



The
  
Reformed Presbyterian  
= ADVOCATE. =

JUNE 1927.

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 in the interests of its Principles and Institutions  
 A MONTHLY MAGAZINE FOR  
 CHRIST'S CROWN AND COVENANT


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# Reformed Presbyterian ADVOCATE.

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

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NOTE.—Some people ask us why we do not publish more Church news.

Our answer is: Why don't you send it in? Who ever heard of us refusing to publish Church news when we get it?

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## THE SYNOD OF 1927

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The General Synod of 1927 met in the First Reformed Church, Pittsburgh, Pa., and was opened with a sermon by Rev. Thomas Whyte, the retiring Moderator. At the morning session Rev. R. C. Montgomery, of the Seventh Church, Philadelphia, was elected Moderator, and Revs. L. A. Benson and R. W. Chesnut were re-elected Stated Clerk and Assistant Clerk, respectively. Synod then settled down to business, and instead of jangling over petty rules and customs, as the fathers did in their day, nineteen important reports were considered and passed upon.

The most of the afternoon was taken up with meetings of the Mission Board.

It has been our privilege to attend all the meetings since 1888, except one, and it can be truly stated that many changes have taken place in many things, but surely we have grown more spiritual, more in earnest in the Master's service, as these years have gone by.

Had there been the same missionary spirit and brotherly feeling among our fathers who served well their generation, had there been among them more Christian forbearance, our denomination might have been large and influential today instead of as it is. It is not our purpose in any way to criticize those of the past, but we are compelled to recognize that in the past few years great changes have taken place whether we like it or not; old things have passed away—all things have become new.

In the evening at 8 o'clock a good assembly met to attend the ordination and installation of Rev. Albert E. Gregg, as pastor of the congregation. Dr. Savage presided; Rev. Thomas Whyte preached the sermon, and Revs. Montgomery and Parks assisted in the exercises. After the usual congratulations, refreshments were served in the dining room. Rev. Gregg has just graduated from the U. P. Seminary in Pittsburgh, and enters upon his work with the enthusiasm of youth, and we trust he may be successful in his new field of labor.

On Friday morning the business of the Synod was taken up and pushed forward as rapidly as possible. The missionary boards held meetings and prepared their reports. The Foreign Mission Board accepted the application of Mr. Tedford, to be sent as a missionary to India. This was made possible from the proceeds derived from the bequest of a large sum of money left by the late John Buchanan. This gift of some \$48,000 is hereby gratefully acknowledged by the Board and General Synod. Such timely gifts are a means to the salvation of many and relieve greatly the heavy burdens of the entire church.

On Saturday we assembled for the closing session of the Synod, and by noon the Synod was adjourned to meet in Coulterville, Ill., on the third Wednesday in May, 1928, at 8 P. M.

Thus another Synod has closed and we look forward to another year of successful service in the Kingdom of our Lord.

Such a friendly and cordial spirit was manifest in all, and the desire to push forward the Master's work so strong that the whole meeting was one of the best in our history.

## LETTER FROM DR. TAYLOR

Hardwar, U. P. India, March 30, 1927.

To the Secretary of the Foreign Mission Board, Reformed  
Presbyterian Church, General Synod, U. S. America:

Dear Dr. Chesnut:

We greatly rejoice at the prospects of having Mr. Tedford as a co-worker. As you will remember, three weeks after our return to the work from furlough I was taken with a severe malarial infection and ever since that time it is only with the greatest care and constant taking of quinine, both summer and winter, I am able to keep up in the work. Even as I write this, in spite of having taken quinine twice today and with the heavy responsibility of this big Mela work, and getting out the budget and reports, I am lying on a cot with fever over 100. Mrs. Taylor, too, has had to take quinine about as regularly as I have. By all this I do not mean to complain. I am glad of the opportunity given me to serve in this field; but I do want to impress upon you the necessity of sending out some one soon. If you feel the Church cannot stand the expense of two missionaries on the field, send Mr. Tedford out this fall; that will give him two and one-half years with us, to get the language and the run of Mission affairs. Our next furlough would then be due, and we could spend five years in America, as the custom is, one and one-half years on the expense of the Church. During this time we could take post-graduate work in our profession and be able to work up a practice for the next three and one-half years, after which time Mr. Tedford's furlough would be due, and we could return to India and relieve him. Or, we would consider taking charge of the Home Mission Field. This leads me to say, if Mr. Tedford finds it impossible to come out, could you not persuade Mr. Stewart to come out and relieve us for a term and we could carry on his work in Kentucky. Whoever comes should come out this fall and get the language and the work in hand. By staying in America for five years we hope to be able to throw off all the malaria germs and regain our wanted health.

