

Mrs. Fred Rohmann

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The Reformed Presbyterian **ADVOCATE.**

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

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

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EDITORIAL.

We desire to call the attention of the whole church to the necessity of contributing liberally to the Mission Boards of the Church. We are informed that up to the present time the contributions have been coming in very slowly. No doubt they will all be in by and by, but this does not relieve the present necessity. We read of one of the large denominations being \$3,000,000 behind their budget. Let us as a small denomination rally to the support of our Mission Boards with a hearty good will and raise promptly every dollar needed to carry on the work we have planned for this year.

If any of our readers have anything of special interest to the readers of the Advocate, along the line of moral or religious affairs we would appreciate it if they would send it in for publication. There are a few who are very thoughtful in this matter and we invite all others to contribute of their time and talents in the same way,

The 20th Amendment to the Constitution of the U. S. seems to be defeated. It referred to the matter of child labor. Fifteen states up to date have voted in their legislative bodies on ratification, and only Arkansas and California voted for ratifi-

cation. While many children may have been and are still working in places and at employment unsuited to their age and strength, public opinion seems to be, that there are too many idle children now who are growing up to become loafers and criminals, rather than industrious and useful citizens.

THIRD CHURCH PHILADELPHIA

Rev. THOMAS WHYTE, Pastor

While we know self praise is no recommendation, yet we feel justified in using the words of the little French apothecary, in describing the work of our church during the year 1924. "Every day in every way, we are growing better and better."

The different societies connected with our church deserve and merit our warmest praise for their interest and liberality to different benevolent schemes; particularly is this true of our Junior Christian Endeavor Society. Due to the faithful and efficient leadership of Miss Sallie Wood and Mrs. James Pollock our Juniors have had the honor of receiving the banner from the North East branch of the Philadelphia C. E. Union for the best society in the branch. During the past year, the Juniors gave \$35. for missions and \$10. to our own church. During the Christmas season each junior gave some of the toys he or she had received to make poor children happy. Their unselfishness was rewarded by being honored by the North East branch of the Union as having contributed more toys than any other Society in the branch. The aim of the society is to be interested in every good work, and take first place in all their enterprises.

On the third Sabbath in September our pastor preached his tenth anniversary sermon. The congregation felt that this was an opportune time to extend to their pastor their appreciation for his services. A reception was tendered him. On this occasion a purse containing \$285. was presented to him.

On December 30, our annual Sabbath School entertainment was held. A special program was carried out successively by the children. It was the unanimous opinion of all present that

it was the best entertainment we have had for years. Credit is due Miss Ray Nelson, Mrs. James Pollock, Miss Catherine Hawthorne, Mrs. James Brigham, Miss Sallie Wood, for the excellent way they trained the children. Books were given for attendance and repeating the Shorter Catechism. Each one present received one half pound box of chocolate candy.

The annual congregational meeting was held on January 5th. 1925. The Treasurer's report showed that we had been able to meet all our financial obligations. Our church has always believed in paying their minister a living wage. At this meeting the pastor's salary was increased \$500.

The annual meeting of the Sabbath School Association was held on January 14. The Treasurer's report showed a balance of \$200. Mr. James Pollock, Superintendent; Mr. Robert Getty, Secretary; Mr. Frank Nelson, Treasurer; Mr. Wm. Hawthorne, Assistant Superintendent, were reelected officers for the coming year.

The Lord of us hath mindful been,
and He will bless us still:
He will the house of Israel bless,
bless Aaron's house he will.

SHOULD ALL EVOLUTION BE DENIED ?

When the Fundamentalists at the Fort Worth Conference condemned all schools and books that taught evolution in any form whatever, did they not put a club in the hands of their opponents? We all believe in evolution in the sense of development from the embryonic state to maturity. Did they not go too far? I am decidedly anti-evolution in the sense in which Modernists hold it. A Puzzled Calif. Reader.

"Evolution" has a clearly recognized meaning that is irreconcilable with the truth revealed in the Word of God. Evolution, today, does not mean mere growth, such as from child to the adult, or from the embryo at conception until the time of birth. Evolution does not mean the growth of the acorn to the oak, of the bud to the full blown flower. We all believe in

that, and the Lord declared it in the words, "First the blade, then the ear, after that the full corn in the ear."

