



Maggie Labins

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The Reformed Presbyterian ADVOCATE.

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

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EDITORIAL.

Fifty nations are striving to put an end to all war through arbitration, security and a reduction in armaments. Should the protocol on arbitration and security be agreed upon, it is possible that the present assembly of the League of Nations may decide to recommend the convocation of a great international conference on reduction of armaments in Geneva in June 1925.

The nations already in the League of Nations are anxious that Germany, Russia, and the United States, participate in the next conference at Geneva. Why not be there and do their part? If the conference is to be a success all the nations should be represented. Are we not nearing the time of the fulfillment of the prophecy of Isaiah 2:4

One of our readers asks the question of how our church stands on the matter of the use of the book of Psalms in the praise services in our churches.

We refer them to our Book of Discipline, Directory for the worship of God. Chapter IV, page 16, paragraph 4, which is as follows: "Singing the praises of God is an important and ne-

cessary part of Divine worship, The Book of Psalms is divinely appointed for this purpose. No imitation of the Psalms, or any other human composition, may be admitted into the exercise of religious worship."

This is the law of the church enacted by General Synod, the highest court of our church. Attempts have been made at different times to change the law, but Synod has steadfastly refused in any case to do so. It is not within the power of any session or even a Presbytery to nullify any law of the higher court. This should answer the question, regardless of any ones private opinion.

DARLINGTON, PA.

On August 6, 1924, the Woman's Missionary Society met at the home of Miss Merle Caughey, near Darlington. Miss Mayme Caughey led the devotional exercises. The usual order of singing, prayer and Scripture reading was observed; following this, some interesting selections were read. Mrs. Elder read an article on "Have faith in young Christians," which presented the importance of young people taking part in church activities and thereby preparing for future responsibilities.

Mrs. Anna Marshall, sister of Rev. Paul Duncan, gave an interesting talk about the Christian Endeavor Convention which she attended at Pittsburgh, Pa. She emphasized the spirit of helpfulness and good feeling manifested at this convention, and the benefit derived from contact with enthusiastic Christian workers.

After the adjournment of this interesting meeting, those present, including several visitors, were served with a delicious lunch, which was much enjoyed.

The society met at the home of Mrs. James Elder on September 3, 1924, at 2 P. M. This necessitated a drive of several miles over a road which was being newly ashed; and we felt that as a part of the traveling public we were doing our share toward helping to make "the rough places plain." When we arrived, Dr. Savage assured us that the road was in much

better condition than he had found it at some previous time in driving over it (or through it) when he had hesitated before entering some of the most interesting spots to decide which path would lead to the other side. As he values his horse and would be very sorry to lose it, we are glad the ashes are being spread in his way. The difficulties are not all located in Kentucky and India, although we admit they have a fair share.

The meeting was called to order, and Mrs. Eva McHattie, who led the devotional exercises, selected "The Power of Meekness" as a topic. The Scripture lesson was read from Matt. 11: 28-30, also Gal. 5: 22-26. Several selections of interest were read. The remarks by Rev. Dr. Savage were both helpful and instructive.

In Matt. 5:5 we read "Blessed are the meek, for they shall inherit the earth."

The meek are described as those who suffer wrong without bitterness or desire for revenge; also as self-controlled and gentle; not easily provoked or irritated; forbearing under injury or annoyance. This is meekness toward men.

Meekness toward God consists in patience and gentleness from moral and religious motives, and submission to the divine will.

The man Christ Jesus entered the world as does every other child, weak and helpless and dependent on the care of others.

He chose a life of poverty, and he knew perfectly its blessings as well as its sorrows and temptations. He said "Learn of me for I am meek and lowly in heart." He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He did not resent any humiliation, or any insult cast upon himself, but when his father's house was being defiled, he drove the money changers out before him.

Meekness does not mean weakness. Sometimes we are called upon to uphold law and order and to stand firmly for the right and fight valiantly against evil. Wherever we see Jesus in the gospel story he is giving out blessings as the fountain sends forth the life-sustaining stream.

Blessedness is the express symbol of happiness identified with character. It is more than happiness, which is the joy that comes from without; it is the joy that grows out of the soul—the joy that comes from within. Blessedness, Jesus affirmed, comes not from outward conditions, but from inward states.

In the parable of the talents, Christ emphasized the reward of deeds, "Thou hast been faithful over a few things, I will make thee ruler over many things." In the Beatitudes he emphasizes the reward of character. True character shows itself in deeds; true deeds depend upon character.

In the Beatitudes, Christ presents a beautiful picture of the ideal Christian character.

