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CHRIST'S CROWN AND COVENANT

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EDITORIAL

The time of the year for completing our Missionary Contributions is very near at hand. Let us not forget the Boards of the church in our distribution of what we have to give to the Lord's work. Some are doing well, even to the extent of their ability, but others are doing absolutely nothing. This is not the way we should give to the cause of Christ. The scriptural way is the only fair way, but most people seem to think this way is too hard. The tenth of our income is not ours to hold. It is the Lord's, and he will require it of our hands. Our churches need enlightenment on this subject. Read Malachi 3: 7-10.

NOTICE

The General Synod of the Reformed Presbyterian Church, pursuant to adjournment, will meet in the Grand Cote Church, Coulterville, Ill., on Wednesday evening, May 16th., 1928 at 8 o'clock to be opened by a sermon by the retiring Moderator, the Rev. R. C. Montgomery, D. D. The Rev. Thomas Whyte, D. D., to be his alternate.

L. A. BENSON, Stated Clerk.

THE ADDRESS TO THE PASTOR

Delivered by L. A. Benson, D. D., Dec. 8th., 1927, in the Bethel Congregation, Sparta, Ill., at the Installation of Rev. R. W. Stewart as Pastor.

As a Scripture basis or text for what I shall say, let me call your attention to I Tim. 4:16 — "Take heed unto thyself, and unto the doctrine, continue in them; for in doing this thou shalt both save thyself, and them that hear thee."

My dear Brother: To me this is a most blessed occasion. It is so, first, because of the vast importance of the work which Christ calls upon the Church to do; second, it is so because of my own experience in the ministry, and of Christ's promises to his ministers; third, it is also so because of my relation to this particular congregation.

Right in that corner of this sanctuary, in the presence of a Pastor and a Session, I, in company with my brother John, made a public profession of my faith in Christ as my Lord and Savior. Through many, many years I sat in one of these seats and heard the Word faithfully preached. Right here I was examined by the Presbytery and licensed to preach the unsearchable riches of Christ. Here is my spiritual childhood home. Only God can tell how much I owe to those who in the fear of God formed and maintained this Church. You will not wonder that I count this hour sacred, and the privilege of having a part in this service one to be highly esteemed. How my heart goes out in love to those who are endeavoring to keep the work of Grace going on here!

It is my privilege to address you on the matter of your work for Christ in this field, and I pray that the Spirit may use what I may say for our mutual benefit and the advancement of the cause of Christ. Let me then ask you, first of all, to

I. "Thank God who has considered you faithful, putting you into the ministry" and calling you to this charge. There are dead souls who imagine that all of this is the doing of men and women. How often men have proposed and God has disposed of all their plans. Men can succeed only when God permits. In the providence of God you have been called. It is not simply these church members who are making you their pastor, but it is the leading of the Divine hand. How much

that will mean to you; it is worth much to know that what God calls upon you to do He will also enable you to perform. What a joy, what an honor it is to serve as His ambassador! Men get notoriety, fame, profit from the offices which they hold, or the nations they serve; but to serve the Lord Christ, is the highest possible honor; to have His wisdom and power will make the poorest and the weakest of us triumphantly victorious; and Oh, the joy of presenting His claims to men and women! Let your heart rejoice then that yours is so glorious a calling, and that you have His faithful word that He is with you always.

II. **I bid you also to seek the anointing of the Holy Spirit.** You remember that it is not by might nor by power, but by My Spirit, saith the Lord". How universally have the ministers of Christ discovered that they have received power after that the Holy Spirit has come upon them: It is the Spirit that convinces of sin; not man's eloquence. It is the Spirit that guides in all truth, not the minister's wisdom. It is the Spirit that quickeneth; the flesh profiteth nothing. It is the Spirit that worketh how and when and what He will; your plans will often fail, but the Spirit cannot fail. Seek diligently that you may be in the Spirit; that you may have His presence, and then your ministry will be a power for good.

III. **Again, Seek success in your ministry — do not rest until you have it.** Not that cheap success that sometimes is coveted by the professional worker; but the success that pleases God and blesses men. It is true that "duty is ours and results belong to God", but God sent you to deal with men, and it is your duty to use all possible means to win them to Christ.

