W. R. W. McChesney.

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The Reformed Presbyterian ADVOCATE.

JUNE 1919.

Published in the interests of the Principles and Institutions of the General Synod of the Reformed Presbyterian Church.

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The Reformed Presbyterian
ADVOCATE.

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

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VOL. LIII. JUNE 1919. NO. 6.

EDITORIAL.

Another Synodic year has passed, and how well its work has been done we do not know, but we are safe in saying that a good year of service has been rendered. The work in the Church has been hindered because of the unsettled conditions in the world, but more energy has been put forth than usual; the work has been pushed forward with greater success than on many former years.

The work at the college has been hindered because of a falling off in students, but friends have rallied to its financial aid until the burden has been lifted.

The Foreign Mission Board has been sadly handicapped for lack of official information from the foreign field, but from various sources the news of distress has arrived and aid was immediately sent to meet the case as far as possible.

The work in our Kentucky Mission has been carried on with varied success, because of the epidemic and other causes yet much has been done and we trust that the work done may warrant its continuation for the future.

The Evangelistic spirit seems to have taken hold of our people as never before and this should be encouraged by every one of our ministers and elders, and the Presbyteries should all take such action as would best carry on the work during the coming year. Now that the war is over we should devote our entire energies to strengthening the weak places and pushing the work forward with renewed vigor.

During this month the summer season begins, and our city people as far as possible will seek summer quarters and coun-

try people will be busy gathering in the crops for another year. It is claimed that there will be many idle people, but why should there be? If work cannot be found in the cities there is plenty of it in the country. Get to the farm and work, helping to save the crops that food may be plentiful during the coming year. We need cheaper food more than we do higher wages. Europe is to be fed and America has the burden of this task, and will have the burden for some time to come. America will have to set the languishing world on its feet, and food, and plenty of it at reasonable prices, is the main factor just now. Farm help is scarce, and there is no use telling the farmer to sow and plant more when he well knows that he has more in already than he can well care for. So long as people crowd into the already overcrowded cities, so long there will be too many consumers and too few producers of food, and prices will be high. The cry should be "back to the farm." The person who is not really tied to his business in the city and is unwilling to do this, has no right to complain if in straitened circumstances. The time is coming in the near future when the surplus of city population must either return to the country or there will be starvation in our cities.

THE SOLUTION OF THE LABOR PROBLEM.

Rev. S. M. Ramsey, D. D.

There is scarcely a subject that is receiving so much attention today as the problem of labor. Laboring men are all interested in getting work, and then in getting fair wages for their work. In every town and city there seems to be more men seeking work than there is work for them to do. There are therefore many unemployed in every community. These are dissatisfied and lay the blame on the employers. They claim that if the rich would invest their money freely and give good wages everything would be satisfactory and everyone happy. Those who have money say they are doing just this very thing, and yet there is a glut in the labor market. Something seems to be out of gear. The money interests and the labor interests do not work smoothly together. Why are there any unemployed? Why cannot all get work? God wants all to work. There is something wrong when a man is willing to work and there is no work for him to do. Mrs. Christine Armstrong, of Salinas, Cal., Superintendent of the W. C. T. U. Sabbath department of California, and for many years a reader of the "Advocate," in a recent letter to her fellow-workers, gives a solution to the problem of unemployed labor, that I have never seen stated by any writer upon the subject. It is contained in the Fourth Commandment: "Six days shalt thou labor and do

all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Stop Sabbath work and the question will be solved. Keep the commandments and everything will go smoothly. The friction comes from disobedience to God. Mrs. Armstrong says, "every day's work performed on the Sabbath takes a day from the legitimate six-day labor, and in the aggregate gives the serious condition that now confronts us. "Every day's work on the Sabbath takes from some unemployed man a day's work which he ought to have. It is the Sabbath laborer who is robbing the unemployed. It is the combined greed of the employer and the laborer that is taking the work out of the hands of the men who are seeking work and ought to have it. There are men in every town in the country, who either willingly, or under more or less compulsion, do work on the Sabbath. There are millions of men in the United States who labor on the Lord's day. If these men would cease their work on this day, and this work be given to the unemployed to be done on other days of the week, there would be few idle men in the country. Railroads, street cars, manufacturing plants and stores of all kinds do work on the Sabbath. Stores may be closed on this day and all seem quiet among them, but many of them have warehouses, where men are required to work, in order to have the goods ready for the next day. The man who delivers goods must take the Sabbath to clean up wagon and harness or auto that it may be ready for another week's work. God knew what he was doing when he gave the Fourth Commandment. He knew how the world would be benefited by its observance. There can be no improvement on God's plan or his commands. "Every disobedience receives a just recompense of reward." We cannot expect things to go well when God is disobeyed. God is the friend of the unemployed. His law helps the toiler in every way. As Mrs. Armstrong says, "The Fourth Commandment in the decalogue stands pre-eminent as the day of liberty for all; but millions of our people have gone into seven-day slavery to great corporations and other businesses which requires them to work on the Sabbath." "Our good president in taking over the railroads, unconsciously plunged the whole nation into the guilt of operating them on the Sabbath." What can we expect but that our religious, moral, social and economic conditions will get out of gear when we try to run the machinery in a way in which it was not made to run? When we disregard the direction God has given, may we not expect friction? To have anything run smoothly we must observe the directions of the maker. "God's law is perfect." They are wise who conform to its requirements.

LETTER FROM MRS. WAIDE.

Rurki U Pr March 10, 1919

Dear Friends:

As we have already written you, our Evangelistic Campaign was to be conducted in March, and we are now in the midst of the campaign. I sincerely hope that you are all remembering us in prayer these days, as we are striving to give the message to all the people in seven different villages.

In our work among the women this winter, there have been a number of things that I have noticed which will probably be interesting to you as they were to me. Everywhere we go, we find women who wear a charm about the neck, but only those women who have sons wear this particular charm. It is an oblong silver charm on which are the forms of three of their goddesses. These goddesses are supposed to take especial care of the sons of the family, and every Hindu woman, young or old, who has a son or sons, wears one of these charms. They are usually hung on a very ordinary kind of thread necklace, and the women cannot tell who the goddesses are, but they are sure their sons will not be properly taken care of if this charm is not on the mother. Yet they nearly all tell us that there is not anything derived from wearing the charm. What their mothers, grandmothers and great-great-grandmothers did, they must do.

When a man's wife dies, and he takes a second wife, the second wife is expected to put on a charm which is quite different from the above-mentioned charm. This charm is to keep the first wife's spirit from tormenting the second wife, and more particuarly her children. Should this second wife have sons she will also wear the first-mentioned charm. A number of women whom we have met this winter were second wives, and declared there was no special good from the charm, but they were afraid to stop wearing it; some said because the husband would beat her, and others gave other reasons why they would not leave off wearing such charms.