May God guide you in your decisions about the work in this needy place and bless all your deliberations. I am sorry but I have not been able to get the Church and Sabbath School reports made out, nor have I the book sales report ready, so my statistical report will have to be sent later.

Sincerely,

JOHN C. TAYLOR.

### MRS. TAYLOR'S PERSONAL LABOR REPORT

**April 1, 1926, to March 31, 1927**

The Saharanpur Convention was held from the 7th of April to the 12th. Gladys was very ill the first part of April, so I was able to go only to the last few meetings of the Convention.

I went to the hills the 1st of May. The children had been in boarding school from the 15th of March, so were indeed glad when I came up and they could be day scholars. As usual, I was busy giving treatments while in Landour. I was also president of the local W. C. T. U. and superintendent of the Primary Department of the S. S. of this hill station, which is made up mostly of missionaries' children. I was also active in the work among the English soldiers' wives, and have been asked to take charge of this work this summer as the lady who has had charge has gone to England on furlough. This work, while it is for English ladies, is definitely missionary work and I am sure it has been blessed of God.

We came down from the hills September 30th, and as the children were having ten days' holiday before starting the new term, we brought them all down with us. The boys were able to go back again at the end of that time but Margaret was not at all well, so we kept her home two weeks longer, and as her teacher happened to be traveling through our town on her way to school we met the midnight train and Margaret went back with her. She was very brave and never shed a tear, although we know it is hard for them to leave home and go in boarding but they know it is their contribution to the Lord's work. Margaret is only eight years old now and has been in boarding for two years and you never hear one word of complaint from her.

November the 8th we began our winter's camping season. We went to Hardwar one day and inspected the work there. The 9th we went to Bhagwanpur and were there until the 15th. I had very good meetings, especially with the high caste women, and one woman just pleaded that we send a Bible woman to work with them in the zenanas. Our next place was Dadli, where Piyari Singh and his wife are working. I had good zenana meetings here. As usual, the Hindu women in this place were very keen to hear the message. The 23d of November we moved to Chhapar, where we have a village school, which has been under the care of Jaimal Das, one of our converts about five years ago, and who is a very earnest

follower of the Master and a splendid fellow to put in charge of these village boys, for he has the right spirit and is a good example himself, which does much in molding the lives of these young boys who have been brought up in non-Christian homes. The 29th we moved to Fatehpur and I worked in the zenanas and low caste quarters. The 6th of December Dr. Taylor went to Rajpur to meet the children as they came down the hill from school and the 8th we moved to Takepur. We had never camped in this village before and we had a very good reception, doing good work in the high caste as well as low caste homes. The 15th we went to Bihhrigarh, where we had good work with the Mohammedan women, and I also worked in low caste quarters.

The 22d of December we came in for the Christmas holidays, and put out efforts toward giving the Christians in Roorkee, especially our boarding boys, a happy Christmas season. They had their S. S. examination at this time and the most of them did very fine work.

The 7th of January we started for the villages again. Our Ford is too small for our family and the ayah, so John and Carl go about from village to village on their bicycles. We had a big trip to Kurkewala, our first camp after Christmas. We got the ox cart off early, and John and Carl went away some time after the ox cart and we still later. When we arrived at one of our villages we found John, and John said he left Carl a little while before that and Carl had said he would wait for us. Well, we hadn't seen Carl anywhere on the road so Dr. Taylor went back on foot and found the place where Carl had turned off and he thought he would most certainly come to the place where that road and the road we were on meet, so he came back to the village where we were waiting and we all went on. When we got to that place we could not see his bicycle tracks, so knew he had not passed and in a little while our ox cart came along and they had not seen him. So we sat there in the motor and Dr. Taylor went back again and found where he had crossed our road and gone out on the other side and got on ahead of us. So Dr. Taylor came back again and we all went on to the next village as by this time the sun had gone down. I gave the children something to eat and got them off to bed and Dr. Taylor immediately went off again on the hunt for Carl. If ever I wished for a telephone it was then; Dr. Taylor had walked from village to village, from 2 to 9, just as hard as he could walk. He finally came back at 9.30 and said he had not found him but had spoken to one man who

saw him go through a certain village and was bound in the direction of Kurkewala, so we knew there was not much doubt but that he had got there all right. We slept in a cow shed that night, and the workers who were with us slept under a tree by the roadside. We knew Carl had gone in the right direction but knew, too, that he might have been lost in the jungle. The next morning we were all up early and went on to Kurkewala and there we found Carl, having arrived there 3.30 the day before. He must have gone like the wind to get there that early. He had been very worried for fear he would get lost and therefore rode very fast. Well, he had fever for two days but was all right after that and we had another good reason for praising God for the wonderful protection He gives His own. We had good work in Kurkewala and the surrounding villages and the 15th of January we moved to Hazara. We had never camped at this place before and we received a very warm reception. The 24th of January we went to Aneki, where we met the other Christians who had come out from Roorkee and some of our boarding boys, and for the next two weeks we had our evangelistic campaigns. This is carried on by the Roorkee Church and they stand all the expenses, which is taken from their church collections. We think this is well worth while, for it gives the Indian Christians the responsibility of doing their part in the evangelistic work. We had very good meetings and all our Christians were given a chance to testify in some way.

