt, and so a society was started that has continued for over forty years.

The charter members were: Mrs. J. F. Morton, Mrs. J. M. Stewart, Mrs. Dan McMillan, Mrs. J. Q. McMillan, Mrs. Robert Cooper, Mrs. J. R. Orr, Mrs. Samuel Galbreath, Miss Mary Murdock, Miss Martha McMillan, Miss Tillie McCollum, Miss Hannah Carson, Miss Ellen Little, Miss Nettie Williamson and Mrs. M. E. Raney.

The object of the society was to collect money for missionary purposes, and to cultivate a missionary spirit among

its members. Any person could become a member by the payment of 25c. and the promise to pay at least 10c. a month. The Treasurer's duty was to call the roll at every meeting, each member responding with her dues. If any were delinquent, the treasurer informed them of the fact. The first officers were: President, Mrs. J. F. Morton; Vice President, Mrs. J. M. Stewart; Secretary, Mrs. M. E. Raney; Treasurer, Miss Martha McMillan.

The first foreign missionary work undertaken was the support of a native Bible woman in India. Twelve dollars a month was paid by the society for her support. Even after this woman married one of the native missionaries, Dr. Scott, the society continued her support for a number of years. New members were coming in, and the collections were liberal. Besides the Zenana worker's salary, they also sent \$50 to help repair one of the mission buildings. Almost every month one or two letters were received from Dr. Scott or some other missionary on the India field.

In 1886 it was decided to ask the young women of the congregation to join the society, the initiation fee being reduced to 10c. Only a few took advantage of the reduction in rates.

In 1888 there were only four other women's missionary societies in the Church: Cincinnati, Sparta, Marissa and Coulterville. Later on, as more societies were organized, a Women's Synodical Missionary Society was started, meeting in connection with General Synod. This was kept up for several years.

The first Thank-Offering Meeting, or, as it was then called, Free Will Offering Meeting, was held August 27, 1891. The offering amounted to \$105.05. This money was to be used in starting a fund for the furnishing of the new church. A few years later, when they took their Free Will Offering, they received 25 yards of rag carpet, which had been left by Mrs. Riley Stormont as her offering. This was sold for \$9 and added to the fund. It was not until August of 1898 that the society, after some consideration, undertook home mission work.

In January of 1899 the Cedarville Society conceived the idea of a Woman's Presbyterial of the Ohio Presbytery. Mrs. Dr. McKinney, of Cincinnati, was the first president, and meetings were held once a year, which were very profitable to the women and beneficial to the missionary work.

The next year it was decided to drop the salary of the Bible woman in India and give \$100 a year for whatever use the

Board of Foreign Missions saw fit.

It was about this time that Rev. S. M. Ramsey and family went to Los Angeles and opened a Home Mission station, which, because of Mrs. Ramsey's going from the Cedarville Society, has always been very near to the hearts of the women of Cedarville.

That summer the society conducted with considerable success a Sabbath School in a schoolhouse in Gladstone. In the fall of 1901 Miss Vina Swift, of India, visited Cedarville, and a reception was given her at the home of Mrs. Cora Crawford. She made an address, in which she made a special plea for the widows of India. It was decided to undertake the support of one widow, and the name Lulu McChesney was given to her.

In 1902 the society paid \$424 toward the purchase of the lot upon which the church now stands. In 1905 the society held their first all-day sewing with eight members present. A barrel of clothing was sent to the Voorhees Industrial Mission in Denmark, South Carolina. This was done each fall, until our own mission in Kentucky was started, and the clothing was sent there instead.

The interest in foreign mission work was deepened when in the fall of 1912 Rev. William Waide went out as our missionary. As Mr. Waide had spent three years in Cedarville College, he seemed like one of our own. For several years the society sent him money to help get the treat at the Orphanage. For a long time a member of the society was appointed each month to write a letter to India. These were answered as often as the missionaries had the time, thus keeping Cedarville in closer touch with the field.

Besides our own mission in India, the society has at different times sent donations to Japan at famine time, and as gifts to Rev. Ray P. Gorbald, to China, to Mexico, to the Belgian Relief, etc.

