



Rev. H. A. Jurkat

VOL LX.

NO. 5.

 The   
Reformed Presbyterian  
= ADVOCATE. =

MAY 1926.

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

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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.

# Reformed Presbyterian ADVOCATE.

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

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Published the first of each month by the General Synod of the Reformed  
Presbyterian Church. at Duaneburgh, N. Y.  
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General Synod will meet in Cedarville. Ohio, on the Third Wednesday of May, 1926, at 7.30 P. M.; to be opened with a sermon by the retiring Moderator, Rev. D. H. Hammond, Rev. Thomas Whyte, to be his alternate.

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The Cedarville congregation is looking forward to the coming of General Synod, with the prayer that all the members of the court may be permitted to attend, and that it may be an inspiring and helpful meeting.

Delegates will come to Cedarville, over the Penna. R. R and welcomed by friends from the local congregation.

It will be greatly appreciated if all delegates will notify the pastor of the Cedarville congregation, the time at which they expect to arrive in Cedarville.

Fraternally, W. P. Harriman.

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Will all our congregations make a special effort to send in their contributions for the various Boards of the church immediately as the needs are pressing.



## MODERNISM'S "PILGRIM'S PROGRESS"

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True Christianity is a very different thing from "the mild religion of the modern." The latter has no lost sense of sin, or the need of repentance and regeneration. "It is not a revival of Christianity but a recrudescence of paganism," declared Dr. Stuart Nye Hutchison, pastor of East Liberty Presbyterian Church, in a recent sermon, and he illustrated by recalling the irony of one of our great American Christian literary men: "In 'The Celestial Railroad,' Hawthorne's famous satire, he takes us again over that immortal way that was traveled by Bunyan's Christian. The old road, he was told, was too long and hard, and a railroad had been built from the City of Destruction to the Celestial City. He boarded the train. It was filled with people he was surprised to find there, men and women who made no pretense of faith or practice, and who openly sneered at the faith of their fathers. They were setting out for the Celestial City as light-heartedly as if they were going on a summer excursion. He was rather shocked to learn that Apollyon, the old enemy of the faithful, was a very good fellow, and an excellent engineer. He asked for Mr. Greatheart, the former guide of pilgrims. He was advised that Greatheart had grown so preposterously stiff and narrow that the management of the road had been compelled to let him go. The train crossed the Slough of Despond on a bridge. A tunnel had been cut through the Hill of Difficulty, and the material excavated had been utilized to fill up the Valley of Humiliation. They came to the Valley of the Shadow. It was no longer the dreadful place of yore. Gas lights, set along the track, illumined it. They came to Vanity Fair. There the train stopped that the passengers might enjoy themselves. They went on again. Now and then they would see pilgrims toiling wearily along the old road. They liked to raise the windows and jeer at them. They came at length to the brink of the river. There in the slip was a steam ferry boat. The passengers became a little uneasy as they looked up the river, and still more so when they scanned the sinister faces of the boat crew. The boat moved out of the slip, and then to their

horror they saw that the prow was turned, not toward the Celestial City, but toward the darkness and the abyss. Then there were screams and consternation and unavailing efforts to escape. It was too late.

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### SATANIC SCHEMES OF SCHISM

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Satan likes to teach Division in his school better than any other part of arithmetic. Unity is a divine, schism a devilish, principle. The truest of Christian men and women are deeply concerned over Satan's effort to break up the Word of God, which God says is a unity. "The Scriptures cannot be broken." Modernism's great teaching is, Take so much of Scripture, but no more. And yet oftentimes the stalwart Christians who are exposing this phase of Satanic division differ among themselves to the point of division and separation. It is notorious that in the most spiritual groups today team work is sadly impeded by schism. And then, too, since Satan is the "god of this world," we may well expect to find a divided world. "Nation against nation, and kingdom against kingdom." Bolshevism in Russia, the anti-Christian movement in China, cults and parties and sects. Christians, however, should move out of division into addition and multiplication, and remembering our Lord's great prayer for unity, they should resist in prayer and through yielding to the Spirit this Satanic principle of schism in whatever God created to be a unity.—"Sunday School Times."

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### LETTER FROM KENTUCKY

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April 10, 1926.

Dear Friends:

Again it is my privilege to write you this month's letter.

You have been kept in touch with us during the school year by what has been written.



School closed Wednesday, March 17, with a very good program.

Misses Wilson and Lambert started the next day, March 19, for Cedarville, Ohio, where they both entered college.