Evolution is something fundamentally different. It means a never ending law and power of change and self-improvement, passing on from one unit to another, or one individual to another, until one species, in flat contradiction of God's creation law, "herb yielding seed after his kind, and the tree yielding fruit whose seed was in itself, after his kind"; and then God's supreme creation, "Let us make man in our image, after our likeness", and again, "Adam... begat a son in his image."

Furthermore, evolution denies the revelation and fact of man's fall in sin, with the natural degeneration inherent in both man and nature as the result. Man and nature left to themselves, go steadily downward in deterioration. Evolution declares that all nature, including man, moves steadily upward. The Fundamentalists are right in condemning evolution, because God's Word condemns it.

Taken from the S. S. Times

LETTER FROM KENTUCKY

January 10, 1925.

Dear Friends:

Well, Christmas is over for another year. We had a very enjoyable season here. We gave our usual Christmas program. This year we presented in pantomime, "God's Gift to the World." While Mr. Stewart read the story from the Bible the different scenes were presented, such as Joseph, Mary and the Babe; the Visit of the Shepherds; the Wise Men before Herod and their visit to Christ. All took their parts very well. The pantomime was made up by Miss Foster, Miss Wilson, Mr. Stewart and Mr. and Mrs. Butler. A number who saw it said it was the best thing they had ever seen and that it was very impressive to them. Anyone who was really interested in the story could not help but be impressed. It was a rainy day so a great many people were hindered from coming. Mr. Butler played the part of Santa Claus, which caused much merriment.

He brought in his sack, "The Spirit of Christmas" (this part being played by Beech Sebastain) and left him with us, and it is hoped that this spirit may remain with us throughout the year.

Some of our Christmas boxes did not get here until the night before our program and two boxes came in afterwards. We were rather short on presents on account of it but it was not the fault of those who sent the boxes, it was the slowness of the mail. We also had ordered candy for the Christmas treat but it never came until night before last. Therefore in order to have candy Mr. Stewart had to go to a store six miles away and get thirty pounds, and then we took what we had in our little store and I made ten pounds so at last we got enough to give every one at the program a small sack.

We wish to thank all who helped to bring Christmas cheer to the hearts of the people here. We received a very nice box from our California Mission station. Those who received the dollies were very much pleased with them. One little boy got one and nothing could have pleased him more. The older children were also pleased with their pencil boxes, handkerchief and scrap books. Two nice boxes were received from Rev. Benson's congregation and they were very much appreciated by the receivers. We also received a box from Irma Cresswell's Sabbath School Class at Cedarville. We received Mr. and Mrs. Duncan's and Miss Cunningham's boxes too late to go on the tree as they came in on Thursday evening. But we are thankful to all those who sent boxes whether they got here on time or not because they will be useful.

This past month we received \$5.00 from Miss Linnie J. Long, of the Darlington Congregation, and wish to thank her for her contribution to the work here.

There are but two more weeks of the Public School and then we will hold school two months longer for those who desire to come. Mr. Butler leaves us at the close of the public school to enter college. The people have liked Mr. Butler very much and he has done very good work here. All will be very sorry when he leaves us. Mr. Stewart will probably take his work in the school room.

And now I must close for this time, asking that you will

not forget the work here in your prayer life.

Sincerely,

MRS. ROBERT W. STEWART.

LETTER FROM INDIA.