As for Home Missions, the principal work has been done for the Voorhees Industrial School, the Kentucky Mission, Los Angeles, and Cedarville College. But a number of other calls have been heard and answered, such as mission stations in the church; mountains of Tennessee; miners at Wellston, O.; Mission at Hill Top, Ark.; American S. S. Union; the Red Cross, etc.

In 1915 a new department was started in the shape of Blessing Boxes. The women were urged to count their blessings, and to drop their small change into the boxes accordingly. The money was to be used for flowers for sick and bereaved,

or for some kindness to members.

When the society was first organized, it was called the "Ladies' Missionary Society," but later on it was changed to the "Women's Missionary Society," the ladies evidently believing that the homelier name would indicate more earnest work. Quite a number of scholarships have been given to the College for worthy students. The Thank Offerings has amounted to something over \$2000, and this money has been divided between Home and Foreign Missions.

And so the work has gone on through the years. Only four of the number present at the organization are living today: Mrs. Galbreath, Mrs. Orr, Miss Tillie McCollum and Mrs. Nettie Anderson.

There have been times of depression and discouragement, but these have been invariably followed by seasons of enthusiasm and inspiration. There have been times when it seemed that the interest was dead and the society might become extinct, but always there were a few faithful women who would not let go, and so the good work went on.

The society has been visited from time to time by representatives from the foreign field, the Scotts, the Waides and the Taylors, always putting new life into the members. And as for Home Missions, it would be impossible not to be interested, when such workers as Rev. and Mrs. Duncan, Rev. and Mrs. Stewart, Irma Creswell, Calla Turner and Martha Ramsey, all of whom have made this their church home, have gone out to work in the Master's vineyard.

The average enrollment during the 40 years has been 54: the average attendance about one-third of that. The greatest problem has not been to get people to join, but to get them to attend the meetings. But the society is growing both in numbers and in interest. Twenty new members, including most of the younger women in the church, have become members during the past year. Now is the time that we can say with the Psalmist, "The Lord giveth the word: the women that publish the tidings are a great host."

To the W. M. Society of the Cedarville R. P. Congregation:
Dear Sisters:

A short time ago I received a letter, asking me to write you a letter to be read at your Thank-Offering Meeting, the latter part of the month. You asked me to write something of my work here in Los Angeles. I scarcely know where to begin or what would be of most interest to you.

We are still trying to keep up the work here in our congregation and Sabbath School as best we can. Father is not able to do much pastoral work now, but still preaches each Sabbath, and attends the mid-week prayer meeting as often as he feels able. When he does not feel like going I try to take his place. I have had entire charge of the Sabbath School since father's illness last spring, so I have all the planning to do for it, besides the visiting for the school, the Home Department, and teaching a First-Year Junior Class. We have eight classes in the school now—first, second and third Primary; first, second and fourth Junior, and first and third Intermediate. The teacher who had the Beginners' Class had to give it up, and I have not yet been able to find another one to take her place, so we have had to put them in the first year Primary Class for the present—contrary to my wishes.

The teacher problem is one of our great problems. It is so hard to secure teachers who are qualified as they should be for the work. We have one quite young teacher in the school now; she has been in the school for the past six or seven years; last fall I just had to take her for a teacher. She seems to be getting along quite nicely, and loves the work. I try to spend an hour or more with her each week, helping her with the lesson, and giving her some practical instruction along teaching lines.

We had our New Year's exercises in the school the Thursday evening between Christmas and New Year's. That is the one night in the year when our church is nearly always full. The parents and friends seem quite interested in the children's exercises. We opened by singing the 121st Psalm. Two of our girls read the 91st Psalm responsively, and the school repeated the Twenty-third Psalm. Then came the opening prayer, followed by the children's exercises, which consisted of a few songs and recitations—a New Year's exercise by our Primaries, in which 12 took part, each holding a letter which helped to spell the words "Happy New Year," and reciting a Bible verse commencing with the letter they held. Two of our Intermediate boys gave a dialogue entitled "Two Kinds of Fun," which taught the lesson of kindness to birds, and was well given and received. Eight Junior and Intermediate girls gave a Missionary Pageant, entitled "Waiting for the Doctor." Nineteen books and Bibles were given out for 40 Sabbaths' attendance during the year. A small book or motto card with a Psalm or Bible verses on it, with a box of candy, was given to every child in the school.

