



Hugh Stewart

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 CHRIST'S CROWN AND COVENANT

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EDITORIAL

SEVENTH ANNIVERSARY OF NATIONAL PROHIBITION

We have now had seven years of National Prohibition, and many people are clamoring for a repeal of the Volstead law. The whole situation, although on a larger scale, reminds us of the conditions in Kansas years ago. Many people said the people that want liquor will get it and drink it, therefore let them have it. License the manufacture and sale of intoxicating liquor, and then there will not only be less law-breaking but some revenue to meet the expense of government. These so-called economists should have suggested that since people will steal and commit murder that we repeal all laws forbidding the same, and grant them a license to steal and murder. It is true that the old license system did raise quite a revenue for the Government, but it is also true that the cost of taking care of the product of the liquor traffic cost \$16 for every \$1 brought in by the sale of licenses. Kansas fought its own battle in the face of every possible obstacle that the National Government could put in its way, and earned for itself a name and a place among the States that is worthy of imitation.

Under the license system the United States was fast becoming a drunken nation, abounding with thieves and mur-

derers; people who were ready to do anything when their desire was not satisfied. When Prohibition became the law this same brood of malcontents began to carry on their nefarious trade as thieves, bootleggers and murderers. The Government found an enemy that would stoop to anything rather than obey the laws of the country. This, together with the fact that many of the Prohibition agents were not in sympathy with the law, or willing to betray their trust for a money consideration, the Government has found it hard to enforce the law. Yet we believe the law is as well enforced as are other laws against other crimes.

Aside from all this, we are told by economists that Prohibition, through its transfers of energy and increase of energy, has brought a financial gain to the United States of \$6,000,000,000, not counting the savings in the costs of jails, almshouses, asylums and deaths since the advent of Prohibition.

Bank deposits have increased from 40 per cent. to 55 per cent. since 1920. The assets of building and loan associations have increased from \$1,898,344,346, in 1919, to \$5,500,000,000 in 1927.

New business in industrial insurance in 1917 averaged \$61,484,000 monthly; it now averages over \$205,000,000 monthly. A like increase has obtained in all other business except the trade in intoxicants. To save the liquor business, billions of dollars in the hands of all kinds of criminals, brewers, distillers, saloonkeepers, many politicians, and some foreign nations that by the loan of our money and sacrifice of our strongest men, we saved from ruin during the World War. Yet in spite of this ill-begotten, ill-employed, ill-advised and ungrateful brood, Prohibition has come to stay.

The greatest enemy the human race has ever known will not tamely submit, but law and order will eventually prevail. No brighter hour ever struck for this Nation and the world than when the United States adopted National Prohibition.

The Editor and Publisher of the "ADVOCATE" is in the hospital for an operation, but the "ADVOCATE" will be published promptly, giving uninterrupted service to its subscribers.

**THIRD REFORMED PRESBYTERIAN CHURCH,
PHILADELPHIA.****Rev. Thomas Whyte, Pastor.****FORM AND SPIRIT.**

Text, Matthew, 15.8, This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their hearts is far from me.

An old lady saw a crowd of little boys following an old man. Her curiosity was aroused, and she said to one of the youngsters: "Is he some famous person?" "No," replied the boy, "we do not know him." "Why, then, are you following him?" "Because he has a hole in his pocket and is losing his money."

Some people apparently have a hole in their pocket, but nothing falls out but the coins of criticism in the form of "dislocated Scriptural admonitions." I am glad that in our age of Christian tolerance and liberal mindedness, the fellow who can drop nothing but criticisms usually has few followers, and his name is never associated with any constructive, progressive enterprise, but, like a flower born unseen, he wastes his sweetness in the desert air.

Much has been said and written about the sacrifices of Cain and Abel. Different interpretations have been given why God should have accepted Abel's sacrifice and rejected Cain's offering. The fact that is obviously overlooked is that Cain was not conscious of his sin, otherwise he would have offered a sacrifice signifying his belief in redemption from sin by the shedding of blood. I am of the opinion, if Cain had offered the same kind of a sacrifice as Abel, that God would not have accepted it, because his heart was not penitential. Disobedience was not then the particular reason why Cain's offering was rejected. The essential and fundamental reason for its non-acceptance was due to his unconsciousness of sin, and its removal by the efficacy of the shed blood of an animal, that would demonstrate his faith in Christ's sacrificial death and atonement.

The word of God makes it plain that you can use the proper form of sacrifice and yet your offering is not acceptable to Him. Saul offered to God, as a sacrifice, cattle and sheep that were without blemish. But God rejected both Saul and his offering.

Acceptable worship does not wholly consist in the mere observance of forms, even though these forms are divinely appointed. The rich young ruler could say: "I have kept all the commandments." But Jesus said: "One thing thou

lackest." The many forms that he strictly observed and kept with pharisaical sanctimonious piety only made him a moral man. The one thing he lacked to do kept him from being a Christian, and having his name written on the Lamb's Book of Life. If additional proof were needed either to support or supplement this assertion, I could refer you to the testimony of David. The psalmist says: God is not delighted with the blood of bulls and goats (though animal sacrifices were divinely instituted). But a broken and contrite heart is not despised, but is an acceptable sacrifice.