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

Dear Friends:

In my previous letter regarding the floods in Hardwar and vicinity, I closed with a description of conditions in Shahpur. We crossed the Begam (an old channel of the Ganges, now a river) at a different ford and found the water considerably deeper, though not so broad as at the other ford. It was deep enough for me to enjoy my first swim since our arrival in India last year; however, Rev. Edwin Fiske and others who could not swim were far from enjoying the depth, especially as the current was quite swift. Saturday we went to the Mohammedan Mela, four miles out of Rurki, but on account of the washouts on the railway, the Mela was a washout, too, so few were able to come. The Magistrate and leading Indian men of Rurki and the surrounding villages, which had not seen so severely stricken by the flood, to consult on relief measures. An appeal was made and by subscription quite a bit of money was collected. The Magistrate then asked me if I would go down to Raisi, five miles beyond Lakhsar, and help the relief workers who were there. I consented and said I would take half a dozen men with me. So on Monday morning I started off, even though it had commenced to rain again on Sabbath day and was still raining Monday when we left. We did not get out of Lakhsar till about 4 P. M. We tried to get a hand car from the railway authorities to take our bedding, tents, supplies and a couple of big rolls of grass matting, which we were taking down for distribution, as it was thought they would be needed, but we failed to get the hand car, so Babu Bahadur Singh and I started off on foot with our blankets, the rest of the men staying with the stuff on the station platform in Lakhsar, the station master assuring me that he would be able to send it down to us in the morning on a work engine.

When Bahadur Singh and I arrived at Raisi we could find no trace of the relief workers. It seemed on account of the rain which had continued steadily for twenty-four hours they had cleared out and we had missed them. The station master at Lakhsar had told us before we left Lakhsar to take his advice and not go on to Raisi, because a few more hours of rain would bring the water on up as high as it had been before. This was undoubtedly true, as the ground was so full of water within six or eight miles of Raisi on all sides that the water was just standing everywhere then. We could see no cause for immediate alarm and went ahead and our faith was justified for we had not arrived at Raisi when the rain stopped. The morale of the people that we met that evening was pitifully low, dozens had left their villages with what they could get of their possessions on their backs and were on the road to higher ground, miles away. Preparations were being made by the people to remain on the railway embankment over night in spite of rain for fear of a rush of high water entering their village during the night. Our arrival and the stopping of the rain brought courage, though a number of men continued to come to the station master for telegraphic news as to whether the Ganges was rising at Hardwar from rains in the hills. We slept in a coach of a train that had been held up there by washouts on both sides of Raisi. They had on the night of the flood detached the engine and the assistant station master climbing aboard the engine had gone ahead to ascertain the condition of the road, and about one mile west of Raisi the rails sank and spread, letting the engine through, and there it is now, half submerged. The occupants were able to get into trees, so I understand, and were rescued the next day. While there has been quite a loss of life among the fakirs at Hardwar and in other places, still a remarkable thing about this flood is the fact that with so many bridges washed away there has been no loss of life to the traveling public, which is quite wonderful considering the great number of washouts that have occurred.

Early next morning we started out to investigate conditions. A horse was obtained for me by the "Patwari" (assessor) and together with three or four men from the village of Raisi, which was not in as bad condition as some others, we went to

Nandpuri, in which but one small house, about 8 feet by 12 feet, was standing. It was made of solid masonry but even it was badly cracked and nearly falling. Then we went to Maharajpur Kalan and sat just in front of the largest brick building, of which there are three or four, on which practically all the people were saved. Just back of where I sat was a cattle shed that had been built on the ruins of some former mud buildings and the ground was about three feet higher than the surrounding ground level. In this particular shed a large team of oxen, owned by the owner of the village, was kept. The water was so high that these animals were in water for two days and two nights and at times were floundering around and could be heard by the people on the roof of the house where I was seated. Most of the cattle from this and all other villages in this vicinity were drowned—one man who had 100 cattle, after the flood had three left. I would judge from the stories I heard that about nine out of every 10 were lost in these villages. Great piles of carcasses were decaying in corners of fields and in places where there were large tufts of jungle grass, from which we could clearly see that as the water rose, these poor animals had placed their feet on these bunches of grass, so as to hold their noses out of water a little longer and then other ones had tried to climb up on their backs, no doubt trampling the weaker and smaller ones down and standing on them were able to keep themselves alive an hour or two longer. Yes, those piles of carcasses told an awful story and the stench was dreadful. Nothing had been done toward burying them. About half of the chamara had gone away for work on the railway and canal as they needed cash and the higher castes would not touch or go near a carcass. I heard a story about what one relief party did in order to make a high caste man get busy and help with the clean-up work; they pulled a half-decayed carcass up in front of his door and left it there. This task of burying the carcasses was so immense that every one felt helpless and as not a vulture was to be seen nor a jackall in the whole vicinity, they usually were left to decompose in the open and only those nearest the villages covered with a little dirt. The vultures, which are usually in hundreds over Pathri Jungle, about ten miles from Raisi, had sufficient to eat up there and had no