The children gave their gifts this year to five poor families in the city—four Mexican and one Negro family. Each class was assigned one or two things to bring, such as flour, coffee, sugar, canned fruit, jams, jellies, oranges and beans, and every one was to bring at least one apple, potato or onion. Then we took a collection, which was used to buy the other necessary things. We filled five large boxes with eatables. For the children in these families we made stockings out of red tarleton and filled them with candies and nuts. Some of the children gave clothing and toys, some made dolls and cats out of stocking legs. Two friends furnished us autos, and we delivered the things the day before Christmas, and had a very happy time taking them around.

We gave our Thanksgiving treat to the Los Angeles Orphans' Home. It was planned much the same way, and the children responded very liberally.

In December we organized a Mission Band, which meets Sabbath afternoons and every other Saturday. It has been a little slow getting started. I have so many other things to plan for that I have not been able to give it the thought and attention that I should—but we are getting started now and hope to make a success of it. We are studying the "Honorable Japanese Fan"—the Junior Foreign Mission Book for the year. They are making their work books, and putting Japanese pictures in them, and notes about Japan. They are divided into two classes—Japanese lanterns and Japanese parasols. All the money that they contribute on Sabbath afternoons goes to help pay the salary of Mrs. Itr Singh, Dr. Elizabeth Taylor's Bible Woman in India, and the Sabbath School pays the rest of her salary.

Some of our Junior girls are beginning to come to the prayer-meeting now. I think it would rejoice your hearts, as it does mine, if you could hear some of their prayers, both in the Mission Band Meetings and in the prayer-meetings. I was deeply touched last evening when a little 10-year-old girl asked the Heavenly Father to bless Dr. and Mrs. Taylor in India.

Our Women's Missionary Meeting is held the first Friday of the month. Sometimes we speak of it as the Mothers' Meeting, as we are anxious to get more of the mothers interested, so that they will attend regularly.

Father and I send our greetings to your Missionary Society and pray that the Heavenly Father will abundantly bless you one and all in your efforts to serve Him. We have not forgotten the happy days spent in Cedarville among our good

friends there.

With best wishes to you all,

Sincerely your friend,

MARTHA J. RAMSEY.

THE CONNECTION BETWEEN DOCTRINE AND CHRISTIAN LIVING

By Rev. J. B. Wilson, D. D.

There is abroad, among all classes of the Christian community, a tendency to depreciate Bible truths, under the profession of a high regard for Christian living. Those who wish to catch the unthinking, and to please the mere pietist, invariably aim at what never has been accomplished, viz., the advancement of the Christian life at the expense of the suppression of Bible truths. The separations of right views of truth from genuine religion and practical life has been the forerunner either of a wild infidelity, or an enthusiastic piety which had no compass to direct it in the storms of life. In Christianity there are two factors, both essential to its existence, and inseparable in its development, doctrine and life, or creed and conduct. By doctrine we mean the sum of those truths revealed in the Bible which relate to God in His relation to our race. By Christian life we mean the sum of those experiences which are originated and completed by the gracious work of the Holy Spirit in our hearts and characters. The combination of these makes Christianity a living power and a living reality. Doctrine is the outward form which addresses the intellect and penetrates the heart. Life is the inner and outward development, the lovely tints that appear on a flower, the wide branches that are seen on a tree, the varied fruits that regale the senses; all imply a root, a trunk from which the form, beauty and fragrance proceed. And as the root stands to the flower and tree, so does the Bible truth stand to the life of the Christian. The Church's piety in the past has just been in the ratio of the truths she held, defended and loved.

The Holy Spirit can never make error the means of a man's salvation. It is by truth He works in the human heart, and it is remarkable that the times when His gracious presence was most felt were times when able expounders of Bible truth appeared in the Church, who proclaimed the whole counsel of God in relation to the nature of that salvation designed by the Father, purchased by the Son, and applied by the Holy Spirit.