You will deal with two classes:

(1) With God's people, whom you are to feed and train in the gifts and graces of the Spirit. Of course you will rejoice in winning numbers, if that be given you, but you will seek to bring them to Christ, and teach them the sweetness and the fullness of his love. You will strive to develop spirituality and the prayer life. If you bring them close to the Savior, and enrich them in the love and power of Christ, you have won success as a minister with the Lord's people.

(2) You will also deal with the unconverted (some of whom may pose as being safe). You will need the wisdom of a serpent and the harmlessness of a dove. You must be

deeply in earnest; you must be intensely concerned. You cannot simulate this concern; do not try. But let your real concern be naturally expressed. Give no one in all of your parish the right to say "No man careth for my soul". If your efforts are rebuffed be more urgent and active. If you are scorned or mocked, remember that the Master was so treated for your sake. Endure it all sweetly and patiently for his sake. If they refuse to accept the truth, do not permit that to cool your ardor and love for it, remain loyal to it ever. Be so faithful in your pleading and warning and holding forth the Word, that God can say of them that refuse it "They are without excuse".

IV. **I need not add that you are to lead a holy life.** Your words may mean much, if wisely spoken, but nothing is so convincing as a Christlike life. Your sermon will not last for an hour, but your life will preach all day and every day of the week. I know that you will hear the plea that the minister is to "become all things to all men, that he might by all means save some", but you will never save any by becoming frivolous to the frivolous, or careless to the careless, or irreverent to the irreverent. The "all things" is limited by that which is of a price with earnest work for Christ. My dear Brother, remember that the minister is in a conspicuous place, and strive so to live that each parent in the community may safely point their children to you, saying to them "Follow Christ as you see your minister".

V. You must be a man of prayer. Pray earnestly to God for men, before you talk to men of God. Pray while you talk; pray after you talk; pray without ceasing. Robert Hall used to kneel and pray while he was preparing his sermon. John Welch used to rise in the night and plead with God for unsaved souls in his locality. You know of the greatness of John Knox. The secret of his greatness may be guessed in his prayer "Oh, Lord, give me Scotland or I die". Prayer is the breathing of the soul; if you cease to pray you will soon be spiritually dead. Christ invites, urges, pleads with us to use this Divinely given channel of power.

VI. I beg you to cultivate the most intimate and loving relationship with God's people of other families or denominations. It is unbecoming of anyone in these days to be lacking in full courtesy and kindly interest toward any brother in Christ. We should pray for and rejoice in the success of our brethern, your fellow ministers. Do all in your power to bring the answer to that memorable prayer "That they all may be

one as Thou, Father, art in Me and I in Thee; that they may be one in Us; that the world may know that Thou hast sent Me."

You may differ in opinion from some brother, but do not fight that out in your preaching to men. As you get closer to Christ and to another in sympathy and love as ministers, you will wield a vastly greater influence for Christ. Selfishness in religion is one of the meanest forms of selfishness. You will love your own denomination and be loyal and faithful to it, but you will never mistake it for the entire kingdom of Christ.

My dear Brother, as a fellow Presbyter, and as one vitally interested in the future of this congregation, I bid you to remember that Christ has declared "Lo, I am with you always" — Go then, in this thy might — Christ — You can do all things through Christ who strengthens you. Watch, for you must give an account of the souls of men and women. Remember to feed the lambs; love the children; remember the claims of the afflicted upon you; be attentive and kindly to the aged. You are the ambassador of Christ. You must nourish and strengthen your own faith, else you cannot be the instrument in God's hands of developing faith in others. Remember how supremely important **faith** is — "And beside this giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience; and to patience Godliness; and to Godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Remember always whose you are and whom you serve, and Christ will remember and bless you, and this congregation also through you.

LETTER FROM KENTUCKY

Houston, Ky., March 9, 1928.

Dear Friends:

We are now approaching the end of the school year at Houston. We have had a very bad winter here, one of the worst we have had in several years, so you know we are glad to see the warm days of Spring approaching.

The dormitory has been fuller this winter than it has been

in several winters. Grace Stidham and Wilson Johnson have had an attack of the flu, but thanks to the One who watches over us they have recovered and are now in school again.

At the beginning of the winter school students came in from a lot of surrounding communities, but on account of sickness in some homes and some people beginning their farmwork the attendance has dropped off some. We now have an average attendance of about forty students.

