

VOL. LXIII.

NO. 1

❧                      The                      ❧

**Reformed Presbyterian**  
**= ADVOCATE =**  
**JANUARY      1929**

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

❧                      CONTENTS                      ❧

Editorial . . . . .	I
Introducing men to Jesus . . . . .	2
Union . . . . .	4
Old heathen gods discarded . . . . .	7
Prohibition Prohibiting . . . . .	9
Massechusetts Referendum . . . . .	10
Items of Interest . . . . .	11
Letter from Kentucky . . . . .	15
Christmas at Duaneburgh . . . . .	17
C. E. Topics . . . . .	19

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

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

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

ADVOCATE PRINT, Duaneburgh, N. Y.

# Reformed Presbyterian ADVOCATE.

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

Published the first of each month by the General Synod of the Reformed  
Presbyterian Church at Duaneburgh, N. Y.  
Subscription, \$1 Per Year in Advance.

---

VOL. LXIII.

JANUARY, 1929.

NO. 1.

---

## EDITORIAL

—:o:—

The old year has gone as all former ones have to make room for the new. The past year has been an interesting one from many points of view. In nature we have seen peculiar seasons, and unusual incidents: storms on land and on sea, earthquakes in every land, and disasters of every description. There are still wars and rumors of wars, peace pacts drawn up and signed, and millions of dollars appropriated to build warships by the nations that pose as peacemakers. All kinds of crime is daily committed, and the laws of God and man are disregarded; yet we are spared for some purpose in working out our destiny under God's good providential care.

We seem to be living in a time of unusual excitement. As people become more generally educated, they become more highly nervous, and ambitious. We are living in a fast age. We are not satisfied with the slow movements of the past. The inventions of recent years has made it possible to do more, go faster, live better, see more and enjoy life better than ever before; but are we more happy and prosperous after all? Are we more thankful for what we have than people were a generation ago? Are we not more selfish and discontented? The more we get the more we want. There seems to be a growing tendency to want more and get it regardless of how we get it.

Solomon said: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding".

The present day program is, money is the principal thing; therefore get money: and with all thy getting get money. money is good, money is necessary, but are we not making it our god? Are we not serving money rather than money serving us? What is money? Some one has said, "Money is a universal provider of everything but happiness; and a universal passport to every place but heaven."

We are told that this is a time of wonderful national prosperity. It may be in some ways, but can our prosperity endure with so many living beyond their income? We are not living on a cash basis. We are to a large extent living on a credit system and paying on the installment plan. There is too much borrowing, too much buying on credit. We ought to realize that the borrower is servant to the lender.

Notwithstanding the peculiar seasons and a more peculiar people, we have had a good year, and as in the days of old the Lord has crowned the year with his blessings.

The hurry and scurry of the present days remind us of a story that an evangelist once told for the amusement of his audience: At a revival a man under excitement arose to give his experience, and he said he had just got on the gospel train and was on the way to heaven at the rate of 50 miles an hour. Another brother arose and said that he too had got aboard a train that was going 60 miles an hour. A third one arose and said that he was now going 75 miles an hour. An old woman then arose and said, "Well, brethren, it is all right to get there as fast as you kin, but be keerful or some of you is gwine to bust his biler."

As there is a limit to the year's life, so there is a limit to all human achievements. We know not what a day may bring forth, so much less do we know what 1929 may bring forth.

We make our resolutions, and start out with our long list of new hopes and desires, but do not realize what disappointments await us. We may propose to do many great things this year, but let us not forget that in the end God will dispose of all things for His own glory.

Whatever may have been the past, we look forward with hope for the future. Hope, blessed hope the most common thing among men, for many have that who have nothing else.

:o:  
—————  
**INTRODUCING MEN TO JESUS**  
—————  
:o:

**By Irene Beard**

We must know Jesus before we can introduce him to others. The secret is a burning love for Jesus Christ that finds its expression in bringing men to him. We must be blessed before

we can be a blessing. At every season of the year we should put forth every possible effort to bring people to Christ. The methods that we employ should be according to scriptures. What affects some people in some places is not effective to others.

As we read the first chapter of John we find much that suggests ways of bringing men to Christ. John pointed out two of his disciples and said, "Behold the lamb of God." They at once left all and followed Him. Andrew was so glad when he found the Messiah that he hunted up Peter to bring him to Jesus. Philip felt as Andrew did and sought his friend Nathaniel who was hard to convince. Philip did not argue but simply said, "Come and see." This is a small beginning but it shows how the kingdom of God is to be advanced.

The spirit of God makes public preaching a way of teaching men. It also makes individual efforts effective. This is a great need of the church today. It is necessary that each individual put forth strong efforts to keep christianity from losing ground.

In our United States it seems a hard fight will be necessary or atheism and modernism will soon be in control. They are organizing in every city in this great land against religion and christianity. It is no time to sleep. If we read the newspapers of crimes and murders, we feel that there is a great lack of christianity in this country. So far as we can see God's purpose is to save the world by man's effort for men. What a glorious privilege it is! When men became disciples of Jesus they testified for him. Both their lips and their lives were eloquent. Lip without life is useless. Life without lip cannot bring the fullest result.