It was this that made the early church so renowned for her love, purity and power. Her worship was simple, but full of majesty; her doctrines caused old Rome to tremble, and the philosophers of Greece to turn pale; yet there were no trembling of inspired truth to suit the progress of the age, and advance of God's sovereign grace, free justification by an imputed righteousness received by faith, the unchangeable nature of God's love, together with the free offer of salvation to all who accept of it; more clearly taught and more earnestly applied to the hearts of the hearers. It was then that the Spirit of God lodged these precious truths in the hearts of thousands, accomplishing their conversion and sanctification. It was in this way that gems have been gathered for the Redeemer's crown, and so polished that they shall forever flash in His diadem, and reflect His beauty. In Apostolic times no efforts were made to keep in the background the doctrine of the Divine substitution and glorious enthronement of Christ.

The ambassadors of the Cross were not afraid nor ashamed to proclaim eternal, personal, immutable and sovereign election, flowing from the good pleasure of a gracious God. Nor were they ever tired of dwelling with rapturous delight on the discharge of the Redeemer's office, in atoning for human guilt, teaching by His word and spirit, and wielding a universal sway over God's vast empire, for the purpose of glorifying His Father in gathering His chosen from among the ranks of humanity. And before this array of Gospel truths, the battalions of heathendom and Judaism fell back in dismay, while the standard of the cross waved in triumph over many fallen systems. These truths awoke love in many a dead nature and laid multitudes low at the Redeemer's throne to cast their crowns at His feet and forever celebrate His praises. In those days, when Christianity gained her first triumphs, she won the respect, conquered the opposition and secured the attachment of many enemies. Yet not by the suppression of her creed, nor the looseness of her discipline, nor the modelling of her worship to suit the rage after novelty, but by the opposite of all this, and her faithfulness was rewarded by the power and presence of the Holy Ghost.

The currents of life that have thrilled through the heart of the Church in the past were put in motion by the Holy Spirit, through the medium of the truth. One of the greatest revolutions experienced by the nations since the days of Paul was brought about by the perception of one grand blessed truth. For centuries the doctrines of the Bible had been hidden from

the people. Philosophy and superstition, a gorgeous worship and loose discipline, a pandering to public taste, and a mysticism void of religious principle, had frozen the heart, cramped the intellect, blunted the feelings, and degraded the nature. Luther's soul had been darkened, and his heart void of love for God. He climbs the stair of St. Peter's, expecting to atone for sin, and attain happiness and holiness, but the cloud only thickened. Immediately a light enters his mind; a precious truth is seen; a Scriptural doctrine perceived, "the just shall live by faith." It was this that dispelled his gloom, asserted his freedom and gave him a power spiritual and intellectual which has placed him on the highest pedestal that a true reformer can occupy. He proclaimed this truth until the pope-dom trembled, and the nation of Germany walked, clad in intellectual might, and rejoicing in their spiritual liberty.

And, was it not the doctrine of sovereign grace, as taught by John Calvin, and enforced by the Reformers, that gave men clearer views of God's character, man's helplessness, and the rich and inexhaustible supply for all believers treasured up in Christ. The true doctrine of the sacraments, expounded and defended by Zwingle, delivered the Church forever from Rome's sacramental errors. No one will be so foolish as to say that the Reformation did not owe its existence to the truths brought before the nations, and to the Holy Spirit who still blesses a full and faithful exhibition of His truth. Had Luther been a mere timeserver in regard to doctrine, and kept it in the background as a matter of little importance, had Calvin not been valiant for the truth and had Knox cowered before kings, then there would not have been a Reformation, no intellectual freedom, no deliverance from the chains of priesthood. It does very well for a rounded period, or a burst of applause, to describe the sufferings and heroism, the principles and battles of our Presbyterian forefathers, but now how few are there today who love the cause for which they bled, the doctrines they died to convey to their posterity.

It was when lordly prelates and tyrannical kings were ready to overturn the good work begun by Knox and completed by Melville, that another grand doctrine came to the front "Christ's crown and Covenant," and like the watchword raised by Gideon's three hundred, it struck terror to the hearts of the church's enemies, and scattered their forces gathered for slaughter. It was a noble army led by such men as Gillespie, Rutherford, Dickson and Henderson, as they went forth explaining salvation in its origin, price and application and bringing to the front the doctrines of the Christian system. It

was then the Spirit of God descended and prepared men to live and to die. As men expounded the doctrines of grace, revival after revival followed, conversions became numerous and men were clothed in the beauty of holiness. No true revival ever followed in the track of those who have been willing to comply with the times and sell the citadel of truth by a temporizing policy. The Puritans of England and Presbyterians of Scotland stand prominent among the saints for their dignity of character, the holiness of their lives, and the steadiness of their eye on the field of battle, and this may be traced to their love of Bible truth and adherence to the system of Divine revelation.