The ark of the Covenant was a symbol of God's presence. In bringing it from the home of Abinadab to Jerusalem, David arranged to have it carried on a cart. But God had explicitly and distinctly commanded that the priests should carry it. When Uzzah placed his hand upon it to steady it, he was immediately stricken dead. I am not willing to concede that this tragedy was solely the result of David's disobedience in violating the prescribed manner for the transportation of the ark. If David were responsible for this innovation, why was he not punished? May I ask, who put the ark on the cart? Probably it was the priests. If nothing unusual happened when the ark was placed on the cart, and if the priests had accompanied the ark and steadied it when it was going to fall, probably God would not have smitten them. At any rate, if God permitted the priests to place the ark on a cart, and there were no visible marks of God's displeasure, it is logical to assume that God would have permitted the priests to remove the ark and carry it into Jerusalem when it had reached its destination.

Perhaps the tragedy of Uzzah's sudden death was to teach the people God could take care of himself. I know that God permitted the Philistines to capture the ark. This served a two-fold purpose. It taught the Israelites that the symbol or mere form of religion could not save them. It taught the uncircumcised Philistines the superiority of Jehovah over their god Dagon. For the record is that their god Dagon, fell before the ark of the Covenant and was dashed to pieces. It taught them that divine forms or symbols without the true spirit of worship can bring a curse instead of a blessing. They learned that the ark was not a panacea to remove their suffering. But its presence in their midst brought them plagues and death. God had signally and convincingly demonstrated to the Israelites and Philistines that He could take care of himself.

It is significant that after Uzzah's death, David makes no further attempt or effort to bring back the ark to Jeru-

salem until he learns that the home of Obbededom is being blessed because of its presence. David's action would suggest or indicate that his motives in bringing the ark to Jerusalem were more materialistic than spiritualistic. If this accusation is too strong and severe, let me state it more mildly and say, during this particular instance David was inspired more by sight than faith. God did not exempt Job from suffering. He permitted John the Baptist to lie in prison and suffer death. Lazarus had to appease the gnawing pain of hunger by eating the crusts that were thrown to the dogs. Paul was shipwrecked, beaten and imprisoned. If these men had been influenced by what their eyes saw and their ears heard, their names today would not be associated with the sons of faith. Neither would their portraits have adorned the art gallery of God's Word. These men, inspired by faith, could say: "Though He slay me, yet will I trust Him." If we make no effort or attempt to accept God until we have assurance and a guarantee that His presence will make us prosperous, we are guilty of selfishness, and have not learned the meaning of Christianity, which was conceived in love, and born out of the womb of poverty, privation, suffering and death. You cannot ride to heaven in a Pullman or limousine. Heaven is reached by our pilgrimage through desert experiences. The Christian armour is a call for combat and aggressiveness. The "triumphant" crown shall be placed upon the church only after she has faithfully discharged her duties as the church "militant." The challenge of Christianity is "Take up thy cross and follow Jesus." Humiliation precedes exaltation. Cross bearing is the qualification for our coronation.

Must I be carried to the sky in flowery beds of ease?
When others fought to win the prize, and sailed o'er
stormy seas.

Unquestionably the reason Uzzah was smitten was because he was not officially and ceremonially consecrated. He was un sanctified. Fools enter where angels fear to tread. When we come to answer the question, Why was Uzzah smitten? let us exercise reason and judgment. Then, with minds clarified, we shall be convinced that the tragedy of his death may be attributable to some of the reasons just mentioned, instead of the particular way the ark was being transported.

Augustine said.

"The New Testament in the Old is concealed;
The Old Testament in the New is revealed."

We are living in the gospel dispensation. Jesus Christ has tabernacled among us. He is the prototype of the Ark of the Covenant. One day a woman, who was afflicted with an issue of blood for twelve years, pushed her way through the crowd, and with a trembling hand touched the hem of Christ's garment. I ask you, Was she stricken dead? No—emphatically no—but she was immediately made whole. Romanism teaches that the priest stands as mediator between the sinner and his God. It is the priest who can only touch Jesus. (The Ark of the Covenant.) It is the priest who alone can intercede for sinful man. But Protestantism enlightened by the Gospel teaches that we are all priests, and all can come boldly to the throne of Grace, and touch Jesus with the hand of faith, and make our wants known to Him. If it were a sin for any one but a priest to touch the Ark of the Covenant in Old Testament times, let me say, according to scriptural warrant, that it is no sin for any one to touch Jesus Christ.

If it were a sin to convey the Ark of the Covenant in a way not divinely appointed, and God showed His disapprobation for this act of disobedience by smiting Uzzah. Then by implication I can logically infer that Jehovah was not displeased with the company of musicians who accompanied the ark playing upon musical instruments. For there is no account they were violating any precept, or that any of their number was stricken dead.