Rufus Deaton, one of the boys who had been in the dormitory for the past three years, went with the girls as far as Winchester, where his brother met him and took him to Middletown, Ohio, where they expected to work in a factory. We trust he will make good. Hugh, his younger brother, will be at home helping his father this summer.

Bertha Shorte, whose home is about two miles down the creek, has been attending high school here this winter. She went with them and will make her home for a time at Mr. J. H. Creswell's at Cedarville and attend high school there.

Cora Sebastian, who has gone to Berea at the close of the free school, has been quite homesick at times, but reports are that she is doing good work. She has had German measles but is better now and we hope she will be able to "hold on" till June.

Springtime has come and everyone is very busy grubbing, plowing, planting corn, sowing oats and gardening. Cold? Yes; but how things do grow.

Rev. Stewart has sold twenty-four bushels of onion sets from the little store here at the mission; looks as if onions will not be so scarce next year.

How strange the hillside plowing. I stood and watched three plows on one mountain side so steep it seemed that the plow, mule and man would all roll down the hill, yet some say, "I would rather plow on the hillside than on the level."

I am visiting in the homes now which I could not do in the winter on account of time, rain, snow and ice. Week before last I went up Short Fork across the mountain, stayed at Mr. Frank Jackson's all night, up and down the main branch of Turkey Creek, having stopped in thirteen homes. This week again I have gone down Turkey Creek and up Four Mile, away two nights, one at Mr. Richie Short's, the other at Mr. George Griffith's; was in twelve homes, not very long visits in some homes but getting in touch with the people makes us realize

that we are brothers and sisters and that we should be working together for the Master.

Last week one of our near neighbors, Mrs. Sarah Belle Turner, was very sick. She is now getting better. Mr. Thomas Griffith is very low; has been failing for some time. The friends scarcely hope for his recovery. "Be ye ready."

The cold weather and fear of measles has kept some away from church and Sabbath School yet with those who do come we have God's presence and blessing.

Our hearts were made glad on last Sabbath when one of those for whom we have been praying came out openly for Christ. How little we know where the Holy Spirit is working. "Not by might nor by power but by my Spirit," saith the Lord of Hosts. Zech. 4: 6.

Rev. Stewart has returned from a flying trip last Friday week to Cedarville, encouraged and ready to begin planning the work for next year.

We have received \$3 more on the radio fund, making a total now of \$21.00, also sheets and pillow cases from the Congregation at Fairview and a quilt from the congregation at Cutler, Ill. For all we thank you and feel we are really working together for the mission here, and for the honor and glory of God. May God bless you and us.

Your co-worker,

MRS. AGNES M. STEWART.

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## THE BLIGHT OF ASIA—A REVIEW

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By Rev. E. O. Watson, D. D.

The grim and horrible story of the gradual and systematic extermination of Christians and Christianity from Asia Minor by the Turks is convincingly told by George Horton in his book, "The Blight of Asia," just off the press of the Bobbs-Merrill Co. Mr. Horton was an eye-witness to the tragedy of Smyrna, being at that time the American Consul stationed there. He has the background for intelligent understanding of that about which he writes having been consul and consul



general in the Near East for thirty years. The author claims to be neither pro-Turk, nor pro-Greek, only pro-American and pro-Christian. He writes fearlessly, clearly, convincingly. The title is in itself a succinct epitome and arraignment of the rule of the Turk. The Turk has been and is the "Blight of Asia." He has been everywhere and always destructive, nowhere and at no time constructive. The extermination of the Armenian and Greek population from his territory removes the constructive element.

The main points of the story told by Mr. Horton are:

First. The Turk is the leopard of Asia. He has not changed and Mr. Horton does not believe change possible for him.

Second. The Turk's policy, especially since the proclamation of the new constitution and the rise of the Young Turk and Nationalistic movements, has been the systematic extermination of Christians and Christianity, trying first to Turkify and, failing in this, exterminating. The result has been that "A greater number of human beings have been massacred by the Turks than in any persecution since the coming of Christ."

Third. Christian powers have quiescently looked on while all this murder was going forward and have, in some cases, even abetted the Turk. "In the course of this sad history," says the author, "Christians were armed against their hereditary oppressors and then left to the vengeance of the latter. In general they were abandoned, as no Christian power desired to offend the Turk, from whom great benefits were expected to be in turn showered on the subjects of the power that showed itself most Turkophile. The United States did not abstain from this gruesome competition."