It is quite the opposite of what the world would call blessed.

The world says "Blessed are the rich," "Blessed are the idle," "Blessed are pleasure seekers," "Blessed are they who never hunger or thirst." But no condition does Jesus bless but character.

All character produces fruit; bad character produces apples of Sodom;" noble character produces healthful and delicious food.

The fruit of the Spirit contains the same elements of character as the Beatitudes require. No one can have this fruit until the Holy Spirit dwells in his life, controlling his thoughts and action.

We are told that "the meek shall inherit the earth." One would expect just the opposite, that they would inherit the kingdom of heaven, as "being the only thing they are likely to get."

But self-control and submission to the divine will are those feelings that gain most from the world by shedding peace and happiness over everything. Hate, revenge and distrust are the sources of unhappiness. Meekness is a power even in this world; it is a world-conquering principle. Christ's kingdom, the kingdom of the meek and lowly Jesus is yet to inherit the whole earth, as it even now does the best part of the world and it will continue to gain by the same kind of meekness as that practiced by Jesus.

REFORMED PRESBYTERIAN ADVOCATE

"But by inheritance the earth the meek ones shall possess.
They also shall delight themselves in an abundant peace."

The meeting was closed by prayer.

After this meeting we were again favored by a thoughtful hostess, who refreshed us with good things, for which kindness the society was duly thankful.

In view of the pleasant and instructive meetings that we enjoy so much, we wish to extend a cordial invitation to the women of our congregation who are not members of the Woman's Missionary Society to join us in this important work and aid in holding up the hands of our missionaries in the home and foreign fields by your offerings and prayers.

To promote the glory of Christ's kingdom and the salvation of souls is surely a work in which every believer in Christ should take delight, so we broaden the invitation to include all the women of other congregations and urge you to take a more active and prayerful interest in missionary work.

The faithful servant has the assurance of the Master's approval and reward at the close of service when he shall say, "Well done—enter in."

Sincerely yours.

EVA D. NAGEL.

HOUSTON, KENTUCKY

Anath Home, September 10, 1924.

Dear Friends:

After having been allowed two months in which to get ourselves acclimated, the following announcement was made to the teachers on the evening of September 8: "Our magazine letter is due, and must be on its way by September 11."

Our school work is going splendidly. We have seventy-four enrolled at present. We are giving the regular school textbook work, plus music, physical training and some girls' and boys' athletics. Our music, however, is progressing only with hard labor, for our school organ (after years of faithful service), will play only about one-third of time and notes, and we fear will soon stop entirely.

We had several very warm days in July and August, but so far September has been cool enough for a fire morning and evening. We feel as if we were getting prepared for cold weather, however, for Mr. Stewart has just finished putting 800 bushels (about 25 tons) of coal in our bins. This coal was taken from a place a little way down the creek. The sand was first scraped off, then the top layer of shale or slate removed with powder, and underneath was the coal. The hole is about seven or eight feet deep. The worst trouble the men had in raising the coal was the tendency of the hole to fill with water. This they overcame by importing a pump similar to those used on the tank wagons of threshing machines.

Mr. Butler, Miss Wilson and myself rode over to the school at Buckhorn, in Owsley County, last Saturday. It is a much larger school than ours, but I did not like their situation on the creek nearly so well. The county fair is to be held in Jackson (the county seat) on September 20. Some of our young people are talking of going to Oakdale in a wagon and then on up to Jackson on the train. If we can arrange this there will be quite a crowd to go up.

Our church and Sabbath School attendance is keeping up fairly well, in spite of the fact that the fall memorial services that are held at the various cemeteries are in full sway. Mr. Stewart went over to Cow Creek last Saturday and Sabbath to help preacher Bill McIntosh hold some services. Therefore Mr. Butler had charge of the service here, speaking on his experiences in Jerusalem and Palestine during the war. We have been having Sabbath School over on Four-Mile Creek at 2.30 Sabbath afternoons, and also C. E. at one of the homes down the creek here. They chose up sides and studied Bible questions for five weeks, and the losing side had to give a candy feed to the winners, which was given last Friday at the dormitory.

The work here makes me feel like exclaiming with Henry Van Dyke:

"Be glad of life because it gives you the chance to love and to work and to play and to look up at the stars"—knowing that above all and over all is God keeping watch over us all.

Sincerely,

MARY (TAYLOR) BUTLER.

LETTER FROM INDIA

Landour, Mussoorie, India; Aug. 28, 1924.