occasion to come in search of more. In the village of Panditpuri, not even one wall was standing over two feet high, and these people had tied a few bundles of grass together and were trying to live under them. Their condition on account of the rain the day before was pitiful indeed. The people of this village had mostly escaped to the railway line. In this vicinity the rubbish in the trees was on a level with my nose as I rode by on a horse, showing that the water had been about nine feet deep. Having missed the other party we were empty-handed, so I came back to Rurki.

After my return to Rurki I went to Jagadhri to give some special addresses in their summer school and on the train had a good talk with the "Tahsildar" (tax collector) of Jagadhri, who was returning from a trip of relief work. The damage in the Jamna valley was about as bad as the Ganges valley, with the only difference that the Ganges is the larger valley. This collector told me he had seen the carcass of an elephant which was lying some three miles south of the railway line. It had no doubt been drowned and washed down about thirty miles in the main current of the Jamna.

I was able to give my report at another meeting called in Rurki, and two centers were decided upon, and together with the Deputy Magistrate and some other men we went to the vicinity of Shahpur again and were able to help in the distribution of about 75 blankets and 200 yards of common cloth and several hundred ruppees in cash. During these three days we also treated over 500 patients.

Owing to the fields being so wet and the lack of work in the village, our Christians in Shahpur were getting in a hard way for livelihood, so I advanced Rs. 15 to each of two families to purchase hand looms and they hope to be able to make enough cloth for a living. To one other man I gave 15 ruppees outright as he is really more worthy and he does not know anything about weaving. Then for Preacher Mul Chand, whose cow was washed away, I cancelled his debt of Rs. 30, which was the cost of the cow. The other families are well enough fixed to get on without aid. We decided it was better for the men to be given help and have them hold their houses than for them to go away for work, which would give the land owner

an opportunity to seize their houses in their absence, or at least cause the Mission trouble in retaining the houses as the land owner has been trying for some time to get us all out of his village.

On returning to Rurki, I went to the Magistrate to report and he again asked me to go down Raisi way, but considering it is out of our Mission area and as I had been planning on getting out to camp by Monday, November 17, I told him I did not care to go. I have not had more than two days consecutively at home since coming from the hills and two different times have had some fever and have been taking quinine fairly regularly. Only last Sabbath some men from Raisi came to me appealing for me to come again.

Yours in the Master's service,

JOHN C. TAYLOR.

WHY READ THE BIBLE?

(From the Bible Society Record)

We present here a chapter from the latest book by one of our Honorary Life Members, P. Whitwell Wilson, formerly a member of Parliament and now residing in this country as a correspondent for various papers. This book—*A Layman's Confession of Faith*, published by Revell—is stimulating reading.

About the Bible, there is this advantage, that whether we go to church or not, we can carry it with us everywhere and make it our constant companion. If, then, we neglect the Bible, the responsibility for so doing is entirely our own. That the Bible is so neglected cannot be denied. Most of us are too busy with other matters to find time to read the Bible, and we are content, therefore, with the verses which the minister still includes in "the preliminaries," as they are called, of public worship. What has alienated us from the Bible is not an intellectual difficulty over its contents, but the paramount claim of the automobile, the country club, and the making of money to pay for these things.

We are content, therefore, with an easier literature, and are much relieved in our minds when learned or pretentious persons tell us that the Bible has ceased to be trustworthy, is

full of errors, and may now be discarded. That comforting theory sets us free for golf on Sunday; and as we tramp around the links, we thoroughly approve of the latest scholarship. We need not learn the Bible any longer for ourselves, and we need not teach the Bible any longer to others. It is a most happy release from reverence to God and service to man. And the sequel for society—for the nation—for mankind? One wonders!