"Naval units of Great Britain, Italy, France and the United States were present at Smyrna and anchored but a few hundred yards from the houses on the quay during the appalling, shameful and heart-rending scenes that followed." . . . "A united order from the commanders, or from any two of them—one harmless shell thrown across the Turkish quarter—would have brought the Turks to their senses." "And this, the presence of those battleships in Smyrna harbor, in the year of our

Lord, 1922, impotently watching the last great scene in the tragedy of the Christians of Turkey, was the saddest and most significant feature of the whole picture." . . . "There are copious oil wells at Maidan i Naftum." . . . "There are rich oil fields at Mousoul." The question is raised, "Has the blood of the martyrs been washed out with oil?"

Fourth. The Greeks occupied Smyrna, May 15, 1919, and administered the government of that territory until driven out by Khemal, September 9, 1922. Mr. Horton says of this administration: "Despite many difficulties, the Greek civil authorities, as far as their influence extended, succeeded in giving Smyrna, and a large portion of the occupied territory, the most orderly, civilized and progressive administration it has had in historic times." He tells the story in some detail, and one is, frankly, amazed at the practical and benevolent program put over. It would reflect credit and glory upon the Greeks, or any nation, as a splendid achievement even under the most favorable circumstances.

Fifth. The burning of Smyrna. Mr. Horton shows Smyrna to have been "the last of the Seven Cities of Asia Minor to which St. John wrote." He pictures Smyrna as "the fairest pearl of the Orient;" as the "martyred city" that "kept the faith in Christendom from Polycarp to St. Chrysostom." "It is," he says, "more than probable that Homer was a Smyrniote," and that "the Odyssey was very probably written there." "There Polycarp was burned alive A. D., 156," and there "Chrysostom," Greek Bishop of Smyrna, "was tortured and torn in pieces by a Turkish mob in front of the military headquarters of the Khemalist forces in Smyrna on September 9, 1922." He pictures "a climate very much resembling that of Southern California;" the harbor as "one of the best in the world, comparable to that of Vancouver." A city of many attractions, Smyrna was rich in historical treasures, enjoying a life suggestive of that of the patriarch Job in the land of Uz before calamity touched him. This "Smyrna is now a mass of ruins and a Turkish village." (Turkish Smyrna was not burned!)

The question, "Who burned Smyrna?", could never have



been raised but for Turkish propaganda. In the light of what Mr. Horton, an eye-witness, then American Consul with thirty years in the Near East back of him, says this question should be forever laid. He not only clearly states "The Turks burnt Smyrna," but backs up the statement with citations from unbiased sources and gives absolutely convincing details.

The main facts as given by him concerning the burning of Smyrna are that the Armenian quarter was cut off and guarded by Turkish soldiers for complete "looting, massacring and destroying;" that "they made a systematic and horrible clean up, after which they set fire to it in various places by carrying tins of petroleum or other combustibles into the houses, or by saturating bundles of rags in petroleum and throwing these bundles in through the windows;" that "they planted small bombs under the paving stones in the European part of the city as a supplementary to the petroleum;" that "they set fire to the Armenian quarter on the 13th of September, 1922; that "the last Greek soldiers had passed through on the evening of the 8th," and therefore "the Turks had been in full, complete and undisputed possession of the city for five days;" that "before the fire practically all the Armenians were slaughtered;" that all the Christians left were "keeping to their houses" in terror and were driven into the streets by the burning of their houses where they underwent the indescribable horrors that followed of loot, murder, rape, and herding on the quay; that "the fire was lighted at the edge of the Armenian quarter at a time when a strong wind was blowing toward the Christian section and away from the Turkish; that "Turkish soldiers led the fire down into the well-built Modern Greek and European section of Smyrna by soaking the narrow streets with petroleum or other highly inflammable matter;" that they led the fire thus to the American consulate for its destruction.

Sixth. The author pays high tribute to missionaries, and appears to have thought their work with the Christians in Asia Minor worth while, but now that the Christians are wiped out, and religious teaching absolutely forbidden by the Turks, he thinks it a waste of money and a compromise of Christian principle to continue to carry on. He has no faith in the power of Christianity to convert the Turk and contempt for compromises in carrying on a Christian program with religious teaching left out. From quotations from Dr. James L. Barton, Secretary of the American Board of Commissioners for Foreign Missions, and others, it is clear that the Christian missionary, preacher or teacher, can remain in Turkey and continue work only by leaving Christ and all religious teaching out. Mr. Horton says: "The proposition under which our Christian

schools may now operate in Turkey is about as follows: Will you please let us rebuild our buildings at our own expense with money raised in America and reopen them in those places where enough human beings remain to furnish a few pupils, and educate Turkish boys in English, arithmetic, etc., if we give our solemn word that we will not teach them any Christianity."