India, too, has suffered from the influenza epidemic, and the papers tell us that India alone had one-half as many cases as there were in the world. This fact is due, of course, to the lack of medical assistance in the villages, for one thing, and on the other hand many were most careless regarding the care of those who were ill. In one village where we went, at the door of the house, or rather outside the door, were two vessels made of clay, such as are commonly used in India for water. One of these clay water jugs was on top of the other, the lower one being set into the ground. In the lower jugs was put some

rice, some Indian sweets and some cloves, and in the upper jug was put water. The very common belief was that a certain goddess was angry, and if these articles for her eating and drinking were put outside the door of the house she would find them, eat, drink and be satified, so would pass by that house.

We asked some one what the people thought of the influenza epidemic, and he said they say "Death is coming," and it seemed they felt just that way. In many places we have found the people much more ready to listen to the message of Christ and his love than formerly. We have, too, found so many who are orphans, and, perhaps, have no one but a grandmother to look after them. In one village where we have worked we found four children left absolutely alone, the oldest being a boy of nine or ten years old, who could earn something but could not possibly get enough to feed the four children. We tried to get the people to consent to our taking the three younger children but they would not do it. The smallest one was actually drying up for want of food and, of course, the care of a mother. Such things as this make one's heart ache, and also make one feel their absolute helplessness to help in such cases.

May we ask you to remember in prayer the children whom you are educating here in India, that they may become the kind of men and women they ought to be, truly Christian with a zeal for souls that will not let them rest except they be giving His message. Some of these children are the children of our Mission workers, others are children of villagers who have consented to have their children educated. Remember this is your work more than ours, and we are only your representatives in the foreign field. Yours in His service,

ALLIE F. WAIDE.

LETTER FROM KENTUCKY

Houston, Ky., May 8, 1919.

My Dear Friends:

I suppose you want to know how many were at Sabbath School and who got the prize. There were but thirty present, and the ones who had asked others were sadly disappointed. This was better than we had had for some time because of the measles and the influenza, so we felt encouraged. Two girls, Sallie Herald and Martha Turner, tied for the prize, so we gave both Testaments. We then made the offer that the boy who asked the most would get the prize the next Sabbath. There were seventy-five present, and Jimmie Turner got the prize. The next Sabbath the attendance was but forty, so you see it is not at all constant. We are also helping with Sabbath

School on Four-Mile. We hold ours in the morning and theirs in the afternoon. The Four-Mile School House, where it is held is a about a mile over a mountain. Last Sabbath there was an attendance of forty-two there.

Miss McGaffic left us Wednesday, April 23d, taking Laura Turner with her. Laura will make her home with Rev. Harrimans. They learned to love her while here and we are sure they will love her more and more. We miss those who have gone very much, but do not have time to get lonesome. There has never a day passed but someone has been here and often as many as twenty in one day.

A case of appendicitis was taken to Lexington May 1st. The man was carried on a stretcher to Oakdale, ten miles away. The creeks were up because of recent rains, so the men had to wade the creek. It took six at a time and others rode until their turn came.

About two weeks ago we had a freeze which killed part of the fruit and most of the potatoes and beans; these were almost large enough to hoe.

I have learned recently that there is considerable "moonshining" being done at present. I had thought that that was getting to be a thing of the past, but I hear that there are twenty within a day's ride. I even know the names of some of the ones who are doing it. The Sheriff captured a "worm" that had been ordered, the other day, and I hear he gave it to some friends if they would divide the profits. Even if a still is raided and the offenders caught they are let out with but little punishment if they belong to the same party as the one in power. In a great many cases a bribe gets a man out easily. A man who killed a boy about a year ago in a fit of anger was only given a five-year sentence, and will probably be out in six months. We surely need your prayers that these things may cease from this country. I know several who are said to be helping "moonshine," and they are not "bad" men at all, but just can't see what a dreadful wrong it is. "Be not weary in well-doing, for in due season we shall reap if we faint not."

This week we have been papering. If you have any pieces of rolls lying in your attic roll them up and send them down, for they clean up the walls and brighten the rooms, if they don't match. If more comes than we need here, the people near will be glad to receive them. Many have been asking for newspapers to "line" their houses with. Since the demand is greater than the supply, many are disappointed.

There are two cases of flux and several of bronchitis and indigestion, but otherwise the sickness is scarce.

Several of the boys requested the privilege of having a candy party here, so tomorrow night is the date set. We are glad, so glad, that the younger ones are learning that there are ways, right ways of having a good time and we try to encourage the spirit.

The hills are covered with trees and the trees are all in leaf, so the hills are indeed beautiful. God has truly made this a beautiful country to look at, but hard to farm. I so often think of the one hundred and twenty-first Psalm.

Sincerely Yours,

LORENA B. TAYLOR.

MEETING OF GENERAL SYNOD

General Synod met as formerly announced, in the Seventh Church, Philadelphia, Pa., May 21, 1919. The opening sermon was delivered by the retiring moderator, Rev. Andrew S. Creswell, of Coulterville, Ill. We hope soon to be able to publish the sermon in the "Advocate" for the benefit of our readers.

On Thursday morning, after the devotional service, the election of officers took place, and Rev. John B. Wilson, of Pittsburgh, was chosen moderator, and Rev. L. A. Benson, Stated Clerk, and Rev. R. W. Chesnut, Assistant Clerk.

As soon as the newly elected officers took their places, Synod got down to business, and during the forenoon there was more real business transacted than we ever remember of seeing done on the first day of Synod. The report of the Committee on Evangelism reported of the work done in our various Presbyteries along these lines during the year, and the subject was thoroughly discussed by Synod.

During the afternoon, the Fraternal delegate from the Associate Presbyterian Church, Rev. R. K. Atchison, of Rimersburgh, Pa., delivered an eloquent address, which brought out a number of appreciative addresses from members of Synod. Rev. L. A. Benson was appointed fraternal delegate to the Associate Synod to meet in Allerton, Iowa, the fourth Wednesday of May, 1919.

The subject of a union of our Church with the Associate Church has been talked of for some months past, and Rev. L. A. Benson reported of the steps that had been taken by a joint committee along that line. After a full discussion of the report, a committee of four, Revs. R. W. Chesnut, W. P. Harriman, W. R. McChesney and Andrew S Creswell, was appointed to meet with a similar committee from the Associate Synod, to form a basis of union during the coming year and report to next Synod. Thus closed a well spent day in which earnest addresses broke the monotony of routine business.

In the evening at 8 o'clock a Missionary Conference was held, in which the needs and work of our Missions at home and abroad were clearly presented by Revs. R. W. Chesnut and W. P. Harriman.

Rev. Harriman's address was not only eloquent, but instructive, and all the members of Synod who heard it were stirred by his earnest appeal for increased effort in Mission work.

The Committee on "Sabbath Observance and Temperance," and the "Signs of the Times," presented good reports, and an appeal to the U. S. Senate and the House of Representatives was ordered sent to Congress, urging that it should not repeal the war-time Prohibition act, affecting the manufacture and sale of beer and wine.