We have a Basket Ball team of boys of which we are very proud. Our boys have played six match games this season winning three and losing three. They sure show a wonderful spirit in their games, and we teachers are proud of them because we think they are very good sports. In our games with other schools there hasn't been a boy who has lost his temper or said unkind things to members of the opposite team. They seem to think that the cheerful loser is after all a winner. The members of our boys' team are: Bruce Stamper, Enoch Stamper, Langley Turner, Jonathan Barrett, Hugh Deaton, and Ralph McIntosh. Jonathan and Hugh stay at the dormitory. The rest of the boys live in the community.

We also have a very good team of girls. Although they haven't won as many games as the boys, they are good sports. The members of the girls' team are: Siller Stidham, Grace Stidham, Stella Jackson, Alamancy Turner, and Oma Sebastian. Grace and Siller stay in the dormitory but the rest of the girls live in the community.

Our school has had some serious drawbacks this year, more than we've had for the past few years. Mr. Stewart's going away was a serious blow to the school and community. It kept us from having high school this year and we sure do miss him in the pulpit on Sundays. The need for him here is sure very great.

The community spirit at the beginning of the school was not as good as it might have been, but as school progressed they seemed to become more interested. On the whole most of the people are behind the school.

Miss Howell went away when the free school closed, leaving us minus a very good teacher. We missed her very badly, but somehow by God's help we have been able to get along. I guess the good old adage, "Where there's a will there's a way" still holds true. On the whole in spite of our handicaps I think we have made progress.

I think you friends who have made it possible for the mis-

sion to be at Houston would like to be at one of our Prayer meetings. We have Prayer meeting every Wednesday evening. We choose topics and Bible references from The Christian Endeavor World and the children get up and make talks on them. One of the teachers leads and the children are asked to give sentence prayers. It sure is wonderful how those children respond. Even the smallest children are willing to take part. It sure ought to make an impression on some of the older people of the community to hear some of those small boys and girls pray. But I don't suppose that is anything strange since we are told in the Bible "and a little child shall lead them."

We are raising a radio fund and several of the people in the community have promised to help. If some one who wants to give to the cause of Christ could help us of his or her means we would appreciate it greatly. If we had a radio it would help to bring the people of the community together in a more brotherly way.

Hoping for a great future of Houston Academy and invoking God's blessing upon the people who are making it possible for us to have those good things, I am,

Your friend,

ED TURNER

LETTER FROM INDIA

In Camp, January 16, 1928.

Dear Friends:

I sent a letter out to the "Advocate" last week, telling about the two Brahman converts. Little did we think that Sharma's faith and endurance in trials would be put to test so soon.

Saturday afternoon we went out to villages, as usual, to preach and got back just as it was getting dark. There was a man here from another village and he asked Sharma to come over and see a sick relative. Dr. Taylor let him go but sent another man with him.

After awhile the man came back and he had a little scrap of paper on which Sharma had hurriedly written "I've been taken prisoner here. Don't worry. I'll be with you in next Camp".

You can imagine how we felt. Sharma had endeared himself to everybody and our children cried to think he was having trouble. We didn't sleep much but did much praying and God surely heard our prayers. I am sure you think it would have been best for Dr. Taylor to have gone right over and made them give Sharma up. But that would have been very unwise. The Hindus would have said, "The Sahib forcefully makes our people Christians." When Dr. Taylor got the note, he immediately said, "There is nothing we can do but pray. He will have to get away and come to us himself."

The next morning, Sabbath (which was yesterday) one of our young men came out from Roorkee on bicycle. Padri Sahib had sent him. He never sends the mail out on Sabbath, so we knew when we saw him coming, that he had some news. There was a note from Padri Sahib, saying, "Sharma came to me 6 A. M. today. I have hid him and am awaiting your instructions". So Dr. Taylor went right in to Rookee.

Sharma said it was marvelous and he knows he was only able to escape with power from on High. When they asked him to come and see the sick woman it was only a trick in order to get him where they could use force. When they got him to that village there were about thirty men awaiting him in hiding. As long as our other man was there there were only 3 or 4 in sight, but as soon as he left they got Sharma in a room and locked him in with men on all sides of him and all about the place outside.

Finally they went to bed and most of the men must have gone asleep. About midnight Sharma got up and tearing a hole in the corner of the grass roof was able to get out, but when he got out some men had been aroused and managed to catch him. They then locked him in a room that had a solid mud roof instead of a grass roof. Of course, it was all pre-arranged and they got a carriage out from Roorkee, first carrying him on their shoulders for a distance, as they were afraid he would jump out of the carriage and make for our Camp. But they got him in to Roorkee, about 8 miles, and then lock-

ed him in a room, one brother on one side and the other brother on the other side of him and a man sitting up guard all night.