Those who love to take a New Testament text and illustrate it with incidents from the Old Testament to condemn the introduction and use of instruments in the praise service, should not deal in generalities; but give specific proof that a precept of the Lord is being violated. They should explain why God permitted a band of musicians to accompany the Ark. Why instrumental music was allowed in the Temple service? Why David urged his people to praise God with cornet, harp, timbrel and cymbal?

One day the disciples came to Jesus all nervous and excited and said, Master! Master! we saw a man casting out devils in Thy name and, we forbade him, because he followed not US. Jesus mildly rebuked them for their prejudice, narrowness and tolerance by reminding them, "He that is for me cannot be against me." The same rebuke could be effectively administered to many people, who imagine they are the "Only Ones" climbing up the golden stairway to glory.

As Zacchaeus was perched on the sycamore tree, Jesus looked up and said, "Make haste and come down, for today I must abide at thy house." The pharisees, the formalists, vehemently censured and criticised our Lord by saying, "Jesus

has gone to be a guest with a publican and a sinner." Christ cared nothing for their insinuations, tradition, custom and conventionality, and showed His outer contempt for their accusations by calling Zacchaeus a son of Abraham. Zacchaeus stood up and in an audible and sonorous voice said, "The half of my goods I give to feed the poor, and if I have taken anything from any man by false accusation, I restore them four fold." Here was sincerity, ardor, enthusiasm and liberality. No doubt some of our old-fashioned critics, who seem pained and grieved when they learn of a growing, giving, prosperous and progressive church, would willingly and gladly unite with the pharisees in condemning Zacchaeus for offering himself a panegyric. It is noticeable that when a life becomes Christ filled, the pocketbook automatically opens, and the quickened and revived soul worships God with his means, just as acceptably, as with his prayers and praise. The thermometer that registers the degree of fervor and heat of a sanctified heart is unquestionably generosity. It is no sin, neither is it a sign of self-glory, to give freely and generously for God's work, especially after we have first given our hearts to the Lord.

The self-conceited pharisee selected a place that would give publicity to his prayer. In the sight of a vast crowd, he stood erect with his hands raised to heaven, eager to impress his fellow-man with his grace of bodily posture and dignity. In the hearing of the masses, he thanked God that he was not like other men, but had scrupulously observed and kept the old Mosaic law. Little wonder that a prayer ascending from such a proud heart and an egotistic mind, with elaborate and ostentatious display of self-conceit, never was heard by God; because, like Cain, he was unconscious of his sins. But the poor publican, convicted of sin, threw himself prostrate on the ground, beat his breast; and in agony of soul cried out, "God be merciful to me a sinner." The publican's prayer was heard. God was glorified and honored. The petitioner had his sins forgiven and the peace of God that passeth all understanding took possession of his soul.

If I were to invite a hungry man to my table, and start to give him a demonstration of my dexterity in jointing and carving a fowl, and then emphatically remind him that it was a violation of table etiquette to use his fingers in partaking of the chicken. Becoming so interested and excited over table formalities, I forget to give him any food. He would leave the table disgusted, feeling that my invitation, demonstration and instructions had benefited him very little. That is always the result when we preach controversially. Hungry souls are

crying for food. We can never satisfy their appetite by feeding them on the husks of "Things, Theories and Forms." What they need is Jesus Christ. May we all be preachers like Philip, who went down to Samaria and preached Jesus Christ to the people. That is the reason I am becoming more and more pronouncedly evangelical in the presentation of the Gospel. Being persuaded with a burning passion that the great need of the hour is to lift up Jesus Christ to the gaze of a perishing world, and point men to the Saviour, as the Lamb of God that taketh away the sins of the world. When a sinner gazing upon the uplifted Christ is convicted of sin, and exclaims in the words of Thomas, "My Lord and my God." His soul is filled with a heavenly joy. His heart throbs in the ecstasy of his delight. Heaven joins in the celebration of his redemption. There is joy among the angels. Christ sees of the travel of his soul and is satisfied.

As a pastor, I greatly rejoice the lines of my ministry have fallen in pleasant places. I minister to an intellectual, liberal-minded, sanctified and generous people, who in the integrity of their heart and service unanimously and harmoniously unite with me, and acquiesce in my unswerving determination to give preponderance to the spirit of worship, instead of making an idol of form. I was born old, but so far as vision and service are concerned, and the adaptation of the Gospel to present needs and conditions, I am proud to say in the words of the little French apothecary, Cuno, "Every day in every way I am growing younger and younger."

When some little insignificant change is made in the praise service, some chronic grumblers, whose only progressiveness is their aggressiveness in the use of destructive criticism, are willing to place you in the art gallery with Nodab and Abihu. These two men, sons of Aaron, were both priests. In offering incense, they used strange fire. God was so displeased with their act of disobedience that he immediately smote them and they died. Notice carefully that the sin of these two priests did not consist in the particular form they used to offer burnt incense. Their sin consisted in using a substitute for the substance of divine fire that was an essential part of the offering. There is a vast difference between form and substance. A loaf of bread may be round, oblong, conical or square. Its form is immaterial providing that it is made of pure wholesome ingredients. You can get the same medicine in pill form, capsules or liquid. The form possesses no curative properties. It is the substance of the medicine that checks the disease, and restores the patient to health and strength.