Christian America, certainly missionary leaders, will hardly accept Mr. Horton's opinion that Christianity cannot change the character of the Turk. On the other hand, will they long continue a purely educational, non-Christian program for the establishment of the Turkish government "on a sound basis?" Such a program would call for a recasting of the whole conception of Christian missions. The situation is grave. The questions raised are vital and ominous. It is time for pause; for thought concerning the program of Christian missions not only in Turk-controlled Mohammedanism, but everywhere, especially in the Near and Far East.

"The Blight of Asia" is a distinct contribution and should set at rest forever a number of controverted matters of interest to students of the Near East and all friends of world peace and progress. It is worthy a wide circulation. The price, \$3.50, is a little high. But truth told in these 292 pages is not to be found elsewhere gathered in such convincing form.

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### CERTAIN ESSENTIAL QUALIFICATIONS

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By J. D. MacRae.

Manitoba College, B. A., Knox College, B. D., graduate work in Scotland and Germany, missionary since 1909 of the Presbyterian Church in Canada, dean of the Theological Faculty and acting president (1925), Shantung Christian University, T'sinan, China.

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The rolling deck of an "Empress" is not a place for calm reflection. Yet a voyage from West to East does suggest some thoughts about missionary recruits. Daily contact with half a dozen Chinese students returning from post-graduate study in America adds stimulus to one's thinking. As they approach their native shores, after some years of exile, these young men, clean, straight and keen as steel, are much concerned about their own personal adjustment to new conditions. What of the new missionary who would cross the Pacific? What manner of man should he be? Few among us are wise enough to answer that question. The best I can hope to do is to draw attention



to certain qualifications which seem essential in the missionary candidate of today.

**He should have a heart full of genuine Sympathy.**

One is not concerned here to lay stress upon wide latitude in belief. The truth is that, in the Orient, while the Christian cause is always in peril from the man who imagines that he holds the whole world of truth in his own little tea-cup, it has not entirely escaped the peril of the broad man, the stream of whose thinking is so eager to escape from the old channels that it is apt, in the end, to lose its way among barren sands where nothing lives. What is essential is breadth of sympathy. The missionary of today must free himself from the last vestige of any "superiority complex;" he must have a real capacity for friendship. A worker among students, in one of China's outstanding universities, recently consulted with members of the faculty as to the needs of their students. One after another said, "They need friends." What India, Japan and China need is just a league of friendliness on the part of the West.

The East is weary of fine sentiments about brotherhood. It awaits a demonstration of brotherhood clothed in flesh and blood, in a Mission Compound, in joint committees and councils of Chinese and missionary associates, where policies are determined, where Anglo-Saxon meets Indian, whether one and one or nation and nation. The test is not to be accepted lightly, it must be applied rigidly. Can we, with good grace, take second place where our Japanese brother takes first? Can we still be his friend—patient, helpful, sympathetic and understanding? The day demands it. Those who fail at this point are not fitted for helpful contact with an alien culture and a race other than their own, even though they may be possessed of more than ordinary fervor and sincerity.

**He should be Narrow.**

The ideal missionary for today will be hospitable to new truth from any quarter whatsoever, he will be wide as the world in his sympathies. But in the application of his energies he will feel it his duty to be narrow. That is possible for a man or woman of "disciplined habit" and for no other. Hudson Taylor was a great evangelist; Calvin Mateer, a sinologue; Timothy Richard, a pioneer in the understanding of China, because each could say with truth: "This one thing I do." How much we need those Christian men and women who can assist China to interpret her own culture, social traditions, psychology, ethics and religions for the enrichment of her Christian thinking and the benefit of the whole world.

But such discoveries are not made by merely scratching the surface, they call for the spade. Untold wealth lies under

the dust of centuries in the East. Whoever will uncover it must know how to dig. Ample training, sound education, the best of equipment are among the necessary tools. These should be in the hands of people who will attempt a piece of work of permanent value. Real penetration demands intensive application. You split wood with an axe, not a mallet.

**He should believe in Progress.**

A static view of life easily, too easily, finds itself at home in the East. But its effects are not, for that reason, any the less fraught with peril. It can make an old fogey out of a man of thirty-five. At the same time the conditions in which we work call for willingness to change, love of adventure, eagerness for experiment and constant adaptation. It is in the realm of religious thought that these qualifications are most vital.