It is a miracle how he escaped, verily, it was the Hand of God, just as he delivered Peter out of the Prison. The night wore on and there he was a prisoner. If he moved a bit on his cot, one of the brothers would throw a foot over him and hold him. He says he never slept a wink but just prayed, and, about 5:30 the brothers must have fallen asleep, thinking, no doubt, it was morning and others would be on the lookout. The man sitting at the fire, too, must have dosed off, for Sharma got up very carefully, not making a sound. The room where they were was on the second floor. The door was locked so there was no use him going that way, but he found a window and crawling to it, he hung down and dropped to the ground. The jar hurt his feet and he could hardly walk for a few minutes but otherwise he was not hurt. It so happened that a man came along just then and asked, "What's the matter?" And he answered, "Nothing much" and went his way.

He hurried to our Compound and Padri Sahib, after giving him a cup of tea, took him to our bungalow and he staid there by himself until Dr. Taylor came in from Camp. As they walked from Padri Sahib's house to our bungalow, he recognized some of the men at our Compound gate, so they must have been right on his heel.

Just shortly before Dr. Taylor got there, one of the head men of the local Police came to the gate inquiring if Sharma was there. His people had evidently gone to this man and asked him to threaten Sharma. It so happened that this man of whom the inquiry was made, knew nothing about Sharma and told him so, so he went on. A number of our people thought it would be best for him to go away for a time to another mission where his people would lose track of him. But we thought it would be better for him to stay with us in Camp and especially since we were not sure what this police inquiry meant. Dr. Taylor went to the Police office but did not find the head

men in so wrote a letter and left it for them saying he feared Sharma's old friends would attack our Camp and asking them to take necessary steps to avoid trouble.

We have Sharma with us in Camp again and Dr. Taylor will keep him right with him wherever he goes. His people were planning to have purification ceremonies for him yesterday to reinstate him in their caste. They have promised him everything if he would come back to them. We have promised him nothing. You can see how much better it was that he came to us instead of we taking steps to get him back. The Hindus cannot throw it up to us and say we have him under our thumb. He came back to us under great difficulties by his own free will.

Please pray for Sharma for he needs your prayers. Don't forget that you have an important part in this work for the Master. Your prayers and contributions are the things that help us in carrying on our work. You can readily see that a man who breaks away from relatives, friends and possessions, comes to us with nothing at all and we have to take him under our wing until he can find work or until we give him work in Mission service. Again I ask you to pray very earnestly for this young man.

Yours in the Master's service,

ELIZABETH TAYLOR

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Rev. L. A. Benson, \$2. Clay Center, Kan. Elbert Oldfield, Cutler, Ill.
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 Beaver Falls, Pa. Robert Byres, Pittsburgh, Pa. Mathew Gailey, \$2. Phila Pa
 Mrs. E. C. Stuart, Duanesburgh, N. Y.

A CHILD OF OUR RURKI INDIA MISSION

S. M. Ramsey

In the **United Presbyterian** of February 2, 1928, there is an article by Miss Kate Hill of India, telling of the death of Rev. A. B. Caldwell, D. D, for a long time a missionary in the United Presbyterian Church, and also something of his work. She speaks of the great loss sustained by the church in his removal, which occurred December, 25th. 1927. She speaks of the very large place he had occupied in their Mission since

1881. He was noted as an educator, and it was as such that perhaps his greatest work was done. For many years he was at the head of the Christian Training Institute at Sialkot. She says, "For nearly 47 years he has served in India, and multitudes rise up and call him blessed. A mighty chieftain has fallen. A life that adorned the Master's has ceased on earth, to live forever in the Master's presence."

Now our object in calling attention to this is, that Dr. Caldwell was the son of one of our early missionaries in India. He was the son of Rev. Caldwell, who was a missionary in our church for more than 30 years; who was instrumental in establishing our Mission at Rurki, and who spent most of his missionary life there. Dr. Caldwell was born in our present mission house there in 1856, and until 16 years of age, spent most of his time there. I have not the historical data of our early mission in India, and can only give from memory, but I believe these are the facts. In 1835, just 2 years after the unhappy division in our church, our Synod resolved to send a missionary to India. Rev. Dr. James Campbell was chosen, and in November of that year with his wife started on his journey. On account of slow transportation, and several changes, and also a month spent among our churches in the British Isles, they did not reach India until March 1836. They established the station at Saharanpur, and spent their entire missionary life there.