Walter Foss, and adopt them for our motto:

There are hermit souls that live withdrawn,
In the place of their self-content.

There are souls like stars that dwell apart,
In a fellowless firmament.

There are pioneer souls that blaze the path;
Where highways never ran.

But let me live by the side of the road,
And be a friend to man.

Let me live in my house by the side of the road;
Where the race of men go by.

They are good, they are bad, they are weak, they are strong,
Wise, foolish—So am I.

Then why should I sit in the scorner's chair,
Or hurl the cynic's ban?

Let me live in my house, by the side of the road,
And be a friend to man.

I believe that the Bible is the divinely inspired work of God. I believe that the church is the divine institution for the salvation of society. I believe that Jesus Christ is the only saviour of sinner. Without reservation, I accept as scriptural—original sin, God's absolute sovereignty, limited atonement, effectual calling, perseverance of the saints—these doctrines are known as the fine points of Calvinism. I believe in the miraculous and Virgin birth of Jesus, Christ's deity and divinity, the efficacy of the atonement, the resurrection of our Lord, the royal prerogatives of Jesus Christ, and His Kingship—over nations, individuals, and His own church. Evangelically, I believe that unless a man is born again by the Holy Spirit, he cannot enter into the Kingdom of God. Dare any one insinuate that by believing and incorporating these fundamental and cardinal doctrines in my messages, that strange fire is being used to convict sinners, edify the saints, and build up the Kingdom of our Lord and Saviour?

I thank God that, even though I have inoculated my people with the joys of an instrument in the praise service, that no evolutionary theory has robbed me of spiritualism, and made me accept a blind materialistic philosophy. My study of higher and lower criticism has not undermined my faith in the plenary inspiration of the scriptures. Modernism with its gilt-edged fallacies has never charmed, fascinated or intoxicated me with its human rationalistic spirit. I am still old-fashioned enough to believe in the conservatism of the modernism of antiquity.

Many could say things are not the same as they were in my younger days. True, indeed. Institutions pass away, churches alter, old forms change. A narrow-minded people cling technically to these, as if they were the only instruments God could use for regenerating lost souls, reforming society and redeeming the world. But, though forms change, the church remains constitutionally the same in all ages. In the midst of all changes in the externals of worship, it is gratifying to know that the church still lives, and Jesus Christ still reigns. The apostle says, "And thou, Lord in the beginning has laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou remainest; and they shall all wax old as doth a garment. And as a vesture shalt thou then fold up, and they shall be changed; but thou art the same, and thy years shall not fail." The psalmist supplements this thought, or at least amplifies it, when he points out to us the frailty of man. But reminds us, "The Lord shall endure for ever and ever."

Many may be permitted to close this message by quoting a few lines from the beautiful and expressive poem by Sam

**THIRD REFORMED PRESBYTERIAN CHURCH,
PHILADELPHIA.****Rev. Tomas Whyte, Pastor.**

What hath God wrought? So well may we ask the question. He hath done for us exceeding abundantly above anything that we expected or asked for. The year 1926 has been the best year, spiritually and materially, in the history of our church. We have witnessed and enjoyed the fruits of a genuine revival. This revival was not the result of organization, elaborate programs, sensational preaching, spectacular movements. The blessed awakening we have so refreshingly enjoyed came as the result of earnest prayer by a sanctified people, and the preaching by the pastor of the glorious Gospel of our Lord and Saviour in its simplicity and totality. This has not been a mere superficial awakening of our emotional life, but a revival of the soul expressing itself in the rededication of self and substance to the Master's use and service. The blessing came not through the thunder of hell and damnation, nor the earthquake of emotional convulsions, nor the lightning of God's judgment and wrath, but by the still, small voice of God's Holy Spirit. We tested or proved God according to the instructions of Malachi. We brought our tithes into the storehouse of God's church, and the Lord opened the windows of heaven and poured out such a blessing upon us that there was not room enough to receive it. Little wonder we are acting emotionally like the lame name after his restoration by Peter. We are leaping and praising God. Glory to His name.

Last year there died in our midst that arch fiend of unprogressiveness called "It can't be done." As we stood beside him on his deathbed and saw the beads of sweat on his pale, ashen face, and noticed the writhing convulsions of his body, no effort was made to alleviate his pain, no ministrations were rendered to prolong his life. After a terrific struggle for breath, he gasped his last and his eyes closed in death. Joyfully did we carry his corpse to the cemetery of "Oblivion," dug a grave 50 feet deep and laid his mortal remains therein. Then we got down on our knees and prayed that his vile form would never be resurrected, but that the bottom would fall out of his grave and he would drop into hell. No monument will be erected to his memory. No pilgrimage will be made to his grave. No flowers will be laid upon his tomb. His only remembrance will be in this obituary.