The 7th of February we went to Panjenheri. We had a hard trip that day, and when the ox cart came with our luggage the sun was just setting. That meant we had to put up our tents and beds in the dark and we were all dead tired when we were finally ready for bed, and just as we were ready to get in bed we heard some screaming and, looking out, saw the village where we were camping in flames. Dr. Taylor immediately ran over with some of our workers and helped in putting out the fire, which is no easy matter where you only have the village well to draw from and it has to be brought in jars and the Hindus object to Christians and low caste people touching their vessels. They would rather let things burn up than have their vessels contaminated by the touch of outcastes. The 16th we went to Shahpur, our last camping place, and the 26th of February we came to Roorkee, as the Saharanpur Convention was to begin the 8th of March. I was chairman of the European Catering Committee so I had my hands full at the convention. We came home from Saharanpur on the 15th, and on the 17th the children went to boarding school in the hills.

Since then Dr. Taylor and I have been very busy getting out our budget and annual reports. We came to Hardwar on the 23d of March and have been in a whirlwind of work since then. There was a lot to do in preparation for the Mela, as the men we had put at work were so slow. We brought Gladys and Gordon with us, but as a friend was going through here to the hills we asked her to take the children with her and board them until I come up. There is so much sickness in a place like this we thought best that the children get out of all this. Dr. Taylor and I have both been inoculated for cholera, as well as all our boarding boys and our workers. This is the 1st of April and the Mela is just beginning so the most of our report of this Mela will have to be given at a later time. One wonders what it will be by the 15th with such a crowd now. There are all kinds of people, from all parts of India, from Calcutta, from Madras, from Karachi, from Multan, all pilgrims come to bathe in the "sacred" waters of the Ganges. And such opportunities as we have in spreading the Gospel. We are having good hearings in our preaching and are selling a lot of Bibles. We have the Seed, which is the Word of God, and we know God will not let it return to Him void, but we wish we had more sowers. We have sent invitations to other missions to send us help and some have come and we are expecting others. We have put up a meeting tent and have pennants and signs with Scripture texts all about the place. We have preaching in the tent every evening from 3 to 6. The men are all very keen in this work and we feel God will bless our efforts to serve Him.

Respectfully submitted,

ELIZABETH TAYLOR.

Hardwar, April 2, 1927.

### **DR. TAYLOR'S PERSONAL LABOR REPORT**

**April 1, 1926, to March 31, 1927.**

One of the young men who came to us last year as an inquirer, Bhagat Singh by name, a Sikh, who had come as a pilgrim to Hardwar, was put under the care of Rev. K. Manoh. On Easter Sabbath we baptized him and it was an impressive service. He was not satisfied with simply saying "yes" and "no" to the usual questions about his faith, but gave his reasons for accepting Christ at length. He has remained firm through many temptations and much constraint which has been thrown on him by his relatives. He is now in charge of our industrial class of five boys. He is an experienced carpenter and cabinetmaker. This, of course, has given me another



line of work to supervise but I feel that it has been quite worth while. One of the boys has just a few days ago asked to be given a certificate and sent out to work on his own. If he had not had this training he would only have been able to do coolie work, for he was rather old when we got him from the village and did not make much progress in his reading.

As usual we all went to Saharanpur Convention with the most of the workers. It was a very helpful time. After taking the family to the hills I came back to Roorkee and was busy inspecting schools, spending two or three days in each. One of these schools was in very fine shape even then but since then has made most astounding strides. Seven boys have entered well into the work of the fourth grade and the school has only been going a little over a year and a half and not one of these boys knew a letter when the school opened. This school is now going to be given "Government Grant in Aid." The inspector of schools and one of the Government Board members have both examined and recommended it highly. In fact, it has been referred to as a model school for low caste children. It took a lot of praying, planning and traveling to save this school, for the Aryas opened one in opposition to us and gave a lot of presents and asked no fees. I had to come out during the rainy season twice; once I went to Jawalapur and reported to the police the threats that had been made on the life of the schoolmaster. One school had run down so much that we closed it. Three are doing just fairly well and three, including the above mentioned, are doing very good. A new one I have not yet inspected will be just fair, for the master is a simple sort of a fellow and we can't expect too much.