In proof of this view, we may appeal to the experience of the saint. What was it that brought conviction to the soul? Was it not some view of God's character, His Law, or His Son? What has brought peace to the heart, and allayed the fear of the conscience? Is it not the doctrine of Christ dying for our sins, and able to save us? What brings comfort to our hearts? Is it not the Holy Spirit taking of the things of Christ and showing them to our souls? What makes us happy, firm, fearless and triumphant when innumerable evils beset us, and the unseen realities of eternity confront us? What is it but the unchangeable character of a Father's love? It is by growing in the knowledge of our Lord and Saviour that we grow in grace. It was their love for truth and their obedience to it that made Rutherford, Henderson, Cargill, Renwick and McCheyne renowned for holiness and Christian life.

It is an intelligent Christianity that has made men useful in the world, and happy in their hearts. It is a clear knowledge of truth that has qualified the children of God to contend successfully with enemies. Divine truth lies at the basis of our action, worship, devotion, faith, usefulness and happiness. Remove them and our Christianity will vanish, our views of God will be dark and our deathbed terrible. There can be no true religion or spiritual life without Divine truth. You might as well think to find a house without a foundation, a tree without a root, or a man without intellect, as to find true holiness and Christian life without sound doctrine. The Divine injunction is "take heed unto thyself, and unto the doctrine," and the promise is "For in doing so thou shalt save thyself, and those that hear thee."

OVER 7,000,000 VOLUMES OF SCRIPTURE CIRCULATED IN 1923

For the second time in the history of the American Bible Society the issues have exceeded seven million copies in one year. The total, as reported by the Board of Managers at the 108th Annual Meeting, on May 8, is 7,101,289 volumes, an increase of 2,538,222 over the 4,536,067 sent out the preceding year.

From the Bible House at Astor Place, New York, 3,856,100 volumes were issued, 934,361 having been sent out for use in foreign lands, 2,901,937 being issued for use in the United States. The total issued in foreign lands was 3,245,000 volumes.

The nine established Home Agencies of the Society, each and all, report a decided increase in circulation. The Agency Secretary in his area directs the work under the supervision and direction of the Home Office in the Bible House. Each Secretary reports an ever-increasing demand for the Scriptures, always far in excess of his ability to supply with the appropriation at hand.

The five State Bible Societies in active co-operation with the American Bible Society—Massachusetts, Maine, New Hampshire, Vermont, Maryland—distributed 300,000 volumes. Bibles and portions in 42 languages were required to make the distribution in Massachusetts. A band of student workers canvassed 24 towns and cities in Maine and supplied over 20,000 homes with copies of the Scriptures.

Several auxiliary societies form a part of the Home Agencies—the Pennsylvania Bible Society, the Virginia Bible Society, the Cincinnati Young Men's Bible Society, the Chicago Bible Society and the California Bible Society. One hundred and twenty-three smaller auxiliary societies have been busy in their respective communities, seeking out those who were not supplied with the Bible and providing them when desired.

In Mexico they are having the unusual experience of a "waiting list" (ten to twenty all the time) of colporteurs ready to serve the society when sufficient funds are provided to supply the Bible for distribution.

Mexican Christians in twenty-five States and the Federal District sent over 1000 pesos (\$1000) as a Bible Sunday gift for the losses in the earthquake in Japan.

The President of Guatemala, in accepting a Bible presented by the Caribbean Agency Secretary, said: "I highly appreciate the gift you bring me and the work your evangelical missions

and churches are doing in our country. You are a powerful element in moralizing and elevating our people."

The completion of the Quecha-Spanish diglot, which arrived on the field during the year, furnishes the Andean Indians for the first time with the New Testament in any language other than Spanish. What this means will be realized when it is recalled that uecha is the language spoken by all Indians except the Aymaras (the only race allowed by the Incas to retain their own language) in the central Andean region from Quito in Ecuador to Bolivia and the borders of Argentine and Chile.