Dear Friends:

I know you have been waiting for a letter from your Indian missionaries and I have wanted to write many times but there always seemed to be something else to do. Dr. Taylor and I have not been very well since our return from furlough. As you know he became very ill just three weeks after we landed in Bombay, and in April of this year I was very ill. But we praise God that we are able to be about the Master's work again, although I have not been strong all summer and have had to be careful about overdoing. Dr. Taylor had fever on the Plains while he was having Summer School with the workers, so came to the hills a week sooner than he expected to. He has built up some. On Tuesday of this week he went down to Rurki again to have his monthly meeting with the workers. If at all possible, he always has them come in from their villages for two or three days at the end of the month, in order to talk over their problems and for Bible study and prayer. We expect him back again the end of this week, unless some special work keeps him down on the Plains. Our mission rules allow him 6 weeks vacation but I am persuading him to take 8 weeks this year, for he certainly needs it to build up for the winter's work.

How I wish it were possible for you to send someone else out to help us in this work! I wish we could make you realize the necessity of it. We are very happy in our work and would not prefer any other work to this, but we do feel that it is a bigger field than 2 missionaries should handle and for the work's sake plead with you to send us relief.

When one country wages war with another it is necessary that the people at the Home Base send out ammunition and supplies and men to carry on. We are waging war with Satan and out here we find the enemy at his worst, devouring whom he can. We find idolatry in its crudest form and it takes a lot of Grace to stand out against the wiles of the devil, and those few whom we have snatched from the foe and now follow the banner of the Cross and call themselves "Christians," have to be given special instruction as to what they should be in the ranks of the King of kings. Can you realize how hard it is for those poor souls with nothing behind them as we have had for generations, Christianity behind us, with no education to read up about the order of things, can you, I say, realize how much of the Grace of God it takes to withstand against all this, when all about them they see immorality and sin in its worst form? And then, dear friends, who is there to guide them in this new way? The King of kings has given you this particular Field of

Battle. Is it your work? What part are you taking in it? The King of kings call for volunteers. Who is there to volunteer? The king of kings calls for ammunition. How many of you are supporting us with the ammunition of prayer? The King of kings calls for supplies, Are you doing what you can to wage this war against the Devil and the forces of evil, where millions of petty idols hold sway over the hearts of millions of people whose devotion should be given to the one Almighty God? Surely if you can't be a recruit, you can send some one in your place. If you can't do that you can send supplies, and if you can't do that you can certainly send ammunition

A short time ago I was talking to one of my missionary friends, a Mennonite. In the course of conversation, she remarked that she came from a small country church near Newton, Kans. and then went on to say, "It is a small congregation only 120 members, but from that little church four missionaries have come out to the foreign field, and the little church gives quite a bit toward their support." I had nothing to say, but wondered since how many of our churches could say that. Where is our missionary zeal? Do we ignore our Master's last command? Our church started out nobly in sending 5 men out in the early days of our mission, but how many sons and daughters have come out since that time? God grant that we may awaken to our responsibility. Your in the Kings service, E. Taylor.

THE CLAIMS OF CHRIST ON YOUNG MEN OF GOD

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

If I could demand the attention of young men of piety, education and mind, I would say, "My Lord hath need of you." He who is made higher than the heavens calls you to make known his redemptive work to a perishing world. He whom fire and flood and sun and creature obey lays his commands on you. He offers you an embassy of love—an honor not given to angels, and attaches to it a train of rewards which envelop all the future in glory and touches the infinite. There is within your reach an official honor which stands alone on earth; to which prophets looked with rapture, and which was borne by the Son Himself, who made all things. Amid all the great responsibilities of youthful manhood there is none more important than the power of choice. This is the pivot of your immortal interests, the foundation upon which virtue rears her Divine structure, the implement by which vice digs her eternal hell.

The great question for a young man to decide is, What shall I do with myself? And that suggests another, What can I do? And yet another, What should I do? He is to consider well his faculties, and look in the face all the potentialities of his being; and then with the eye of an intense scrutiny on the Providence that made Joseph and David and Paul, and with a

faith that ranges over two worlds, while it humbly looks up to the Living God for the token of his will, he is to make his calm and sublime choice of a life-work, and to gird himself as a true warrior for the wear and tear of the conflict. Christian young men should not allow themselves to be blinded by the glare of worldly success. For there is something on earth nobler than even it. To serve my fellows, my children, the poor, society in its multiform aspects, every holy cause, the Bride of the Lamb, the interests of saving truth; and in all and above all, to serve God with full faculty and ripest powers, and purest heart; by goodness and talent, and life-long work, and from motives and aims which God and conscience can approve, this is true nobility indeed.