It is possible that, in this mood, we underestimate the Bible. Far be it from me to deal hastily with anyone who is troubled with doubts; but life is really too short for time to be wasted on what the Psalmist calls "the fool" who cannot or will not admit that the Bible is unique. That the Bible stands alone among books is common ground with everybody who is anybody; and it is merely in passing, therefore, that one mentions one or two illustrative facts.

A hundred and fifty years ago, there was the French Revolution and an outburst of Rationalism. Immediately there arose, for the first time, the Bible Societies, which translated this obsolete volume into every language, whether written or unwritten, on the face of the earth; and momentous have been the results. In India and the East, the Bible is more read than any other book ever has been or ever will be; China alone has absorbed ninety million copies. Gandhi, the mystic, and Sun-Yat-Sen, the statesman, are both of them readers of the Bible. In earlier days, there may have been a time when, in English-speaking countries, a ruler could afford to be ignorant of the Bible; but with the progress of enlightenment, the Bible has become an essential, at any rate, in the English-speaking world. All recent Prime Ministers in Britain—Gladstone, Rosebery, Salisbury, Balfour, Asquith, Lloyd George, Bonar Law, and Baldwin—have been men of the Bible; and every recent American President—McKinley, Taft, Roosevelt, Wilson, Harding, and Coolidge—has taken good care to be acquainted with the volume on which he swears his loyalty to the United States. When H. G. Wells proposes to compile a new Bible, a popular magazine manages to market the idea for precisely one month; but, during that very month, the circulation of the old Bible exceeds that of the popular magazine. Then we have Conan Doyle suggesting a Bible without the Old Testament—which

idea also lasts for one month, only to be followed by De Mille's great film, "The Ten Commandments."

And when some one organizes a debate on the inspiration of the Bible, the newspapers report it and the radio broadcasts it as fully as the most sensational of international prize fights.

In every generation there are similar evidences to the ineradicable fascination of the Bible. Scholars slay the Book, but it rises from the dead. And from all this it follows that the question to be answered on the Bible is essentially the same question that we must answer on Christ. Beyond dispute, he was the best Man, and beyond dispute, this is the best Book. Then, was the best Man, and is the best Book merely human or also divine? Is the Bible and is the Christ to be accepted as the Word of God? Was the Man God incarnate? Was the Book divinely inspired? That, in plain terms, is the issue.

To this question on the Bible, three answers have been given: First, there are those who value the Bible as a supreme literature, inspired by genius as other great literature is inspired; and that is so far, so good. Secondly, there are those who find the Bible to be more than other literature, however noble it be, and declare that the Bible contains the Word of God. And that goes further and is better. Thirdly, and my own belief is, that the Bible, consisting of sixty-six books written during fifteen centuries or more, and moulded and selected by the inspired piety of fifty generations of worshipful people, is now to be trusted, for life here and hereafter, as wholly and in all its parts, the revelation of God to man, of man to himself, and of the universe to us who dwell within it. It was in that belief that they to whom I owe my being lived and died, leaving an example of faith and duty which I find to be indeed rare; and I have proved that belief myself by seeking in vain for any passage in the Bible which fails to yield an abundant harvest in mental stimulus, moral encouragement or spiritual satisfaction for whatever time and thought I may have devoted to it.

The difficulties in the Bible, as they are called, fall under three heads: First: The miracles; secondly: the mistakes; thirdly: the lapses in ethics. For the man who regards the Bible merely as literature, none of these offer any perplexity, because he takes the Bible no more seriously than he takes his

Homer or his Shakespeare. For the man who says that the Bible contains the Word of God, the difficulties are, again, simplified, because whenever he encounters one, he can say that the passage in question is not part of God's Word to him. If, then, you wish to skim the surface of life instead of soaring to its heights and peering into its depths, you can adopt a theory of the Bible which will enable much of the Scripture without troubling about the rest. Indeed, it is an abundant banquet that this Book provides; and no one, living or dead, has yet exhausted that illimitable and varied "bread of life." Even for him who wishes to run as he reads, there is offered a choice of food. The fact that somebody announces a mistake in ethics in Exodus does not affect the Twenty-third Psalm. And the fate of the Gadarene swine need not cancel the Sermon on the Mount. The Bible is like a tree which grew with the centuries, reaching forth its branches to greet God's sun. Pick the fruit, then, which is nearest to hand. And, for the moment, do not worry about that which seems to be beyond your reach. When you have made that part of the Bible which you can understand and enjoy your own, then it will be time enough to consider the rest.