The outstanding event of the year in the Near East has been the signing of the treaty of peace by Turkey and the Allied Powers at Lausanne in Switzerland. This has given Turkey a sense of freedom she has not possessed for many years. The result for Bible work in the new Turkish Republic is yet in the balance.

Among the refugees in Greece a considerable work has been done, especially through the Near East Relief Orphanages to which approximately 17,000 New Testaments and Scripture portions were given for distribution among the orphans and other people.

The whole world has sympathized with the sufferings of Japan. The first day of September, 1923, will never be forgotten. Not only were the offices of the society in Tokyo totally destroyed, but a far more serious and overwhelming disaster was the entire destruction, and in a moment, of the plant of the Fukuin Printing Company at Yokohama and the death of Mr. Muraoka, the manager and son of the founder, and a very large number of his employees. In this plant were kept the plates of the versions of the Scriptures in use in Japan, China, Siam and the Philippines. The loss was not only financial, but involved a cessation of work as there were no resources for reproducing immediately the large editions needed.

Strangely enough, in the midst of all this confusion, in spite of these difficulties, the circulation in Japan for the year amounted to 343,588 volumes, an increase of 100,000 over 1922.

In the Philippines, the Japan earthquake had perhaps its most terrific effect, as all the plates of all the Scriptures used in the islands were totally destroyed.

As a result of this disaster, plans have been completed for the printing of Bibles for the Philippines in Manila and work has begun on the first order which is for 21,000 Bibles in seven Filipino dialects.

Siam was more fortunate, as just before the earthquake a very large shipment of Scriptures had left Yokohama for that country. The problems in Siam therefore have been those of distribution and they call for the highest heroism and patience.

The China Agency suffered with all the Far East in the Yokohama earthquake, but not as seriously as its neighbors. Fortunately, many of the plates destroyed were of Scriptures no longer in current use and for most of them duplicate shells were held in Shanghai.

Writing of the unprecedented increase in Bible circulation in China, more than a million copies in excess of last year, the Secretary says: "China, in the midst of anarchy and distress, yet pursues an orderly course for her hundreds of millions of people, and in this sadly disordered year has turned with interest and enthusiasm to the Gospel message."

The full report of the work of the society is one continued message of appreciation and inspiration. As one secretary writes: "The increased demand for the whole Bible is a fact that ought to encourage the various foreign mission boards and is a fairly good thermometer for registering the growth of the native churches and missionary work as a whole."

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'THOU SHALT NEITHER VEX A STRANGER, NOR OPPRESS HIM'
S. M. Ramsey

Congress seems to be greatly stirred up, if not greatly muddled over the Japanese question. Are they not "making much ado about nothing?" There were but few Japanese in this country, before the Chinese Exclusion Act. In the period between 1890 and 1900, they began to come in considerable numbers. 1908 there were about 70,000 Japanese laborers in this country; mostly on the Pacific coast. The Japanese government, knowing the bitter feeling that existed among many a

gainst their people, especially in California, and wishing to avoid the humiliation of an exclusion act by the U. S. Government voluntarily entered into an agreement to prohibit emigration to the U. S.

This was called "The Gentleman's Agreement." In it however the wives and parents of those already here, were allowed to come. Since 1908 some 22,000 laborers have returned home, about 30,000 wives and children have come, making a net increase of less the 9000. Today there remain in this country, less than 50,000 Japanese laborers: surely these will not flood so great a country as ours. The whole Japanese population could live, and make a living on a territory ten miles square. This would not be a very great menace to the United States. "Behold how great a matter a little fire kindleth?"

If Congress had kept cool and proceeded with the immigration bill, without any reference to the Japanese, they would have accomplished practically all they hope to secure, and without offending Japan. The number of Japanese in this country, at the date fixed by our government as the census upon which the ratio of immigration should be based, was very small. The percentage of admission applied to all other nations, would reduce Japan's admissions to but a few hundred each year. This very small increase, would more than likely be offset by those voluntarily returning home each year. Thus no ill feeling would have been aroused, and more than this, we shall miss these "undesirable laborers." On the Pacific Coast they have been our "truck farmers." They have supplied nearly all the vegetables and berries consumed by our city and town populations. Many thousands have already given up their work, and we are feeling the effects of this. We are paying much higher prices for our vegetables. White labor is not flocking in to take their place. The work is such as white laborers do not want. It is too tedious and wearisome for the white man. It is right to have strict immigration laws, but we should be fair and just in our treatment of all classes. "Thou shalt neither vex a stranger, nor oppress him." Ex. 22:21 The proposed immigration bill does vex Japan, and our California laws do oppress him.