The aspects of fortune are allowed to rule too exclusively in the choice of a profession. The question with many professing Christians is, not what good can I do or attain, but what money can I make. Profit like a mountain of loadstone draws youthful ambition to it. Men go down into silver mines and toil until life is summed up in a bag of money; for this they leave home and cross oceans and brave burning sun and defy pestilence, and too often barter their religious privileges and hopes. Is this life? No; it is only existence. The choice is unworthy of man; it is idolatry of covetousness and nowhere reaches to God. If selfish aim reigns in the formation of a life purpose, the life itself which results will be a failure. There is a fear of indigence which is as unmanly as it is sinful; for the greatest of the sons of men, from Moses to Luther, have been invariably poor. There is a sordid selfishness which makes one's own interest the main object of pursuit, as if there were no love in the earth and no God bending in glory over all.

In this busy age, the area of civilization ever widening, and the prizes of fortune becoming larger and more attainable, there is ample scope for comparison and choice. Never before was educated mind so valued or presented with such a field for valorous achievement. Medicine occupies a place of unprecedented eminence and appeals to the educated with a voice tender as that of human love. Law is seen seated, scales in hand, on her throne of right, doing justice between man and man, surrounding herself with golden honors; and in the region of civic economy, scholarship carves for the poor boy a path to honor, riches, renown and usefulness, to an extent to which former times present no example. Yet with all these competing claims and splendid prospects, with the passions and ambitions of youth impelling the young man to follow his companions up the hill of life, to distance them in the race for emolument and to make the motto of his manhood *Excelsior*, and yet again *Excelsior*; I venture the statement that as a great life-work the Christian Ministry stands highest and noblest in the range of human wisdom; so high and noble that its

summits are lost in the blaze of eternal radiance. One of the many advantages of the Christian Ministry is the indulgence that attends it; to deny this is to impeach the wisdom that planted the prophets, apostles, reformers and the Saviour himself, in the abodes of penury. Here are born and bred the noblest virtues that adorn men; and this is the black canvas on which Christianity loves to portray all her brilliant beauties and heavenly graces. Denied the riches and honors of earth, the minister has free and daily access to mines of spiritual wealth which worlds could not purchase, which are blood-bought, and embrace all that is communicable in the excellencies of the Deity. It must surround life with a wondrous wealth of beauty and pleasure to be the bearer of good tidings; the herald of salvation, a co-partner with God. Think of entering the hut of woes, or the cell of crime, to tell the message of God, how Christ in love came to save to the uttermost. It is a residence on the mount of communion with God. It means men saved; sin wrestled down and trodden under foot, springs of unfailing comfort opened up for this vale of tears, and heaven brought so near that it seems like the blue vault to bend over us and woo us to its elevated joys.

The ministry means a deep, rich, spiritual life, nourished from heavenly springs. It imports the highest culture of the highest nature in man—the spiritual. By daily contact with the Divine; by the contemplation of revealed truth and invisible things, the ministry transfigures, educates, ennobles. And for the future it plants seed to grow forever. Its rewards and glories are mainly in the world to come. There are constellations in the celestial firmament of bright beings won and brought home to glory by ministerial achievements, to add elements of beatitude to the perfect bliss of which eternal life shall consist, altogether peculiar and distinguishing. There is a throne just beside the Lamb on which he shall sit, and who can tell the honors that gather there around his head as a crowned king? His capacity for enjoyment and service now complete thanks to the duties, obligations, sufferings, experiences and hardships of his ministerial life on earth: through the Spirit that moulded all into the forces of purity, growth, perfection and joy.

If the voices of those who have for long years served their Master in the Gospel Ministry could reach the young men of our Church, I feel sure they would assure them that they have found the ministry grand in its trials, noble in its aims, glorious in its results, happy in its activities and labors, the best field on earth for sanctified genius. Serving only Christ, knowing only his gospel, and bent only on bringing men home to God; bearing disappointment, living in the vale of self-denial, and drinking daily of the well of humility; looking for the dews of heaven

until the daybreak and the shadows flee away. Young men of eminent piety, of worthy gifts, with selfishness dissolved by grace, having the glory of God in them and upon them, and before them the coming of the Kingdom of Christ, will rush into the ministry as warriors on hills of prey and they will regard their pulpits as kings do their thrones.