Effective effort is along the line of friendship and kinship. It was so with the disciples. A common fault of people is that they do not show expected interest in their dear ones. Some times our dearest friends have reason to say, "No man careth for my soul". We know they would listen kindly to every word we would say yet we are dumb. As a matter of fact many shrink from speaking to their dear ones and talk plainly with strangers. A reason for this condition may be found in our own weaknesses. They are better known to our own family and we hesitate to urge the importance of a faith our lives are supposed to illustrate. Andrew avoids the difficulty by saying nothing to Peter about himself. If Jesus were more prominent in the thoughts and words of believers there would be less thought of self and embarrassment for that reason when pleading the cause of the Master.

Let us ask God for strength to guide us through in our efforts against evil on every hand.

A. P. MAGAZINE.

## UNION

—:o:—

Church union, as is well known, is the modern remedy for our religious and ecclesiastical troubles. In older days the solution was believed to lie in vigorous protest (hence the word Protestant), and in actual secession and separation; and the martyr fires are the pathetic proof how strongly the belief was held. Life, like poetry, has to be given its true accent if its rhythm is to be unfolded; and this surprising generation, which reckons itself so wise, has made the discovery that the accent has been misplaced, and ought to be laid, not on separation, but on union. Are not our divisions a scandal before the world, and a shame to our Christianity? And so our modern age has lifted up its flag, on which, if you cannot make out the ancient scroll, "For Christ's Crown and Covenant," you can see at least the blessed word "Union." The results of the new theory, so far, have not been fortunate. Its application has not worked well in Canada, for it has raised a veritable hornet's nest, and, where comparative peace had reigned there are now heard nothing but angry recriminations and bitter protests; to our brothers across the seas the new accent has not evolved anything like rhythm. Nor has the movement succeeded any better at Malines, where the English Episcopalians had their famous confab with leading Romanists and tried to come to an agreement. The Pope, who had visions of his supremacy being challenged, has driven his foot through the whole proposal and left it a hopeless wreck.

England however, affords the latest and most astonishing commentary on the modern union trend. As every one knows, there has been a deep cleavage in the big Church over the Border, and, as it is not so well known, the revision of the Prayer Book on the part of the Bishops was really an ingenious attempt to give expression to the comprehensive unity of their Church. Under the Reservation of the Sacrament over which so much ink has been spilt, a distinct place was to be found for the Anglo-Catholic with his idolatrous notions of the Communion bread, so that he and the ordinary churchman could worship under the same roof. It was a clever, if unscrupulous, device, but alas! it has been knocked out and the situation of the Bishops and their followers is pathetic. One is reminded of the curious Old Testament text, "The thistle that was in Lebanon sent to the cedar that was in Lebanon, saying, Give thy daughter to my son to wife: and there passed a wild beast that was in Lebanon, and trode down the thistle." The "wild beast" in this case was the House of Commons, which has not only trampled the new Prayer Book into the dust, but has had the daring to tell the Bishops that the first feature of the Church of England to be emphasised is its Protestantism. Whatever may be said about

union, which of us does not instinctively feel that Parliament for once has given us the better and truer accent?

What is to be said about the movement in our own land, where union has come very much to the forefront by the prospective drawing together of the Church of Scotland and the United Free Church? If these two Churches have seen their way to join their forces, it is their own affair; one can see many advantages in their union, and if they can manage their resources better and more economically, it is all to the good. But they are not content to leave the matter there; they are proclaiming from the house-tops that the day of small Churches is over, that union is the only thing that matters, the secret of Scotland's uplift, the way to bring spiritual refreshing and reviving to the whole land. One gets exceedingly tired of balderdash of that kind. There is no virtue in mere union, or the robbers' text in the book of Proverbs would be the only text worth looking at, "Cast in thy lot among us; let us all have one purse." We may well ask, too, when it was that the United Free Church adopted this new strain. Thirty years ago it was laying all its emphasis on the disestablishment of the Church of Scotland, raising political cries everywhere, and filling the land with friction and strife. How has the change come about? It is a pity to rake up the past, but we cannot forget that this particular Church had a nasty fall at the outset of its short career; it was turned down by the House of Lords, and there is a suggestion of irony that it should now be placing the accent on union.

One might readily overlook all this and hope for the best from the union if more vital things were not being deliberately slurred over. Not to speak of the Confession of Faith and other standards of the Scottish Church, we may well ask where the authority of the scriptures comes in. There can be no question that the United Free Church, with honourable exceptions, has committed itself to the Higher Criticism. It has given free scope to its professors and scholars to give the Bible, a rationalistic interpretation, and to cut and carve its pages at their own pleasure. If that kind of liberty can bring out the rhythm of human life and the glad new song of Redemption, we have been very much mistaken. There are more vital things even than union requiring to be accented in these days, and the tragedy is that they are not. We should not be surprised if the next great cleavage in the Church falls along that line, the line of Scripture authority. Whatever happens, the humble believer can be "steadfast, immovable, always abounding in the work of the Lord," and believe with all his heart that in His own time and by His own methods God will grant Christ's prayer, "That they all may be one."

---

 AS THE NEW YEAR BEGINS
 

---

Now is the time to widen the circle of our church activity.