If, however, I am not myself content with selected passages from the Bible, the reason is, first and foremost, that in this matter I must give due weight to the example of Jesus, who accepted his Bible as a whole. Our Lord lived in an era when the best in Greek and Roman literature was available. And yet his perfect character was nourished entirely on the Old Testament, which was his only library. In the prophecies of Isaiah, he heard the call to his public career. In the law of Moses, he found his defense against the Tempter. In the Book of Jonah, and indeed in Jonah's whale itself, he discovered the sign of his resurrection. And in the Sermon on the Mount, there is not an idea which you may not trace to those ancient Hebrew Scriptures. When our Lord talked with his friends, he did not enter into bitter argument over the inspiration and infallibility of the Bible. What he said was "Search the Scriptures." "Have ye never read," he would ask, "what David did?" Did they not remember that in the beginning God created them male and female? If only they had known what was read to them on the

Sabbath day, they would have understood the Christ. It was not their opinions of the Bible that he condemned, but their ignorance of its pages. And this is the ignorance that confronts us today.

At the University of Cambridge, when I was an undergraduate, a number of us met every week to read the Bible itself. All forms of faith and of doubt and of denial, then current, were to be found in this little company; but whether we accepted or criticised or rejected the Gospel of St. John, we did at least know what it contained. We concealed neither our dogmas nor our heresies. And an open Bible, openly discussed, was thus a part of what has been called a liberal education. At Toynbee Hall, in East London, I have spent many an evening around the fireside, talking over the problems of life with men drawn from Eastern Europe and elsewhere, whose knowledge of English was imperfect and, in every such discussion, it made all the differences that I was able to quote the Bible. For twenty years in England, my Sundays were devoted to teaching or addressing audiences of working men—for the most part, actual trade-unionists—and, again, what I gave them was simply the Bible. Anyone who masters any part of the Bible for himself has something of value to share with others.

BETHEL R. P. CHURCH NOTES

The Bethel R. P. Church, of Sparta, Illinois, held their annual dinner and business meeting Tuesday, December 30. A large number of people were present. All brought well-filled baskets. Dinner was served at 12 M. The children of the Sabbath school gave a short program afternoon. A Christmas tree and a treat was given for the children, after which was held the business meeting. The reports of the Church Missionary Society, Mission Band and Sabbath School were read. The honor roll of the Sabbath School was read the last Sabbath of the year. Miss Lucetta Hughes was present every Sabbath of the year. We were well pleased with the reports from the different societies.

The Christian Endeavor held a social at the home of Mr. and Mrs. Otis Baird on the evening of January 1. The evening was spent in different form of amusements. Refreshments were

served, consisting of two kinds of sandwiches and cocoa. Those present were Misses Helen and Margaret Smiley, Florence, Myrtle and Elsie Montgomery, Florence Reid, Lois Bottenfield, Dorothy Moffit Hollis and Bertha Wilson, Lillie, Helen and June McIntyre, Mary Thompson, Roda Baird, Messieurs Russel, Carl Montgomery, Albert and Clifford McIntyre, Harry Wilson, Wendell Reid, Mr. and Mrs. Otis Baird. A business meeting was held and the following officers were elected: President, Florence Montgomery; Vice President, Elsie Montgomery; Secretary, Clifford McIntyre; Treasurer, Myrtle Montgomery.

We have been having services every Sabbath. The services were conducted by one of the young men from the Xenia Seminary. They have given us the sincere Gospel of Christ. We expect to have service through the winter if the weather permits. Three of our older members are not able to be out.

Mrs. Martha Boyle is suffering from the effects of a fall.

Mrs. Eliza Dickey is confined to bed.