It is a law of the King binding on all subjects of the Empire of Grace that they who preach the gospel should live "of the gospel." To what extent disobedience to this law may operate as a deterrent force to frighten young men away from the ministry, I say not; but this I say, that a son of God who turns away from the spiritual glories of the holy ministry through fear of indigence with which it is often associated, whatever be his endowments or profession, is unworthy to fill the office of ambassador to him of whom it is said, "For ye know the grace of the Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Set the ministry all round with straits and reproaches; concentrate on it the frowns of men in place and power, kindle for it the fires of martyrdom, and it is still the highest, holiest thing on earth; its position the noblest; its joys, labors and rewards the most goodly and desirable—the goal of sanctified genius, the summit of all holy aspiration; of human pursuits the gem. Young man, the Lord hath need of you; are you willing to supply the need?

THE BIBLE THE BASIS OF ALL MISSIONARY WORK

1. Translating Into Native Dialects.

Each individual missionary beginning work in a foreign country immediately sets about studying the language and preparing the Scriptures in that language. They soon learn that this is a tremendous task, larger than any single missionary can undertake. From the very beginning of missionary work, the Bible Society made grants from time to time to different missionaries working in China.

Among the early Protestant missionaries in Japan were Dr. James Hepburn, Dr. D. C. Greene, Dr. Nathan Brown, Archdeacon Shaw, and others, who unflinchingly faced the stern wall of opposition in those early days, and devoted themselves to the translation of the Word and to the formation of the Society for the Propagation of the Gospel. Few stop to think of the enormous task of translating the Scriptures. It is hard to express a single sentence in the meagre vocabulary of undeveloped languages and dialects. Then multiply that by chapters and books. It is a long way from Genesis to Revelation.

2. Widespread Influence of the Bible.

The first substantial appropriation by the American Bible

Society for definite circulation of the Scriptures in the Far East was made in 1834, when \$3000 was set aside to be divided amongst the missions working in China for Scriptures, which were to be gratuitously distributed amongst the people as the missionaries should recommend.

It is impossible to estimate the numbers who are influenced by the Scriptures. The non-Christians buy the majority of Scriptures that are being sold. The demand is endless. Prince Tokugawa at the Washington Conference estimated that there were about one million people in Japan who accepted the teachings of Christ as contained in the Bible, as their model of life. Mr. Takashi Fujii is another firm believer in the Bible; and both by pen and by word of mouth he is preaching the simple truths of the Scriptures with Christian sincerity and whole-heartedness.

No greater example of the appreciation of the gospel has been shown than during the Russo-Japanese War. Count Ito, when Prime Minister, undertook to follow the lead of the Saxon nations and provide for the moral as well as the physical welfare of the army and navy. He himself, not a Christian, gave permission for untrammelled circulation of the Scriptures among the forces, and even provided for five Christian chaplains. He saw the effect of sturdy Christian teachings as contained in the Word that taught cleanliness of body and of mind, something new in his country. When a member of the Japanese Imperial Privy Council, he ventured to recommend to the Mikado some studies of the principles and theory of Christianity, pointing out that Bismarck and his imperial master were believers.

At a recent Bible conference in Japan, a quiet, unobtrusive young Shintoist enrolled for Bible study. His seriousness and frankness immediately won for him the open admiration of his teachers and companions. As the conference neared its close, this young Shintoist openly renounced his former faith and whole-heartedly accepted the Christian religion. He said that ten years before he had picked up a part of the New Testament, which someone had thrown away. He had kept these mutilated pages, and, in secret, had studied them over and over during all these years. He had never heard a Christian sermon or seen a Christian missionary, but the Holy Spirit had led him into deep communion with the holy teachings, till he had felt impelled to come to this conference.

Even outside the Christian circle, Japanese writers and publicists have gradually accepted Christian standards by which to judge their institutions and ideas. The government has adopted the programs of philanthropy and woman's education, which had first been the monopoly of missionaries. The newspapers, for example, criticise public men for personal immorality which would have been ignored a few decades ago. All

these have evidently followed the widespread knowledge of the Christian standard as contained in the Bible.

Viscount Shibusawa, Japan's multi-millionaire philanthropist, says: "I am a Confucianist. There are a lot of things about Christianity which you preach that I do not understand. A lot of things you do, look like foolishness to me. But there are two things in your program that are outstanding and appeal to me. One is your Bible. One was given to me years ago, and I have read some of it nearly every day since. It is the greatest book ever written. I wish there was a copy in every home in Japan. The other thing is the Sunday School, where young and old gather together to study this book. I wish every person in Japan had the opportunity to attend a Sunday school. It would be the greatest thing for business integrity and morality that could possibly happen."

3. Public Opinion Moulded by the Bible.

History records but few instances where great reforms were created in the mass. Enduring forms have come from individuals being converted to the new idea, and each one becoming a potential magnet to draw others to the same. This is essentially true of the gospel, as shown in a study of all Christian movements.