Last year there was born a little child in our church. Like Samuel, he was given to us in answer to prayer. We called him "It can be done." Though he is not very old,

he is growing very fast. There are indications he may become a giant. If good nursing, gentle treatment, wholesome food, are productive to strength and size, this child ought to be a prodigy. His arrival has abundantly blessed us. He has helped us during the past year to raise over \$1500 in cash for a new pipe organ. He has helped us to meet all the current expenses of our church, so that we came to the end of the year with all debts paid, and a substantial sum in the treasury. His presence in the congregational meeting made it the most spirited and enthusiastic ever held in the church. When a motion was made and seconded that the pastor's salary be raised \$500, this little fellow cried out. "It can be done." The result was the fulfillment of prophecy, "A little child shall lead them." The congregation, without any discussion, unanimously made the increase. This is \$1000 of an increase in salary that the pastor has received in two years. Besides this liberal increase in salary, the pastor was the recipient of a substantial gift in money presented to him by the Bible class.

Our annual Sabbath school entertainment was held on the evening of December 30. As usual, it was a splendid success. The different classes gave piano and violin selections, recitations, songs and sketches. The young men gave a humorous act from Romeo and Juliet, which caused much fun and laughter. After the entertainment, each member of the school received a half-pound box of chocolate candy. Books were given for regular attendance. Bibles were awarded for repeating the short catechism.

Our Ladies' Aid Society has adopted a new constitution. The faithful ladies have pledged themselves to work to the utmost of their ability for the material and spiritual interests of our church.

The Senior and Junior Christian Endeavor Societies are flourishing, thanks to the interest of our young people and the faithful and efficient superintendence by its leaders.

We have elected Miss Helen Getty as our organist. Mr. Robert Getty is our music leader. The choir is putting its heart and soul into its work. Our janitor has received an increase in salary. Our people are cheerful and optimistic. All are happy and contented. With peace in our souls and harmony in our midst, we feel that God has signally blessed us materially, socially, numerically and spiritually during the past year. Thankful to God for His goodness, we confidently look into the future, believing we are going to have a prosperous and a happy new year. This is also the wish and prayer of the writer for all our congregations and mission stations under the care of the General Synod.

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Rev. S. M. Ramsey, Los Angeles, Cal. Mrs John White, Mrs. Mary McMullan, Mrs. Samuel White, J. S. Stewart, Hugh A. Stewart, Coulterville, Ill. Miss M. E. Lyons, Marissa, Ill. A. H. Creswell, Mrs M. E. Creswell \$2 Cedarville, O. Mrs Ida S. Stormont \$3; Matilda McCollum, Xenia, O. Mrs. Anna Sawyer, Darlington, Pa. Miss May Shuster, New Galilee, Pa. Jas. MacAllister Wm. J. McMahan, Samuel Fleming, Samuel Sinclair, Sallie Black, \$3. Philadelphia, Pa.

LETTER FROM INDIA

In Camp, Dadli, November 18, 1926.

Dear Friends:

By the time this reaches you the Christmas season will be at hand and we want to send you our heartiest greetings and best wishes for a blessed Christmas. I know we shall be in your thoughts, for you will be wondering how your friends on the other side of the world will be celebrating this great day. In one sense it will be very much like your own Christmas, for it is the time of year that Christians all over this old world of ours make a special effort to put into practice the spirit of that first Christmas, when God gave to mankind that greatest of all Gifts and the angels sang their joyful song of Peace and good-will to men. You will be going to church and will be bringing your gifts to be sent to those who are needy, and we out here shall be giving gifts in that same way. I am sure as you gather together with your friends and relatives in various places, your thoughts will fly to India, too, and you will think of us gathered together in our drawing room, with all our dear little brown children sitting on the floor singing Indian Christmas carols and listening attentively as the Christmas story is read to them again, and then as all hearts are lifted in prayer to the Giver of all good gifts. Then can you see their bright faces as the big basket is opened and each is given a gift, many of them coming from good friends in America. It is always a blessed time.

We are in camp now. I am not as strong as I used to be and do not go to distant villages very often, but I am glad for the strength and opportunity of working in the zenanas every day in the village where we happen to be camping. How these women appreciate having us come to them and speak to them about heavenly things. One woman last week just pleaded with me to send them a teacher who would go into their zenanas and teach the girls. Pray for us in this work entrusted to us.

Since coming from the hills Dr. Taylor has been to two big Melas, one a Mohammedan and one a Hindu, and he and the men with him had very good sales of Scriptures and Scripture portions. The Indian people are a religious people and searchers after truth, and wherever you go in all their ordinary walks of life, they talk religion, so it is not hard to talk to them about religious matters. Of course, they are so grounded in their Hindu customs and religious superstitions it is hard to break down these old practices, but the people who can read are keen on searching the Scripture, so we try to get to all the big melas we can in order to bring to them the Word of God. In order to get something of the big trend of Indian thought toward things Christians, I would advise you to get a copy of E. Stanley Jones' book, "The Christ of the Indian Road." It is well worth your careful study. We know Mr. Jones well. He is doing a big work, especially among well-educated high caste men.

