Rev. F. A. Jurkat

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The Reformed Presbyterian ADVOCATE.

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

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EDITORIAL.

We have just received word from Dr. Taylor, that he has at last secured an Automobile for use in the mission in India. This will greatly facilitate the work of the mission.

The minutes of Synod will be out at as early a date in July as possible.

THE GOSPEL AND HUMAN DEVICES

The pastor of a prominent Presbyterian Church in Philadelphia addresses his congregation each Sabbath day, in addition to the regular sermons, by what he calls the "pastor's weekly message," and a Sabbath or two ago he took for his subject the above title. This brother speaks directly and no one is ever at a loss to understand his meaning.

"I am not ashamed of the Gospel; for it is the power of God unto salvation." (Rom. i, 16.)

My desk is crowded and cluttered up with innumerable circulars and appeals from a score or more new societies and committees and organizations for the saving of the world. In all these there is a veiled implication that the Gospel of Jesus

Christ and the Church have become more or less effete and inadequate for the saving of the world or making it a safe place for "life, liberty and the pursuit of happiness," and is now only useful as an adjunct to supplement the "great work" which these various societies have undertaken, especially as a recruiting agency to secure workers and canvassers, and for financing their various societies.

In none of these various societies is there a "look out" for "the world to come" or for the salvation or regeneration of the souls of men. There is practically no reference to God or Jesus Christ or the Holy Spirit; or the Gospel as foundation or agency for "salvation." It is all to be done "by might and by power," and not by the Spirit of God. There is in all these appeals for the new methods an implication that the Gospel message is no longer sufficiently interesting and attractive to induce people to attend the churches and listen to its message. The people no longer want "theology" but just "religion" of sorts. They do not want sermons, but addresses on "live topics," "current events," and "the burning questions of the day." If we must have sermons they must be "short and snappy." For evening services "musical entertainments" and moving pictures are suggested, instead of sermons and "long prayers." We are told that, if we are to hold the young people (not to speak of the older ones) "you must entertain them." Prayer meetings are almost out of date. In place of these "dull meetings" we are urged to substitute social gatherings, entertainments, suppers and even dancing.

I do not deny that some of these new organizations, with their philanthropic purposes, have a worthy motive, but they can never be substitutes for the Gospel and the Church. Our mission is to save the souls of men and fit them for the everlasting Kingdom of God. This cannot be done by "civic betterment." "political reforms" and "wholesome amusements." All these in their place, but their place is not in the house of God, and the pulpit is not a platform for their propaganda. I do not object to wholesome amusements for young people or even for old people; but I do object to the substitution of amusement for the fellowship of God's people and the service of Jesus Christ. This pulpit must be kept sacred to the preaching of the Gospel and not to be used as a platform from which to provide entertainment instead of divine instruction. Whenever it shall be decided (which God forbid it shall ever be so decided) to turn this church either as to its pulpit or halls into a kind of headquarters for secular propaganda and worldly amusements it will be necessary for you to look for another

pastor. "For I am determined not to know anything among you save Jesus Christ and Him crucified." (1 Cor. ii. 2.) "So shall they fear the name of the Lord, from the West, and his glory from the rising of the sun. When the enemy shall come in like a flood the Spirit of the Lord shall lift up a standard against him." (Is. lix. 19.)

"BUT MADE HIMSELF OF NO REPUTATION"

S. M. Ramsey

We all want others to think well of us. It is not pleasant to have any one treat us with disrespect. We ought so to live that people may think well of us, and treat us with respect. But the example of the Saviour which is set before us in the Scriptures teaches us that we are not to seek the good opinion of our fellow men by the sacrifice of truth or duty. This is the temptation, the danger which is ever before us. We are tempted to give up some truth in order to secure or retain the good opinion of others. We are tempted to neglect some duty, lest we lose the good opinion of some one. But Paul in writing on this subject said, "Let this mind be in you, which was also in Christ Jesus." We should have the same mind about truth and duty that He had.

Was He willing to give up any truth in order to please men? Was He ready to neglect any duty lest men should think ill of Him? His life and conduct was the answer to these questions. He was the truth and He could do nothing inconsistent with Himself. He came to do His Father's will and this must be done though He had to sacrifice everything to do it. And we find that in order to be true to Himself and to his Father, He did sacrifice everything—ease and bodily comfort; riches and worldly honor; reputation and the good opinion of mankind. He was willing to be called a bad man, a deceiver, an imposter, a blasphemer, to be accused of being "possessed of the devil," too dangerous to society to live. "He was despised and rejected of men." He was mocked and reviled, and spit upon, and put to death. All this He endured in order to be faithful in the work which was given Him to do. He would not have been faithful if He had slighted His work to escape any of these things. He "was faithful unto death." Faithful, though men refused to hear or believe Him, though they insulted Him and laughed Him to scorn, though they hated Him and sought His destruction. He was faithful though it cost Him His reputation and His life. "Let this mind be in you, which was also in Christ Jesus."