It is worthy of note that there are two members of our Synod in the Legislature of the State of Pennsylvania, viz.: Alex. Colville, of the Seventh Church, Philadelphia, and John Marshall, of the Darlington Congregation, who both cast their votes for the ratification of the eighteenth amendment to the Constitution of the United States.

The principal topic discussed was the need of introducing in the Constitution of the United States some reference to Christ **ruler of nations** to clearly designate this country as a Christian country. The subject was introduced by J. R. Dill, who is representing the Reformed Churches in an organized effort to form a union of the Protestant denominations for obtaining an amendment to the Constitution to that effect.

"**Christian** government," said Mr. Dill, "is the science or polity that gives direction to the domestic, the educational, the industrial, the social and the moral and spiritual interests of the people of a Sate or nation, in accordance with the spirit of the decalogue, the golden rule and the sermon on the mount. All nations, through the light-giving agency of the Church, must come to accept such a basis of government before the Kingdom of Christ can be fully established on earth."

Mr. Dill said that he had already visited 200 Protestant clergymen, who had agreed to stand by the movement for having the name of Christ injected into the Constitution of the country. One denomination would be powerless to influence the Government in this matter, but when all Protestant churches pledged heir support to an appeal, their wishes would have to be recognized.

Rev. Alexander Savage, of Darlington, Pa., expressed his sympathy with the project, and said the Evangelical churches could do nothing more consistent than to label their government with its Christian character.

The Synod agreed to join the proposed union of churches, and adopted a resolution to that effect. The proposed preamble,

which is being favored by the Protestant Churches, is as follows:

We, the people of the United States of America, in ordaining this constitution for the guidance of the legislative, the administrative and the judicial departments of our Government, in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do recognize Almighty God as the source of all authority and power, the Lord Jesus Christ as the providential ruler and King, and His moral law as the final source to which appeal is made in all matters of law and jurisprudence.

Rev. W. R. McChesney presented an encouraging report on Cedarville College, Cedarville, O. He showed that the college had never in its history of 25 years had so gratifying a report to furnish.

A resolution was adopted calling for special prayers and special prayer meetings for the success of the various educational institutions of the denomination.

A. B. McMillan, of Sparta, submitted an extended report on the work of the foreign missions. More money had been raised during the past year for the missions, he said, than in any previous year in the history of the Synod.

W J. Imbrie, of Galilee, Pa., presented the report for the Home Mission Board, mentioning particularly the work being done in Kentucky for the "poor whites." A new mission had been opened in the Southland, he said, during the past year, but that the treasury had still a surplus on hand for further missionary efforts.

On Saturday morning the matter of raising money for the different departments of church work, the raising of a fund of $50,000 within the next five years. Arrangements are being made to carry this into effect. The matter of salaries also was under consideration, and it was decided that the minimum salary for ordained and installed pastors be in cities and towns $1800, and in country places and villages, $1400. In connection with this the tithe system of raising money for all purposes was recommended to, and urged upon all our congregations. Great things have been planned for the future work of the church, and it is hoped that an energetic effort will be made to carry these into effect.

On Sabbath morning, Rev. John B. Wilson, D. D., of Pittsburgh, preached from the text, "O taste and see that the Lord is good; blessed is the man that trusteth in Him." Psalm 34: 8. This was a masterly sermon well worthy of the occasion.

Most of the other ministerial members of Synod were occupying other pulpits in the city during the day. In the evening, Rev. Prof. W. R. McChesney, D. D., president of Cedarville

College, delivered one of his characteristic discourses on "Our educational institutions and their mission in our church." This was a great day at the Seventh Church, and will long be remembered by all who were present.

On Monday morning the Mission Boards gave their reports and by noon the work of the Synod was nearing a close. The closing hours of the Synod during the afternoon were full of interest, and many touching incidents marked the last hour. Dr. John B. Wilson, D. D., of Pittsburgh, invited Synod to meet in his church next year, and the invitation was accepted unanimously.

Synod adjourned shortly after three o'clock, after one of its best meetings in many years. Our readers will see a full account of the meeting in the minutes, which we expect to put into their hands before the first of July.



THE COULTERVILLE MANSE.

hence they think it better that a child should die (starve to death it may be) than to be allowed to go away with a Christian.

In cases where the child is a girl we have found several instances where if we had consented to give a few rupees, say one or two dollars, we would have been given the child. In one place we were told in plain words that the girl, then about 10 years old, would be worth one hundred rupees and that they expected to sell her in about two years. Regular agents of places of ill fame in the cities visit the villages and this is an opportunity which they are seldom able to resist, that these poor, unscrupulous people have of getting money.

We have treated a considerable more than last year, roughly, 6000; this with the 4117 treatments given in the Zenana dispensary makes a total of over 10,000 treatments. During the epidemic from the middle of October to the middle of November, no records could be kept, for we had no one to either help us in recording or in the making up of medicines, but not less than 1000 treatments were given during this time; this with 3007 bungalow dispensary treatments and 2012 treatments given during our camping trips, one in the spring and one in the fall, makes a total of over 6000. Thanks to the parties who sent the tooth forceps, we were able to do quite a bit along this line. During one month in camp we extracted 55 teeth, or an average of 1 in 10 patients in that month.

Although we had felt that it was necessary that we have a compounder for part of the time at least, at our bungalow dispensary, so that I would have more time for personal work with patients, etc., yet since the restriction on funds we have had to spend long hours mixing up medicines which a $4.00 a month man could have done just as well.

Owing to the fact that the traffic superintendent of the railway was a new man, very young and a tool of Satan, I was not allowed to sell Bibles nor portions at the stations along the line that runs through Rurki. I had received permission to sell from the news agency and on the other lines, that is sufficient. But the superintendent himself caught me, and though an Englishman, when I requested to be allowed to sell, I was refused permission on the ground that the Hindus and Mohammadans might take offense. A fair number of portions and a few Testaments were sold at the Mela at Hardwar in April, but owing to Arya Samaj opposition we were not able to sell as many as we should have. Mr. Waide's advocate letter, December number, 1918, told about that mela. I was out in camp during the time of the Mohammadan Mela near Rurki so was not able to attend it. However, a fair number of portions and Testaments were sold during our camping trip.

As last year, long hours have been spent on mission accounts and though very hard work for me, I can honestly say that every piece of the mission money is accounted for and the books have been audited as in the previous year.

JOHN C. TAYLOR.

PERSONAL LABOR REPORT. JANUARY, 1918 TO JANUARY, 1919.