We had our summer school in connection with the Presbyterian Mission of Saharanpur again the latter part of June. The New Zealand Presbyterian Mission joined us again this year and Mr. Gray, of said mission, took the devotional period, which was very much appreciated by all. Our men did not star in anything but did good work in general.

I had one of the biggest disappointments of my life in Mr. Mitchell, the man we had put in Hardwar. He was caught without a loophole for escape. He had sold a large number of gospel portions as wrapping paper, and was dismissed summarily, leaving Hardwar vacant again. I have now a schoolmaster here who is able to conduct services and we will just carry on this way for the present.

I gave illustrated lantern lectures on temperance in Land-

our, July 9, to the Woodstock school children; July 10th to the Indian people in Kellogg Memorial Church, and July 13th in the Municipal Hall in Mussoorie. I took my vacation in the hills from the 14th of August but had to come back to Roorkee for a Mohammedan Mela on the 16th of September. I went back to get the family on the 25th and brought them down on the 30th of September.

Two weeks later I went out to a Hindu Mela with some of the preachers and had good book sales. Coming away from this Mela, in order to get to a village where some very earnest inquirers live I got into the worst strip of road, five miles of it, for a motor, that I have ever seen. It took nearly two hours and used over a gallon of petrol. There was no mud; it was ruts, banks, ridges and sandy river beds. At one time on a steep ascent a rut threw my front wheels out of the beaten track and turned me off to the left full eight inches, which was the exact distance from the beaten track to the edge of a precipice with a fall of over fifteen feet. The wheel stopped half way over and if it had not been for the drag of the other wheel I would have gone on, over and down. By reversing a few inches I was able to turn my wheels and pull up straight, but I have never before had such a close call. While I was at this Mela one of the British soldier boys, whom we have been befriending, made the round trip of over eighty miles from Roorkee out to the Mela and back on a bicycle to bring me some news about the possibility of obtaining a piece of ground in a village for a school building site; the ground was being auctioned off by the police. The road was so bad that he had to walk over thirty miles. He left Roorkee at 9 P. M. one evening, rode all night and was back in Roorkee at 12 the next day.

We began our camping season November the 9th. One of our best school teachers, Jaimal Das, being sick, we had to get him and keep him with us in order to take care of him. He has been quite a care but we are glad to say he is now much better. Our preaching and medical work proceeded as usual, with nothing out of the regular till we reached Chhappar village where Jaimal Das' School is. We here spent practically all our efforts on the Chamars, that is, the caste which our school is among.

In the next village, Fatehpur, we had very large meeting and three nights consecutively we had debates with a big Arya Pandit. We feel certain that the effect on the community was of the best nature. This year I have had with me a con-

verted Brahmin, a Sanscrit scholar, whose quotations and arguments about the useles, foolish and contradictory things in the Vedas cannot be doubted. So we have spread an influence throughout the district this winter a little different from what we have been able to give heretofore.

We made the village market centers on their respective market days, putting all our efforts on Gos el sales. These book sales have not, however, been checked up and my report of sales will not include this work, which I am sure will bring fruit in the Kingdom, though we may never see it. The British and Foreign Bible Society have taken over the salary of our colporteur, S. W. Massey, here in Hardwar. He is still to be under my supervision. We are glad of this.

As we have come to the different villages where we have schools, I have given examinations to all the boys and in general have been very well satisfied and have found good progress. We have received several requests from other villages that we open a school for them. These low caste boys for whom we have opened these schools do not have much chance in the Government schools with high caste boys and with Hindue and Mohammedan teachers, unless they give them tips continually.

The 11th of February we were in Panjenheri, where we have a school, and one of our converts, Masih Dayal, is schoolmaster in this place. He, by the way, is in hospital now with smallpox, but more of that later. While in Panjenheri I made a very difficult trip across the Ganges river bed, two miles of rock. We spent one night over there in four villages. We found it very hard work. It is a hotbed of Arya Samaj agitation. Their first and most powerful school is situated there. It was only by a threat that we were able to get any drinking water. We told them if they did not give it we would draw it ourselves, which would have contaminated their well, so they produced the needful.

One of the boys of our boarding school passed to his reward. He was our leader in the singing. For two years in succession he had carried honors in his class in the Government High School, for which he was drawing a Government scholarship of 4 Rs. a month. His was a sad case. We did all we could for him. He had pneumonia and was bad all the time but lingered a full month. We spent a great deal of money on him but it pleased the Master to call him to Himself. He came to us with his sister and parents, who were inquirers, just before we went home on furlough in 1922.