Rev. Mr. Caldwell and his wife were sent out in 1838, and sometime after their arrival at Saharanpur, started the Mission at Rurki. In 1845 two other missionaries were sent out, viz: Rev. David Herron and John Woodside. Rev. Calderwood was also a missionary for many years in our India Mission, but I am not sure what year he was sent out. Mr. Herron went to Dehra Doon, and Mr. Woodside to a station the name of which I do not remember. During the later years of that earlier work there were four native ordained missionaries, viz: John N. McLeod, Samuel B. Wylie, Gilbert McMaster and one who retained his native name. In 1868 this whole Mission went into the Presbyterian Church, and we were left without a Foreign Mission.

In 1884, when our Synod resolved to re-enter this field,

and arrangement was made between the two Foreign Boards, whereby we relinquished all claims to Saharanpur, and the other districts and were allowed to retain Rurki, and that district. In 1885 Rev. G. W. Scott was sent out and in 1889 his brother Dr. Charles G. Scott, went to his aid. Thus we see that it is true as the Psalmist says, "Instead of thy father's shall be thy children, whom thou mayest make princes in all the earth." Jesus himself said, "The sower soweth the word, it springeth up and groweth, thou knowest not how, and it bringeth forth fruit, in some thirty, in some sixty and in some a hundred fold."

In this instance as in many others of the workings of Divine Providence, is not God saying to us, "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

OBITUARIES

Mrs. David Curry

Mary Charlotte Curry, daughter of Charles and Anna Peters, was born at Carlyle, Ill., Jan. 13, 1844 and departed this life at her home near Coulterville, Jan. 18, 1928 at the ripe old age of 84 years and 5 days.

When a child, Mrs. Curry moved to Lost Prairie and there when a young lady, Jan. 1, 1863, she was united in marriage to David Curry. They, at that time located on what has for many years been known as the Curry homestead, and there they lived happily and reared a family of nine children, four others having died when quite young.

Those left to mourn the passing of this devoted and Godly mother are the aged husband, who is in his 91st. year, 7 sons, Martin of Clay Center, Kan., Charles of Sparta, John of Vandalia, Ill., Sidney of St. Louis, Frank, Amos and Ira of Coulterville, 2 daughters, Mrs. R. C. Baird of Detroit, Mich., and Mrs. J. A. Anderson of Coulterville; one brother, five

grand-children and one great-grand-child, and many, many other friends and relatives who will miss her always pleasant and friendly greetings.

Mrs. Curry was loved because of her sunny disposition and amiable ways. In the home she was a loving mother and a devoted wife, a kind friend and a neighbor to all.

In the R. P. church she was a loyal member from her youth. She was a faithful member of the Ladies Missionary Society.

She always delighted in having the children come home to see her. For many years it has been the custom to all come home on the father's birthday, Feb. 6, and on this year, Mother, the jewel of the home, will be absent.

Just a few weeks ago Mr. and Mrs. Curry, on Jan. 1st., celebrated their 65th. wedding anniversary.

The funeral service was conducted from the R. P. church here with her pastor, the Rev. Paul W. Duncan in charge, assisted by Rev. A. T. Moore. At this service the following verses were read as being applicable to the life of the departed:

"We will miss her from the home
With her ever cheering smile,
That made the world seem brighter
And a place worth more the while.
"But in that brighter, happier land
Where she has gone before,
We feel and know her happiness
Is held in golden store."

Interment was made in the cemetery at Swanwick, Ill.

Mrs. Harry Phelps

On Friday evening Mr. and Mrs. John Hanson were bereft of their only beloved daughter and Mr. Harry Phelps of a kind and devoted wife. Her life ebbed away and unseen the

slumber changed into a dreamless sleep and the soul winged its flight to its maker, before the break of day the morn of eternity had dawned and Vera, as she was familiarly known, had entered into rest. Elvera Marie was born in St. Louis, Mo. on Jan. 5, 1902 and died at her home in Salem, Ill., Feb. 10 at the age of 26 years, 1 month and 5 days.

Her only brother, Arvid Henry Hanson was killed in action during the recent World War, and the local American Legion Post was named in honor of him.

