

VOL LIX.

NO. 9.

 The 
Reformed Presbyterian
= ADVOCATE. =

SEPTEMBER 1925.

Published by the General Synod of the Reformed Presbyterian Church,
in the interests of its Principles and Institutions
A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

CONTENTS,

Editorial	197
The Kentucky Church Parsonage Committee	200
Yearly Report of Rurki R. P. Congregation	201
America and Asia	203
Acknowledgements	208
Rev. Francis G. Penzotti	209
Fairview Church	212
Los Angeles	212
Lessons from a Fountain Pen	213
Christian Endeavor	215

PUBLISHED MONTHLY BY
REV. R. W. CHESNUT, Ph. D., Editor
Duanesburgh, N. Y.

- Terms: \$1.00 Per Year in Advance. -

Entered as Second Class Mail Matter
Acceptance for Mailing at Special rate of Postage provided for in Section 1103, Act of
October 3, 1917, authorized June 12, 1923.

ADVOCATE PRINT Duanesburgh, N. Y.

The Reformed Presbyterian ADVOCATE.

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

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

Subscription; \$1, Per Year in Advance

VOL. LIX.

SEPTEMBER 1925.

NO. 9.

EDITORIAL.

Word has been received of the death of Mrs. Smiley, wife of the late Rev. W. J. Smiley, of Sparta, Ill. She has been in poor health for some months and her death was expected for some time. Further notice will be given later.

A thorough reorganization of the forces of the government to enforce the Eighteenth Amendment to the Constitution of the United States; has been effected, and it is hoped that the law will be better and more widely enforced in the future than it has been. May we not hope for the best.

The American Bible Society, is making preparations to celebrate the Four hundredth Anniversary of the printing of William Tindale's translation of the New Testament. December 6, 1925, is set as the time to celebrate this historical event. This day is to be known as Universal Bible Sabbath. The object is not to ask for an offering, but a hearing; not to solicit contributions, but to ask for a presentation of the Bible cause.

Would it not be well for all our congregations to thus observe the day.

The life, character and work of William Tindale, can then be presented to the people for their benefit and for the glory of God.

LETTER FROM KENTUCKY.

ANNATH HOME

Houston, Ky., August 5, 1925.

Our dear friends and helpers:

Several years ago two lone girls with their hearts full of love for God, and their fellowmen, left their homes and started out in quest of a place where they could use their energy in helping the needy, to bring light to some who were in darkness, to give an education to those who were ready to receive it, to prepare others that they might want to learn to plant the seed of the gospel, the love of God in Jesus Christ in the hearts of those who were hungry for something higher, nobler and better. They were working for God's glory. They were putting first things first. They came here to the Cumberland Mountains, in Bretthitt County, Ky. An old missionary, Dr. Guerrant, directed them to this spot on Turkey Creek.

Here they labored. They gave the best they had, their money, their physical strength, their mental ability, the best years of their lives to this people.

These were our own Miss Cunningham and Miss Elva Foster. We honor them and ever will. Their reward is certain.

Here, with your help, these buildings were placed. From time to time earnest and faithful workers have come as helpers.

Most of those who have been here loved this place and these people. It has been nine years since I left Houston. On the morning of June 30 I left my home in Oskaloosa, Iowa, came via Peoria, Indianapolis, Cincinnati and Winchester, changing at each place, but making good connection, arriving at Oakdale, 3.37, July 1. I found Chester Turner with his mules and road wagon there to meet me.

Traveling ten miles over rocks, in the creek bed, through cuts by wagon tires, down steep inclines, between overhanging bushes and vine-clad hills—beautiful in places—I reached

"Annath Home" about 7.30, having had a thorough shaking up.

Here at Houston I was received and welcomed by Rev. and Mrs. Stewart and found a good supper awaiting me, for which I was thankful.

I see here the same mountains unchanged, the rocks and hills abide. When I look at these hills I have ever thought of Him who laid their foundation. The 121st Psalm is often in my thought: "My help cometh from the Lord which made heaven and earth," etc. This is a very precious portion of God's word, to me, especially since living here in these mountain fastnesses.

I will note a few changes since I left. The dormitory has a furnace; the school house has a second story; a little store has been built, a small engine house also, and we expect to have electric lights very soon, and a congregation has been organized. Some who were the little ones there (nine years ago) are now in the fold.

I wish you could spend the Sabbath with us. Our Sabbath School is at 9 o'clock. The largest attendance since I came was 109, and all stayed for church—an example to some of our city churches at home.

Preaching services at 10 o'clock. At 2 P. M., Christian Endeavor or young people's prayer meeting. Slowly but surely the cause is growing here.