The first Protestant convert in Japan was a high official named Wakasa, who was sent to patrol the port of Nagasaki, while English and French men-of-war anchored there, just a few months before Perry had negotiated the American treaty. It is a thrilling story how he found a book floating upon the water, which aroused his curiosity, and later found it to be a Dutch Bible. Learning that the same book was translated in Chinese, he sent to Shanghai and secured one. For three years he carried on clandestine communications with the first missionary in Japan, the Rev. Guido Verbeck; after which time he openly espoused Christianity, was baptized and became one of the beginners of the work.

In the Philippine Islands a public opinion is rapidly being created. Apart from the two per cent. of the population who have already become evangelical in their faith and practices, the influence and power of the evangelical doctrines are far beyond the question of mere numerical calculations. The Scriptures have been scattered so widely they are known and read of all men. These are creating a new public opinion; and from this reading, along with the teachings of the church established upon the Bible, new standards of life and living have resulted. It is no longer considered quite right to flock to the cockpits to spend the Sundays in that most brutalizing, debauching gambling pastime. The most potent factor in the creating of the new life has been the widespread circulation of the Scriptures throughout the Islands.

BIBLES IN EVERY TONGUE

True to the purposes of the Bible Society, which represents the crystallized opinions of the church at large, in its determination to give the Bible to every man in his own tongue, the Rev. Robert Morrison began work on a translation of the Scriptures into Chinese even before he landed in China, in 1808; but the first completed volume was not published till 1823. For this monumental work the name of the first apostle to the Chinese will be remembered and revered so long as time shall endure.

In 1872, while there were but ten baptized Christians in Japan, and while a public signboard near the home of the missionary bore the statement, "The evil Christian sect is strictly forbidden. If anyone is suspected of being an adherent, let it be known and a reward will be given," Dr. J. C. Hepburn and S. R. Brown worked indefatigably in Bible translation. They did their work in secret against the day when they knew their work could be done openly. In those days all Japanese printing was done by means of characters carved in wooden blocks. It was only by strategy that a man could be secured to work on these blocks, and he continued to work only till he discovered he was working on the Christian Bible.

The Japanese New Testament was completed in 1874, at a cost to the society of \$20,000. The Old Testament was not completed till 1889.

The first Japanese New Testament was printed from metal plates in 1874.

A common translation of the Chinese Bible was made in 1862. The Foochow Colloquial appeared the same year. The Mandarin New Testament was published in 1872 and the complete Mandarin Bible in 1874.

In 1866, the Presbyterian missionaries in Siam printed the first Siamese Bible, with money furnished by the American Bible Society. The Laos New Testament was not completed till 1913, the Bible in 1923.

It has been most fortunate that in Japan a single translation conveys the message of the Word to her sixty-odd millions of people. In light terms we have been wont to think of the Chinese people and the Chinese language. But Chinese languages are numerous; and dialects, almost beyond number. Already the Bible has been translated in whole or in parts in thirty-nine dialects of the great far eastern republic.

The Korean Bible was not completed till 1900. Concerning this MS. the Secretary of the Bible Society was told the following incident. He was sitting by an open camp fire in the high mountains of Luzon one night, when a grizzled Tennessee mountaineer told of his embarking on board a steamer in

San Francisco with a companion, and, upon being shown to their cabin, finding some more baggage therein—evidently a third passenger. They were “drinking a farewell” to America as the ocean steamer swung out from the pier, when their fellow-passenger entered—a slightly built man, evidently a missionary. With a wink to his companion the speaker said he offered the newcomer his flask with a “Help yourself,” but was graciously declined. His companion, not to be outdone, offered a box of cigars, with the same results. Thinking to have some sport at the missionary’s expense, for, as he frankly stated, he “had never had any use for preachers or missionaries,” the two cronies placed the flask of whiskey and the box of cigars upon the shelf, telling their traveling companion “Help yourself, whether we are in here or not. We will keep them filled all the way across the Pacific. They are as free as the air that we breathe; so don’t be afraid to help yourself whenever you want.” He said that they winked at each other, thinking they had played a rich joke. The little missionary, stooping down, drew from his pocket a thick roll of manuscript, saying, “Fellows, would you like to have me read something to you?” “What’s that,” asked the cronies. “The just completed manuscript of the Korean Bible.” “Nothing doing,” they both exclaimed. Thereupon he placed the manuscript on the shelf alongside of the flask and box of cigars, and said, “I will leave it there all the way across the Pacific, and you are at liberty to read it whenever you want it, whether I am here or not. It is as free as the wind that blows. But, men, be careful of it as you would of your own life. It represents seventeen years of my life’s work.” The old veteran, with tears streaming down his cheeks, ended the recital by saying, “I looked at him; then I jumped up and threw my arms around him and said, ‘Pard, you will do.’ I learned to love him, as I learned to know what kind of a man he was, as I never had loved even a member of my own immediate family. I then and there changed my opinion of missionaries. I had never had any use for them before; but if all are like him, they are certainly the princes of the earth. We corresponded regularly, and the greatest sorrow of my life was when, a few weeks ago, I heard that he had been on board a little coasting steamer that collided