Our children, the three older ones, are in the hills in boarding. They do not like the idea of being away from us, but they know it must be and we tell them that is their contribution toward the Lord's work. The school closes the 6th of December, and they will then have vacation until the middle of March. They have their vacation in winter instead of summer.

Again wishing you all a very blessed Christmas season, I remain,

Sincerely,

ELIZABETH TAYLOR.

LETTER FROM KENTUCKY

January 11, 1927.

Dear Friends:

Another Christmas has passed and a New Year begun. We all have had a happy Christmas in spite of the rain. There are so many bright pictures that, although the weather may be bad on the outside, as one thinks of the true Christmas spirit he cannot help but be happy. We had a continual rain for about three days and nights Christmas week, and it raised the river higher than it has been since 1862, according to some of the old men who saw the big tide that year. It tore the pillars away from the approach to the bridge across the river so that the only way of getting across it is to walk, and that isn't very safe. From Tuesday before Christmas until the Monday after we received no mail. Consequently some of the packages did not get here in time for our Christmas treat but arrangements were made to give them out later. We were

comforted in this fact by knowing that the packages were at the railroad and that they would be here just as soon as the water would go down. The other mission school had the same trouble as we did, so we were not alone in our troubles.

We certainly were grateful to those who have contributed something to help make a happy Christmas here at Houston. Many gifts have been received since the last letter was written. We received \$10 for the radio fund from Miss Linnie J. Long, Beaver Falls, Pa. Also \$10 from Miss Irma Creswell to be spent for Christmas presents. You will notice in the last "Advocate" what Cedarville made and sent us. Later we received \$2 from them to be used as we saw best. Also \$12 from Miss Elva Foster, \$1 of it given by her mother for the scholarship fund, \$10 from Miss Elva for the same purpose, and \$1 to buy Christmas presents. We received some very good books, also three sheets and six pillow-cases from the C. E. of the Sparta congregation. Also a sheet and pair of pillow-cases from Mrs. Eva Nagel and her daughter Olive, of New Galilee, Pa. Also a large package of presents from Miss Cunningham, of Richmond, Kan. The Christian Cavalier Class of the Coulterville Congregation sent us \$10, \$1 of which was to be used for the radio and the remainder to be used for Christmas presents, and from Mrs. J. M. Finney we have received \$5 to be added to the scholarship fund.

For all these gifts we wish to offer our thanks. They have all been very much appreciated, and it is our prayer that those who have given may have been blessed as well as those who have received. Should anyone who has given fail to see their name in the above list we thank you just the same because it is not left out purposely. So many things coming at one time and so much to do at that time it is hard to keep track of all, but we hope that we have missed no one.

The attendance in school has been keeping up better than usual this year, for which we are very thankful. As the public schools of the county will be closing now in a few weeks our attendance will soon increase.

Again thanking all who have helped to make a happy Christmas at Houston, I close asking for your prayers.

Sincerely,

ROBERT W. STEWART.

THE SOURCE OF CRIME

From the Church Federation of Sacramento.

Whence comes crime? Could we locate its origins, much human misery could be prevented. The Washington Voice declares that it appears in about 40 per cent. greater volume

among aliens than among native-born Americans. To some extent, therefore, it is a matter of immigration control. Wiggam suggests it comes from a comparatively small element in our population. He says that "in Indiana, nearly all crime is committed by about one hundred families." Therefore a wider study of eugenics may disclose another means of prevention.

Whatever light eugenists or experts in immigration restriction may throw upon the beginnings of crime, churchmen know of powerful factors working in crime-prevention. Captain Matheson, of the San Francisco police, recently said to the Commonwealth Club there: "In this country we have fallen down completely in the administration of justice. We are making criminals faster than we can take care of them. but, he added, 'in all of my police experience I have seen but one boy who had graduated FROM BOTH HIGH SCHOOL AND SUNDAY SCHOOL COMBINED come into the hands of the police.'"

In this day, when America holds the record for murders, when our very Republic is being tested, as never before, by a minority advocating nullification of a Constitution they cannot amend, the churchman may well tell Captain Matheson's story to his unchurched neighbor. He can remind the latter the taxes paid for the cost of crime do not go for Sunday School graduates.

A NATION-WIDE CAMPAIGN

For the first time in the history of America, a nation-wide Scripture-reading campaign is being promoted. It is under the auspices of the Department of Evangelism of the Federal Council of the Churches of Christ in America, and will be conducted during the first two months of the year. People are asked to unite in reading the Gospel of Luke in January and the Book of Acts during February.

This is not a Bible-reading marathon, but is intended as a spiritual preparation for the pre-Easter evangelistic programs of the churches.

Thousands have church affiliations, attend services regularly, and contribute to the fulfilment of Christian enterprises, but neglect the reading of God's Word. To reinstate the Bible in the home, to bring to the individual the wealth of its beauty and promises, will be but a small part of the resulting benefits of such a campaign.