Prayer — Bible Study — Family Altar — Loyalty to the local church and pastor — Community Service — Evangelism — Mission Study — Stewardship — World Service.

—:o:—

## WHY JOIN THE CHURCH?

—:o:—

**I ought** to belong to the Church, because I ought to be better than I am. Henry Ward Beecher once said, "The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

**I ought** to belong to the Church because of what I can give to it and do through it, as well as because of what I may get out of it. The Church is not a dormitory for sleepers; it is an institution of workers. It is not a rest camp; it is a front-line trench.

**I ought** to belong to the Church because every man ought to pay his debts and do his share toward discharging the obligations of society. The Church has not only been the bearer of the good news of personal salvation; it has been and it is the supreme uplifting and conserving agency without which "civilization would lapse into barbarism and press its way to perdition."

**I ought** to belong to the Church because of memories; memories of things I can never forget; memories of faces that will never fade; memories of vows that are the glory of youth.

**I ought** to belong to the Church because of hope; hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

**I ought** to belong to the Church because of the strong men in it who need re-enforcing; the weak men in it who need encouraging; the rascals in it who need rebuking. If I say that I am not good enough, my humility recommends me. If I sit in the seat of the scornful and my inactivity condemn me.

**I ought** to belong to the Church, but not until I am ready to join a going concern; not until I am willing to become an active partner with Jesus Christ.

—DANIEL A. POLING.

---

**OLD HEATHEN GODS DISCARDED**

—:o:—

India needs Christ, supremely so. He alone can cure her ills; He alone satisfy her soul. And Christianity is here demonstrating its power. The blind see. The dumb speak. And the poor have the gospel preached to them. Untouchability is going. And caste will soon go. There is healing in the air. All around are stirrings of a new life.

Vakanankodu is but one among 700,000 villages in India. It is a shepherd village out in the jungles. Superstition held its people in its relentless grip. We first touched this situation in terms of a night school; a teacher-evangelist was placed there. We have had our reward. Old heathen gods and customs are being discarded.

One Hindu brother here, Meyyalagu, has worshipped nearly all the deities in the Hindu pantheon, hundreds of thousands of them, yet his heart-hungerings remained unsatisfied. He thirsted for the living God, as did the shepherd Psalmist. And he was led to Christ Jesus. Today he and his family are earnest Christians.

Friends, there are millions, yea, added millions, of such in India today. They strive through pitiful deprivations and self-torture to find relief from their sins and a hope of future happiness. All are athirst for the living God, though they may know it not. Shall we lead them to the river of life, or see them thirst on, and in their thirsting die. By your gifts you can bring salvation to these dying ones.

—:o:—

**WHAT THE WORLD NEEDS**

—:o:—

True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements character. The world does not so much need men of great intellect as of noble character. It needs men in whom ability is controlled by steadfast principle."

—:o:—

**DIVINE WARRANT**

—:o:—

Foreign mission work by the Christian church was begun under the compelling command of Jesus Himself when He said:

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world." Matt. 28: 18-20.



### THE NEED OF THE WORLD

—:o:—

The background for this commission is the need of a world lost in sin. Its origin was in the love of God, which is manifested through the gospel. It points the way to a type of service that will be warranted as long as man is held under the dominion of sin. The regrettable thing is that the Christian church has not been more urgent in response to the Master's command. This is not the time to speak of retrenchment, but rather to rise in the power of a new dedication to the finishing of God's work in the earth. The unentered fields and the unenlightened places and races of the earth challenge us to new endeavor and new achievements in His name, for instead of the world needing less of the gospel, it really needs more of it with its power to uplift.

It would be hard to present a true picture of the abject slavery of those who live as unenlightened heathen. "His soul and body are indeed chained in slavery. But he himself wields and hugs his chains, and with violence defends them. No agency but a new spirit within his own breast can set him free." There are no inherent uplifting influences in heathen philosophy. This element has to be supplied from a power without, and there is no power equal to the task except the power of Jesus Christ as made known in the gospel.

—:o:—

### DO MISSIONS PAY?

—:o:—

The question is frequently asked, "Does it pay to send missionaries to the heathen? Is it not a waste of men and means?" When natives, whose chief aim in the past was to hunt for their enemies' heads, come to a missionary to seek permission to go to these same one-time enemies to tell them about the gospel of Christ's love and deliverance from the power of sin, he has no doubt whatever that his work is worth all it costs.

One such native was Sosoko, of Dovele, Solomon Islands. He was once a cruel and desperate native, a wife-beater and a terror wherever known.

If you could see him now you would note the very expression on his face changed by the peace that he has found by accepting the gospel. He is one of thousands of others who would quickly answer, "Yes; missions pay."

Three years after he had joined the mission, he was accompanying the missionary on a trip, and they landed at a trader's place. The trader, meeting them on the beach, fixed his eyes on Sosoko. Then he turned to the missionary and said; "Eleven years ago I had my hand on my revolver in my pocket, ready to shoot that native if he advanced one step nearer me. I well remember him."