Our working force now consists of Rev. and Mrs. Stewart, an efficient pastor, and she a willing helper; Miss Robson, a lovely Christian girl, who is principal of the school. She teaches the seventh and eighth grades. Miss Lambert, whose spirit of love and Christian living shines forth, teaches the fourth, fifth and sixth grades. These are students from Cedarville College, Ohio. Miss Wilson, who was here last year, is full of life and energy, but ready to bow at God's foot stool and invoke His blessing at any time. I am in the dormitory, where in some way, I trust to touch some lives and help them to live a little closer to God day by day.

I have not been in as many homes as I wanted to visit before this time (but getting here in berry time, and now apples of our own we must care for) I am trusting to visit them later.

Last Monday week Rev. and Mrs. Stewart started to Ohio and Illinois on their vacation. We miss them, but in about a month they will return with renewed energy and vigor for a greater work.

I am glad I am here. The people seem pleased that I came again to them. Some are gone. The school children who were the little tots in school are now the big boys and girls. Those who were the older children then, some are in school elsewhere, some are teaching, some in the army, some married, scattered, but I know they have been made better by the instruction received here. Some do not yet know what has been done for this community, others are very appreciative.

It has been very dry here—the creek not running, the well so low the bucket strikes the bottom, consequently our water is mostly muddy. Oh! that some good Samaritan would plant a cistern here, then our washing would be a little easier.

A few weeks ago we had a big rain and wind storm, which took part of the roof off the school house, but before the rain had ceased, Rev. Stewart, Mr. Henley McIntosh and Mr. Felix McIntosh were on the roof, held there by ropes, and it was soon in place again.

Could you be here for a little while you would better understand our needs, and see what we are doing. We are trying to do our Father's work, according to His will. We do not want to take one step without his leading. We want you to feel that we are partners in this work; you are doing your part there. We are trying to do our bit here.

We want your prayers. "God giveth the increase."

Your co-worker,

MRS. AGNES M. STEWART.

THE KENTUCKY CHURCH PARSONAGE FUND COMMITTEE

At the meeting of General Synod, at Darlington, the Moderator was requested to appoint a committee of women from the Church to devise and prosecute plans providing for a par-

sonage at the Kentucky Church.

Carrying out Synod's wishes, the Moderator has appointed the following women on this important committee. One woman has been appointed from each Presbytery.

General Secretary, Miss Alberta Creswell, Cedarville, Ohio, Western Presbytery; Miss Mary Smiley, Sparta, Illinois; Philadelphia Presbytery, Mrs. Hugh M. Troland, 1937 East Allegheny avenue, Philadelphia, Pa.; Pittsburgh Presbytery, Mrs. R. W. Watterson, Darlington, Pa.

Moneys raised for this fund will be designated "The Kentucky Church Parsonage Fund." The work will be carried on under the guidance of the General Secretary, Miss Alberta Creswell.

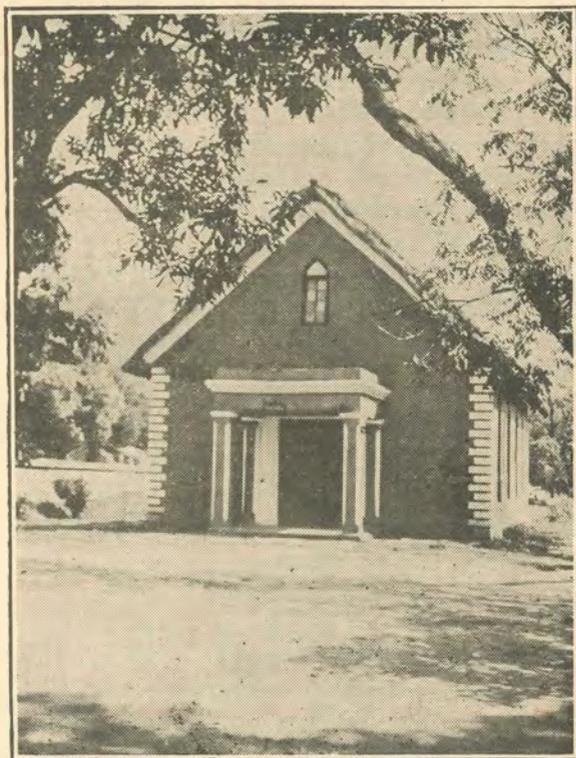
D. HAROLD HAMMOND,
Moderator.