The 30th of March, the day we sent Gladys and Gordon to

the hills, we had word that Masih Dayal, our school teacher in Panjenheri, which is not very far from Hardwar, was down with a severe case of smallpox, so I immediately went to the Director of Public Health and asked to have him taken in at the Segregation Hospital and obtained permission, so I sent word out to the village to have him brought here. The man I sent met Masih Dayal about a mile out of the village, in an ox cart and on his way to the train to go to Roorkee. Imagine him going on these crowded Mela trains and spreading it there and then taking it in to Roorkee to spread among our boarding boys. Well, after receiving my instructions, he went back and the next morning he was to come in on a cot, carried by four coolies and was to wait at a certain bridge until a message from us would arrive and give him a letter from me to the doctor in charge of the hospital. We sent the man to the place but for some unknown reason they did not come to that road and just as we finished prayers I looked out of the church door and there was Masih Dayal, being carried on a cot, right into our Compound here. We hurriedly wrote another note and sent him on to the hospital. The next day I was selling Bibles in the bazaar and the doctor of the hospital came up to me and said, "Your man has run away." So I sent a man over to inquire and they had found him again but in his delirium he got up and ran away and our man said he was just covered with the pox, he was so thick with it; his eyes were closed and he could not open his mouth and his whole body was just covered.

The big Kumbh Mela has only begun and our eleven preachers and I can touch only the mere frill of this tremendous crowd. 15,000 people arrived within the last twenty-four hours

Respectfully submitted,

JOHN C. TAYLOR.

April 2, 1927.

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### A CONFIDENTIAL CHAT

---

He was timid and old and gray,  
They said his mind was weak,  
And while he was busy one day  
He seemed to want to speak.  
It was not of his bread and meat,  
Nor of his right to live,  
Though his wage is what he can eat  
And clothes that others give.

His voice had a confident ring,  
 'I want to speak to you;  
 An honest message I would bring,  
 I know you'll find it true.  
 There's not a man that is living  
 Can say there is no God.  
 It's only a lie he's giving,  
 You know some fools are odd."

I did not let the question drop,  
 I wished to be quite sure;  
 Was that the old man's only prop  
 And was he quite secure?  
 And when I asked if God could save,  
 His face grew strangely grave,  
 He slowly answered true and brave,  
 "My God, alone, can save. ....

JOHN B. MAYNARD.

#### ACKNOWLEDGEMENTS.

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

Miss Susan Boyd, Richmond, Kan. John Peel, Oakdale, Ill. D. M. Reid,  
 D. C. Fullerton, \$2 Sparta, Ill. Chas Wasson. \$2. Rev. P. W. Duncan,  
 Coulterville, Ill. Matt Robb, Swanwick, Ill A. Y. Reid, Cincinnati, O.  
 Amy B. Young, Enon Valley, Pa. Mrs. Howard Marshall, R. D. Lawson, \$2.  
 New Galilee, Pa. Thos. Wallace, \$2. Pittsburgh, Pa. Rev. R. C. Montgomery.  
 Philadelphia, Pa.

#### DARLINGTON, PA.

The Women's Missionary Society of the R. P. Church met at the home of Mrs. Jennie Watterson, in Darlington, Thursday, May 5, 1927, at 2 P. M.

Mrs. Maude Watterson, who led the devotional exercises, chose "The Life of Paul" as subject and read Acts 9: 1-19 as a Scripture lesson.

The following references were read by the members:

Saul proclaims Christ. Acts 9: 19-30.

Saul teaching at Antioch. Acts 11: 19-30.

Healing Powers of Paul. Acts 14: 8-11.

Persecution. Acts 14: 19-20.

In prison. Acts 27: 3-37, also 42.

Paul's last words. 2 Tim. 4: 6-8.

Other references were also read and notes on the incident

of his being bitten by the viper.

Mrs. Anna Sawyer was on the literary program and read an article descriptive of a settlement in North Carolina of twenty families of primitive people who live without modern conveniences much as people lived fifty or one hundred years ago. These people have the Bible and are contented and happy. That they have so little and are happy is evidence that happiness does not depend upon the amount of this world's goods.

Mrs. Jennie Watterson read the following poem, "The Harvest Time," by Ethel M. Boothby.

Fields are white and hands are idle,  
And the laborers, O how few,  
Jesus calls us to the harvest,  
There is much for us to do.

He is looking o'er the wheat fields,  
For the day is nearly done,  
When the reapers cannot gather,  
When forever sets the sun.

While we tarry by the wayside,  
Making sure we hear His voice,  
Grain is spoiling for the sickle,  
While with blessing we rejoice.