It was with a feeling of satisfaction that the missionary replied, "I believe you, because he was once a desperate, cruel, and treacherous native; but today he is my leading Christian native on the mission. He has obtained the victory over all his evil vices." The trader replied, "He certainly looks different now."

It cost Sosoko something to follow his Lord. In his heathen state he did a thriving business with his witchcraft; but he has never been heard once to express any regret for the sacrifice. When invited to pray, he has often been heard to ask God to bless those who had had sufficient interest in him to send the light of the gospel.

Meeting such a native, can one doubt that missions pay? And should not such as Sosoko, rescued from the very depths of heathenism, inspire our hearts with loving interest to help answer the silent appeal of the hundreds and thousands like him still waiting to hear the word of **their** deliverance?

Bougainville, Solomon Islands. R.H.TUTTY

—:o:—

## PROHIBITION PROHIBITING

—:o:—

### The United States and Canadian Governments Move Unitedly to Crush Rum-Running and Boot-legging Along the Border

The New York Times under date of December 1, publishes the following Associated Press article from Detroit under date of November 30, which would indicate that in spite of all reports of the wet press, the movement to bring about a better enforcement of prohibition is making substantial progress. The article is as follows:

"Detroit, November 30 (A.P.)—The United States and Canadian governments moved simultaneously today to crush the rum-running and bootlegging rackets along the Detroit water boundry, estimated to represent a \$50,000,000 a year industry.

"While United States customs officials were arresting eleven border inspectors on charges of accepting bribes and conspiracy to aid in the smuggling of liquor into the United States from Canada, provincial authorities on the opposite side of the river were issuing orders for closing of thirty liquor export docks in border cities.

"The immediate effect of the cross-fire from both sides of the border is expected to be the driest holiday season in the Detroit area in years.

"Arrest of the United States inspectors came as a result of a sweeping investigation into rumblings of graft and corruption among forces that guard the American border against liquor

smuggling and signaled the start of what John R. Watkins, United States District Attorney, described as 'a general housecleaning in the service.' He estimated that fifty inspectors would be dismissed before the investigation ended.

"The closing of export docks on the Canadian side of the border was in line with orders issued recently by Sir Henry Drayton, chairman of the Ontario Liquor Control Board, and W. D. Euler, Minister of National Revenue, to centralize the liquor export business in ten large docks to be under strict supervision of Customs officers. This action, it was explained, was to prevent the 'short circuiting' or smuggling of liquor back into Canada through bootleg channels.

"Mr. Watkins said other arrests probably would follow. Sumner C. Sleeper, chief of the bordered patrol, said one undercover agent in six weeks accepted bribes along with other patrol inspectors totaling \$1,500, all of which were marked and turned over to the Collector of Customs as evidence."

—: o: —

### **MASSACHUSETTS REFERENDUM**

—: o: —

#### **An Explanation of What Occurred on the Liquor Question in the Recent Election in That State**

The wet press has made much ado of a referendum vote in Massachusetts at the recent election which in a light vote showed a substantial majority for the wets. It seems to have been very much a repetition of what occurred in New York State in 1926 when hundreds of thousands of the electors who were dry failed to register their votes on the ground that the referendum was meaningless.

Mr. T. Loring Briggs, Chairman of the Executive Committee of the Massachusetts League, has sent the following telegram to Dr. Clarence True Wilson, of Washington, which presents an enlightening statement on the Massachusetts referendum. The telegram is as follows:

"The referendum vote in Massachusetts on the question of instructing the state senators to memorialize Congress in favor of the repeal of the Eighteenth Amendment was not a real test of public opinion for the following reasons: First, the dry organizations of the state did not conduct a campaign on this referendum since it was entirely futile and non-binding. They spent their energy along more efficacious lines. However, the wet organizations did put on an active campaign spending thousands of dollars on advertising and literature.

"Second, the wet vote totalled little over 600,000 and the dry vote without any agitation reached approximately 350,000.

Nearly 450,000 citizens who voted in the thirty-six senatorial districts at this election did not register themselves either way on this question. It was indeed an empty victory for the wets, especially in view of the fact that the dries made a net gain of one Congressman in the State and elected dries to all State offices. Furthermore, a very small number of the State Senators need to give the slightest attention to this vote, because, in order to instruct, the vote be more than fifty per cent of the total cast. The wets failed to secure the necessary fifty per cent in most of the districts."

—:—

### ITEMS OF INTEREST

—:—

#### Cooperation in California

The principal religious bodies of Los Angeles are making an effort to cooperate in spiritual education for the students at the University of California. Representatives of Jewish, Protestant, Episcopalian and Catholic groups, after discussing with utmost frankness the problem and need for religious education of some kind in institutions of higher learning, came to a realization that cooperation was possible and desirable, without infringing upon or attacking the doctrinal positions of participating churches. The consensus of opinion among the participating members of the various groups was throughout that religion must re-enter the educational field formally or lose its influence. As a result, articles of incorporation were filed at the end of July by which the University Religious Conference was set up. In the hands of this organization will be placed the general control of various religious activities at the State University. There will be an effort to establish a school of religion which will offer courses in religious subjects and philosophical studies for students. Mr. Thomas S. Evans, formerly General Secretary of the Daily Vacation Bible Schools, has been called as General Secretary of this student work at the University.