All of January and one-half of February we were busy in Rurki as Dr. Dayal did not come to us until February 9th and we left for camp February 15th. I had Mrs. Itr Singh and Miss Emma Dayal with me as Bible women. We went to a district which had not been worked for years, called Bodaheri. It was mostly work among Mohammadans and Chamars, which is a low caste of Hindu. We spent nine days in this district and had a very responsive audience in most places. It is our custom to treat patients in the morning at the tent

R. P. CHURCH—COULTERVILLE, ILL.

The Spring Communion was held the fourth Sabbath of April. There was a good attendance and an accession to the church of eleven. It was a good season of fellowship. Rev. W. J. Smiley assisted the pastor on Thursday's preparatory service and administered the Sacrament of Baptism upon the daughter of the pastor and wife.

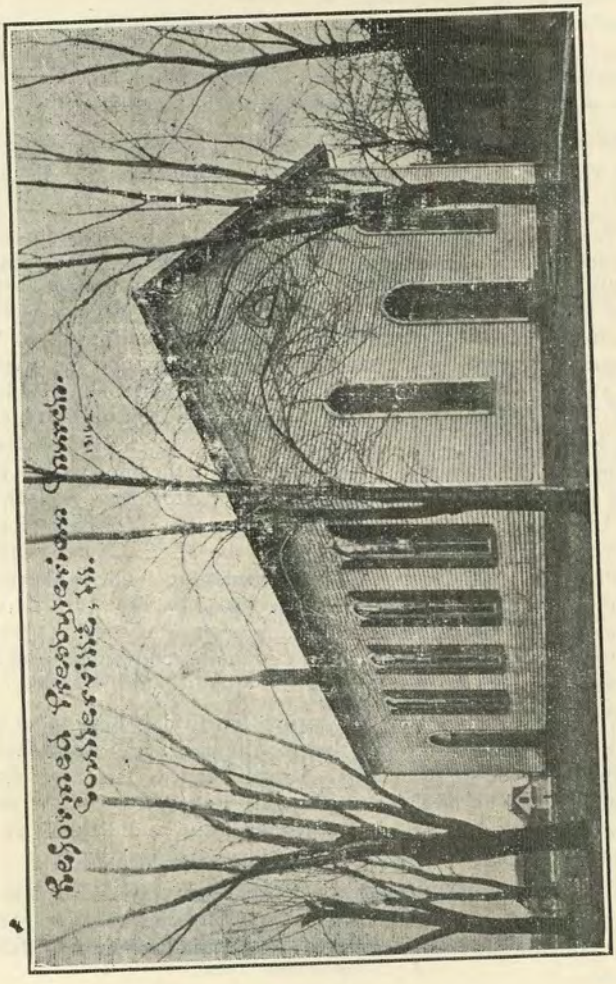
The community was shocked at the sudden death of Mrs. A. W. Paul recently. The sympathy of the community is extended to the father and son. The Master came and called her home.

Wednesday, May 14, was a day long to be remembered by the Grandcote Congregation. On that day a congregational dinner, such as only the ladies of the Grandcote Church could prepare, was served in the dining room of the church. There was a large attendance. In the afternoon the congregation met in the auditorium to burn the mortgage that had been a burden to the congregation for several years. The chairman of the congregation, M. J. Richmond presided. Rev. B. M. Paul offered prayer. The report of the treasurer respecting the debt was read by Mr. Charles Wasson. Mr. S. W. McLaughlin a member of the building committee burned the mortgage. Mr. S. L. Robb and Miss Nancy Gallagher and the pastor, Rev. Andrew S. Creswell led in prayer of thanksgiving. Rev. D. M. Davis, of the U. P. Church and Rev. W. G. Anderson, of the M. E. Church and Rev. B. M. Paul made addresses of congratulation. The congregation is much encouraged and is ready to respond to the work of the Lord in the work of the kingdom with more zeal. They feel inspired by the fact that they have such a commodious and convenient and beautiful building in which to worship God.

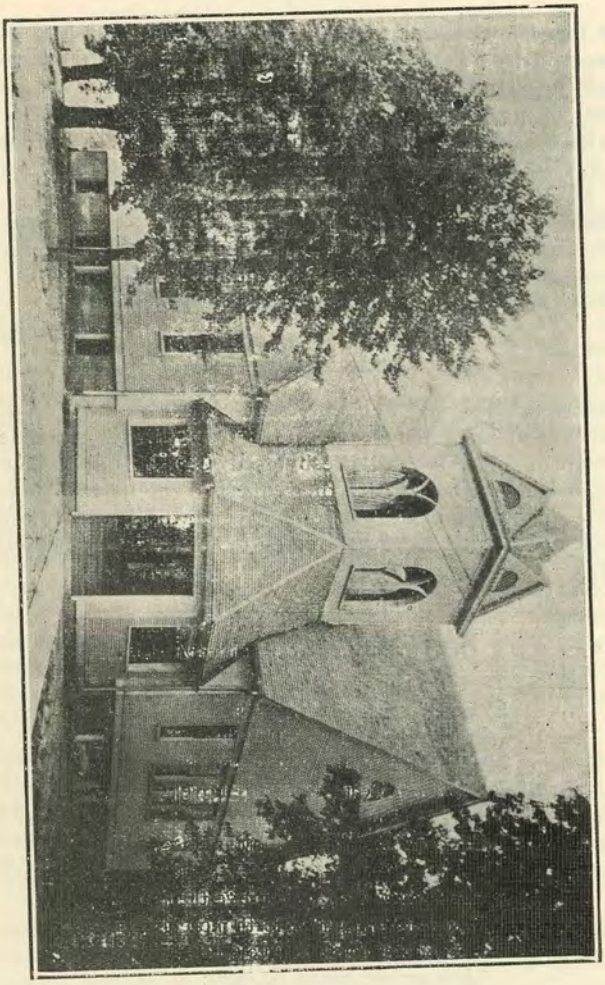
The Robb family reunion was held on Friday, May 16, at the home of Mr. C. G. Edmiston. For the first time in many years Rev. Smiley was unable to be in attendance. In spite of the rain there was a large attendance and an abundance of good things to eat. Rev. Andrew S. Creswell presided at the devotional program and Rev. G. A. Harper, of the U. P. Church, Tilden, Ill., led in prayer.

It was a great privilege for us to have Rev. Robert Hunter, of Philadelphia, Pa., a former pastor of the Grandcote congregation, with us on Sabbath, May 18th. We are always glad to have Dr. Hunter back with us.

The congregation greatly enjoyed the opportunity to hear Rev. B. M. Paul, a son of the congregation, preach on Sabbath, May 25th, while the pastor was attending the meeting of General Synod at Philadelphia, Pa. Rev. Paul also addressed a large union service in memory of the country's veterans, both old and young, at the M. E. Church, on the evening of the same day.



THE OLD CHURCH AT COULTERVILLE



THE NEW CHURCH AT COULTERVILLE

OUR COLLEGE

By the time this letter reaches our readers the twenty-third annual commencement and the twenty-fifth anniversary of the Cedarville College will be a matter of history.

The college is in a campaign now for 50 NEW STUDENTS FOR CEDARVILLE COLLEGE FOR SEPTEMBER and for $25 000 FOR THE JAMES FOYL MORTON BIBLE CHAIR and for 25 NEW SCHOARSHIPS.