By and by the grain be gathered,  
In the garner of the King;  
Will we find a sheaf we've gathered  
When the harvest bells shall ring?

Not unless we quickly gather,  
Ere the barn be closed for aye,  
We'll come up to find ours missing  
At the great last harvest day.

The collection for the day was liberal, but not so large as at the previous meeting. When the returns were all in, the thank offerings for the April meeting amounted to \$136.50.

The meeting was closed by singing part of the Twenty-fifth Psalm and by prayer by Miss Mattie Duncan.

A vote of thanks was given the hostess for her hospitality and for the delicious lunch served. So another interesting and enjoyable meeting was brought to a close.

After the meeting we were conducted to the home of Mrs. Nicely by a member of the "Better Homes" Committee, where

an "iceless" refrigerator was being demonstrated. We were shown the interior and the ice in process of making. This is another wonderful invention of interest to luxury loving people.

Sincerely yours,

EVA D. NAGEL.

### GOD'S SOVEREIGN GRACE IN CHRIST

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit" (John 3: 8). So also every movement born of the Spirit.

The regeneration of the sinner has its primary origin in God; likewise the revival of the saints.

God's sovereign grace in Christ is His greatest gift to man. If the saint neglects to make it known, thereby as it were spurning it for others, what excuse will avail him when he stands before "the judgment seat of Christ?" Or if He makes it known and the sinner rejects it, thereby spurning it for himself, what excuse will avail the latter before "the great white throne?" In either case, after death "the judgment!"

God has given to the Church One Supreme Task for this dispensation—to make known His sovereign grace in Christ to the very last member of the human family (Mark 16: 15; Acts 1: 8). The dispensation is fast ebbing away—every sign points to its speedy close—and yet the Church's task is far from done. Two-thirds of the race are still in darkness. Millions of Jews and Gentiles at home, and unnumbered millions abroad, await the glad sound of the Gospel as proclaimed throughout a revived and re-empowered church.

Only three years of nineteen centuries of Church history since Pentecost remain. If one hundred and twenty "upper room," Spirit-baptized disciples could in a few days fill all Jerusalem with their doctrine, could not a thousand or ten thousand times as many such disciples today find some way of quickly filling all the world with that same doctrine, which is "the power of God unto salvation to every one that believeth?" If one woman was able in a single year to place 6000 Gospels of John in as many hands, is it beyond the ability of a revived church to place prayerfully that same blessed Gospel in all hands in three years?

Oh, that the sovereign Spirit of God might move once more upon the face of all the earth—move through His Church, to whom He has committed the only Light that can dispel humanity's darkness—move in such manner as would compel

men to ascribe all glory to Himself alone, and none to any other!

"Revive Thy Church, O Lord! Disturb its sleep of death; Quickened the smould'ring embers now by Thine Almighty Breath."

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## A WORK WORTH DOING

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A prominent Christian woman from New York City was visiting the women's missionary organizations in the far West recently. When about to start on her homeward journey she asked the women of the West what she could do to help them most in their great work on the frontier. After careful thought the women of the West made this request, "Ask the women of the East not to slacken their efforts to maintain our Christian Sabbath."

Thus, from far across the continent, comes from those who are fighting the battles for righteousness on our great frontier this urgent appeal for our American Christian Sabbath.

On one of our folders is found the following quotation from Sir Harry Lauder, the great Scotch comedian and entertainer: "I have seen a Continental Sunday. Let those who love it go to the continent and enjoy it. Do not bring it here." A member of our staff, in a recent interview with Sir Harry, called his attention to the quotation and inquired if it was correct. He replied, "To show you that it is correct I will sign it." So we have the quotation with the signature "Harry Lauder" signed by his own hand. Not only did he approve the quotation, but likewise our program, which was carefully explained to him. He said, "I wish I were in a position to speak for you on that program, but say to the American people for me, 'Waken up, and save this great Christian institution which has meant so much to America.'"

Roger W. Babson, the eminent statistician of Boston, in a conversation with the General Secretary concerning the work of our State organization, said, "I am with you on that program. It is just what is needed. We must save our American Christian Sabbath."

For the accomplishment of this work we have a fivefold program.

### I. Education.

It is strange that there should be so great lack of information concerning an institution which affects so much of our life



and time. Experience has shown that the general knowledge upon this subject is both hazy and ill-defined. What is the Sabbath? Where did we get it? What is it for? Why one day in seven? Is it merely a day of the week? How different from other days? What is its place in our history as a nation? What in our laws? Why should it be protected? What forces are arrayed against it? How should it be observed? What is God's program for the Sabbath? The answers to these, and many other questions about the Sabbath, are found to be very uncertain in the minds of many, even Christian people.