#### A "Retreat" on Evangelism

The Commission on Evangelism and Life Service of the Federal Council of the Churches of Christ in America held a "retreat" of three days during June at the Gramaton Hotel, Bronxville, New York. The membership of the company is made up of the Secretaries of Evangelism in the various churches represented in the Federal Council and invited guests.

According to the "Findings" it was deemed wise that more thought should be given to the matter of "integrating new members into the life and work of the Church," and now effective methods must be found whereby this can be done successfully.

It was felt that in "all classes preparatory to church membership due emphasis should be placed on the fact that enlistment in the church was for a life of service. The vital relationship between evangelism and education was clearly brought out. Religious education must be evangelism before it can meet the needs of an age so largely dominated by a materialistic, mechanistic and humanistic philosophy of life. Religious education must look toward the full development of personality, through an unreserved commitment to Christ and His cause, a consciousness of God and a knowledge of those things which make for the unfolding of Christian character.

The conference recommended that the positive values of Home Visitation Evangelism be conserved and that ministers and laymen see to it that all spiritual preparation be made that those won may come into vital relation with Jesus Christ before they become church members, as also that Christian growth necessitates the wisest Christian nurture. The reading of the Bible received due emphasis. The simultaneous reading of the Bible by scores of thousands of Christians is exceedingly helpful and is rapidly growing. The books to be read next January and February are the Epistles to the Corinthians and St. Mark, to be followed by the Fellowship of Prayer. Plans are already well under way for a united celebration of the nineteen hundredth anniversary of Pentecost in 1930.

---

#### Federation of Protestant Charities

As the general field of philanthropy is surveyed there are three broad divisions which it is believed can be regarded as reasonably permanent; namely, Catholic, Jewish and Protestant.

If one wishes to make contributions to Jewish or Catholic institutions, without specifying definite organizations, there are vehicles already in existence in the Federation of Jewish Charities, and the Catholic Charities. Hitherto no similar vehicle has existed for Protestant Charities, with the result that Protestant donors have been obliged to select specific institutions without assurance that in the course of time these institutions may not cease to function.

With this in view the Directors of the Federation of Agencies Caring for Protestants considered it wise to enlarge the scope of the Federation to provide a Foundation for Protestant charitable bequests on a permanent basis. It is hoped that the Protestant Federation will become a vehicle through which those who wish to give or bequeath money for the benefit of Protestant institutions may do so with confidence that their gifts will be permanently and wisely used. Among the Directors are Walter E. Frew, Edwin Gould, William H. Gratwick, Charles D. Ancell H. Ball, William Evarts Benjamin, Edmund Dwight.

Hilles, Alfred E. Marling, James H. Post, George W. Wickersham and William H. Woodin. Full information will be gladly supplied by any of the Directors or Miss Cutter, Executive Secretary, 151 Fifth Avenue, New York.

---

### **Ministers' Conference at Hampton**

Seldom do we have a better illustration of the vitality of present day religious interest than through the fifteenth session of the Ministers' Conference at Hampton Institute. Fourteen years ago when Reverend Laurence Fenninger came to Hampton as chaplain, Dr. Frissell related his interest in doing something that would give the ministry the advantages of more experienced leadership in religion. The result was a conference at which twenty-three ministers gathered to think together upon their task.

In fourteen years, under the continuous guidance of Mr. Fenninger, the conference has grown to be one of the largest in the country, staffed with the ablest leaders in all the denominations. The attendance of 445 ministers this year, and the wide representation from sixteen States and fifteen denominations, indicates the resenation from sixteen states.

---

### **Unchristianized Indians**

The Indian is not a vanishing race. Anthropologists believe there are as many Indians in the United States now as there were when Columbus discovered America. There are 346,000 in continental United States, and 37,000 in Alaska. Practically all of the young Indians speak English—owing to schools, travel, and contact with whites. There are about 233 government Indian schools. Of these, 154 are reservation day schools, 54 are reservation boarding schools, 25 are non-reservation boarding schools (5 of which offer high school work). There are also 37 Roman Catholic mission schools and 20 Protestant mission schools. Less than one-third of the Indians in the United States are related to Christian communions. Many thousands are neglected by all Christian agencies, and a large percentage of the old Indians on the reservations cling to their Indian religions. In many communities there is no Christian ministry. The Board of Home Missions of the Methodist Episcopal Church, which is authority for these statements, asks the question: "Is this not a challenge to the church membership?"

---

### **Porto Ricans Value Hospital**

By an official act of the Porto Rican legislature, the Presbyterian Hospital at San Jaun has been declared tax-exempt for a ten-year period. This exemption comes as a definite expression of appreciation for the services of the hospital, which has been

called by a business man in San Jaun "the hardest-used and best-kept-up building in the city." Senator L. Sanchez Morales, largely responsible for the introduction of the bill, says: "I did it complying with my duty as a legislator and a Porto Rican, because your institution is lending a great service, specially to the poor. The Presbyterian Hospital is one of the greatest American institutions in our island. I am its neighbor, and I know." The resolution recommending the exemption notes that the total number of pay patients treated in the hospital during the year 1927 was only 1,326 while the total number of non-paying patients treated in the dispensary was 47,485; and also that of the sixty-five beds in the hospital only fourteen are pay beds. It further pointed out that of the \$250,000 needed for the new home for nurses only \$30,000 is given by the people of Porto Rica, the rest being raised from charitable sources in the United States by the efforts of the Board. This new home will increase the capacity of the hospital fifty per cent.