We are usually ready to try to be faithful in great things

and not so ready to try to be faithful in little things. We think great things are worthy of the effort, while little things are not worthy of much effort. That which is considered a great work calls forth our greatest efforts and activities, while that which is looked upon as small, is neglected, or done slightingly. What we think great we prize and take credit for doing. What we think small we think little of and think there is no credit for doing it. But this is not the mind of Christ. He says, "He that is faithful in that which is best, is faithful also in much." He means it is as much to our credit to be faithful in little things as to be faithful in great things. God is as pleased if we do the little duties of life well, as when we do the great duties well. And the reward will be the same for doing the little duties well, as for doing the great duties well. "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things." He gives the same commendation and the same reward for the good use of two talents, as for the good use of five talents. There are not many large place to fill. There are not many great works to be done. But there are many small places to be filled and a multitude of small duties to be performed. Then if we have the mind of Christ, if we feel as he felt, whether our place be high or low, whether our work be large or small, we will try to be faithful.

We must see the invisible in order to get a true vision of things. It is the invisible that counts. It is the motive which prompts our action that counts. A little deed may be done from a great motive and what we call a great action may be done from a small or bad motive. A little thing done from a high or noble motive is greater in God's sight than the greatest thing done from a low or wrong motive. If love is the motive, then no action is small. The widow's mite was not small in the Saviour's eyes; it was greater than the large gifts of the rich. A lowly, obscure and even a despised life, if filled with love to Christ is more truly great than one of great reputation and renown, with little or no love in it. The poor man or woman in this lowly life of toil and sacrifice for their daily bread, and the training of their children, with love for God and their fellowmen and trust in the Saviour, are living as true and noble a life as any of the rich, or the great, or the learned. Paul said, "I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." He would give up everything for the blessings which come through Christ, home, and friends, and country, and reputation, and freedom, and life. Christ "made Himself of no reputation" and as a consequence there was "given unto him a name which is above

every name." Christ says to all such as are willing to live lowly, obscure, unappreciated lives if need be, for His sake, "I will write upon him my new name."

The world does not think highly of the true Christian. The true Christian does not think highly of the world. The true Christian is willing to give up little things for great things, trifles for things of worth, unsatisfying things for things which do satisfy, bubbles for realities, fleeting things for eternal things. We should never forget that the best things are not worldly things. God throughout the whole of the Bible is trying to teach us this truth; that His love, His blessing, His grace is better than anything the world can give us. The pardon of sin, the peace of God, a good hope of eternal life are things of far more worth than money, fame, reputation or worldly glory. The lives of the Apostles and prophets and martyrs and the fathers of our own church should teach us to "esteem the reproach of Christ, greater riches" than all this world affords—with a little variation we can say with the poets:

"Lives of good men all remind us,
We can make our lives sublime,
And departing, leave behind us,
Footprints on the sands of time."

Or, as another says:

"Those holy men so full of truth and grace,
Seem to reflection, of a different race.
Meek, modest, venerable, wise, sincere,
In such a cause, they could not dare to fear.
Such truths, which neither use, nor years impair,
Invite us, woo us, to the bliss they share."

Dr. Maclaren says, "Never mind where you work. Never mind whether it be visible or not. Never mind whether your name is associated with it. You may never see the issues of your toils. You are working for Eternity. If you cannot see results here in the hot working day, the cool evening hours are drawing near, when you may rest from your labors, and then they may follow you. So do your duty and trust God to give the seed you sow, a body as it hath pleased him."

LETTER FROM KENTUCKY

Dear Friends:

Arrath Home, Houston, Ky., June 5, 1920.

I have just been away a little while this afternoon on important business—drawing up a deed. Instead of a half-acre

of ground owned by the Turkey Creek Mission, it is eight or ten acres, a gift from our Highland friends. For ten years we have been trying to buy a little more land, have been praying for it. Now it is a gift! We have been much pleased with the expressions of appreciation of the work of the mission and surprised at the liberality of the people. Again we are rebuked for our lack of faith. Like the people assembled at Mary's house, we are sometimes surprised at the answer to our prayers. When shall we learn that our Father means just what He says? Phill. 4, 19. We needed this land so much. We had no garden, no playground, no place to keep a cow or a horse, no place to put up another building. Our school had outgrown its accommodations. We could not advance or expand without more room. We could have more pupils if we could accommodate them. We have already turned some away who wanted to work their way this year.

A few weeks ago Mr. Griffith agreed to take two hundred dollars for the little piece of bottom land above us (above means up the creek) and the hillside back of us, said if others would help he would put in twice as much as any other person. One friend gave twenty dollars, thereby obligating him to give forty. More than the two hundred is promised, but not all paid yet. One man said: "I wouldn't have the school go away for one hundred dollars." Another, giving ten, said: "I feel that we owe it to you. You have done much for the country." Several said: "Here is five dollars, and if it is needed I will give more." One man said: "If I was standing by the river and saw men throwing money into the river, I reckon I would too." He gave five dollars. A few offered to give without being asked. Mr. Sam Turner, of Canoe, came over and made out the deed, and would charge nothing.

Some have asked if we are going to build this year. We tell them not this year, but some time. We need more school room and more dormitory room. I am wondering who will give us a cow now. We spend enough for milk to pay for keeping one.