YEARLY REPORT OF R. P. CHURCH, RURKI U. P. INDIA

By the Grace of God the work of the Church has been steadily advancing throughout the year. Weekly services were held as follows: Sabbath morning the devotional services; Sabbath evenings the Sabbath School, and Prayer Meeting on Wednesday afternoons. In these services the people on the Compound and boarding boys have shown a keen interest and taken their parts heartily. For the Wednesday evening Prayer Meeting the Gospel of Luke has been taken up as weekly Bible reading and it has proved to be a source of great help, especially to the class of training men and the boarding boys.

Ten persons have joined the Church on Confession of Faith. Communion services have been held four times with the customary preparatory services. We have had nine baptisms—five adults and four children.

For some years past the Church has conducted a yearly Evangelistic Campaign. This year it was held in February in Shahpur, one of our mission stations which is in the district which was so much damaged by the flood. The majority of



OUR CHURCH AT RURKI.

Church members were able to be present and after daily morning prayer and Bible study we went to the nearby villages. Thirteen villages were intensively worked during these days. Our party would split up into three or four parties and work in different parts of the villages or wherever a few men could be collected. First a psalm or Gospel song would be sung, and then we would have a Scripture message. And the people heard us gladly. At night, by means of the magic lantern, the "Life of Christ" was given.

The work among the women was under the supervision of Mrs. Taylor. It is usually the case that these village women have never seen a white woman and when one does come into

one of their homes they are very happy and a good crowd collects, making a splendid opportunity for speaking the Word.

Please remember us in your prayers that God may give us the strength to bear the responsibility of faithfully witnessing for Christ and our Master.

A Servant,

EDWIN FISKE,
Pastor of Rurki Congregation.

AMERICA AND ASIA

What Policies Should America Adopt?

A Statement by the Administrative Committee of the Federal Council of the Churches of Christ, appraising the situation created by the Immigration Act of 1924.

ASIA AWAKING

The peoples of Asia have become our immediate neighbors. This has brought new problems and emphasized old ones. The impact of the West on the East, with the work of our educators and missionaries, has aroused in those nations a consciousness of their essential rights, dignity and potential power, and a growing insistence on consideration and treatment by western peoples in keeping with their sovereign rights and equal human worth.

This general awakening of Asia, the rapid development among its peoples of vigorous, nationalistic self-consciousness, their rising resentment at some of the aspects of their relations with the West, and their acquisition of important elements of Occidental civilization, inaugurate a new era in world history, in which Asia is to play a new and increasingly important role. Eloquent evidence of these developments has been given the world by the recent startling events in China.

Whether the inevitably close contacts between the East and the West shall be marked by goodwill, co-operation and peace, or by ill-will, suspicion, fear and friction, will depend largely on the spirit and treatment shown these peoples by the

Western nations and especially by the United States.

A NEW SITUATION OF STRAIN

A year has passed since the Immigration Act of 1924 was enacted, with its section excluding from the United States as permanent residents "aliens ineligible for citizenship." That Act created a new situation of strain in the relations of America and Japan. Some general appraisal should now be made of the situation and some statement issued regarding the principles that should guide our Churches in their thinking and acting in connection with it. This statement is limited in scope to the field of Asiatic immigration.

EXCLUSION OF ASIATIC IMMIGRATION

The treatment by the United States of Asiatics, and particularly of Asiatic immigration, has not been based altogether on the Golden Rule. It should be remembered that the coming of Asiatic immigration to the United States was fostered by American railroad, industrial and agricultural interests. Chinese labor immigration was stopped in 1882, in harmony with the special treaty of 1880. This legislation did not absolutely close the door to all Chinese. Subsequently, laws dealing with Chinese in the United States were enacted by Congress in manifest contravention of the treaties. During the eighties of the last century, in the Western States there were several cases of mob violence not altogether unlike anti-foreign violence in China. Opposition in California to Japanese immigration led to the Gentleman's Agreement with Japan, negotiated in 1907, which stopped further Japanese labor immigration but permitted the coming of wives, children and parents of Japanese already here. Immigration of British Indians was stopped (1910) by a ruling of the immigration officials that they were "likely to become a public charge." A law was subsequently enacted (1917) excluding immigration from certain specified areas, defined by latitude and longitude, which included India.