---

#### **Training Guatemalan Youth**

The activities of the American Presbyterian Mission in Guatemala City include a boys' and a girls' school, a hospital and nurses' training school, work among the churches, and a printing press and publishing plant. In the boys' school, which has been projected along self-help and industrial lines, there has been an enrollment of twenty-two boys. The course of study prepares the students to meet the regular government examinations. All of the students have contracted to pay, or earn by extra work, enough to cover the cost of their meals. Such work is done in a mechanical shop, a carpenter shop or the dairy department. All work must be of a grade which not only is worth the specified amount to the school, but would pay for itself in the commercial world as well. Thus the students from the beginning must do work which will stand the test of comparison with that of regular workers in a given trade. The hospital is full, and in one recent letter Dr. C. A. Ainslie reported that the operating room was booked for eleven days ahead. Miss Genevieve Chapin writes that it has been most interesting to watch the nurses develop as workers and as Christian characters. Though coming from bare adobe huts, they soon learn intelligent use of modern nursing supplies, and, even more surprising soon learn to take the lead in helping to better conditions—a new venture for Guatemalan women. This year there are nineteen nurses in training, and nineteen others are on the application list.

---

#### **Rhenish Mission**

In September this society will celebrate its centennial. The society enters upon its centennial with 391,826 native Christians.

Since the War there have been 160,000 accessions notwithstanding the fact that Borneo and New Guinea have been separated from its field of labor. There are at present 75 chief stations, and 707 out-stations, with 782 organized congregations. Last year alone 12,181 candidates were baptized. There were in active service 89 ordained missionaries, and 2,123 other helpers.

—:o:—

#### ACKNOWLEDGEMENTS

—:o:—

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

W. B. Chestnut, Jos. W. Chestnut, Mrs. Paul Borland, \$5. Clay Cen er Kan. Jas. W. Chestnut, Oak Hill, Kan. Mrs. M. Black, \$2 Idana, Kan. Mrs. S W. McLaughlin, Coulterville, Ill. M. E Lyons, Marissa, Ill. Frank Harbison, A. H. Creswell, \$2. E. L. Stormont, \$3. Cedarville, O. Boyd Garvin, Fred Caughey, Merle Caughey, Mrs. Wm. Sawyer, J. S. Elder, \$5, Darlington, Pa. Rachel D Watt, \$2 Beaver, Pa. John S. Wilson, \$2, Pittsburgh, Pa Beatta Jones, Janet M. Hunter, Esperance, N. Y. Sarah Burt. Pattersonville. N. Y. L. B. Moore, Delanson. N. Y. James W Liddle, \$2. Duanesburgh, N. Y. Rev. John Parks. \$2 Phila Pa.

—:o:—

#### LETTER FROM KENTUCKY

—:o:—

Houston, Ky., Dec. 8, 1928

Dear Friends,

Time has flown by so quickly that we can hardly realize that Christmas is only two weeks away. We are making preparations for it however and are looking forward to the Christmas season. Our Christmas programs are well under way and everyone has a secret about somebody else which cannot be told until Christmas.

There was a light snow this morning the first this year which has remained on the ground without melting at once. It is possible that we may have a white Christmas. The children would enjoy having weather cold enough to freeze over the creeks so that they might go skating.

We had an enjoyable Thanksgiving. The School program given on the 28th, the day before Thanksgiving. The Thanksgiving prayer meeting, which was led by Miss Calla Turner was held just before the program. Since it was a rainy day there was not as big a crowd as there would have been otherwise. There were quite a few relatives and friends who came in spite of the weather and who enjoyed the short program.



As soon as the program was over Miss Calla Turner and I rode over to the Cow Creek Mission to spend the night and Thanksgiving day with Rev. and Mrs. Tenny. This was the first time I had been up that far on Cow Creek and I was very much interested in the location. It is an ideal spot for a school and the scenery around it is beautiful even though the trees have become bare and brown. We returned Thursday afternoon and we agreed that we had enjoyed a very nice time even though it sprinkled rain on us both as we went and as we came back.

Misses Mary and Ida Turner and Namie Jackson were invited to eat their Thanksgiving dinner with Mrs. Frank Jackson. The rest of our family spent the day at the Dormitory in a comfortable homelike way.

When we counted our blessings at Thanksgiving time this year we found that we had very many things to be thankful for. There have been good crops this year so that no one need go hungry this winter. Many of the things which we have hoped and worked for have been received. Among other things we are thankful to have so many children in the Dormitory so early in the year. We have a larger family now than when we wrote last month. Mrs. Bertha Campbell and her five children; Eugene, Gladys, Avis, Dean and Allen, and Paul Huff came the Friday before Thanksgiving and they intend to stay all during the school year. This makes fourteen children which we have in the dormitory.