September 14, 1925, Vera was united in marriage with Mr. Harry Phelps of Salem, Ill., and since that time made her home in that city.

Wherever she went she endeared herself to all who knew her. Her genial nature and kindly disposition made it a real pleasure to know her.

While in Coulterville during the pastorate of the Rev. A. S. Creswell she became a member of the Reformed Presbyterian church. She was a social member of the local lodge of the Royal Neighbors of America.

Left to mourn her death are the father and mother, Mr. and Mrs. John Hanson of Coulterville, her husband, Harry Phelps and an infant daughter Harriet Marie, both of Salem, and many other relatives and close friends.

Her earthly course is ended
 With us no more she'll roam,
 God saw her work was finished,
 And called her to his home.
 Still will we trust, tho earth seem dark and dreary,
 And the heart faint beneath His chastening rod,
 Tho steep and hard the pathway, worn and weary
 Still will we trust in God.

The funeral services were held here Sabbath afternoon in the R. P. Church with the pastor Rev. Paul W. Duncan officiating. The attendance was large and the floral offerings were profuse. Burial was made in the Coulterville cemetery.

COULTERVILLE

Another year has past and gone and in several respects it was a banner year for our congregation, in Sabbath School church, and Christian Endeavor.

In the C. E. our average attendance has been 30 and the society is made up mostly of young people. The meetings are always interesting and helpful. Our church is blest by a lot of fine young people and they aid much in the church work.

Our Choir has been faithful thru out the year, usually a dozen present and now when the weather is good, a dozen and half is often present. They practice every week and they have done much in assisting in the church services. They have been entertained in many homes during the year. They are a jolly bunch and enjoy many good times together.

The Sabbath School has been better than for a long time. One quarter the average was about 140 and now even in mid-winter running around 110. We have a good corps of officers and teachers and the school is making substantial progress.

The attendance in the church service has been the best in the four years since I have located here. The people take a good interest in the services of Christ and are deeply interested in the welfare of the church. This church has among its membership as good staunch christian men and women, boys and girls as the average congregation.

In May our Sabbath School observed Children's Day and in October Rally day as has been our custom. The 23rd. Dec. in the evening our Xmas tree and entertainment was held. It was a happy time for old and young. On 28 Dec. the congregation held their annual fall dinner at the parsonage and Mrs. Duncan's pantry was much replenished. On February 14, the annual chicken dinner was held in the basement of our church. The Ladies had everything highly organized and there was a fine example of team work displayed by the ladies of the church. Over 200 enjoyed this good dinner. The ladies deserve commendation for the work they do in the Ladies' Missionary society and the church also.

There have been several improvements made during the year, a new cistern has been put in at the Church and a pump and sink in the basement. The Cavalier S. S. class put a pulpit electric lamp on the pulpit for the pastor. A new foster range has been placed in the basement. The furniture in the basement was all painted.

The biggest work we had was the reroofing two-thirds of the church. The people responded liberally with finances and work, too, and this task has been completed much to the credit of everyone.

During the year communion was held twice. Dr. McChesney assisted in the spring communion and we had a pleasant and very profitable time from his visit amongst us. During the year 20 were received into the membership of the church. We regret that we have lost several of our members by death, namely, Mr. Augustus Ridway, Mr. Clarence Ross, Mrs. Rebecca Beaver, Mr. Samuel James, Mrs. David Curry and Mrs. Harry Phelps. However we bow in submission to the will of God and go forward trusting in His son for strength for the duties of life

Our congregation is looking forward to the meeting of General Synod here on May 16 and 20 with pleasant anticipations.

Sincerely,

PAUL WARREN DUNCAN

PAYING THE PRICE

Somehow, somewhere, sometime, every debt must be paid. For every transgression of the laws by which the universe is governed—the universe that comprises the mental and moral as well as the material—there must be atonement. Forgiving the criminal can never expiate the crime. The dead cannot return.

Hickman the killer, had been condemned. He must make to society the extreme atonement that society can exact for his fiendish deed. There was no mitigating circumstance. Capital punishment is the penalty under the California law for a capital crime. The blood of the innocent cries for vengeance, and to permit one who willfully, deliberately and with cold premeditation, shed that blood to escape the consequence of his act would itself have been a violation of the moral laws by which the universe is governed.