NARROWING INTERPRETATION OF THE LAW OF NATURALIZATION

During this period, moreover, the interpretation of the law touching naturalization has been gradually narrowed. Following the civil war, the law of naturalization was amended in 1870 to extend privileges of naturalization to persons of "African nativity" and "African descent." This was at first interpreted as granting the right of naturalization to all who properly qualified, regardless of race. In 1882 Chinese were debarred by name. In 1906, without any fresh law of Congress or decision

of the United States Supreme Court, a new interpretation of the law was adopted by the Bureau of Naturalization, whereby only "free white persons" and persons of "African nativity or descent" were allowed to file applications. Test cases regarding this restricted interpretation of the law were finally pushed through to the United States Supreme Court, which sustained the narrowest interpretation. Decisions of the same Court resulted in November, 1922, in making Japanese, and in February, 1923, in making British Indians, "ineligible." Those who had already been naturalized are now being deprived of their papers and left as persons without a country, having on becoming American citizens foresworn allegiance to their native lands.

Now, as a climax to rigid interpretation, Asiatics in the American army during the world war, who availed themselves of the Act of Congress authorizing "any alien serving in the military or naval service of the United States" to receive immediate privileges of naturalization, are being denied that privilege by the decision of the United States Supreme Court (May, 1925), on the ground that they are Asiatics and fundamentally "ineligible."

ECONOMIC CONSEQUENCES OF "INELIGIBILITY"

On the basis of this "ineligibility to citizenship" Pacific Coast States have, since 1913, enacted discriminatory laws regarding the rights of such aliens to own or lease land or even to cultivate it on a crop contract. The principles governing these discriminatory laws have recently (1923) been declared constitutional by the United States Supreme Court.

ASIATIC SENSE OF HUMILIATION

The Exclusion Clause of the Immigration Act of 1924 came as the latest expression of the attitude of the United States toward Asiatics in general and Japanese in particular. It abrogated in an abrupt and discourteous manner the Gentlemen's Agreement with Japan, established a fresh principle of exclusion for all Asiatics, and created an intense feeling of indignation and resentment in Japan and among many intelligent Chinese, British Indians and other Asiatics. They feel they have been humiliated and insulted and assigned a status of inferiority among the nations out of keeping with their essential dignity, prestige, culture and achievements.

The first tendency in Japan for aggressive demonstrations against America has passed away, but a deep sense of disappointment continues to exist that the United States enacted legislation so out of keeping with its fundamental principles of

idealism, humanity and justice. While the leaders know well the attitude on this question of our American Churches, they feel that the American nation as a whole, through the Act of Congress, has placed the Japanese in an intolerable position. The national leaders and also the official spokesmen of the Japanese Government have made it clear that they intend not to allow their feelings of resentment to interfere with the continued cultivation of friendship between the United States and Japan; nor do they intend from their side to urge a change in the law. They have repeatedly declared their confidence in the fair-mindedness of the United States, and they believe that in due time the American people, out of a sense of justice, and in harmony with their own ideals, will find some method of dealing with the difficulty satisfactory to both nations. The resolution of the National Christian Council of Japan emphasized (1924) universal human brotherhood as an essential principle of Christianity and asserted confidence that American Christians would apply this principle in their immigration legislation. The resentment of the Japanese is widely shared by Chinese, Indians and other Asiatics. More than ever before they feel that a wanton affront has been given by the United States to them all.

THE NEED FOR RE-EXAMINATION OF THE ENTIRE QUESTION

This brief summary of the case—the United States versus Asia—should give us pause. The arguments are not all on one side. The American Government and people are not to be condemned unheard. All the facts in the case should be carefully examined. But it is plain that in the face of the resentment of nearly all Asiatic peoples against us, for the reason given, we are bound as American citizens and Christians to examine these questions with open minds and a scientific spirit and to do everything in our power to square with the Golden Rule our national as well as our personal relations with Asiatics.

PRACTICAL AGREEMENT ON THE MAIN ISSUE

The application of the Golden Rule in this realm is confessedly difficult. Among equally earnest and sincere Christians not a little divergence of opinion regarding the wisest measures exists. On one policy, however, there is practical unanimity. In general, the fear felt on the Pacific Coast of unrestricted Asiatic immigration appears to be based on sound, economic, social and moral principles. For the present, and probably for decades to come, it seems to be necessary to

restrict with utmost care the freedom of Asiatic immigration into the United States. And it should be noted that both China (1880) and Japan (1907) have officially and in practice accepted this American policy.

DIVERGENT VIEWS REGARDING METHODS

The matter chiefly in doubt concerns the method of applying this general policy. Some are in favor of the present discriminatory procedures and laws. Others hold that the same practical results could and should be secured without any such discrimination. They point out that, were Asiatics included in the quota law, such inclusion, after July 1, 1927, would permit an annual immigration from China and India of only one hundred each, and from Japan of only one hundred fifty. This arrangement, recognizing the justice of their claim for respect and equal treatment, Asiatics declare, would remove the ground of their resentment and indignation in so far as these arise from our immigration legislation.