Since most of the crops are taken care of our attendance at school has been very good recently. There has been heavy rains on two days which raised the creeks so that some of the children have been unable to get to school. Several of the children in my room have not missed a day in school this year and they are trying very hard to keep up their records.

Through the kindness of many friends we have received a Bosch Radio. It is a very nice one, much nicer than we could have secured for the money had not Mr. Paul Creswell of Xenia, Ohio, taken the time to go to Dayton and search about until he was able to secure this radio at cost. The Xenia Vulcanizing Company of which Mr. Creswell is a part has also presented us with a large battery with the compliments of his Company. This gift of course cut down the cost of the outfit considerably. Mr. Creswell even went to the trouble to set up the radio in his own home, charge the batteries and try out the radio to be sure it was in good working order before sending it to us. The radio arrived in good shape and we are now looking forward to using it. While we are enjoying Concerts, lectures, and sermons we will remember those who made this possible. We feel that those

who have contributed will receive a much greater blessing.

Mr. Bryant Deaton from California paid us a short visit while on his vacation. His brother Rufus, who completed the eighth grade here two years ago came with him. After leaving, Rufus took up High School Work at Buckhorn.

Since our last letter we have received many gifts. Through Rev. R. W. Stewart, \$5.00 from the Bethel congregation for the Radio; from Miss Elva M. Foster, \$5.00 for Hot Lunch; from Mrs. Sam Foster \$5.00 on Scholarship.

Mother Stewart who is now in El Paso, Texas, has sent \$150. from Dr. Armisted, Dr. R. A. Stewart and Dr. R. Stewart, In her recent operation Dr. Armisted charged no surgeon's fee and the Drs. Stewart paid the hospital expenses. Mother Stewart said she felt the money belonged to the Lord and has sent it for use in the Kentucky Mission. We have also received from:

Dr. and Mrs. L. A. Benson, \$10.00; G. R. O, W, Class in Fairview S. S. Industry, Pa. \$40.00; Mrs. L. A, Benson \$5.00,

We are very thankful for these gifts and ask God's blessing upon each giver. In this Christmas season when we are all thinking of Christ's birth, let us pray and work together for the prospering of His work here and everywhere.

Your Co-worker

GLADYS BENSON

—:o:—

### CHRISTMAS AT DUANESBURG

—:o:—

For some years past the Christmas entertainment at Duaneburg, has been held at the R. P. Church by the Sabbath School. This year the entertainment was held in the public School Auditorium, under the auspices of the following organizations: R. P. Sabbath School, the Episcopal Church, the Parent-Teachers, the Community League and the Boy Scouts.

In order to not interfere with other similar entertainments in the nearby villages and Churches ours was held on Friday evening December 21st.

A large tree was set up in the center of the village and beautifully illuminated with electric lights. The decorations were fine. All the different organizations did their part to make the entertainment a success. After appropriate exercises by the singers and speakers, many valuable gifts were given to those present.

Our Sabbath School has done well during the past year, and the more diligent of the scholars were recognized by appropriate gifts; while all received a Christmas remembrance.

Those who took part in the Program were well prepared and did their parts to the delight of the audience that filled the auditorium. The program committee deserves much credit for

their work in making possible such an excellent evenings entertainment. Our teachers have been faithful in their work during the year just closed, and their work has been appreciated.

—————: o: —————

### WHO BENEFITS BY PROHIBITION?

—————: o: —————

A recent survey of the benefits of prohibition has been summarized in the following brief statements, in reply to the question, "Who benefits by prohibition?"

**Wage earners**—Whose wages were \$8,000,000,000 more in 1926 than in 1918, which is an increase of 25 per cent, while living costs are reduced 18 per cent since 1920.

**Employers**—Who benefit by increased production and a reduced labor turnover; by sober workman, fewer accidents, and no more "blue Mondays."

**Farmers**—Who buy three times as much farm machinery, and who sell 45 per cent more milk than in 1920—and who rarely make a drunken farm hand.

**Bankers**—Twenty-three million new depositors since 1920 have increased deposits in the savings banks by \$9,000,000,000, an increase of 60 per cent.

**Insurance men**—Who have sold \$51,000,000,000 of new insurance since 1920, which is a 130 per cent increase. Sixty million persons now hold life insurance.

**Real estate men**—Who sold an average of 741 new homes every day last year, and who find rents and payments easier to collect.

**Manufacturers**—Manufactured products in 1925 and 1926 reached \$62,000,000,000 in value, which is more than the peak of after-war production.

**Merchants**—Who get much of the \$2,000,000,000 formerly spent in drink, and who have thousands of buyers where they used to have hundreds.

**Everybody's wife**—Who shares in all this increased property and rejoices in all it means to her family. Probably she has one of the 612,000 washing machines; surely she has one of the 1,000,000 vacuum cleaners or some of the \$900,000,000 worth of furniture which has been sold each year since 1924. A million farmer's wives are rejoicing in the 1,000,000,000 bath-rooms which were put into farm houses last year.

**Everybody's family**—There is one passenger automobile to every 1¼ families, and one radio set to every five homes in our country. Colleges have doubled their attendance in a few years and schools of every kind are full to overflowing.—Winsor Standard.