This campaign was originated last June at Northfield in the Annual Retreat of the Secretaries of Evangelism of the Protestant Church. It had been tried successfully in February of last year by one denomination—the Disciples of Christ—with the slogan, "A chapter a day keeps the tempter away." Five hundred thousand of their members participated.

President Coolidge said recently: "There is no other book with which the Bible can be compared, and no other reading that means so much to the human race." If this campaign results in the united turning of the people to the Book of books, the spiritual uplift of a movement of such magnitude cannot well be measured. What forces for good will be unloosed with millions of people, at least once every day for two months, turning their thoughts to God, renewing their acquaintance with his holy teachings, and forming a habit which may continue throughout the years?

A LOOK AHEAD

For the one hundred and eleventh time the American Bible Society stands at the parting of the ways between two years. The year 1926 will have passed into history and the year 1927 will scarcely have begun before this message reaches its readers. While this is not the time to attempt to tell the story of the year that is closing a word about the Society's outlook and needs for 1927 is appropriate.

The American Bible Society enters 1927 with a new appreciation of its sole purpose, which is "to encourage a wider circulation of the Holy Scriptures without note or comment." It believes that the Bible in the spoken languages of the peoples is one of the greatest forces working for human welfare. It is the chief business of the American Bible Society to provide annually several millions of volumes of the Scriptures in not less than one hundred and fifty languages and dialects, and in sixteen languages and systems of raised type for the blind. One of its most significant services is that of translating and revising the Scriptures used on both foreign and domestic mission fields. Although the Bible or some part of it has been translated into more than eight hundred languages and dialects, much work remains to be done. We have recently learned that in Africa alone there are over eight hundred known languages and dialects. Of these only two hundred and forty-three have any portion of the Bible in the spoken languages of the peoples. The work of translating the Holy Scriptures is a long, costly but necessary obligation which rests on Bible Societies. The American Bible Society cannot, and would not, neglect this great field of service in 1927.

After the Scriptures are translated, the American Bible Society seeks to publish them at lowest cost and in styles convenient for general uses. While it may be argued that there are many publishing houses from which the Scriptures may be secured, they provide them only in the six or eight languages which are most prominent in Western Europe and in America.

When the churches wish to secure the Scriptures in any other languages, they must turn to Bible Societies for their supply. Commercial houses are not interested in publishing books which do not yield a financial return.

The expense, not only of translating, but of publishing the Scriptures in these hundreds of languages and dialects must be borne by Bible Societies. Even the churches which have publishing houses of their own are unable to undertake this expensive but essential work. In providing the Scripture in these hundreds of languages the American Bible Society is conducting a fundamental missionary enterprise.

In addition to the work of translating and publishing the Scriptures without profit, the Society conducts an extensive distributing program. As the friends of the Society know, it maintains ten home agencies in the United States and twelve foreign agencies located at strategic centers in foreign countries. Besides these twenty-two agencies, directed and financed by the Society, it makes grants through hundreds of churches, Sunday schools, missionary and auxiliary societies, and philanthropic institutions.

The increasing demand for the Scriptures for missionary purposes, particularly in foreign mission fields, places an increasing financial burden on the American Bible Society. Its total budget for 1927 amounts to \$1,300,200. This is a very slight increase over 1926. Even so, this 1927 budget is \$115,000 less than our twenty-two Agency Secretaries estimated would be essential for their work. The Budget Committee, with the advice and counsel of the representatives of the co-operating churches, decided that it would be unwise to appropriate more than the society could reasonably hope to secure from all sources. We wish to avoid debts, if possible. The summary of the budget as voted by the Board of Managers on December 2, 1926, is given below.

The American Bible Society exists to serve the churches by providing seed for the sowers of the Word. The sowers must have sufficient seed.

With confidence in the hosts of friends of the Bible cause, we welcome 1927 as a new year of opportunity for world-wide service.—"Bible Society Record."

THE PENNY GOSPELS

By Owen F. Thompson.

I've a story here I would like to tell;
Its theme is, oh, so very small;
Yet, though my tale is wondrous great,
The "Penny Gospels" hold it all.

What wisdom God has giv'n to men;
What grace to use that wisdom well;
For men were needing, oh, so much,
The truth the "Penny Gospels" tell.

And so they made the little books,
And packed them neatly, row on row,
And sent them out to all the world
Where "Penny Gospels" need to go.

There one is clasped in a newsboy's hand,
To be read on a noisy city street;
And one is read by a prodigal son
As he counts the ties with his weary feet.

And one finds its way to a schoolboy's bag,
Who lies in the shade of a tree to read;
Another is passed to a tramp at night,
And a soul is saved from a fearful deed.

And there's one for the workman in the shops,
And one for the clerk in the grocery store,
And one for the soldier's and sailor's kit,
And one for the drummer who left our door.

Thousands and thousands and thousands strong,
We are marching in ranks at His command.
The broad blue oceans have stayed us not;
Our legions have conquered every land.