A new law passed this year requires Kentucky teachers to have High School and Normal training. This is a forward step, will undoubtedly be for the betterment of the schools, and will make a demand for High School work. This requirement will disqualify most mountain teachers. They are already short of teachers. The trustee in this district has asked us to teach the free school, so we are planning to include the public school this year. We have at least half of the pupils of the district in our school anyway and shall be glad to have all.

Monday, June 7.—Yesterday, one of our nearest neigh-

bors, Mr. Wesley Turner, died. We have been there offering what help and sympathy we could. Yesterday morning he asked us to pray. He said he had been praying all night. We often heard him say: "Lord, have mercy," a common expression here. We hope the Lord had mercy and that he is at rest. A wife and a son sixteen years old are left. It seems that they cannot be pacified. Pray that they may have that "peace which passeth all understanding."

Your co-laborer,
SUSAN J. CUNNINGHAM.

PERSONAL REPORT OF MRS. WAIDE

January 1, 1920.

As perhaps the board remembers, we were unable to even start our camping work until January of 1919, because of lack of funds. So when we did begin our camp work, we strained every point to cover every village in our District 164 during the 3 1-2 months when it was possible to live under canvas. Even at that time we could not have gone into camp, but for a gift which came to me from friends outside the R. P. Church.

During the months from October to May, I could not get a cook, for he was not to be had. This left me with our cooking and other work to do all winter, as well as my regular work in the villages. Women will appreciate this more than men, I think, when I say that it was a case of turn on the gas, but meant working over wood fires built on the ground. We also had more rainy days than usual which meant additional trouble for my cook house tent blew down and also leaked at other times. Even with all the drawbacks we were able to visit more than three-fourths of our district. Beginning in a village near to Rurki, we worked our way around to a village Puranpur, visiting from three to four villages a day.

The work among the women in the district is more encouraging as they are getting to know us and have confidence in us. We have put especial emphasis on teaching the women and girls that we might prepare them for baptism. In our part of the field we have a good number of villages in which there are Christians who must be taught, while in Dr. Taylor's district there has been almost no work done.

In March we conducted the Evangelistic Campaign in Chudiala, about eight miles from Rurki. This place was 22 miles from where we had been camping. The trip across country is not an easy one, but we went to Rurki one day and then on to Chudiala the next afternoon.

During the campaign we tried to reach every home in the

village where we worked. We do not get into every home, but by gathering the people together we manage to tell the Gospel story to some one in every home, Brahmin, Mohammedan, other high-caste Hindus as well as the outcasts hear the message. We worked in seven villages, two days in each village. When we visited those villages again in November, the women were ready to listen and each time made inquiry for the other women.

The campaign closed on the 15th of March, after which the preachers and members of the congregations were sent back to their respective stations, while we four missionaries had our mission meeting, going over matters of importance to the mission and making up the budget.

Each year a convention for the deepening of the spiritual life is held in Saharanpore, a station of the Presbyterian Mission. In connection with that convention, Dr. Taylor, Mr. Waide and I were on important committees.

Our mission workers were all in attendance, as well as other members of the church. A very noticeable change came into the lives of several of our people who attended. Dr. George Sherwood Eddy was the principal speaker. Several of the Indian mission workers were also on committees and attended to their various duties faithfully.

On our return from this convention, the Sacrament of the Lord's Supper was observed. The next week we had a wedding in the church. A girl, Rosie Matru, who had been in our orphanage, but was sent to Barully for further work, was married to the son of our worker, Hukin Chand. All the arrangements in connection with this wedding were made by Mrs. Taylor and I. It was a very pleasant occasion and the young couple seem very happy and have established a splendid Christian home. This wedding took place the 9th of April. We left the next day for Hardwar to attend the New Year's festival of the Hindus and to sell portions and Bibles. A goodly number of these were sold.

During the month of May we were in Rurki, busy with work which could not be attended to in camp. About the middle of the month I managed to get a man as cook, which was a great relief and left me freer for the real mission work. When we are away in camp the women in the mission Compound have very little opportunity to learn anything. Some of them read, but very badly, and some cannot read at all. During May, considerable time was given to teaching some of these women to read, as well as giving religious instruction. Prayers were conducted every day with the women, and Dr. Taylor and Mr. Waide had prayers with the men.

In June the mission workers, both men and women, were called to Saharanpore for the annual Summer School, when they are given regular class work in Old and New Testament. The women were given work in Bible story telling, Hygiene and Sanitation by Dr. Taylor, and we had a class of women studying the life of David Livingstone. This class proved very helpful as well as a class on "Women of the Bible." One class also had a discussion of problems which confront these women in their work.

We returned to Rurki for July and August, and my work was ready for me. There was need for help in cases of illness, though I am neither doctor nor nurse, yet anyone is better than no one, so I had to put my hands to the work. Boarding schools in Rurki were to open July 15 and there were ten children, seven girls and two boys, for whom clothes were needed. We could have hired the sewing done, but I felt it was wiser to make the mothers of these children do the sewing. So I bought the material, cut the clothes and supervised the work of sewing the clothes. Each child had to have three complete suits, which made a total of over 100 articles of clothing. The women did the work by hand and did it very well.

During September we took our holiday and both of us were much benefited by the month in the hills. In October we attended the annual meeting of the Presbyterian Mission at Ludhiana and while there Mr. Waide had fever, so we were delayed in returning to Rurki, hence also in starting into camp.