Does your mind work like that of a certain Chinese philosopher who could write: "Ever since the time of the philosopher Chu the Truth has been made manifest to the world. No more writing is needed; what is left to us is practice?" Do you believe that the whole of truth was "once for all delivered to the saints" and that all we have to do is to defend it? If so it may be questioned whether any Mission Board ought to consider your application favorably. If, however, you believe that God has always revealed, does reveal and will reveal the truth progressively, that He has still many things to teach us, you will find yourself at home among those who are striving most successfully to interpret Christ and His message to the Orient.

The new missionary must be prepared, too, to sacrifice, if occasion calls for it, denominational loyalty as it has too often been conceived and observed in the West. Progress in the building up of a Church of Christ in the Orient has, as its inevitable result, the breaking down of barriers which have been a source of weakness, inefficiency and misunderstanding, and which have little meaning for the Eastern mind. We must recognize this tendency and move with it. The clarion call is for a unified witness to the worth of Christ.

**He should know in whom he has believed.**

In the very nature of the case the missionary in this or any age must be a person of deep and genuine spiritual life; he must come with a message. What I wish to emphasize is something different. The fact is that in the world all around us there are earnest souls setting themselves to examine afresh the meaning of Christ, for the life of mankind. We seem disillusioned about all civilizations, East and West; or we rate them as all of about equal worth. We tend, therefore, to turn to the economic or social spheres in which we think Western



nations have made valuable contributions and seek to apply our interest there. If it is the duty of Christians to make a new social order—and none can doubt that it is—we must first be clear as to what is actually original and distinctive in the Christian religion.

Fortunately a group of young people, in many countries, are today engaged in an intensive study, not about Jesus, but of Jesus Himself. To me, at least, it would seem that here is a kind of missionary preparation which is of priceless worth. Don't face the Orient without it. Young China, India and Japan demand of you, on the threshold of your missionary career, an answer to the question: "Who is Jesus Christ?" The fact that you cross the Pacific as an accredited missionary implies that you know the answer. Candor demands that we admit the inference has not always been justified. **What the Orient needs is men and women who have studied Christ until they know Him at first hand, until they have come under the spell of His eternal beauty.** We need to discover again the individual man among the millions on this side of the Pacific and confront him with Christ. Anything less than this experimental knowledge of Christ as Saviour and Lord both of the individual and of society falls far short of what the missionary must possess.—"Student Volunteer Movement Bulletin."

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#### CEDARVILLE OHIO.

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The Ladies' Missionary Society of the R.P. Church of Cedarville O. held an all day meeting with a covered dish dinner, at the parsonage, with Rev. and Mrs. Harriman. In the afternoon we held our yearly Thank Offering meeting. We had a very interesting and instructive address by Mrs. Jamison, the wife of the new United Presbyterian pastor of Cedarville. The meeting was very well attended and much enjoyed.

Our Thank Offering amounted to \$127, which will be applied to the Kentucky Parsonage Fund,

Our Spring communion was held April 11. We were blessed with good weather and excellent sermons. It was truly a very pleasant and profitable service. One adult was baptised: The infant baptism will be dispensed on children's day in June.

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Acknowledgements next month.

## DARLINGTON, PA.

The annual Thank-Offering meeting which was held by the Women's Missionary Society of the A. P. Church, at the home of Mrs. Maude Watterson, Darlington, Pa., on April 7, 1926, was an enjoyable event.

The hostess threw open their commodious new home to the entertainment and comfort of the members, their friends and other guests, who took advantage of and enjoyed their privilege to the utmost. By 12.30 the large living room, equal in size to two ordinary rooms, was well filled, and the long table in the dining room was covered with those material things which build up the worn-out tissues, renew the physical energies and sustain life.

After the invocation by Rev. Henry, of the Presbyterian Church, Darlington, Pa., the tray service was used, and those present had an opportunity to taste and see that everything was good, and provided in abundance.

After dinner the meeting was called to order and conducted by the president.

The singing of the opening Ps. 103: 1-4 was followed by prayer by Rev. Henry. The ninth chapter of second Corinthians was read by the leader as a Scripture lesson.

By request, Rev. Alexander Savage, D. D., then explained concisely why we observe a Thank-Offering service. This interesting explanation was very much appreciated.