Mr. W. E. Braden is very feeble.

We miss these members, who were so faithful in their attendance at church in former days. We pray that God will draw near to them in their days of feebleness.

A BEAUTIFUL TRIBUTE TO THE BIBLE

By Rev. William A. Sunday, D. D.

This beautiful tribute by one most widely known as "Billy Sunday" is fitting material for our pages.

Twenty-two years ago, with the Holy Spirit as my guide, I entered the wonderful temple of Christianity. I entered at the portico of Genesis, walked down through the Old Testament art galleries, where pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob and Daniel hung on the wall. I passed into the music room of Psalms, where the Spirit swept the keyboard of nature until it seemed that every reed and pipe in God's great organ responded to the tuneful harp of David, the sweet singer of Israel. I entered the chamber of Ecclesiastes, where the

voice of the preacher was heard; and into the conservatory of Sharon, and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered the business office of Proverbs, and then into the observatory room of the prophets, where I saw telescopes of various sizes, pointed to far-off events, but all concentrated upon the bright and morning star.

I entered the audience room of the King of kings, and caught a vision of his glory from the standpoint of Matthew, Mark, Luke, and John, passed into the Acts of the Apostles, where the Holy Spirit was doing his work in the information of the infant church. Then into the correspondence room, where sat Paul, Peter, James and John, penning their epistles. I stepped into the throne room of Revelation, where towered the glittering peaks, and got a vision of the King sitting upon the throne in all his glory, and I cried:

All hail the power of Jesus' name,
 Let angels prostrate fall,
 Bring forth the royal diadem,
 And crown him Lord of all!

—Bible Society Record.

THE GREATEST WAR OF THE TWENTIETH CENTURY

We usually speak of the World War as the greatest of all time. But a greater war is now being fought. It is a greater conflict because of the final results. It is a war between the so-called Fundamentalists and Modernists. The Fundamentalists have come to be known as those who believe in the Bible as the inerrant Word of God. The Modernists are those who have come to be known as disregarding the usually accepted doctrines of the Bible.

The Modernists, until recently, sought to show that the Mosaic account of creation was wrong. They would lead us to believe that man was not a created being, but the product of evolution. They would have us believe that the miracles of both the Old and the New Testament were not miracles, but that all could be explained away by science, etc. They also

taught that Jesus was not Divine; but that Joseph was his father. They acknowledged that Christ's teachings are wonderful, but averred that He misrepresented the truth when He claimed Deity.

The Modernists fought and fought along these lines, but have been so uniformly and completely worsted in battle that they have been forced to give up such foolish tactics, and are now trying a flank movement.

They have run up the white flag and acknowledge their defeat. They say, "Yes, after all the Bible does teach what we said it did not teach—it teaches beyond a shadow of a doubt that Jesus had a miraculous conception and birth. You can prove by the Bible that there is forgiving power in the blood of Jesus, that His body did arise from the grave, that He did ascend, that He is coming again. Yes, the Bible teaches all this and much more like it: but the Bible is only man-made, therefore all this which it teaches is only man-conceived."

The change of front is a plain and loud acknowledgment of defeat. As a last chance these undesirables in the church are seeking to prove that the Bible is not the Word of God. They are already meeting with the same difficulties that beset them upon every side when they endeavored by the Bible to prove its doctrine false.

Throughout the centuries Satan has been using these same tactics, but in every instance, and they are many, he has met with total defeat. To fight on Satan's side is to lose, for Jesus has declared, "My Word shall not pass away."—"Christian Journal."

*Christianity Winning Converts By Bounds
In Both India and Japan*

WASHINGTON, JAN. 29.—The influence of christianity in India and Japan, with the constant winning of converts and general moral uplift, was portrayed in addresses at today's sessions of the Foreign Missions Conference of North America.

"Christ is blazoning new ideals and new standards across Japan's industrial sky," declared Rev. Wm. Axling of Japan in an address on "The Gospel in Japan's Greatest City."

"The dreamy, tranquil Tokyo of fiction is gone," he said. "Japan is a fast moving nation. Tokyo is the pacemaker. Great industries and great factories have come, under the influence of christianity.