We were able however to begin our camping season on the 28th of October. We carry some simple remedies with us and treated a number of patients each day. Because we were to leave for America, the Evangelistic Campaign was held in December. We gathered together for a couple of days of Retreat, then carried on our work in seven villages, following out a slightly different program than in previous years. Our forces were divided, Mrs. Taylor going out with one party of the women, and I with the other. In this way we were able to have meetings in many more places each day in the villages. In the evenings we went to the villages that were near enough to walk to and had some very interesting meetings. In one place some women who were counted as Christians gave a collection, not on any suggestion of ours, and gave very willingly. This money was put into the church treasury as Village Christians' Fund.

We broke camp on December 13th, returning to Rurki for a series of meetings which were conducted by Rev. Stanley Jones for non-Christian men.

The congregational meetings were held at the close of the

year. We also were busy with the Mission meeting and the budget. On January 5th we left for camp again and spent another ten days at work in the Shahpur district, returning to Rurki on the 15th to make final preparations for home coming. We left Rurki for Calcutta on the 24th of January, sailing on February 9th.

This report may seem a very insignificant one for the year, but there are so many things that I would not take time to mention, yet are vital things in the life of the church and the Christian community.

The Sabbath schools have been carried on in the regular way and while in the station, I have taught the Women's Bible Class each Sabbath. There have been some noticeable improvements in the spirit of the women in the Compound, though there is yet plenty of room for improvement.

Respectfully submitted,

ALLIE F. WAIDE.

LETTER FROM MRS. TAYLOR

April 5, 1920.

Dear Friends:

One day, just a short time ago, some women came right near our tent to do idol worship, as our tent happened to be pitched just by a certain tree they are in the habit of worshipping. There were about twelve Hindu women and about as many children. They were dressed in their best clothes and it really was a pretty sight to see them coming through the fields in their pretty many-colored costumes. They each carried a brass tray and a little jug of water.

They began by walking round and round the tree pouring the water from the jug. Then they took cotton thread and wound it round and round the tree, just yards and yards of it. After this they took a little wick and put it in a little dish in which was some oil and lit it. Then they placed some of the Indian sweets, which they had brought on the tray, down beside the tree. They did not put all the sweets down though, nor the "pice" (half pennies) they had brought. These they carried back with them. I suppose they thought we might pick them up after they left. I asked them why they had put all that thread on the tree and they said, "We wear chains and beads on our necks," and so they were adorning the tree likewise.

That evening at the supper table John Jr. was telling his father all about it and said, "Idol worship is very nice." Dr. Taylor and I looked at each other in dismay and I said, "He

means the ceremonies look nice," but John Jr. went on to say, "No, I don't mean that's nice, but they bring pice and then when they leave I pick them up to play with. That's the nice part." He has picked up a few and we are saving them to take home as souvenirs.

After the women had fed the tree and given it water they each took turns in embracing the tree, as is the custom out here when they greet each other, first by pulling their head down on the left shouidr, then on the right shoulder and then on the left again.

Of course I took advantage of the opportunity of speaking to the women of the emptiness of idol worship and of telling them of the only true God and of Jesus Christ who died for all. Yours in the Master's service,

ELIZABETH TAYLOR.

THE SITUATION IN THE FAR EAST

To the Foreign Mission Boards:

The situation existing in the Far East has been the subject of most earnest inquiry on the part of missionaries from China, Japan and Korea, the officers of mission boards and others interested in the preservation of peace between different nations of the Far East and between the United States and Far Eastern nations.

Some of our best informed men and women view the situation in the Far East with no small degree of alarm.

Several informal conferences of men and women interested have taken place during the past winter. One result of these informal discussions was a special meeting called by a subcommittee of the Committee of Reference and Counsel to consider most carefully the responsibility of the foreign mission boards in view of the present situation. At this conference certain definite conclusions were reached as to steps to be taken which might improve conditions.

These conclusions were laid before the Committee on Reference and Counsel at a recent meeting. After an earnest discussion of the situation the following statement was proposed:

"In view of the pressing importance to Christian missions in every land and especially in Asia of establishing Christian international relations and also of securing fair and friendly treatment of all aliens in the United States, the Committee of Reference and Counsel expresses its conviction that Congress should enact such legislation as will enable the National Government to meet its treaty obligation for the protection of the lives and property of aliens; and

also that Congress should provide for the equitable regulation of immigration and naturalization, embodying such principles as the following:

1. The admission annually of only so many immigrants from each people as we can wholesomely Americanize and offer opportunities to work and live according to American standards.
2. A flexible percentage rate, making it possible to adjust the total volume of immigration to the changing economic conditions of the country.
3. The equal application of these principles to every people.
4. Advanced standards for naturalization and the provision of facilities for Americanization.
5. The granting of citizenship to all who qualify regardless of race.
6. The abrogation of all special laws dealing with Chinese."

After this statement had been discussed at length it was approved by the Committee of Reference and Counsel, but not as involving the committee or any of the boards in political action as expressing the judgment of the committee.