Deliberate was the purpose, tragic the fate of the innocent victim, and tragic is the atonement. But hardly less tragic is the state of society in which the seed of such an impulse is sown and nurtured until it ripens to such a bloody harvest. And the greatest regret perhaps is not that it is necessary for society to take this life in defense of society, but that Hickman should ever have been born.

The evidence tended to show that the father and mother should never have married, that they were remiss in their duty to their children and to society. Their separation was but one incident during the years the boy was left morally famished, the years he most needed food for character building.

Alienists speak of homicidal instincts, but these instincts if they really exist, are but poison vines that attach themselves to healthy trees. A spade in the hands of the orchardist can uproot that vine without harming the tree. But the Hickman case is just another proof that the gardens of modern society are badly watched and tended.

Hickman's view of life was that of the destroyers of life. His brain was capable of logic, of reason, of discrimination between good and evil. His talents, properly applied, could have been a benefit to the society of which he was a part. But his parents failed in their moral responsibility to their children and to the community. The boy grew into young manhood devoid of morals, devoid of faith. He imagined he could transgress the laws of God and man with impunity. Now he is disillusioned; but tragic alike for himself and society is the disillusionment.

Unfortunately for themselves and for society, there are other boys growing into young manhood under the same influences that produced Hickman, the killer. There are fathers who imagine that when they have provided food, clothes and shelter for their sons they have done their duty. They send them to the public schools, and perhaps later to colleges; but they take no personal part in the development of their character, in schooling them at home in the methods of right thinking.

Too often, the example the parents set before the eyes of the boy is of a nature to stifle the tender growth of faith in fatherhood and motherhood, of faith in the justice of heaven, and in human justice. "Honor thy father and thy mother" is a meaningless commandment to youth when the father and the mother do not show themselves worthy of honor. One respects only that which shows itself worthy of respect.

At school Hickman was an apt pupil. His teachers gave him high marks. In intelligence he was not lacking. They found no fault in him. How did it happen that the eyes of these instructors were so blind and their ears so deaf that they did not find in this boy traces of moral rottenness? Here is a glaring example of education that fails utterly in character building. Why were his examinations so lacking in charac-

ter tests? Public education that fails to build character is a public menace.

Every debt must be paid. It is possible that the tragic fate of poor little Marion Parker is a part of the penalty society must pay for faulty character building in the care of our youth. Hickman, the killer, has been justly condemned. He must pay on the gallows. But in this condemnation those responsible for bringing him into the world, and for the training he received, alike at home and in public education institutions, also have their part.

—Los Angeles Times.

OUR COLLEGE

Cedarville College, Cedarville, Ohio, is now about through with the second semester of its 34th. year. Over a third of a century ago our General Synod opened our church college at Cedarville, Ohio. During that time upwards of 3000 students have attended Cedarville College. Of these over 400 have been graduated from Cedarville College. They are in all pursuits of life. Most of them are in the United States. Some of them are in Scotland, India, China, and Africa. The College began with an endowment of \$20,000. The endowment at the present writing is \$208,000. In addition to this a bequest of over \$20,000 will soon come to Cedarville College. The student body in 1894-'95 numbered only 36. There are 200 in attendance this year. The first graduating class numbered 5. This year's graduating class will number 33. The first faculty consisted of 6 members. This year's faculty numbers 30. There were only 3 departments of instruction in 1894-'95. There are 4 now. Only 3 courses of instruction were open to students in 1894-'95. 12 are open now. The students were practically all from within 50 miles of the college and from Ohio in 1894-'95. This year they are from 8 different states. Three presbyteries of the Presbyterian Church, U. S. A., have endorsed the work of the college. We thank God and take courage in view of the success which has attended the work of the years.

We need, in order to close this year's work without a deficit, \$1500 for the current fund. We are grateful for the generous support of the pastors and congregations of our synod in the past. We have faith in you that you will more than raise this amount before the meeting of General Synod, the 3rd. Wednesday of May.

Yours sincerely,

W. R. McCHESNEY, President.

CHRISTIAN ENDEAVOR TOPICS

April 8, 1928

Topic: "Why We Believe in Immortality." 1 Cor. 15: 16-23.

BIBLE READINGS

Monday—Because the Dead Have Risen, Luke 7: 11-17.

Tuesday—Because Jesus Rose, Mark 16: 1-13.

Wednesday—Because Reason Demands It, 1 Cor. 15: 19, 31, 32.

Thursday—Because of Apostolic Testimony, 1 Cor. 15:1-11.