Thankful for all the favors and gifts of congregations, pastors and friends of the past year, we take up the work of the new year asking your continued co-operation and with faith in God.

Yours sincerely,

W. R. McChesney.

Resolved: That this General Synod has heard with deep affection and extreme pleasure the Rev. J. C. McFeeters, the representatives of the Synod of the Reformed Presbyterian Church and furthermore we shall endeavor to comply with the request of the sister synod with reference to the appointment of a committee on the national crown rights of Christ to act with a general committee of other evangelical denominations.

GOD'S LOVE UNCHANGEABLE.

EVERY human tie may perish;
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no changes
Can avert the Father's love.

In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee;
Thou art precious in his sight:
God is with thee,--
God, thine everlasting light.

KELLEY.

ACKNOWLEDGMENTS.

The following persons have paid $1 each for the "Advocate" unless otherwise indicated:

Mrs. S. A. Munford, Coulterville, Ill.; Mr. A. Y. Reid, Cincinnati, O.; Hugh M. Murdock, Waynesboro, Miss.; William Chesnut, Rev. L. A. Benson, Clay Center, Kan.; S. A. Duncan, Mrs. Elda McMillan, New Galilee, Pa.; R. W. Hammond, Industry, Pa.; Matthew Robb, Swanwick, Ill.; Rev. R. S. Elder, Cutler, Ill.; Wm. Cupples, Phila., Pa.; Miss Matilda Alexson, Brooklyn, N. Y.

REPORTS FROM INDIA.

PERSONAL LABOR REPORT JANUARY, 1918—JANUARY, 1919.

During January and part of February we were in Rurki and much of my time was taken up seeing to repairs to property. From February 15th to the last of March we were in Camp. The last two weeks of March were spent on our Annual Report, Budget, etc.

In April I was at the yearly mela at Hardwar and after that we attended the Saharanpur Convention. May was spent mostly in preparation for summer school in June which lasted about the full month.

During the month of July, while Mr. Waide was in the hills, the heat and humidity was something terrific. No outside work could be done and not even did the Indians go about much in mid-day. It was during this month and when ordinarily all Europeans were supposed to be sleeping under the fan, that is from 12 to 2, that I had one of the best experiences of my life. A rather elderly rich Mohammadan trinket peddler, an inquirer, came to me almost daily and we did a great deal of Scripture study together, he in search of truth and I in search of those verses which would be the most effective in Mohammadan work. The man has not come out as yet, but is looking forward now to the time next summer when I will have time without interruptions to help him out in his study. Will you not remember me in your prayers? I have faith to believe that with your prayers he will come out.

I went to the hills in August where I had considerable osteopathic work and was called upon to apply two plaster paris casts. Our third child, a daughter, Margaret Elizabeth, was born August 15th, adding more joy to our home, for which we are duly thankful to God.

In September we received word that the budget could not be met so closed down the dispensary at the bungalow but it remained closed only a few days for owing to the influenza epidemic and the fact that the Zenana Hospital had to be closed because the whole staff was in bed with influenza, it was necessary to re-open it and we were busier than ever. From October 18 to November 20, I scarcely got a meal in peace, as I would go to the bazaar, answering a call. I would be called to all sides to come in here and see this one and come in here and see this one. Many a time I left the house at about 3 or 4 P. M. and returned at about 10 or 11 P. M. The Methodist and S. P. G. compounds were like hospital wards, 30 to 50 down at a time.

About the middle of November the epidemic had abated and we came out to camp and found that the condition in the villages had been beyond the power of words to describe. We found a number of orphans but owing to caste restrictions and the opinion of the people that if caste is broken, the person will have to undergo an extra amount of punishment and have to go through a whole series of rebirths to be able to attain merit enough to become a human again,

hence they think it better that a child should die (starve to death it may be) than to be allowed to go away with a Christian.

In cases where the child is a girl we have found several instances where if we had consented to give a few rupees, say one or two dollars, we would have been given the child. In one place we were told in plain words that the girl, then about 10 years old, would be worth one hundred rupees and that they expected to sell her in about two years. Regular agents of places of ill fame in the cities visit the villages and this is an opportunity which they are seldom able to resist, that these poor, unscrupulous people have of getting money.

We have treated a considerable more than last year, roughly, 6000; this with the 4117 treatments given in the Zenana dispensary makes a total of over 10,000 treatments. During the epidemic from the middle of October to the middle of November, no records could be kept, for we had no one to either help us in recording or in the making up of medicines, but not less than 1000 treatments were given during this time; this with 3007 bungalow dispensary treatments and 2012 treatments given during our camping trips, one in the spring and one in the fall, makes a total of over 6000. Thanks to the parties who sent the tooth forceps, we were able to do quite a bit along this line. During one month in camp we extracted 55 teeth, or an average of 1 in 10 patients in that month.

Although we had felt that it was necessary that we have a compounder for part of the time at least, at our bungalow dispensary, so that I would have more time for personal work with patients, etc., yet since the restriction on funds we have had to spend long hours mixing up medicines which a $4.00 a month man could have done just as well.

Owing to the fact that the traffic superintendent of the railway was a new man, very young and a tool of Satan, I was not allowed to sell Bibles nor portions at the stations along the line that runs through Rurki. I had received permission to sell from the news agency and on the other lines, that is sufficient. But the superintendent himself caught me, and though an Englishman, when I requested to be allowed to sell, I was refused permission on the ground that the Hindus and Mohammadans might take offense. A fair number of portions and a few Testaments were sold at the Mela at Hardwar in April, but owing to Arya Samaj opposition we were not able to sell as many as we should have. Mr. Waide's advocate letter, December number, 1918, told about that mela. I was out in camp during the time of the Mohammadan Mela near Rurki so was not able to attend it. However, a fair number of portions and Testaments were sold during our camping trip.

As last year, long hours have been spent on mission accounts and though very hard work for me, I can honestly say that every piece of the mission money is accounted for and the books have been audited as in the previous year.

JOHN C. TAYLOR.

PERSONAL LABOR REPORT. JANUARY, 1918 TO JANUARY, 1919.

All of January and one-half of February we were busy in Rurki as Dr. Dayal did not come to us until February 9th and we left for camp February 15th. I had Mrs. Itr Singh and Miss Emma Dayal with me as Bible women. We went to a district which had not been worked for years, called Bodaheri. It was mostly work among Mohammadans and Chamars, which is a low caste of Hindu. We spent nine days in this district and had a very responsive audience in most places. It is our custom to treat patients in the morning at the tent

before going out to villages. Dr. Taylor sees and prescribes for the men, I for the women and Miss Emma makes up our medicines and dispenses for Dr. Taylor and myself. During these nine days 390 treatments were given to women alone.