The following references were then read by some of the members. Ps. 116: 12-14; Ps. 26; 6-7; Ps. 50, 14-15; Ps. 96: 8; Ps. 107: 21-22; Ps. 107: 43.

The devotional exercises were closed by singing Ps. 106: 1-5.

After calling the roll, to which all responded by repeating a verse of Scripture, the minutes of the previous meeting were read and approved.

All the members having been appointed on the literary program at the previous meeting, and requested to select a



Bible character and the traits to be admired, an opportunity was given for the presentation of these thoughts. The following persons responded:

Mrs. Jennie Watterson introduced Martha, who was also Mrs. Elders' choice. Mrs. Maude Watterson selected Samuel. Mrs. Eva McHattie chose Ruth and Naomi. Mrs. Graham talked of Mary. Mrs. Patterson spoke about Moses, who was also selected by Mrs. Imbrie. Mrs. Kerr's subject was Ruth. Mrs. Harrison took Abraham, Miss Wallace chose Timothy, Mrs. Russell selected Esther. Rev. Savage admired Lydia. Rev. Henry spoke of Aquila and Priscilla, and Mrs. Henry preferred Paul. The leader brought in Vashti.

All the points were well taken and thoroughly considered, and this departure from the usual order was enjoyed very much.

Miss Imbrie sent in a question which was appropriate when reviewing Bible characters, "Who was it married his aunt and had two illustrious sons?" She recalled that this question was asked in Sabbath School about fifty years ago.

The report of the treasurer was very encouraging; the offering reached well above the one hundred mark, which is generally conceded to be perfection.

Among the guests were Rev. and Mrs. Henry, Mrs. Florence Davis, a teacher in the Darlington School; Miss Ruth Houston, Mrs. J. W. Reed and Miss Alice Duff, of Darlington, also Mrs. Aten and Mrs. Martha McHattie, of New Galilee, Pennsylvania.

A fact worthy of mention was the presence of a number of little folks, who seemed to have formed a society of their own, as they furnished their own entertainment and were able to enjoy the day as much as the adults.

A vote of thanks was given the hostess for her hospitality, her kindness and thoughtfulness which contributed so much to the pleasure of the occasion.

The meeting was closed by singing Ps. 116: 17-19 and by prayer and the benediction by Rev. Savage.

Sincerely yours,

EVA D. NAGEL.

LOS ANGELES

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I have often said, "We never get too much rain in southern California." But I cannot say that now. On Sabbath afternoon, April 4, as we were getting home from church, it began to rain. It continued, with occasional interruptions, for 72 hours, or until Wednesday afternoon. Then there came a very heavy rain for perhaps an hour. The little stream that runs through the canyon, and is dry most of the year, was full to its banks. Suddenly there was a roaring and crashing of timbers. Looking out, we saw the two-story house just across the path at the foot of our stairs, swept from its foundation, and the upper part tumbled into the raging torrent. A foot-bridge just by our steps was carried away, and the whole level of the canyon was covered with water. Four or five houses were swept entirely away, three or four others damaged beyond repair, while the floors of many others were filled with water and mud. I presume a dozen trees, from one to two feet in diameter, were washed down and lodged in our part of the canyon. Three automobile bridges and perhaps a dozen foot-bridges were swept away. Great boulders, some of them weighing tons, were rolled out on the banks. The level part of the canyon was badly damaged. This embraces about half a mile in length and 500 to 1000 feet in width. But many of the houses are built upon the sides of the hills; we are 75 steps up above the path. We suffered no loss at all. Our only inconvenience was the gas was shut off for a day and the water for two days. And as for the cause of all this: The ground was saturated with water, and the streams already full to their banks. Then came a very heavy downpour. The trees and all kinds of debris, perhaps, made a jam where a large body of water would collect—this, giving way, a great body of water would be released. There were no lives lost, for which we are thankful. One man, in his automobile, was swept downstream. He saved himself, but lost his machine. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

SAMUEL M. RAMSEY.



## OUR COLLEGE

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College has resumed work, after the Easter vacation. Most of the students and some of the faculty spent the few days of Easter at their homes. Attorney L. G. Long, formerly Police Judge of Dayton, O., addressed a joint meeting of the Y. M. and Y. W. C. A. in the college chapel Wednesday, April 7. His theme was "Law Enforcement." He especially emphasized the necessity of maintaining the Eighteenth amendment. He gave the history of how we secured prohibition in the United States and urged the importance of retaining it.