This reveals something of the need for such a Program of Education as is being put on by our Alliance. This program consists of institutes, literature, public addresses, conferences, conventions and field days. Nearly one hundred institutes have been held during the past year and a half, with many excellent results. Hundreds of thousands of people have heard our messages on this vital theme, while scores of thousands of pages of literature have been distributed free to the people. Much more of this could and should be done, had we the means to finance it.

## II. Preservation.

One of the marked results of such a program of education is the development of a greater appreciation of the constructive values of our American Christian Sabbath. People begin to realize that we are in danger of losing this fundamental institution and that we are getting nothing of value in its place.

Then the questions arise, "How shall we preserve this precious heritage to present and future generations? How shall we meet the hostile legislation and other assaults that continually are being made against it? How shall we overcome the growing tendency to turn it into a day for commercialized sports and amusements and ordinary business? How overcome the encroachments of the Continental Sunday?"

The answer is found in the Program of Preservation which the Alliance is conducting, not only of vigilance at Albany but also of co-operation through the State with all those who seek to meet local problems in a constructive way. "Save Our Sabbath" is one of the slogans of our Alliance.

## III. Legislation.

"The cry of the oppressed" is continually arising from those who are in what is coming to be known as "Seven Day Every." The barbers of New York City and Saratoga asking year after year to be freed from this seven day toil; workmen, thousands of them, asking for the Sabbath rest; boot-

blacks begging for at least a part of the day for themselves; actors and actresses seeking protection against those who would drive them to seven days' toil—surely these should be heard.

Constructive legislation is needed to secure to these their God-given right to the Day of Rest, and protection in the right to use it as a Day of Worship if they so desire. This is the in securing such laws as experience shall show to be necessary to protect the people in their rights in the Sabbath.

#### IV. Stimulation.

A widespread feeling of discouragement is discernible as one goes among the people and talks with them on this question. Many see no ray of hope. They say, "You have a long, hard fight ahead of you." Certainly. All battles for righteousness are "long, hard fights." But we are fighting with "the Lord of the Sabbath," who has never known defeat. "The Sabbath was made for man," and with the help of Him who gave it to man for his good, we are not going to surrender it to the enemies of God and man.

To meet this note of discouragement with a great, constructive program, and crystallize and stimulate the sentiment of the friends of the Sabbath, of whom there are more in every community than most people think, is a work worth doing. The tide of sentiment is changing as people realize how they have been deceived and victimized by the nation-wide campaign of misrepresentation in the blue law propaganda.

There is nothing worth while which the Christian sentiment of America cannot accomplish when once it is aroused to united action. There is greater co-operation on this question by the churches of New York State that has ever been shown on any other moral question. Rarely do we find a pastor or a church without sufficient vision to see the value and necessity of this work and to co-operate with other pastors and churches of the community in our program. "In union there is strength," and when the Christian churches of the Empire State are once united and aroused on this question the results will be strikingly manifest.

#### V. Supplication.

"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." What a challenge!

After the framers of the American Constitution had met day after day for five weeks in the First Constitutional Convention and had gotten nowhere in their task, Benjamin Franklin arose

and said, "Mr. Chairman, in this situation of this Assembly, groping as it were, in the dark to find political truth, and scarcely able to distinguish it when presented to us, how has it happened, sir, that we have not once thought of humbly appealing to the Father of lights, to illumine our understanding?"

"In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for divine protection. Our prayers, sir, were heard, and they were graciously answered. Have we now forgotten that powerful Friend? Or do we imagine that we not longer need His assistance?"

On this suggestion the First Constitutional Convention turned to the God of wisdom and sought His face. Within a few days thereafter, that immortal document, the Constitution of the United States of America, had been framed and submitted for adoption.

In this day, when the nations of the world are "groping in the dark to find political truth," and seem to "have forgotten that powerful Friend," and to "imagine that they no longer need His assistance," when they have so largely put aside the Day of God out of the life of their people; is it not a fitting thing that the friends of the Sabbath should pray to the "Lord of the Sabbath" that His day should have its rightful place in the hearts and lives of the people? That it might once more become a sign between God and His people that they might know that He is the Lord, their God?

A gentleman, just returned from a recent trip around the world in the interests of international peace, said of his experience with reference to the Sabbath in the various nations visited, "So far as I could see, with two or three exceptions, they haven't any Sabbath." And still we are wondering what is the matter with the nations of the world!

The present drift is toward a Sabbathless world. It is distinctly manifest in America. The Continental Sunday is contesting the field with the American Christian Sabbath. The battle is most intense in New York State, where one-tenth of the people of the United States are found.