In Alawalpur, one of the villages in Nodaheri District, an old woman came up to us with tears streaming down her cheeks and handed us a pice (half a cent). She was a very poor woman but she said her son had died and he was a Christian. She wanted to give the pice in memory of her son. It reminded me of the widow's mite. We hope and pray that some day this woman, too, may become a Christian.

During the summer in the hills I was able to do a little osteopathic work among missionaries. During the year at different times we had guests in our home, missionaries who came for osteopathic treatments. We are glad for the opportunity of helping our co-workers in other fields to bear their burdens by giving them treatments to keep up their strength in the strain of work. On the other hand these missionaries have helped us a great deal in our mission work personally and financially. The credited receipts in Class V of Treasurer's Report Rs 430-2 are in part from these missionaries who voluntarily give something for our work. Some one has called our home the "repair shop for worn-out missionaries." I am so glad to have these good people come, but often wish I might have better accommodations for them as we are quite cramped in our house.

Because of the epidemic of influenza we did not get out into camp as soon as we wanted to last fall. We left Rurkifor Sri Chandi November 20th and visited 24 villages in that vicinity. The third of December we left Sri Chandi for Nanheri and visited 17 villages. The condition we found in the villages during this time was terrible. It was like walking through the valley of death. Many places nearly a whole mohalla was practically wiped out; only three or four women left of about 30 or 40. So many places they were so swamped in sorrow and so needy for the simplest necessities of life that oftentimes they would not listen to a word we had to say. More often though we would gain the confidence of the people and were really glad of this opportunity to be out in the villages immediately after the Angel of Death was so manifest among them, so as to comfort and console and present to these poor souls the joy in the hope of Everlasting Life.

The 12th of December we went to Fatehpur and during this time we could not do very much work as Dr. Taylor was very sick. He worked hard during the epidemic in Rurki and in relief and evangelistic work in the district, after the epidemic, and perhaps was not taking as much precaution as during the epidemic, so he contracted influenza. We were able to make only nine villages in Fatehpur district. I went out with the workers one day and Dr. Taylor managed to go out with us the last two days.

We came into Rurki December 21st for Christmas holidays. During these closing days of the year we were very busy paying bills, closing accounts, etc.

REPORT OF CHRISTIAN ZENANA DISPENSARY JANUARY, 1918, TO JANUARY, 1919.

During the year the following number and classes of patients were treated:

European, 3; Christian, 304; Hindus, 1291; Mohammadans, 1297; other classes, 332. Total, 4117.

The following operations were performed:

Major, 2; minor, 54. Total, 56.

The following obstetrical cases were handled:

Natural, 5; podalic version, 4; craniatory, 1; forceps, 3; removal of placenta, 2; other obstetrical operations, 1. Total, 16.

You will notice that the number of treatments is not as many as last year. This is due to the fact that I have not the time to spend in the hospital myself. Indians do not trust each other and prefer European treatment, hence the diminished number of treatments. We manage the hospital, order all medicines, and keep them in stock at the bungalow, but I have turned the treating of patients over to Dr. Dayal.

Dr. Dayal is very capable in her line of work. I might mention a case. While I was in the hills, a Hindu came for Dr. Dayal on an obstetrical case. She saw it was a difficult case and that an anesthetic was necessary, but she had no one there to help her. She asked the man if she might call Dr. Taylor on the case but he said he would rather see his wife die than call in a man. She then called on a lady doctor, the wife of the assistant surgeon in the Government hospital and asked her to come over and give the anasthetic, but she refused unless the man would give her a big fee. This was declined and in order to save the woman's life, Dr. Dayal then took her over to the Government general hospital where this same lady doctor gave the anasthetic and Dr. Dayal performed the operation. It was the removal of a monster which was sent to the museum of the Government Medical College, Agra.

Mrs. Dayal has done faithful work in the waiting room telling the story of salvation each day and I am sure the women appreciate the time she spends with them. We know that much good is done this way as oftentimes the men object to having their wives instructed in religious things and we cannot get into some zenanas but when they come to the dispensary for medicine we are free to give them instruction.

We have moved the hospital to another place, have rented a house in which it is possible to take a few inside patients but it, too, is very crowded.

Our staff consists of Mrs. Dayal, Bible woman; Dr. Alice Dayal, Miss Emma Dayal, nurse and compounder; Rosie Matur, the girl who was in our mission orphanage and has been supported from babyhood by the mission. After finishing her ordinary schooling we took her in the dispensary to learn nursing and compounding. We shall have to get another soon as she expects to be married in a short time to the son of one of our workers.

While there seems to be nothing very striking in this report, still we believe the Zenana Dispensary is doing a splendid work and through it a field is reached that could not be done in any other way.

We pray that in the new year it may be of greater blessing to the women of Rurki and vicinity. ELIZABETH TAYLOR.

PERSONAL LABOR REPORT FOR THE CALENDAR YEAR 1918.

Immediately after the beginning of the new year we went out into camp again and continued itinerating from village to village until the end of the third week in February. A part of this time was spent in what is now our part of the district and part of the time in what is now Dr. Taylor's end of the district, where we were received much better than in any portion of our own district. At the end of February the Taylors, all our workers and we repaired to a secluded place for a two days' retreat and immediately following that we began and continued for fourteen days a special evangelistic campaign. This has been mentioned in a special letter to the Advocate. At the con-

clusion of which we began our work on the budget and our annual reports.

The first half of April was spent at Hardwar selling Testaments and portions to the Hindu pilgrims attending their great annual religious festival. We were only home a few days after that when we had to leave for the annual convention held at Saharanpur.

In May a portion of our time was spent in the Shahpur district with Mr. Mulch and visiting the villages in which we had worked during the evangelistic campaign. The balance of our time was spent on work that had accumulated while we were in camp.

In June we assisted in conducting the union summer school for mission workers that is held every year at Saharanpur. All our workers were called in for this school. On the last day we were seized with diarrhoea which we did not succeed in shaking off until the beginning of the second week in August. During this time there was not much work done.

During the rest of the year we were engaged in correspondence, working on statistics, superintending work in the compound and moving. It was felt that each family should have a bungalow to themselves so the Taylors moved out in September, then we had to have the floors of every room tarcoaled and the walls whitewashed. We were just beginning to get settled when Dr. Chesnut's letter was received saying that the budget could not be granted. It was then felt necessary for the two families to occupy the same house again in order to save money, as we had to pay rent for the house taken by the Taylors. This made it necessary for us to contract again and it was a long time before we were settled. We were not able to go into camp during this period because our camp equipment was in much worse condition than we thought and had to be thoroughly overhauled. There were, however, two breaks in this period, both of them being in September. The first was a meeting in Delhi of the mass movement committees of the Representative Council of Missions of two provinces. I had been appointed in April to this committee as a representative of our mission. The subject for consideration was the problem of caste in connection with baptism. The importance and the difficulties of the problem may be imagined from the fact that it was a union meeting of the mass movement committees of two provinces and that missionaries of many years of service in India and highly educated Indians of all Protestant beliefs came from distances of 500 miles and more and after sitting for two days had to go away without passing any resolutions on the matter with the exception of appointing a committee composed only of Indian brethren to obtain certain information which is to be presented to the committee at its next meeting. The second break was also in September. It was a retreat held at Saharanpur in preparation for the evangelistic campaign in 1919 and the conventions to be conducted throughout India in 1919 by Dr. Sherwood Eddy. The retreat was for all ordained men and proved to be a great blessing to all who had the privilege to attend. One of the many interesting subjects presented was the power of musical evangelism in bringing Hindus to Christ.