Yes, we are the Royal Volunteers,
Who serve both rich and poor alike.
A penny, sir!—and we're yours for life,
And "Penny Gospels" never strike.

A penny apiece covers all our cost—
But a penny does not touch our worth!
For we offer you all the joys of heaven,
Which is more than all the wealth of the earth.

And when the records are read at last
Of those who served the Glorious King,
You'll hear above many a grander name
The name of the "Penny Gospels" ring.

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ADVOCATE promptly, so the mailing list can be comple-
ted Thank you.

CHRISTIAN ENDEAVOR TOPICS**February 13, 1927.**

Topic: "Expressing the Missionary Spirit." Matt. 9: 35-38.

BIBLE READINGS

Monday—Expression in Life. Acts 13: 1-3.
 Tuesday—In Sacrifice. II Tim. 2: 1-10.
 Wednesday—In Healing. Acts 14: 8-10.
 Thursday—In Teaching. Acts 17: 1-3, 10-12.
 Friday—In Giving. Acts 4: 32-37.
 Saturday—In Praying. Rom. 10: 1-4.

COMMENTS

The best and most practical way of expressing the missionary spirit is by working at it or by supporting missions. True, we should read about missions and pray for missions and speak for missions, but all this falls far short of our whole duty. The Saviour's command was, "Go ye into all the world and preach the Gospel to every creature." It is either go or help to send some one else who can go. It may require sacrifice, but that is the very thing we must do. Pray, give, do all you can. This is the least any Christian can consistently do.

PRACTICAL QUESTIONS

1. Why is the church responsible for missions?
2. What can our society do for missions?
3. What can we as individuals do for missions?

February 20, 1927.

Topic: "Our Duty as Christian Citizens." Isa. 62: 6-12.

BIBLE READINGS

Monday—To Obey the Law. I Pet. 2: 11-17.
 Tuesday—To Respect Authority. Rom. 13: 1-8.
 Wednesday—To Rebuke Evil. Isa. 1: 1-9.
 Thursday—Ideal Officeholder. Isa. 11: 1-5.
 Friday—Honest Tax Paying. Matt. 17: 24-27.
 Saturday—Upright Living. Psa. 24: 1-6.

COMMENTS

Our duty as a citizen is no light responsibility. The citizen should be loyal to his country, and that includes obedience to its laws. All due respect for lawful authority is every citizen's duty. As citizens we all are obliged to support the Constitution—support it entirely, not in part. The Constitution, with all its amendments, is honored and upheld by all loyal citizens. The Christian citizen should pray for all in authority, for clean government, for justice and righteousness. "Righteousness exalts a nation, but sin is a reproach to any people." Good government brings prosperity and happiness to the people.

PRACTICAL QUESTIONS

1. What are the principal causes of crime?
2. What are the duties of our officeholders?
3. What can we do to help enforce law?

February 27, 1927.

Topic: "Practicing World Brotherhood." Mark 3: 31-35; Rev. 7: 9-14.

BIBLE READINGS

Monday—Live Justly. Amos 5: 14, 15.
 Tuesday—Good Will for All. Luke 2: 13, 14.
 Wednesday—The Basis of Brotherhood. Acts 17: 24-31.
 Thursday—Help the Needy. II Cor. 8: 1-9.
 Friday—Overcome Race Prejudice. Acts 10: 34-48.
 Saturday—Brotherly Charity. Acts 28: 1-6.

COMMENTS

We are all in some sense our brother's keeper. That is usually conceded. But the question arises, who is my brother? It will not do to be so narrow that we only recognize as our brother a member of our immediate family. The broader view includes the whole human family. This idea was Christ's idea. He looked upon all peoples in all the world as his. They are His by creation, and He wants them all to be His by redemption. Have we the spirit of brotherhood that He had? Do we want to save the lost of all nations? As Christians are we willing to follow in the steps of Jesus?

PRACTICAL QUESTIONS

1. How should nations treat each other?
2. What is necessary to secure universal brotherhood?
3. How can we best overcome race prejudice?

March 6, 1927.

Topic: "Stewardship as a Rule of Living." Matt. 25: 14-30. (Consecration Meeting.)

BIBLE READINGS

Monday—Stewardship of Time. Eccl. 12: 1, 14.
 Tuesday—Of Money. Prov. 3: 9, 10.
 Wednesday—Of Talents. Rom. 12: 6-9.
 Thursday—Of Knowledge. I Cor. 9: 16-23.
 Friday—Of Prosperity. Job 29: 12-17.
 Saturday—Of Strength. I John 2: 14.

COMMENTS

Our stewardship is to be a servant of Jesus Christ. He gives us all certain talents. God holds us responsible for the proper use of these. What talent has He given us? Have we the talent to speak or sing or pray or teach or do any other thing that will help in building up the kingdom of our Lord on earth? Then we should use them with diligence that an income may be had in abundance when we give in our account of stewardship. The account must be settled some day. What will it be?

PRACTICAL QUESTIONS

1. What talents have we to use?
2. How should we use them?
3. Do we realize our responsibility?

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