SETTING RIGHT THE LAW OF NATURALIZATION

Regarding naturalization, also, there is divergence of opinion. Some think that the present naturalization law, which limits to "Whites" and "Africans" the privilege of naturalization, is right and wise, while others hold to the view that all aliens lawfully here and permanently residing in the United States should be expected to qualify and become American citizens, regardless of race. They hold that such a modification of the naturalization law, while in no way opening the door to large immigration, would be highly advantageous to the United States and also to our international and interracial relations, because by such a change the attitude of the United States toward all races and peoples would be set right.

It should be remembered that the essential discrimination against Asiatics is not a matter of the Constitution of the United States or of the immigration law. It is due entirely to the law of naturalization, the first part of which was adopted in 1790 and the second part in 1870. As stated above, the law permits "Whites" and "Africans" to become citizens, but it is now interpreted, under the rulings of the United States Supreme Court, as denying that privilege to all others.

FUNDAMENTAL PRINCIPLES AND IDEALS

We believe that the principles of Christianity, the dictates of humanity and the welfare of the world demand the recognition by all governments of the brotherhood of man and the inherent right of all nations and races to impartial treatment.

The nation that, in its world-famous Declaration of Independence, proclaimed the equality of all men, pledged its sacred honor to support that Declaration with life and fortune, and announced its determination to be guided by a "decent respect to the opinions of mankind" cannot, with honor to itself, ostracize any race, or ignore the rights or needlessly wound the feelings of other nations.

The last nation on earth that can afford to stoop to a policy of racial discrimination is that one the life and spirit of which include elements of citizenship gathered from every quarter of the globe.

This make-up and character of the American people should qualify them to a remarkable degree for courteous and tactful conduct in international relations, and any deliberate disregard of these high obligations is not only an inconsistent and self-humiliating procedure, but a dangerous policy, recklessly fanning the flames of racial hate and destroying the ties of international goodwill.

RECOMMENDATIONS

In the light of these various considerations, the Administrative Committee of the Federal Council recommends to the Churches of the United States that their members give early and careful study to these urgent problems, for they intimately affect the business, political and religious relations of the American people with more than one half of the human family. Right and friendly relations with them must be one of our imperative objectives.

The Committee also recommends that the Commission on International Justice and Goodwill press with increased vigor a campaign of education on these matters, which will be calculated to bring our citizens face to face with the ascertained facts and with the economic, social and moral principles involved, in order that all our people may be aided in reaching intelligent and sound conclusions and thus be enabled to help in the development of a courageous and effective public opinion.

ACKNOWLEDGEMENTS.

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

Rev. D. H. Hammond, \$2. Beaver, Pa. R. W. Miller, La Porte, Texas.
Mrs. Susan J. Hanna, Miss Rosa Stormont, Cedarville, O. H. H. Stormont, Xenia, O.

REV. FRANCIS G. PENZOTTI.

In the death of the Rev. Francis G. Penzotti, who passed away at his home in Buenos Aires, on July 24, the American Bible Society and the Evangelical Church of Latin America have lost a devoted, pioneer worker.

Mr. Penzotti's life was filled with romance. Born on the 16th of September, 1851, "at the foot of the mountains in the north of Italy and to the south of Switzerland," bereft of his father at the age of six, twice delivered from tragic death, first by asphyxiation from a charcoal stove and later by freezing while lost in a snowstorm on the mountains, at the age of thirteen he was persuaded by an older brother and sister to accompany them on a trip to South America.

After a most affecting parting from his mother, whom he was never to see again, he set sail for Uruquay. Of this parting he says: "Although in those times it cost me a great deal to separate myself from those loving arms, a farewell I shall never forget, I thank my heavenly Father that he actuated me to undertake the journey."

From the time of his arrival at Montevideo, to use his own words, his "world centered there." At twenty he married and at twenty-one became the father of his first child, a daughter.

Mr. Penzotti was brought up in the Roman Catholic Church and continued as an adherent of that faith until he was twenty-five years of age. At about that time, at a dance which he attended with a group of young companions, a representative of the American Bible Society offered Scriptures for sale. Without understanding their nature, but not wishing to give offense, he purchased one of the little books and put it in his pocket. A few days later, upon looking it over, he became interested in its contents and read it through carefully. This was the beginning of his spiritual awakening.