The discussion then turned upon the question as to what could be done to make effective these suggestions. It was felt that the officers and members of our mission boards could help in improving our relations with Oriental peoples by securing in the various study courses used in their churches the consideration of the duty of Christian people everywhere to emphasize the necessity of applying Christian principles to the solution of all international questions. Through such study courses, through articles in church papers and through addresses dealing with these questions, the Christian men and women will become informed in regard to the problem and will be ready to throw the weight of their influence in favor of the Christian solution of international difficulties.

Furthermore, it is our deep conviction that the mission work of all our churches in Oriental countries will be greatly hindered if we, as a Christian nation, are not scrupulous in our observance of treaties and in our maintenance of fair and free treatment of the citizens of those countries who come to the United States.

It is frequently stated that our Government seems to be unable to fulfill all its treaty pledges to protect the lives and property of aliens, because of the failure of our national Congress to enact laws which fully meet the situation. We believe it to be highly important that some method be found for

also that Congress should provide for the equitable regulation of immigration and naturalization, embodying such principles as the following:

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solving the complex problems of our relations with Asia and the Asiatics. Christians should study these questions with a view to finding a Christian solution. No other solution can be right or permanent.

Three distinct questions are raised by the statement adopted by the Committee of Reference and Counsel referred to above:

1. Shall the Federal Government fulfill obligations entered into by treaty with the governments of Oriental nations?

2. Shall the laws regulating immigration and naturalization be fair and just to all nationalities and be administered without partiality?

3. Shall the constituents of foreign mission boards make these delicate and difficult questions a subject of study?

Therefore, in order to bring the matter to the attention of the officers and members of the foreign missions boards, who are in position to do so much to help create the Christian conception of our international relations with the very nations and peoples to whom we have been sending missionaries all these years, it was

VOTED, To request the foreign mission boards to take whatever action they deem wise with regard to these matters and especially to include the study of these problems and of the wise principles for their solution in their programs of missionary education.

You, of course, understand that this whole matter is brought to your attention in the form of a suggestion.

We simply desire to lay before you conclusions which have been reached by missionaries and missionary administrators who for some months have been giving most earnest thought to the very difficulties in the situation in the Far East and to the relation of our Government to Orientals and to Oriental nations.

We will count it a favor if at your convenience, you will let us know what action your Board takes on the suggestions which are herewith submitted.

Fraternally yours, FENNELL P. TURNER,
Secretary.

THE OBLIGATIONS OF CHURCH MEMBERSHIP

1. The daily reading of the word of God and prayer. So important did God consider His word to be that, at the very outset of his people entering upon their Holy Land He com-

manded that His word should be bound for a sign upon their wrists and between their eyes, as well as stored up in their hearts (Deut. vi. 6-9). The word of God says the apostle is "profitable for teaching, for reproof, for correction, for instruction in righteousness that the man of God may be completely furnished unto every good work" (2 Tim. iii. 16; Col. iii. 16). No man can possibly live a Christian life who neglects the reading of God's word and Prayer (Phil. iv. 6).

2. The Honoring of God's Sanctuary. To keep the Sabbath and honor the Sanctuary was the very first requirement of God of His people when He led them into their goodly land (Lev. xix. 30). The early Christians came together on the Lord's Day for fellowship, for the breaking of bread and for hearing the preaching of the gospel" (Acts xx, 7). No man can be a healthy and faithful Christian who neglects the house of God and its healthful, strengthening and uplifting service. The same may be said of the weekly meeting for prayer and conference. The weakest spot in the life of the Church today is the amazing slackness in Church attendance and the almost universal abandonment of the prayer meeting. Until Christians return to their allegiance to Christ in the "reverencing of the sanctuary," both on the Lord's Day and at the mid-week prayer meeting, the Church will continue to live at a "poor dying rate."

3. The Systematic and Proportionate Laying Aside of a portion of our money for the service of God. "On the first day of the week let every one of you lay by him in store as the Lord has prospered you" (1 Cor. xvi, ii). It is no use blinking the fact. The man or woman who does not "abound in this grace also" (2 Cor. viii. 7) casts discredit upon every other of his professed graces and cannot be a true Christian.

These three things or graces should clearly be set forth to every present member of the Church and to every incoming member, as being paramount necessities in the Christian life; "and if they are not ready to do these things" then they should not either come or stay in the Church.

PITTSBURCH.

On Friday evening June 11, a farewell social was held in the Grant Street, R. P. church in honor of Dr. and Mrs. John B. Wilson who have left for their vacation in the British Isles. The congregation has given their pastor a three months' leave of absence and have secured Prof John A. Wilson of the Pittsburgh Theological Seminary to supply the pulpit during this time. On behalf of the congregation Prof. Wilson presented Dr. and Mrs Wilson with a purse of $800 as a token of the members' love, friendship, and esteem. A large number of the congregation were at the station to wish them Godspeed.

SEVENTH CHURCH PHILADELPHIA.

The Annual Social and Concert in Conection with the Literary Class was held in the School room of the above Church on May 21st 1920.