off the coast of Korea on a dark night, and was drowned."

Yes, Appenzellar passed on to his reward, but the Korean Bible endures today, and will endure throughout the years, bringing joy and peace and blessings to an entire nation. A Methodist missionary in Korea said, "Nine-tenths of our work is due to Bible work." A Presbyterian missionary said, "Nearly every encouraging case brought to our notice shows some influence of the Bible colporteur."

Who can appreciate the long, tedious days and weeks and months and years of labor which devoted followers have given to the work of translating the Bible into these various languages? It is a gigantic undertaking. We are thrilled when we are told that the Scriptures have been translated into over 775 different languages and dialects. It is hard to realize that some sixty of these are within this far eastern area.

Bishop Schereschewsky was a living martyr to the cause of giving the Bible to the Chinese people. Compelled to retire from China on account of ill-health, he worked incessantly on his translation of the Book, laboriously picking out the letters with two fingers on a typewriter, till the work was completed only a few days before he was called to his eternal reward.

In 1873, Secretary Loomis wrote: "The work of translation will occupy several years to come. Five men are now engaged in the work. It is not merely translating the Word of God, but is also the construction of a medium of religious thought—something this language has never had. The language has no equivalent for purely Christian ideas." For instance, the Japanese language had no word that would convey any adequate idea of Christian "Love." In their phraseology all ideas of adult affection were connected with lust.

Dr. Verbeck spent seven years on the translation of the Book of Psalms. As a consequence this translation is not only a classic, but it is perhaps the most perfect literary gem to be found in the whole literature of Japan. It is so considered not only by the believers, but as well by the literati of the entire country.

The translation of the Bible is the capture of a whole language by aliens, who lay hands on it and force it to speak the message of God.

OBITUARY

LYNN ROBB

After a Lingering Illness of Four years Died August 15 at the
Age of 26 Years, 7 Months.

Early last Friday morning the word passed from one to another announcing the death of Lynn Robb. To many this was no surprise for the event had been expected for several days.

Four years ago in June this young man was injured while unloading hay and suffered a paralysis of a goodly part of his body and remained helpless as far as his body was concerned from that time until death. But with all this handicap he built up and conducted a magazine subscription business that kept his mind employed and earned for him a considerable remuneration. He also did some insurance business. He was certainly a most worthy example of "Where there is a will, there is a way."

Before his death he arranged most of the details for his funeral furnishing the copy for his funeral cards and writing the following short obituary which was read at the funeral service:

"James Lynn Robb, the son of Samuel and Jessie Robb was born in Swanwick, Illinois, January 16, 1898, and died at his home at Coulterville, Illinois. Early in life he united with the Reformed Presbyterian Church of Coulterville and remained a member until death. His father and oldest brother Harry preceded him to their reward. Left to mourn are mother and brother Lawrence and two sisters, Nellie and Mrs. Dwight Purdy."

Before his death he requested that the 23d and 121st Psalms be sung without an instrument at his funeral. He also requested no flowers. He said his good friends had given him his flowers while he lived. This is a grand tribute to the community of Coulterville. He also requested no eulogy in his funeral sermon. All these requests were observed as nearly as possible.

During Lynn's afflictions, everything that skilled physicians,

nurses and loving care could do had been done. Nellie, his devoted sister, had stood by his side as an angel of mercy, ministering to his every want. Family relatives and friends all ministered to him, hoping and praying his life might be spared. However God knows best. The great tender Shepherd of sheep gathered him into his bosom, and his life as he has lived it in our midst lingers as a pleasant memory, to all who knew him. He was a veritable ray of sunshine in the home, the community, school and church, and was loved by all. His bright sunny disposition, his many lovable traits of character have endeared him to all. It seemed that his life might have been one of large usefulness and service. Just why he was called upon to suffer in such a way we do not know. God knows. He had a plan for his life, and it is finished, and those who knew him believe his life has not been lived in vain. When Lynn was in good health, wherever he went he brought sunshine and cheer, and made the lives of those with whom he came in contact brighter and sweeter. During the four years of his suffering the same spirit of sunshine prevailed in his life and it was a joy for his friends to call upon him.