There are 200 christian churches in Tokyo all manned by Japanese pastors. Tokyo boasts more than 250 Sabbath Schools with more than 25,000 children.

"The gospel in Tokyo has come to grip with the most challenging and baffling tasks of our time — race prejudice and race pride. It is blasting the color line and laying the foundation for a world brotherhood."

Professor John Jesudason Cornelius, of Lucknow University India, asserted that the "world is looking to America for leadership for the uplift of humanity and for bringing about a christian social order."

Not only is christianity winning converts, he said, but "it is exercising a tremendous influence on the social life and thought of the east." In some sections, he added, the increase has averaged 2,000 converts a week for 30 years.

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CHRISTIAN ENDEAVOR TOPICS.

February 8, 1925

Topic: The Conquest of Selfishness. Rom. 15:1-7; Matt. 16:22-27

BIBLE READINGS

- M. Selfish gain Jas. 4:13-17
- T. Unselfish service I Cor. 10:23-33
- W. Self seeking Luke 14:7-11
- T. Heart searching Ps. 139:23,24
- F. Deny self Matt. 18:7-9
- S. Practise Humility Luke 18:9-14

COMMENT

The true way to build up one's spiritual life is not to think of it at all, but to think of helping others. Peter looked at things from a human standpoint, not from the divine. That is our danger, and we must beware of it. To conquer we must first think of others.

PERTINENT QUESTIONS

1. What are some signs of selfishness?
2. What are the rewards of the unselfish life?
3. How can we show unselfishness at home?

February 15, 1925

Topic: Striking Instances of the Friendliness of Jesus. John 11:1-11
Luke 19:1-10**BIBLE READINGS**

- M. In the temple Luke 2:43-52
- T. Friendliness for John the Baptist. Matt. 11:7-11
- W. For children Matt. 19:13-15
- T. For those in need Luke 14:1-6
- F. Friendly service John 13:1-11
- S. Jesus teaching on friendliness Luke 6:27-38.

COMMENT

Jesus used arresting phrases to arouse interest, to stir conscience, and to puncture pride. Education is good, but to be educated in spiritual things, as Jesus was, is better. Both kinds of education are possible. We should have more success if we did so too.

PERTINENT QUESTIONS

1. What do you think is the most striking incident in Jesus' life?
2. What was one principal Jesus followed?
3. What do we gain by friendliness?

February 22, 1925

Topic: Friendliness as Expressed Through Industrial Missions Isa 61:1-4

BIBLE READINGS

- M. Helping the worker Ruth 2:11-17
 T. The spirit of missions Jas. 2:8,9
 W. The law of labor Exod. 20:9-11
 T. Generous employment Matt. 20:1-15
 F. Making people self respecting Eph 4:28
 S. Making people self supporting 2 Thess. 3:7-12

COMMENT

The Spirit of God should be in all industry as He is in missions, to give labor a divine value. To show people how to work is to bring good tidings, lifting life to a higher level. Work is a law of life. This creates a sense of power and self-respect. Therefore we must teach industry.

PERTINENT QUESTIONS

1. Why cannot missionaries let converts live in their old ways?
2. What industrial missionaries does the church need to day?
3. What can we do to help our church's missions?

 March 1, 1925

Topic: The Cost of Friendliness John 15:13, 14; I Sam. 20:1-4;16-42

BIBLE READINGS

- M. Friendliness costs time Acts 18:24-28
 T. " " sacrifice John 15:13-17
 W. " " service Luke 10:38-42
 T. " " charity I Pet. 4:8
 F. " " understanding Job 19:13-21
 S. " " sympathy Prov. 11:13

COMMENT

True friendship gives, freely and gladly, to the extent of the friend's need. David loved as Jonathan loved. He spared Saul's life more than once, perhaps because Saul was Jonathan's father. The coin with which we pay for friendship is love. If we love then all else is easy.

CHRISTIAN ENDEAVOR TOPICS

1. What kind of friendships are worth forming?
2. What kind of service cements friendships?
3. How can we make our friendship worth while?

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