Mr. Thomas McCallam occupied the chair. A varied program of vocal and instrumental music was gone through. The following took part:

Pianoforte Solo-Miss Alice Creelman
Solo-Miss F. McMillan
Solo-Miss Bessie Hanna
Pianoforte Solo-Miss Mary Todd
Piano & Violin duett-Miss Alice Creelman and James Creelman
Sketch-"The Broken engagement" Misses Foster, Simpson, McNaull and L. Hanna
Solo-Miss M. A. Connolly
Solo-Mr. Wm. Creelman
Pianotorte Solo-Miss McNaull
Duett-Miss Connolly and Mr. Wm. Creelman

Refreshments were served by the ladies of the Class to all present and a very pleasent evening was spent.

PITTSBURGH PRESBYTERY

The committee appointed by the Pittsburgh Presbytery to install the Rev. Robert Nichols Colman, pastor of the Reformed Presbyterian congregation of Fairview, Beaver county, Pennsylvania, met at the church on Wednesday evening, May 26, 1920. The occasion was very pleasant and profitable to all. The Rev. John Parks, of the Fifth R. P. Church, Philadelphia, the pastor of Rev. Colman, preached the installation sermon from Genesis 5:22. The sermon was able and very appropriate. The clerk of the Pittsburgh Presbytery presided. The edict was read by Rev. Ralph S. Elder, of the Concord R. P. Church, Perry county, Ill. The constitutional queries were propounded by the clerk of the Pittsburgh Presbytery. The charge was delivered to the pastor by Rev. W. P. Harriman, of the Cedarville R. P. Church, Cedarville, O. The charge was delivered to the congregation by the clerk of the Pittsburgh Presbytery. Thus all the Presbyteries constituting General Synod were represented and took part in the installation services that were most delightful. It is earnestly hoped that the blessing of Christ, the king and head of the church, may be constantly enjoyed by both pastor and people, and that the union formed may be lasting to the honor of Christ, and the happiness and prosperity of both pastor and people.

When the instllation services were closed the congregation and friends came forward and extended a cordial welcome to Rev. Colman and his estimable wife, also to Rev. W. P. Harriman and his noble wife, and Rev. John Parks, and Mr. Robert W. Colman, the father of the excellent young pastor just installed.

Refreshments were then served to all present and were much enjoyed, after which the people departed to their homes with gratitude to God for His great goodness to them.

We commend the Fairview congregation and their pastor and his good wife to God, and to the word of His grace, which is able to build them up, and give them an inheritance among all them that are sanctified.

ACKNOWLEDGEMENTS.

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

S, Patton, Youngstown, O: John Henry, Paul Borland, Mrs, Russell Stevenson, Clay Center, Kan: Wm, Thompson: Archibald Steele, Mrs, James Steele, Philadelphia, Pa,

CEDARVILLE COLLEGE COMMENCEMENT.

The twenty-fourth annual commencement of Cedarville College, Cedarville, O., began Sabbath evening, May 30, with the baccalaureate sermon by the president, W. R. McChesney, whose text was Isaiah 6:8.

The Senior Class play was given to a large audience Monday evening, May 31, 1920.

The faculty reception was given in Carnegie Library, Tuesday, evening, June 1.

Practically all of the classes of the college were represented. The recital of the Department of Voice, under the direction of Mrs. W. H. McGervey, was given Tuesday afternoon, June 1.

Cedar Day Program, under the direction of Professors Rea, Brand and Wesley, was rendered Wednesday, June 2. It consisted of a triumphal march from the college to the center of the campus, and the crowning of the May Queen, the May-pole dance, and the rendering of the beautiful play entitled "Ruth." The players were arrayed in the ancient costumes of the Hebrews. The various countries, arrayed in their peculiar costumes, in turn presented their congratulations and tributes to the May Queen. The Cedar Day oration was delivered by Mr. Edwin Bradfute, of the Sophomore Class. One of the largest crowds in the history of the college was present. At noon a general luncheon was partaken of. In the afternoon a very interesting baseball game was played between Cedarville and Antioch colleges. In the evening the recital in the Department of Piano, under the direction of Miss Russell, was rendered by a large class of students. Thursday morning, June 3, the annual meeting of the Board of Trustes was held. Out of town members, Rev. J. Alvin Orr, D.D., of Pittsbuprgh, Pa. and Rev. Homer MacMillan, D.D., of Atlanta, Ga., were present. All of last year's faculty were re-elected, except Professors Rea and Wesley, who have resigned for work in other fields. Rev. R. S. McElhinney, a graduate of Indiana State University, with the degrees of A.B., A.M., and Ph.D., has been elected to have charge of the Department of Education for the training of teachers. The board reported one hundred and eleven thousand dollars in the Endowment Fund, with eighteen thousand dollars to raise in order to complete the Morton Bible Chair Fund.

The Alumni Banquet was held Thursday evening, June 3. Nearly one-half of the alumni were present. A menu of three courses was served and toasts were given by representatives of various classes.

The commencement was held Thursday morning, June 4. The music was furnished by the Fairbanks Orchestra, of Springfield, Ohio.