It is "A WORK WORTH DOING" to help save the Christian Sabbath in New York State, not for New York alone, but for America, and, through America, for the nations of the world; for "THE SABBATH WAS MADE FOR MAN." Can the "Lord of the Sabbath" count on our loyalty?

**LORD'S DAY ALLIANCE OF NEW YORK STATE**

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**CHRISTIAN ENDEAVOR TOPICS**

JUNE 5, 1927.

Topic: "Our Christian duty to maintain health." 1 Tim. 4:8; Rom. 12:1. (Consecration meeting.)

**Bible Readings.**

Monday—Old health laws. Lev. 11:1-20.  
 Tuesday—Health through right living. Prov. 4:20-22.  
 Wednesday—Health through happiness. Prov. 15:13.  
 Thursday—Control of appetite. Matt. 6:16-18.  
 Friday—Health for work. Ex. 15:26; 20:6.  
 Saturday—The joy of strength. Judges 16:3.

**Comment.**

The body is God's creation and is entrusted to us to use for His glory.

Those that are too busy to take proper exercise must take time later in life to pay for their folly.

If the body is to be the instrument of our service of God and man, why not make it an efficient instrument?

Disease maims us so that when we offer our body a living sacrifice it cannot meet the demands that may be placed on it.

**Practical Questions.**

1. What are the principal causes of ill health?
2. Why are we forbidden to abuse our body?
3. What is being done for health in general?

JUNE 12, 1927.

Topic: "Poems that are worth while. Psa. 23:1-6.

**Bible Readings.**

Monday—A song of triumph. Ex. 15:1-13.  
 Tuesday—A poem of faith. Psa. 91:1-16.  
 Wednesday—A poem of joy. Isa. 12:1-6.  
 Thursday—A poem of comfort. Isa. 40:1-8.  
 Friday—A poem of judgment. Joel 2:1-11.  
 Saturday—A poem of heaven. Rev. 21:1-7.

**Comment.**

Poems of faith are worth while because they inspire confidence in God and strengthen us to dare and do.

Poetry often expresses feelings that we ourselves could not put into words. Poems of this kind are wings, lifting us above trouble.

Poets frequently see meaning in death and calamity that are hidden from our eyes, and their thoughts illumine and comfort us.

The highest poetry leads us to God. True poets, like Isaiah, see Him and tell forth their vision in burning words.

**Practical Questions.**

1. What poem has helped me most?
2. Why cultivate a taste for poetry?
3. What is the difference between poetry and prose?

JUNE 19, 1927.

Topic: "Our need for a Christian Sabbath." Mark 2:27, 28; 3:1-5.

**Bible Readings.**

Monday—Our need of rest. Ex. 20:9-11.

Tuesday—For meditation. Rev. 10:9-11.

Wednesday—For home life. Luke 4:38-42.

Thursday—For kindly service. John 12:1-8.

Friday—For worship. Luke 4:14-22.

Saturday—For keeping down materialism. Neh. 13:15-22.

**Comment.**

A Christian Sabbath is one kept in ways in which Jesus would keep it if He were living our life today.

The Sabbath is not meant to enslave man, to limit his life, but to expand it in right ways, developing especially his spirit.

We need more church worship today, not less, and no Sabbath is well kept that neglects the church and worship.

The principle of Sabbath-keeping is expressed in verse 4. Any time is the time for doing good.

**Practical Questions.**

1. How is the Sabbath desecrated in our community?
2. What is our need of a Sabbath?
3. What is our ideal Sabbath?

JUNE 26, 1927.

Topic: "Where are missionaries more needed—India or Africa?" Matt. 18:11-14.

**Bible Readings.**

Monday—All need to be taught. Matt. 28:13-20.

Tuesday—All in sin. Rom. 3:10-19.

Wednesday—All need salvation. 1 Cor. 1:18-31.

Thursday—Ancient cruelties. Acts 16:19-24.

Friday—Where there is opposition. Acts 19:23-41.

Saturday—Where people call. Acts 16:9-13.

**Comment.**

Heathen lands are tremendous centers of population. It is not one sheep that has gone astray, but millions.

Men go astray deliberately. Darkness is passive and does not resist light; but mental darkness, ignorance, is active and resists.

As the shepherd takes pains and puts himself to inconvenience to find the lost sheep, so does Jesus, and so should we.

God does not will that any perish, but the only way in which He can prevent their perishing is through missionaries who tell of Christ. His ensures His working with us.

**Practical Questions.**

1. What should guide us in the choice of a field?
2. Which field do you think the hardest?
3. Why do people need missionaries?

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