WILLIAM WAI DE.

PERSONAL REPORT FOR YEAR,

JANUARY, 1918, TO JANUARY, 1919.

During the first three and one-half months of the year we were in camp in the Bhagwanpur, Fatehpur and Amli Khera Districts. This was our first camping season in the Fatehpur district, but in the other

districts I was agreeably surprised to find how much the women and girls remembered of what had been taught them the year before, for in many cases the only opportunity they have for learning is once a year or perhaps twice a year when the worker's wife and I are able to get to them. Mrs. Fiske was out with us all winter, and whenever she was able to go to the villages with us, she was a great help. In the villages where we have workers stationed, I felt that the work being done among the women was not what it should be. Usually the worker's wife does not go out to other villages regularly, but she is expected to work among the people in her own village, and to teach them. We are realizing more and more that for the real work we must depend upon the Hindustani men and women, while we may, of course, do our share, but that share must necessarily be a rather small one because of the fact that we are not of their own people. Then, too, the worker's wife generally does not know how to teach so that the women may get hold of certain facts in a way that they can remember them. This year we have tried to teach them at least one song and some principal facts regarding Christ, and the simple facts of one of Christ's miracles.

During the first half of March, we held our evangelistic campaign, in which all workers and wives had a part. This was held in the Shahpur district, the district that the men and women felt needed the work more than any other. During that time Mrs. Fiske was gradually growing worse and the women took turns in remaining at the camp each day to help care for her. She was a wonderful example of fortitude and Christian patience in all her suffering. The latter half of March was spent in our Annual Mission meeting. From there we sent Mrs. Fiske to a sanitarium, where she passed to her home on April 30th. We all miss her very much for in the short time we had known her she had endeared herself to all.

April was spent in Hardwar, selling books at the New Year's mela which they observe each year. The latter part of the month was taken up with the Saharanpur Convention, as I was on the European Catering Committee. During the month of May I was in Rurki, preparing for the summer school work. June was the month of summer school at Saharanpur, and all our women were present With Mrs. Velte and Mrs. Roy, of the American Presbyterian Mission, I helped in the Women's School. At the close of the school we gave examinations to all, and the women received fairly good marks for their work. Each was given a certificate showing what marks they had received in four subjects. We had four sessions, a reading period, a normal training period, one on hygiene and sanitation which Dr. Taylor le d, and a period for Scripture. The higher grade women used for their reading course a leaflet on personal work, and this session was a combination of reading and study on personal work. The lower grade women had purely reading and were divided into three sections. those who could not read, those who had learned to read the primer and those who were ready for the second reader. Dr. Taylor's talks on hygiene and sanitation were helpful to the women and they all passed a good examination in that subject. The Scripture work was Paul's second and third missionary journeys.

In July we took our holidays in the hills, and I was ill nearly all the time away. Returning to Roorkee, we had to put in a good deal of time in moving from room to room in order to have the floors tarcoaled and the walls whitewashed. During October and November every one who was well was busy nursing influenza cases. We are thankful to say that all of those who live in the compound and were ill, recovered.

A. F. WAIDE.

Thy statutes, Lord, are wonderful,
my soul them keeps with care.
The entrance of thy words gives light,
makes wise who simple are.

SABBATH-SCHOOL HELPS.

Lesson for June 8, 1919.

Subject—"Obedience."

Golden Text—"Ye are my friends if ye do Whatsover I command you." John 15: 14.

Lesson Text—Matt. 7: 16-29. (References Gen. 12: 1-4; John 14: 21-24.)

Time—Midsummer, A. D. 28. Place—Horns of Hattin.

Exposition—I. "How to tell a true prophet from a false prophet." Vs. 16-20.

In those days as now there were false prophets or teachers. To all outward appearance they were equal to the genuine prophets. Like all counterfeits, they were able to pass themselves off as genuine, except when they met with those who knew how to test them. Jesus uses a common thing to illustrate the truth. "Ye shall know them by their fruits." The great trouble is, too many are unable to see the difference between good and bad, in moral and spiritual things. They are not spiritual themselves; hence they have no spiritual vision. In the end all who do not bring forth good fruit, shall come to nothing. However, their false teachings may have done much harm. The fruit of our lives is the supreme test.

II. "Calling Jesus 'Lord,' and obeying Him as Lord." Vs. 21-23. A mere profession is not enough. Obedience. Doing the will of the Father is the all-important thing. High position, fame, wealth, profession alone will not do. Even faith without works is dead.

III. "The only sure foundation." Vs. 22-29. The rock represents Jesus Christ. He is called a rock because of His intrinsic worth. False doctrines and loud professions will not do to build upon, for they, like the sand, will not endure the stormy trial of the divine test. Every man's work shall be tried to see what sort it is of. See I Cor. 3: 11-15.

Lesson for June 15, 1919.

Subject—"Prayer."

Golden Text—"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Phil. 4: 6.

Lesson Text—Luke 18: 1-5; 9-14. (Reference Matt. 6: 5-15.)

Time—A. D. 30. *Place*—On the way to Jerusalem.

Exposition I. The necessity of prayer." Vs. 1-5. Pray and pray again, until you get the thing asked for. Pray and wait for the answer, and pray while waiting. Many fail because they grow impatient and for lack of faith give up before the struggle for victory is over. Only those who "endure" have the promise of a blessing. Men ought always to pray, and not to faint. If we have faith we will be able to pray. If we pray in faith we will receive the answer in due time.

II. "The self-righteous man lost, and the self-condemned man saved." Vs. 9-14. This parable is for those who are trusting in their own goodness to save them. Such persons do not confess sin. Repent-

ance and confession must precede forgiveness. The self-righteous man does not repent because he does not see that he has anything to repent of. He has in his own estimation much to be thankful for of his own making, but fails to be thankful for the divine mercies. These he does not see or care for, because he has, as he thinks, so much that he needs nothing more. Notice in contrast the case of the humble sinner, who is sensible of his own sins, and his needs of mercy, and remission through the blood of Christ.

Lesson for June 22, 1919.

Subject—"Love."

Golden Text—"And now abideth faith, hope, charity, these three; but the greatest of these is charity." I Cor. 13: 13.

Lesson Text—I Corinthians, 13th chap.

Time—A. D. 57. *Place*—Ephesus.