We feel that he was one of those who was in the thoughts of the Great Shepherd when he spoke the words, "Suffer little children to come unto me and forbid them not for of such is the kingdom of God." He, in his condition, was in some ways much as a child. He had faith and great trust and looked to the Father as the author and finisher of his faith. The words of Paul may well apply and express his battle in life, "I have fought a good fight, I have finished the course, and I have kept the faith."

In his death many mourn, and the sympathy of the community goes out to the bereaved family and close friends.

The funeral services were conducted in the Reformed Presbyterian Church, Saturday afternoon with the Rev. Paul Duncan officiating. Rev. Duncan was assisted in the services by Rev. Moore and Rev. Hanks. As a tribute of respect to the memory of the departed the church was filled to its capacity at this service.

Interment was made in the Coulterville Cemetery.

CHRISTIAN ENDEAVOR TOPICS

October 5, 1924

Topic: In His Steps. X. How Jesus Cheered the Fearful and Discouraged.
 Matt. 9:2; 10:24-33, John 14:1-3 Consecration meeting.

BIBLE READINGS

- Monday Cheer in death Luke 23:39-43
- Tuesday Cheer in sickness Matt. 17:14-21
- Wednesday Cheer in fear John 6:16-21
- Thursday Cheer in discouragement John 21:1-11
- Friday Cheer in sorrow John 11:14-44
- Saturday Cheer in persecution Matt. 5:10-12

COMMENT

Jesus always has good cheer, What a mistake to think that religion is depressing. The word of hope and comfort helps the afflicted. Are we sympathetic enough to speak it effectually? The thought that Jesus has suffered much more than we can is a sustaining thought, full of comfort.

PERTINENT QUESTIONS

1. How can we get encouragement from Jesus?
2. How can we become encouragers of others?
3. Why are most fears foolish?

October 12, 1924

Topic: My Denomination; Its History and its teachings Acts 2:1-21

BIBLE READINGS

- Monday God's past dealings Rom, 9:1-5
- Tuesday Its roots Acts 11:10-26
- Wednesday Its principals Col. 2:1-23
- Thursday Teaching about Christ John 1:1-18
- Friday About salvation Rom. 8:1-13
- Saturday About duty I Cor. 3:10-23

COMMENT

All denominations start on a day of Pentecost, when the spirit is outpoured, and enthusiasm prevails. The successful church must be born in heaven and be organized under the power of the spirit of love. The world is attracted by the church that has something that the world does not possess.

PERTINENT QUESTIONS

1. Who have have been the leading spirits in our denomination
2. What is the best thing in our denomination?
3. Why should we be faithful to our denomination?

October, 19, 1924

Topic: My Denomination: its Organization and Aims. 1 Cor. 12: 1-13.

BIBLE READINGS

Monday	Organized as a body	1 Cor. 12:13-31
Tuesday	Organized as a building	Eph. 2:18-22
Wednesday	Church officers	1 Tim. 3:1-13
Thursday	Aim to build faith	Gal. 1:1-12
Friday	To foster love.	Col. 3:9-17
Saturday	To spread the gospel	1 Thess. 1:1-10

COMMENT

Every Christian should understand the purpose of the denomination to which he belongs and seek to find his place in it. Organization without the Spirit is like a body without a soul. Wise leaders watch for the special gifts of the members and give them scope.

PERTINENT QUESTIONS

1. What is one important organization in our denomination?
2. Why should the whole denomination be well organized?
3. What are the great aims of our denomination?

October 26, 1924

Topic: Why is Law Enforcement Vital to Our Nation Isa. 1:16-20

BIBLE READINGS

Monday	Weakness of anarchy	Judges 17:16
Tuesday	To prevent crime	Rom. 13:1-7
Wednesday	For social safety	Ps 122:1-9
Thursday	For social progress	Ps 125:1-5
Friday	To curb Satan	2 Thess. 2:1-12
Saturday	To encourage righteousness	Prov. 14:34

COMMENT

We need to cleanse ourselves from favoritism and enforce all laws against rich and poor alike. When officers of the law are themselves criminals, as is often the case, taking bribes to prevent judgement, America is in danger. Law is both a spur and a whip, and not mere advise.

PERTINENT QUESTIONS

1. What laws are frequently broken?
2. How many Endeavorers help to create respect for the law?
3. What dangers lie in disregard for law?

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