## CHRISTIAN ENDEAVOR TOPICS

January 6, 1929

Topic: "Forces that are making the world better." Matt. 13: 1-9. (Consecration Meeting.)

## COMMENTS AND SUGGESTIONS

Jesus Himself is the greatest force for good in the world. He is actively at work now in His people (v. 1).

The word of God, the Bible, transforms nations. Compare nations that have it not with those that have it (v. 4).

Seed without soil is useless. God sows the word because the hearts of men are capable of change. But it needs power to transform them (v. 8).

Preaching transforms the world. Think of the great preachers—Augustine, Knox, Wesley, Moody—and what they achieved (v. 9).

Real forces that transform the world are persons. All else are the tools they use. The man himself is absolutely essential.

Light, information, publicity help to make the world better. They drive evil to cover and limit its operation.

The pen has proved powerful. Milton was a power through his written word. Writers, poets may make or unmake human lives; they purify or pollute.

Newspapers have a tremendous power for good or ill. On the whole, they are on the side of the angels. Crass evil does not pay.

## PRACTICAL QUESTIONS

1. What are we doing to improve our Community?
2. How have modern inventions helped to advance mankind?
3. What forces hinder progress?

January 13, 1929

Topic: "Loving as Jesus loved." John 13: 1-17.

## COMMENTS AND SUGGESTIONS

Jesus loves "to the end." Nothing, not even His betrayal, could kill His love (v. 1).

Love serves. It seeks the comfort of others in little things (vs. 4, 5)

Love stoops. It has no ambition but the good of others (v. 14).

Love is always an example. We need it. We too readily forget the little services that make life beautiful (v. 15).

Jesus' love was full of understanding. He could put Himself in the other fellow's place and get his point of view. That is why He was so patient.

Jesus' love was tender. It was a deep emotion. He saw the beauty and value in common men, and loved them for what He could make them.

Jesus' love for men never wavered, not even on the cross. "Father, forgive," He said. He did not stop loving them, no matter what they did.

Jesus turned the other cheek. He did not resist evil. In the sermon on the Mount, He tells us how we ought to love.

Jesus' love was wise. He did not save the home in Bethany from the experience of death. He healed the wound later. May this not be what He is doing to-day?

## PRACTICAL QUESTIONS

1. Is Christ's life practical to-day? Why?
2. What service of love is needed today?
3. How may Christian love be increased?

January 20, 1929

Topic: "Seeing the good in men everywhere." John 1: 45-51.

#### COMMENTS AND SUGGESTIONS

Jesus could see values in all men and tried to cultivate the good rather than criticize the evil (v. 47).

Race, birthplace, position in society mean nothing. Only what a person is counts (v. 46).

Goodness, like light, is its own witness. Prejudice withers when we meet a great soul (v. 46).

The secret of loving is knowing. We are indifferent because we see only the exterior things, not the things of the soul (v. 48).

We see what we look for. The good or evil is less in others than it is in our own eyes and hearts.

The true attitude to take is that of love or good will. The small person sees the faults of others; the big person sees values.

If God created all races, there must be good in them as in us. But it takes love to dig it out sometimes.

The more civilized we are, the greater our responsibility for backward peoples. We must help them along, step by step.

#### PRACTICAL QUESTIONS

1. What did Peter learn about others (Acts 10: 28)?
2. What good do we see in others?
3. Is contempt a sin? Why?

January 27, 1929.

Topic: "How can we serve the world through our church? Acts 13: 1-3. (Denominational Day. Beginning Christian Endeavor Week)

#### COMMENTS AND SUGGESTIONS

Service must be preceded by preparation, that is, by contact with Christ (v. 2).

Preparation for service is not merely education; it is soul culture and self-denial, represented by fasting (v. 2).

The early church looked for divine guidance before it made its plans. Too often we make our plans before we have the Spirit's call (v. 2).

The church should not only send its representatives away, but follow them with prayer and interest and support (v. 3).

A praying church is a strong church. We can serve, even the least of us, by constant prayer.

We can serve with our substance, that is, by giving. Service costs something. Are we ready to make sacrifices to help foreigners we have never seen?

We can help by attendance. Empty churches are poor servants. A worshipping church is a power, for it is filled with the Spirit.

We can help by training local workers. All the world is at our doors. The needy and the neglected are all around us.

#### PRACTICAL QUESTIONS

1. How did William Carey serve the world?
2. How do home missionaries serve the world?
3. What special Missions interest our Church?

# Cedarville College,

CEDARVILLE, OHIO.

Prepares young people for definite Christian service. Located in the northern part of the beautiful and healthy Miami valley. Co-educational. Character building. Christian school of the highest type. Sound, safe, strong. New science hall. New Gymnasium. Modern preparatory and collegiate departments. Classical. Scientific. Music. Educational. Agricultural and Physical Educational courses.

Degrees A. B., B. S., and B. D. Expenses very low.

1st. Semester opens Sept. 7, 1927 and 2d. Semester opens February 1, 1928. Send for catalogue, etc.

W. R. McChesney, Ph. D., D. D., President

---

---

## REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

CEDARVILLE, OHIO.

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

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

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

Open to students of all churches.

For further particulars write to

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