Exposition—I. "Love exalted." V. 3. In this chapter Paul tells us about the great value of love. It is more excellent than all gifts. He enumerates a list of the gifts that the Corinthians prized above all others.

1. The gift of tongues. 2. The gift of prophecy. 3. Miracle-working faith. 4. Beneficence. 5. Martyrdom. Desire all these as we may, there is something better. *Charity* or *Love*.

II. "Love described." Vs. 4-7.

1. It suffers long. 2. It is kind. 3. It envieth not. 4. It vaunteth not itself.

Lesson for June 29, 1919.

Review.

Response to God's Love.

Golden Text—"I will praise Thee, O Lord my God, with my whole heart." Psa. 86: 12.

The lesson of the quarter can be reviewed better by taking up the central truth of each lesson than in any other way. The following outline is given by R. A. Torrey:

Central Truth of Lesson I. The child of God, through faith in his Heavenly Father, should live absolutely without anxiety as to what he should eat, drink, or put on.

Central Truth of Lesson II. We should behold the Lord Jesus as the Lamb of God, believe on Him, follow Him, bring others to Him.

Central Truth of Lesson III. Our Lord Jesus was raised from the dead.

Central Truth of Lesson IV. The Holy Spirit was given at Pentecost to each believer in Jesus Christ, as a definite, conscious possession, equipping him for the service to which God had called him.

Central Truth of Lesson V. God created man in His own image.

Central Truth of Lesson VI. The first man and woman disobeyed God's plain commandment, and thus sin entered into human history.

Central Truth of Lesson VII. Salvation from start to finish is by God's grace in Christ Jesus.

Central Truth of Lesson VIII. When men believe God and turn from their evil ways unto Him, God forgives their sin.

Central Truth of Lesson IX. Without faith it is impossible to please God.

Central Truth of Lesson X. The supreme proof of faith is obedience to Him in Whom we profess to believe.

Central Truth of Lesson XI. Men ought always to pray and not to faint.

Central Truth of Lesson XII. The three abiding things are faith, hope and love; but the greatest of these three is love.

5. It is not puffed up. 6. Does not behave itself unseemly. 7. Seeketh not her own. 8. Is not provoked. 9. Taketh not account of evil. 10. Rejoiceth not in unrighteousness. 11. Rejoiceth with the truth. 12. Beareth all things. 13. Believeth all things. 14. Hopeth all things. 15. Endureth all things.

III. "Love endureth."

These other things may be good, but they all have their day. Love endures. It is eternal. These three Christian graces are all of divine origin, but love is the greatest. It has no peer.

CHRISTIAN ENDEAVOR TOPICS.

Topic for June 8, 1919.

Topic: "Conditions necessary for world peace." Micah 4: 1-5

Bible Readings.

1. First condition, Righteousness. Isa 9: 6-7.
2. Second, Social Justice. Micah 3: 1-12.
3. Third, Good Will. Luke 2: 14.
4. Fourth, Treaty Keeping. Joshua 9: 1-27.
5. Fifth, Vital religion. Zech. 2: 10-13.
6. Sixth, the Reign of Christ. Rev. 21: 1-8.

Bible Teachings.

There can be no peace until nations learn the ways of God, and deal with each other, and with their subjects, according to God's law, instead of through tricks of diplomacy, and the vicious ambition of kings or other rulers. God will continue to judge and rebuke the nations until they cease even to train for war. V. 3. When the nations cease to learn war, thus every man shall be safe and none shall make him afraid.

Pertinent Questions.

1. How can we promote good will among the nations?
2. Why can corrupt people never attain to peace?
3. How can the world be evangelized?

Topic for June 15, 1919.

Topic: "What we owe, and how to pay it." II Cor. 8: 1-15.

Bible Readings.

1. We owe something to ourselves. I Peter 1:17-25.
2. Ready to pay. Isa. 6: 1-8.
3. We owe our all. I Cor. 4: 1-7.
4. Ready to pay. Luke 21: 1-4; I Chron. 22: 14.
5. We owe our talents. Luke 19: 11-27.
6. Ready to pay. Rom. 1: 13-17.

Bible Teachings.

The grace of God is necessary if man would overcome selfishness. V. 1. The Happy Heart is the giving heart. V. 2.

If we truly give ourselves to God we will not hold back our possessions. The poorer one becomes because of kindness to others, the richer he becomes in a joyful Christian experience.

Pertinent Questions.

Why do we owe anything to God?
How can we render to God what is due to Him?
What kind of service does God require of us?

Topics for June 22, 1919.

Topic: "Christianity and the toilers of India." Isa. 40: 18-31.

Bible Readings.

1. About Idolatry. Jer. 10: 1-11.
2. Philosophical foolishness. Rom. 1: 18-23.
3. Converted Idolaters. I Thes. 1: 2-10.
4. The Gospel, "Whosoever will." Rev. 22: 17.
5. Invitation to India. Isa. 55: 1-13.
6. Offer of Reconciliation. II Cor. 5: 11-20.

Bible Teachings.

India has made gods out of her own mind, and they are—idols, as all gods of human make are. V. 19.

India grovels because it has always looked within and has not "lifted up its eyes on high." V. 26.

God is active in His world, the God of history, of providenge, of judgment and mercy. V. 27.

India's hope is her weakness, her despair. When she can do no more for herself, she will come to Him who "giveth power to the faint." V. 29

Pertinent Questions.

What are we doing for India?
How faithful are Indian Christians?
How have missions in India proved worth while?

Topics for June 29, 1919.

Topic: "Loyalty to Church and Country." Matt. 22: 15-22.

Bible Readings.

1. Loyalty to Country. Psa. 137: 1-6.
2. Loyalty to God's House Psa. 84: 1-12.
3. A Call to Service. Judges 6: 11-23.
4. A Call to Sacrifice. II Cor. 12: 10-21.
5. A Call to Clean Living. Eph. 4: 1-8.
6. A Call to Righteousness. Amos 5: 7-15.

Bible Teachings.

There is a loyalty that is blind: "My country right or wrong!" It leads to disaster. V. 18.

There need be no contradiction between our duty to Caesar and to God; not Caesar *or* God, but Caesar *and* God. Duty to one may be duty to the other. V. 21.

The Government does something worth while for us. Hence we cannot "give" taxes as a gift; we "pay" them as a due. V. 17, 21.

Caesar's claim is always subordinate to God's. Conscience first is the Christian rule. V. 21.

Pertinent Questions.

How can we prove our loyalty to the church?
Why should our country claim loyalty?
How can we improve our loyalty?

Mid-Week Prayer-Meeting Topics.

June.

11. The Prayer-Meeting. Missing the Blessing by Absence, Receiving the Blessing by Presence. John 20: 24-29.
18. Laboring for Perishing or Immortal Things. John 6: 27.
25. Out of Christ—Accused by Law. John 5: 39-47.

July.

2. National Religion. Psa. 33: 12; Psa. 147: 20; Prov. 14: 34.