Soon after, more from curiosity than interest, he attended service in a theatre, which was the only place in Montevideo where the evangelical gospel was preached at that time, and which later became the Temple of the Methodist Episcopal Church. Here he listened to a sermon from the text, "Come unto me all ye that labor and are heavy laden and I will give you rest." From this time on he and his wife, who shared his interest in the new faith, became actively engaged in the work of the newly-organized evangelical church of Montevideo.

Mr. Penzotti was a member of the first commission of fourteen young men sent out two by two to hold meetings and visit families in different parts of the city and its suburbs. His com-

panion on these visits was Mr. Andrew Murray Milne, Agency Secretary of the American Bible Society, and the friendship here begun was to last throughout the life of these two men.

In March, 1879, Mr. Penzotti for the first time crossed the limits of Montevideo and separated himself from his family when he was sent as an evangelist to the Valdensian Colony at the request of some members who preferred to hear the preaching of the Gospel in Spanish. After two months' service he was invited to bring his family and establish himself as the pastor of the Valdensian Church. Here he remained until the end of 1886.

During the latter part of his pastorate he had a dream which he interpreted as a call to larger service. In this dream he appeared to be speaking to a small gathering of people when, lifting up his eyes, he saw a great multitude and he said to himself, "I am speaking so softly that the people cannot hear me."

A few days later when he took his daughter to Rosario de Santa Fe to begin her studies at the North American College there, he had opportunity to preach in that city and in other places in the province and that of Entre Rios. Writing of this experience he says: "A new horizon began to spread before me and each step that I took was a preparation for a larger work that took me farther and farther away from the little corner where I had been working and from which I had thought I would never move. But in everything the hand of God was guiding me."

In 1883 Mr. Milne and Mr. Penzotti, the former as a representative of the American Bible Society, and the latter as an evangelist, started on a journey which was to take them to the Pacific Coast. Of that journey and others which followed it, this veteran pioneer missionary could say with Paul: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake."

He suffered from the unhealthy tropical climate, the rare atmosphere of the high altitudes, the fogs and dampness of the valleys and lowlands. Sometimes he slept on a bed in the home of a missionary, frequently on a mat in a native hut, and once

"spent a miserable night on a board." Sometimes he received a cordial welcome but more often his appearance in a town gave rise to bitter persecution. He was followed through the streets by jeering crowds. The buildings in which services were held were frequently stoned. On one occasion the church was padlocked by a fanatical priest while service was in progress and the audience was released only when a Christian sympathizer who had been delayed in reaching the place of meeting arrived with a key which fitted the lock.

Twice he was imprisoned for no other cause than preaching the Gospel and distributing the Scriptures, once for a period of nineteen days and again for eight months and two days. His release from this latter imprisonment was largely the result of an article published in the New York Herald and written by Mr. E. E. Olcott, of New York City, who had visited him in prison and interested himself in behalf of Mr. Penzotti and the cause he represented.

In 1892 Mr. Penzotti was appointed Agency Secretary of the American Bible Society in charge of the work in Central America and the Isthmus of Panama. In 1908, upon the death of his friend and co-worker, Mr. Andrew Murray Milne, he succeeded him as secretary of the La Plata Agency of the American Bible Society with headquarters in Buenos Aires. After fourteen years of service in this capacity he resigned, in 1922, and was succeeded by his son Paul. Although he relinquished his active duties as a secretary of the society, he continued to make his home in Buenos Aires and his interest in the work of Bible distribution continued to the very end.

Mr. Penzotti lived to see many remarkable results of his seed sowing. On one occasion, as he landed at Antofagasta on the Pacific Coast, a postman recognized him and calling him by name told him of a certain woman in the city who was very anxious to see him. Visiting the woman in her home, she told him how, twenty years before when she was eighteen and a teacher in a small school, she had heard him preach and had purchased a New Testament from him. She had since married, her husband was a Christian and they were bringing up their five children in the Christian faith.

Mr. Penzotti possessed striking spiritual qualities which

made him beloved by persons in all ranks, and caused him to be much sought after as a confidant and adviser of those in high places as well as those in the more lowly walks of life.

FAIRVIEW CHURCH

The work in this field is progressing nicely and the activities are many. Communion was held June 28. Five new members were admitted to the Church and five children received the Sacrament of Baptism. Preparatory services were held, at which Dr. R. W. McGranahan and Dr. W. P. Smiley brought helpful spiritual messages.

July 15 a reception was given to the new members that have been received since the present pastor took up the work. On this list are nineteen members and as many baptisms. There were over one hundred present at the reception which was held in the basement of the new church. Each new member was given a pink carnation and each baptized child was presented with a white carnation. Music was provided and many games and stunts indulged in. And of course ice cream and good country cake was served in abundance.