Miss Mary Irvin, of Xenia, O., national secretary of the Loyal Temperance Legion of America, gave a very fine address to the students and faculty of Cedarville College on her recent trip to Europe. Rev. VanKirk, of Youngstown, O., gave an address, making a strong plea for universal peace.

Work on the expansion and remodeling of the gymnasium began Wednesday, April 7. Mr. Alford has arranged to send his part of the money for the work just as it is called for and needed. The college and community are very grateful to Mr. Alford for this gift. The senior class will graduate on June 4. The exercises will be held on the college campus, if the weather permits; if not, they will be held in the Opera House. This will probably be the last commencement to be held in the Opera House. It is the intention to hold all public college affairs hereafter in the gymnasium, when it is completed. It will have the largest seating capacity of any building in Cedarville. It will be so arranged that it can seat comfortably 800 people for public occasions other than basketball. On basketball occasions it can comfortably seat over 500. There will be 18 graduates in the college proper this year—the largest class in the history of the college. The Hon. Clyde M. Kelly, of the Thirty-third district, Pennsylvania, member of the House of Representatives, Washington, D. C., will deliver the address on commencement day.

The baccalaureate sermon will be preached by the president of the college, in the R. P. Church, Sabbath evening, May 30, at 7.30 o'clock. The senior class play will be given in the

Opera House Monday evening, May 31, at 8 o'clock. The faculty reception to the senior class will be held June 1, in the evening. The recital of the Department of Music will be given Wednesday evening, June 2. The alumni banquet will be held Thursday evening, June 3, and the alumni business meeting will be held immediately after the banquet.

Cedarville College is making a special effort to enroll 100 new students in the freshman class next fall. We hereby call upon the ministers and parents throughout our General Synod in the various congregations to interest young men and young women in entering Cedarville College September 8, 1927. The courses of study in the college are so arranged as to fit young people for any pursuit in life. The expenses are very reasonable, and the entire cost of a year's attendance at Cedarville College ought not to exceed \$350, and in some instances it is less. The moral, religious and spiritual influences are of the very highest and best type. There are four buildings—Main College Hall, Cernegie Library, Alford Memorial Gymnasium and Science Hall. The activities of the students, whether of an athletic, literary or a social character, are clean, interesting, wholesome and upbuilding. The members of our church who have boys and girls to educate should study your own church college and endeavor to send your children to your own church school. Any one interested in this matter should address the president of Cedarville College, Cedarville, O.

We urge upon pastors and members of the congregation to remember the college generously in your contributions before the meeting of General Synod. The college always needs your financial support. It needs it this year more than ever, on account of the increasing expenditures in connection with road tax and the expansion of the gymnasium. Send your contributions to F. A. Jurkat, treasurer of Cedarville College, Cedarville, O. It will be best to send them in the form of a check. Once more, we thank you for your generosity and support in the past and emphasize the fact that we are depending upon you for the best that you can possibly do this year.

The catalog for 1926 and 1927 will soon be issued from the press. Since the opening of the college last September



12,000 bulletins, 1000 catalogs and 3000 letters advertising the advantages of the college have been sent out, besides 100 calendars. We shall be grateful at any time for the names and addresses of young people to whom to send literature as prospective students. We urge upon all the readers of The Advocate and the members of our church, not only to contribute in your lifetime to the support of Cedarville College, but to remember it in your wills. Any one who wishes to make a bequest should follow the following form strictly:

### BEQUESTS

#### For Personal Property

I do give, devise and bequeath to the Board of Trustees of Cedarville College the sum of ..... dollars, (or .....shares of stock in the..... or bonds, as the case may be, setting forth particularly what it is that is bequeathed).

#### For Real Estate

I do give, devise and bequeath to the Board of Trustees of Cedarville College and its successors, forever, all that lot or piece of land (describing the property with care).

Special care should be taken that bequests be made according to the laws of the State governing them.

Then, if any are interested in annuities we shall be glad to make provision for them:

### ANNUITIES

Some are not in position to make donations outright to the college. For such the college makes provisions whereby they may deed their property to the college and receive an annuity from the college during the remainder of their lives. In this way the donors are relieved of all care of the property and are assured an income as long as they live, and are further assured that their money will continue to bless succeeding generations after they are gone.

For other particulars address: Rev. W. R. McChesney, President, Cedarville, O.