Friday—Because Spirit Is Eternal, Matt. 32: 31, 32.

Saturday—Because of Jesus' Word, John 14: 1-6.

COMMENT

The resurrection of Jesus is better supported by proof than most ancient historical events (v. 16).

If Christ did not rise then Christianity is based on a lie. But a lie like this would not lead the men that invented it to die for it (v. 19).

Jesus did rise from the dead. Hundreds of people saw Him (v. 6). All could not have been deceived at once (v. 20).

The only fitting end to such a beautiful life of power as Jesus lived is the resurrection. Death could not hold Him. He had power to break its bands (v. 24).

PRACTICAL QUESTIONS

1. Why do we believe in Immortality?
2. Why is a belief in Immortality so common among men?
3. What moral effect has this doctrine upon us?

April 15, 1928

Topic: "The Dangers of Slang and Cheap Talk." Matt. 12: 33-37.

BIBLE READINGS

Monday—The Force of Bad Habit, Matt. 26: 60-75.

Tuesday—Cheap Talk Corrupts Others, 1 Cor. 15: 33.

Wednesday—Our Talk Reveals Our State, Luke 6: 43-45.

Thursday—Malice Breeds Malice, Matt. 7: 1-5.

Friday—Gossip Can Ruin Us, Jas. 3: 1-8.

Saturday—Fools or Wise, Prov. 15: 1-4.

COMMENT

Our language is a revelation of ourselves, as fruit reveals the tree (v. 33).

Speech is the overflow of the heart. The serious thing is not so much what we say as what we are (v. 34).

Our nature is our treasure, and we add to it by the thoughts we think. What are we stocking our minds with? (v. 35).

Wit and laughter are good, but our character suffers if we make light of divine things. This reveals a heart gone wrong (v. 37).

PRACTICAL QUESTIONS

1. Can we highly respect the one who uses slang?
2. Why are people judged by their language?
3. Why is slang so common?

April 22, 1928

Topic: "Why and How Should Christians Support the Eighteenth Amendment?" Ex. 21: 28, 29; Prov. 23: 29-32.

BIBLE READINGS

Monday—Law Must Be Respected. Rom. 13: 1-5.
 Tuesday—Evil Must Be Put Down. Psa. 10: 1-18.
 Wednesday—Observe the Law. 1 Pet. 2: 13-17.
 Thursday—Remember the Judgement. 2 Cor. 5:10.
 Friday—Protect the Children. Matt. 18: 5-14.
 Saturday—The Value of Total Abstinence. Dan. 1: 1-21.

COMMENT

There is no "accidental death" from alcohol. It has destroyed people from time immemorial (Exod. 21: 28).

Here is the principle that condemns the liquor traffic. It is dangerous to human life and has no compensations (Exod. 21: 29).

The liquor traffic has brought more woes to men than all the wars that have ever been fought; nothing but woes (Prov. 23: 29).

It is good advice not to look at the wine; it is better to remove the wine so that it cannot be looked at. Get at the cause (v. 31).

PRACTICAL QUESTIONS

1. What is the effect of Prohibition in our Community?
2. How is keeping the law a test of good citizenship?
3. Should we report violations of the law?

April 29, 1928

Topic: "Right Attitudes toward the Religion of Others". 2 Tim. 2: 23-26.

BIBLE READINGS

Monday—Jonah's Wrong Attitude. Jonah 4: 1-11.
 Tuesday—Paul's Sympathetic View. Acts 17: 22-31.
 Wednesday—Pity for Blindness. Rom. 10: 1, 2; 11: 8-10.
 Thursday—Other Nations Are Also "Sheep". John 10: 16.
 Friday—A Broad Minded Man. Luke 7: 1-10.
 Saturday—Patience Needed. 2 Tim. 2: 23-26.

COMMENT

It is a Christian principle never to despise weakness or ignorance. It is an opportunity to help (v. 1).

All of us have unessential beliefs, some harmful, some harmless, and we should therefore be considerate of non-Christian friends (v. 2).

All men of all races belong to God and live to Him whether they know it or not. They are our brothers and should be so treated (v. 8).

As Cain had to give account of himself in relation to his brother, so must we. How are we treating non-Christians?

PRACTICAL QUESTIONS

1. What good things may be found in other religions?
2. In what is Christianity better than other religions?
3. Why should we be earnest Christians?

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