The invocation was offered by the Rev. H. C. Foster, Ohio. The oration of the day was given by the Rev. J. Alvin Orr, (D.W.,) of Pittsburgh, Pa., who is a graduate from the first class of the college, that of 1897. It was a masterpiece bearing upon the problems of the hour and touching upon good council to the class launching out into life's work. A large and appreciative audience listened with close attention to the speaker. The degrees were conferred by President McChesney as follows: Diploma in Voice to Dorothy Rose Oglesbee; Diploma in Piano to Dorothy Rose Oglesbee and Mary Hester Townsley; Bachelor of Arts upon Chang-Tong Walter Chu, Samuel Morton Creswell, Norman Baird Foster, Reba Harbison, Rebecca Faye Marsh, Dorothy Smithson, Ellen Elizabeth Tarbox; Master of Arts upon Mrs. Anna Myrtle Orr Wilson, Ph.D.; Rev. Malcolm Nicholson, A.B., B.D.; Bachelor of Divinity upon Rev. Thomas Whyte, A.M.; State High School certificates (provisional) were awarded by the Superintendent of Public Instruction of the State of Ohio to Rebecca Faye Marsh, Dorothy Smithson, Mrs. Anna Myrtle Orr Wilson. The honorary degree of Doctor of Divinity was conferred upon the Rev. William Renwick Graham, A.B.; Rev. Robert Clyde Galbreath, A.B.; and Rev. Jason Leon MacMillan, A.B. The benediction was pronounced by the Rev. Homer MacMillan, co-secretary of the Board of Home Missions of the Presbyterian Church, U. S.

The past year has been the best in the history of the college in attendance, financial progress and good spirit. The first semester of the twenty-seventh year opens September 15, 1920, with an address by the Rev. H. C. Foster, D.D., Forest, Ohio. Already a goodly number students have enrolled for next year and the outlook for an increased attendance over the past year is very bright.

OUR SEMINARY.

Our Theological Seminary in Cedarville, Ohio, closed the past year's session the 18th of May. Three professors taught during the year. Fifteen students were in attendance.

Rev. Thomas Whyte completed the course leading to the degree of Bachelor of Divinity and received his degree June 4, 1920.

The following subjects were taught: Systematic Theology, Pastoral Theology, Bible Oratory, Greek New Testament, Hebrew, New Testament Literature, Old Testament Literature, Archaeology, Homiletics, and Biblical Theology.

Our seminary was opened in 1809 and is one of the oldest in this country. The sessions of the next year will begin September 15, 1920, with the opening address by the Rev. H. C. Foster, D.D., of Forest Ohio.

We urge upon pastors and parents in our church to direct the attention of their sons toward the Gospel ministry and send them to your own seminary.

OUR COLLEGE.

During the latter part of April the oratorical contest for the young men of Cedarville College was held. A prize of $25 was offered by Miss Martha Alford, who since the death of her father, Rev. John Alford, D.D., of precious memory, has been giving this prize, which for many years was given by him. The sum was divided into three prizes. The first prize was won by Nelson H. Thorn, of New York City; the second by Wilbur White, of Cedarville; and the third by Paul W

Duncan, of Darlington, Pa. The contest was interesting, well attended and profitable; and the college is grateful to Miss Alford for continuing the work which her father began.

The past year has been a very successful one. One hundred and fifty-five students were enrolled in all departments. Counting none twice there were 116. The spirit and progress were remarkably good.

The needs of the college are:

1. The immediate increase of the endowment fund from $110,000 to $200,000 to meet the requirements of the Association of Colleges.
2. Twenty scholarships at $40 each are needel for the coming year.
3. A ladies' dormitory is needed.
4. A science hall is needed.
5. The completion of the Morton Bible Chair Fund, $18,000 is needed.
6. The enlarging and overhauling of the Alford Memorial Gymnasium is needed.
7. Your co-operation to secure seventy-five new students is needed.
8. Last, and most of all, your prayers are needed.

We close the year with gratitude to God for His unfailing goodness with thankfulness to our many friends for their gifts, co-operation and prayers.

We take up the work of another year with reliance upon God and dependence upon your continued efforts for our college.

Yours sincerely,
W. R. McCHESNEY.

CHRISTIAN ENDEAVOR TOPICS.

JULY 4, 1920

Topic—"Our Duty to Our Country." Isa. 1:16-20 (Consecration Meeting).

BIBLE READINGS

1. National purification. II Chor. 34th chapter.
2. Individual loyalty. Story of Caleb and Joshua.
3. Educating the citizen. Deut. 4:9; 5:31; 6:7.
4. Conservation of necessities. Mark 6:35-44.
5. Religious influence. Prov. 14:34.
6. Care of health. I Cor. 6:12-19.

BIBLE TEACHINGS

It is hard for one to forget their native land. We owe all due respect to the land of our adoption and should obey its laws. All people are under obligation to promote the welfare of their own country.

PERTINENT QUESTIONS

1. Are we loyal to our own Government?
2. Do we consider this sacred duty?
3. What practical thing have we done for our country?

JULY 11, 1920

Topic—"Christian Brotherhood Among Races and Nations." Acts 17:24-28.

BIBLE READINGS

1. All are of one blood. Acts 17:26.
2. All have similar needs. Ps. 33:12.
3. All are neighbors. How to treat them. Gen. 14:13-16.
4. All are under the divine rule. Ps. 22:28.
5. His kingdom is to extend over all. Ps. 72:8-11.
6. God's care of the nations. Rev. 20:3.