In conjunction with two other churches in the community, union services are held each Sabbath evening. About 250 to 300 attend these services every evening.

The pastor, Rev. D. Harold Hammond, is on his vacation during the month of August. He and Mrs. Hammond expect to attend the Grove City Bible Conference the latter part of the month.

D. HAROLD HAMMOND

LOS ANGELES

It was our privilege on the 4th of June to attend the meeting of the Centenary Club of Los Angeles. It is composed of persons over 90 years of age. The meeting was in honor of the ninety-sixth birthday of Mr. Samuel Hedges of our congre-

gation. The club has about twenty members, but a number were not able to be present. For some years they had one or two members over 100 years of age. But now the oldest is 99, and from that down to 90. Besides the dinner there were various talks and some singing. It is remarkable how Mr. Hedges retains his strength and faculties. He often goes down town alone, through the crowded streets, and attends meetings of one kind and another almost every week—what I have not done for the past two years. He is seldom absent from church.

Miss Theresia Rustemeyer, one of our girls, graduated from the State University in June. She was the honor girl graduate of the Arts Department, in a class of 125, and spoke at the Commencement. Four years ago she was one of five honor graduates from the High School in a class of over two hundred within a week after her graduation, and without any solicitation, she was offered a very good position in the University.

Miss Elsie Doran, another of our girls, graduated from the Polytechnic High School.

For over twenty-five years we were permitted to live in a very comfortable home at 1012 Santee street. But business demands have crowded out many a peaceful home in our city. Last spring six houses on our corner were sold to one firm for business purposes, and so we were obliged to move. Most of our mail now goes to 430 East Twenty-first street—the church—while we are spending the summer in our little mountain home. In the fall we will seek other quarters near the church.

SAMUEL M. RAMSEY.

LESSONS FROM A FOUNTAIN PEN

Rev. T. Ruth.

Among the directions given for the use of a fountain pen is this: "When the ink flows too freely it is an indication that it is nearly empty, and should be filled." There are other things than fountain pens which flow too freely because they are nearly empty. We often meet with people whose tongues

flow too freely. One says "I do not believe the Bible." Another says, "I do not believe God made the world." Another, "I do not believe Christ is a Saviour;" or that God is ever going to punish a being that He has made." Their tongues flow too freely, because their minds are nearly empty, and need to be filled. If they were filled with the truth, with right reason, and desire, they would speak more wisely. Many tongues flow too freely with gossip, slander, ill feeling, falsehood, foolish and absurd opinions. Such persons need to be filled with wisdom, love, truth, prudence, and the fear of the Lord.

Here are some of the instructions given to us from an old Book, which if we faithfully follow, will keep us from flowing too freely, and prevent many blots on the pages of our lives:

Be not rash with thy mouth—let thy words be few. Eccl. 5: 2.

For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Matt. 12: 37.

A fool's voice is known by multitude of words. Eccle. 5: 3.

In the multitude of words there wanteth not sin; but he that refraineth his lips is wise. Prov. 10: 19.

If any man among you seem to be religious and bridleth not his tongue, this man's religion is vain. Jas. 1: 26.

The talk of the lips tendeth only to penury. Prov. 14: 23.

He that keepeth his mouth keepeth his life. Prov. 13: 3.

A wholesome tongue is a tree of life. Prov. 15: 4.

Even a fool, when he holdeth his peace, is counted wise; and he that shutteth his lips is counted a man of understanding. Prov. 17: 28.

Death and life are in the power of the tongue; and they that love it shall eat the fruit thereof. Prov. 18: 21.

Whoso keepeth his mouth and his tongue, keepeth his soul from trouble. Prov. 21: 23.

Seest thou a man that is hasty in his words? there is more hope of a fool than of him. Prov. 29: 20.

If any man offend not in word, the same is a perfect man and able also to bridle his whole body. Jas. 3: 2.

"Set a watch, O Lord, before my mouth; keep the door of my lips." Psa. 141: 3.

CHRISTIAN ENDEAVOR TOPICS**SEPTEMBER 6, 1925.**

Topic: "Learning How to Pray." Matt. 6: 5-15.
(Consecration Meeting.)

BIBLE READINGS

Monday—"Praying in Faith." Mark 11: 20-26.
 Tuesday—"Praying as Christ Would Pray." Jno. 16: 23-28.
 Wednesday—"Praying Persistently." Luke 18: 1-8.
 Thursday—"Praying in the Right Spirit." Jas. 4: 1-8.
 Friday—"Praying in Humility." Gen. 18: 20-33.
 Saturday—"Praying Earnestly." Gen. 32: 24-32.