With every good wish to all of our friends, I am

Yours sincerely,

W. R. McCHESNEY.

## CHRISTIAN ENDEAVOR TOPICS

MAY 16, 1926

**Topic:** "How to Use the Bible." Acts 8:26-35; Psa. 1:1-6.**Bible Readings**

Monday, "The Bible in Worship." Psa. 119:97-108.  
 Tuesday, "The Bible for Food." I Pet. 2:1-8.  
 Wednesday, "The Bible for Light." II Pet. 1:16-21.  
 Thursday, "Memorize the Bible." Col. 3:16-17.  
 Friday, "Bible Study." I Cor. 10:1-11.  
 Saturday, "Teach the Bible." Acts 20:25-32.

**Comment**

The story of Philip and the Ethiopian is one of more than passing interest, and shows how the Bible may be read with profit. He not only read the Book, but was anxious to know its meaning. Though a great man, he was ready to receive instruction from the stranger. He read the Bible with the purpose of gaining knowledge. His mind was open to the reception of the truth. On the other hand, Philip was ready to use the Bible teaching in order to remove any difficulties that stood in the Ethiopian's way. The one read the Word, the other expounded it, and the result was conversion, baptism; then he went on his way, rejoicing.

**Practical Questions**

1. What system have we for reading the Bible?
2. What help have we gotten from Bible reading?
3. What great truths have we learned from Bible reading?

MAY 23, 1926

**Topic:** "How Is Christ Changing China?" Isa. 61:1-3. (Missionary meeting.)**Bible Readings**

Monday, "Christ Brings Light." John 1:1-13.  
 Tuesday, "Christ Transforms Life." I Tim. 1:12-17.  
 Wednesday, "Christ Offers Higher Ideals." Matt. 5:1-12.  
 Thursday, "Christ Honors Womanhood." John 4:1-26.  
 Friday, "Christ Honors Childhood." Mark 10:13-16.  
 Saturday, "Christ Sanctifies Business." Matt. 25:14-30.

**Comment**

The three verses in our text speak of the office of Christ. He is the Lord's Anointed, and the Spirit of God is upon Him. He was anointed to preach the gospel to the poor or humble; to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, and comfort all that mourn. This same gospel is being preached in China, as in other lands, and wonderful changes have taken place in recent years in that land. Greater changes will doubtless take place in the near future. The gospel is the power of God unto the salvation of all who believe.

**Practical Questions**

1. How is Christianity changing China?
2. What is the need of a change?
3. What effect has the revolution had in China?



MAY 30, 1926

**Topic:** "Lessons From God's Pioneers in All Ages." Heb. 11: 8-10, 17-22.

**Bible Readings**

Monday, "The Pioneer." Gen. 12:1-9.  
 Tuesday, "The Immigrant." Gen. 37:29-36.  
 Wednesday, "The Law-Giver." Exo. 20:1-21.  
 Thursday, "The Soldiers." Joshua 1:1-8.  
 Friday, "The Patriot." Esther 4:1-17.  
 Saturday, "The Judge." I Sam. 12:1-5.

**Comment**

Abraham was one of the noted pioneers of the world. He was different from most pioneers, however. He was specially called of God. He went out, not knowing where he was going, but he knew he was called, and his faith was so strong that he never faltered. He had his discouragements, but he kept right on and won the title of being the most faithful of men. All pioneers have had faith in the successful outcome of their adventures, and so have been a power in the advancement of the world. What has God called us to do? What is our purpose in life? Are we by faith pressing forward toward the mark set before us?

**Practical Questions**

1. What value have great men been to us?
2. Who is our favorite pioneer? Why?
3. Do we need pioneers today?

JUNE 6, 1926

**Topic:** "How May We Produce and Spread Happiness?" Matt. 5:1-12; Acts 8:4-8. (Consecration meeting.)

**Bible Readings**

Monday, "A Joyful Spirit." Prov. 17:22.  
 Tuesday, "The Joy of Divine Fellowship." Isa. 12:1-3.  
 Wednesday, "The Joy of Prosperity." Deut. 26:1-11.  
 Thursday, "The Joy of Salvation." Luke 15:11-32.  
 Friday, "The Joy of Giving." II Cor. 9:6-15.  
 Saturday, "The Joy of Friendship." Phil. 1:1-11.

**Comment**

We can produce happiness by doing our duty. We are to do the things that make for peace. We are to do "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; and if there be any virtue, and if there be any praise, think on these things." Such precepts enoble and gladden the heart, cheer the life, prolong the years of life, and strengthen for every duty we owe to God and man.

**Practical Questions**

1. What is real happiness?
2. What can we do to make our community happy?
3. What can we do for the destitute?

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For further particulars write to

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