CHRISTIAN ENDEAVOR TOPICS.

June 8, 1924

Topic: Christian Courtesy. 1 Pet. 3:8-13; Rom. 12:10

BIBLE READINGS

Monday Fellow feeling Acts 27:1-8
 Tuesday Human kindness Acts 28:7-10
 Wednesday Courteous speech Col. 4:6
 Thursday Abraham, the gentleman Gen. 18:1-8
 Friday The root of courtesy 1 Cor. 13:1-7
 Saturday Reward of courtesy Matt. 25:31-40

COMMENT

Courtesy is composed of many things, good will, kindness, humility, and so forth. If we feel that we are blest of God, we shall be better able to "render blessing" to others, helping and being thoughtful. The courteous tongue is a great boon, and the tongue can be trained to be courteous. Kind ways ensure kindly treatment at the hands of others. The boor is sure to get hurt.

PERTINENT QUESTIONS

1. What opportunities come to us to show courtesy?
2. How can we show courtesy in our homes?
3. How does courtesy help to develop our good will and thoughtfulness?

June 15, 1924

Topic: Memories: a Blessing or a Curse. Prov. 10:7; Luke 15:17; 16:25

BIBLE READINGS

Monday what to forget Phil. 3:13,14
 Tuesday Selfish memories Gen. 40:1-23
 Wednesday When memory tempts Num. 11:4-15
 Thursday Happy memories Phil. 1:1-11
 Friday Remorseful memories Gen. 42:1-21
 Saturday Remember Jesus Luke 22:14-20

COMMENT

The memory of a good friend, of his uprightness, makes us strong for righteousness. The memory of his father's house drew the prodigal back home, just as childhood's memories woo us to holy things. There are memories that burn and blister because they are the things that are irrevocable, wrongs, perhaps, that can never be righted.

PERTINENT QUESTIONS

1. How are we well served by memory?
2. How can we escape the curse of evil memories?
3. What is a good memory in a Christian sense?

June 22, 1924

Topic: Discovering the Christian Endeavor Pledge. Neh. 8:1-3,5,6,8.

BIBLE READINGS

Monday Trust Isa. 26:1-4
 Tuesday Promise Gen. 28:16-22
 Wednesday Strive 2 Tim. 2:1-7
 Thursday Whatsoever Cel. 3:17,23-25
 Friday Read Ps. 1:1-6
 Saturday Pray Eph, 6:18-20

COMMENT

The pledge is often obscure in our minds, and it is a real discovery to awaken to its meaning. We need meetings in which the clauses of the pledge are discussed that we may "hear with understanding." Although a human document the pledge so embodies divine principles that it meets our need as few documents have done. That is why it seems precious.

PERTINENT QUESTIONS

1. What help have you found in the pledge?
2. What part of the pledge is the basis for all else? Why?
3. How far shall our "striving" go?

June 29, 1924

Topic: The Missionary Work of our Denomination Neh. 3:1,2; 4:1:6:3.

BIBLE READINGS

Monday Preaching Col. 1:21-29
 Tuesday Teaching I Tim. 4:1-12
 Wednesday Healing Matt. 10:1-8
 Thursday Educating Duet. 6:1-8
 Friday Giving Acts 9:36-43
 Saturday Living Matt. 5:13-16.

COMMENT

The church owes a debt of gratitude to those that "rise up," having seen a vision of need, and begin to build. The work must be organized if it is to succeed. Desultory labor is water spilt on sand. There are always those that mock at missions or at any other work of God which displeases them.

PERTINENT QUESTIONS

1. What needy fields does our denomination work in?
2. What opportunities are there today for young people as missionaries?
3. What preparation to be a missionary does our denomination ask?

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