COMMENT

Prayer should be made to God, and not that man may hear and admire. Pray naturally.

Secret prayer makes the Christian life powerful. We must have personal and secret dealings with God. God's recompense is not always the answer to prayers that we ask for. He has many ways of blessing us. He knows our needs and we may trust Him to give us the things we most need.

PRACTICAL QUESTIONS

1. Why pray without ceasing?
2. What help may we have to an understanding of prayer?
3. What kind of prayer will be answered?

SEPTEMBER 13, 1925.

Topic: "The Harvest of Our Lives, What Shall It Be?"
Gal. 6: 7-10; Prov. 11: 17-20.

BIBLE READINGS

Monday—"Harvest of Disappointment." Gen. 27: 1-13.
 Tuesday—"Harvest of Tears." Ruth 1: 1-6, 19-22.
 Wednesday—"Harvest of Joy." John 4: 31-38.
 Thursday—"Harvest of Praise." Matt. 25: 31-40.
 Friday—"Harvest of Punishment." Matt. 25: 41-46.
 Saturday—"Harvest of Peace." Phil. 4: 1-6.

COMMENT

There is no way to escape the law of God. Punishment lies in the very nature of the evil things we do. Whatever we sow that shall we also reap. Sowing to the Spirit means that we do what the Spirit approves. The Christian is judged by his works. Reward comes from within. Seed produces according to its kind, so with our thoughts, words and actions.

PRACTICAL QUESTIONS

1. What kind deeds is it worth while to sow?
2. What kind of thoughts should we sow?
3. How can we sow the Spirit?

SEPTEMBER 20, 1925

Topic: "Getting Strength From God."
2 Cor. 12: 6-10; Phil. 4: 11-13.

BIBLE READINGS

Monday—"Strength in God." Isa. 40: 25-31.
Tuesday—"Strength in Meekness." Ps. 62: 1-12.
Wednesday—"Strength Through Sympathy." Luke 22: 31-34.
Thursday—"Strength Within." Eph. 1: 15-23.
Friday—"Strength for Service." Luke 4: 16-32.
Saturday—"Strength in Trial." 2 Tim. 4: 14-18.

COMMENT

It is more important to get strength to bear burdens than to get rid of them. Our weaknesses serve the purpose of driving us to God. All situations in life call for strength to meet them, and it is good to know that God is able to help us. With His help we are able to do all things needful. Strength comes from God in answer to prayer. A sense of His presence gives power.

PRACTICAL QUESTIONS

1. When do we need strength from God?
2. What strength do we get from the Bible?
3. Why should we try to stand alone?

SEPTEMBER 27, 1925.

Topic: "Christian Friendliness to South America." Mark 4: 16, 17.

BIBLE READINGS

Monday—"Our Duty to South America." Mark 12: 31.
Tuesday—"Service." 1 Cor. 13: 1-6.
Wednesday—"Response to the Call." Acts 16: 9-13.
Thursday—"The Right Spirit." Col. 3: 12-16.
Friday—"The Spirit of Brotherhood." Rom. 14: 13.
Saturday—"Help That Counts." 1 Cor. 15: 58.

COMMENT

The strange thing about spiritual darkness is that it refuses the light, as in Christ's day. Light dazzles and confuses one who has been in the darkness. The Kingdom of heaven is the rule of heaven. If we were ruled by the laws of heaven we would be happier and this world a paradise.

PRACTICAL QUESTIONS

1. What missionary work is being done in South America?
2. What is the size of the different South American countries?
3. What is our obligation to South America?

Cedarville College.

Prepares young people for definite Christian service. Located in the northern part of the beautiful and healthful Miami valley, Co-educational. Character building. Christian school of the highest type. Sound, safe, strong, largest attendance last year. New science hall in process of erection. Modern preparatory and collegiate departments. Classical, scientific, music, educational, agricultural and physical educational courses. Degrees A. B. B. S. B. S. in Ed. and B. D. Expenses very low. First Semester opens September 9, 1925. Send for catalogue, etc. W. R. McCHESNEY, Ph. D., D. D., President.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY CEDARVILLE, OHIO

Open now to all Students.

Our Seminary was established in 1807. It has a full faculty and modern courses. Regular seminary course of three years, leading to a diploma.

Students in the Seminary may take courses in the college under the supervision of the faculty. They have the privilege of the large college library and the college laboratories.

Young men of our own church are asked to consider the Gospel ministry.

Open to students of all churches.

For further particulars write to

Rev. W. R. McChesney, Ph. D. D. D., Dean.