BIBLE TEACHINGS

1. God has made of one blood all nations.
2. He has made them to dwell on all the face of the earth.
3. To limit their boundaries is unnatural, although it may be necessary under present conditions.

PERTINENT QUESTIONS

1. Do we recognize the brotherhood of man?
2. Do we recognize the brotherhood of races?
3. Do we recognize the brotherhood of nations?

JULY 18, 1920

Topic—"Why People Are Unhappy; the Cure." Psa. 32:10, 11; John 15:9-14.

BIBLE READINGS

1. Sin the cause of sorrow. Psa. 32:10.
2. The blessed man and what he does. Psa. 1:1, 2.
3. What the wicked are like. Psa. 1:4-6.
4. Man's greatest need; love. John 15:12.
5. Love the fulfilling of the law. Rom. 13:10.
6. The sure cure. Matt. 22:37-40.

BIBLE TEACHINGS

Sin is the cause of all our earthly troubles. Sin somewhere. To be conscious of forgiveness of sin, brings happiness. The applied blood of Jesus Christ is the cure.

PERTINENT QUESTIONS

1. Do we realize that we are sinners?
2. Have we made an honest effort to get rid of sin and its consequences?
3. Do we know how bad a thing sin is?

JULY 25, 1920

Topic—"Every Christian a Missionary." Acts 1:1-9 (Missionary Meeting).

BIBLE READINGS

1. Our duty. Matt. 28:19.
2. Our authority. Matt. 28:18.
3. What to do. Matt. 28:20.
4. How to succeed. Mark 16:20.
5. Our part. I Cor. 16:1-2.
6. The needed preparation. Luke 24:49.

BIBLE TEACHINGS

The coming of Jesus Christ into this world was the greatest missionary act in history. We are called to carry on His work in our various callings in life. The command to "go" is just as urgent now as it ever was. The fields are ready to harvest. Go ye unto the harvest now.

PERTINENT QUESTIONS

1. Why are we so little concerned about mission work?
2. Why do we give so little of our means to this great work of our Master?
3. Do we realize that God will hold us responsible for what we should do?

AUGUST 1, 1920

Topic—"Self-Improvement." Psa. 25:1-12 (Consecration).

BIBLE READINGS

1. We should know ourselves. Deut. 8:2.
2. Seek God's approval. II Tim. 2:15.
3. Seek divine aid. Psa. 26:2.
4. Ask for divine guidance. Psa. 25:5.
5. Seek the grace of humility. Psa. 131.
6. Follow the golden rule. Matt. 7:12.

BIBLE TEACHINGS

God's word is full of directions for self-improvement. In keeping His commandments there is a great reward. Make due preparation for life's duties. Without holiness no man shall see the Lord. Be diligent to make your calling and election sure.

PERTINENT QUESTIONS

1. Are we satisfied with present attainments?
2. Do we improve the means of grace as we should?
3. Are we making any progress in Christian character-building?

FRIENDS OF CEDARVILLE COLLEGE & THEIR CONTRIBUTIONS

Fairview congregation and S. S.	$40.
Darlington congregation	50.
Darlington L. M. S.	50.
Concord congregation	9.85
Coulterville congregation	20,24
Republican City congregation	3.
Fifth church Phil.	200.
Third " "	150.
Seventh " "	57.50
Cedarville congregation	166.
Sparta congration	35.
Rev. R. W. Chesnut & family	4.
Los Angeles congregation	2.
Grant Street congregation	66.75
" " Y. P. S.	15.
Ada Stormont Cedavrille O	40.
Rev, A. Savage New Galilee	60.
Rev. J. A. Orr	20.

ENDOWMENT FUND: BIBLE CHAIR;

Rachal D. Watt, Fairview, Pa,	10.
Rev. T. R. Turner Quincy, Mass.	10.
A, B. McMillan Sparta, Ill.	10.
Wm. Hempton, 7th Phila.	10.
" " " S. S. Class	10.
Rev. T. Whyte, Phil.	10.
Sarah Hay, Phil.	10.
J, O. Husher, Tarentum, Pa.	10,
Rev. R. C. Galbreath, Union, N. Y.	25.
Cedarville Friend O. E. Bradfute	100.
Karlh Bull	100,
Mary Creswell Cedarville, O.	100,
Mrs, M. L, Illiffe, Cedarville, O.	10,
Rosa Stormont's S. S. Class Cedarville, O.	4.75
Cedarville W. M. S.	56,50
Darlington L. M. S.	20.
Mrs, M, A, Clark, W. Middlesex, Pa,	500.

Rev. H, F, Kerr, of Logan, Ohio, an old college friend of Profs. McChesney & Jurkat, has donated to the Seminary and College Libraries a collection of forty fine and useful volumes.

Cedarville College.

CEDARVILLE, OHIO

The Twenty-seventh year opens Sept., 15, 1920.

Our Church College is growing. It is recognized at home and abroad. The work is thorough and sound. The environment is healthful and safe. All our students are active Christians. We can give you any course of study that you wish. **Enter College and prepare yourself for the great tasks and duties awaiting you in your life-work**

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For further particulars write to

REV. W. R. McCHESNEY, Ph. D., D. D., Dean.