Mrs Robt McConaghie

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The Reformed Presbyterian ADVOCATE.

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D. S.

The Reformed Presbyterian ADVOCATE.

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

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at Duanesburgh, N. Y
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VOL. LV. MARCH 1921. NO. 3.

EDITORIAL.

We have received an excellent article on the Forward Movement, that we would have been glad to publish in the March Advocate, but it came a week too late. We have most all of our composition done in the city, and with the exception of the editorials and a few small items, we must have all articles for publication in hand not later than the 15th. of the month, if they are to appear the next month. If our contributors will observe this rule, it will help us greatly in our work.

Last month we received a good number of renewals and quite a number of new subscriptions, yet there are many who are farther behind with their subscriptions than usual. Some of our country readers are unusually behind this year, and we have learned that they do not want their names dropped from the list. People often forget the subscription money, hence, this reminder.

MEETING OF THE PITTSBURGH PRESBYTERY.

The Pittsburgh Presbytery will meet on the Second Tuesday of April, 1921, the twelfth day of the month, in the Grant St., Reformed Presbyterian Church, at eleven o'clock, A. M.

Alexander Savage, Clerk of Presbytery.

LETTER FROM KENTUCKY

Anatha Home, Feb. 5, 1921.

Dear Friend: We began our winter term of three months on January 10 with an attendance of sixty-four. The large room has thirty-three pupils. Five of these pupils are taking normal work, preparing themselves for teaching. Here again we repeat the need of a man who will take charge of the work and teach high school, which is so much needed here. We hope that God will supply your need, as He has promised He would.

I have thirty-one pupils in the primary room. A number who came from other schools have increased the attendance. The work among the little children is very interesting.

There are twenty students staying in the dormitory. Our evenings are busily spent in helping them with their lessons. Life in the mission is a busy one. "The valuable life is a busy one."

Mr. Morgan, the County Agriculturist, was here a short time ago and organized a junior agriculture club. Forty of our pupils joined it.

A number of the boys and girls have decided to raise chickens. Mr. Morgan will get and deliver the eggs to them, a thing he does not always do. We are hoping that the boys and girls will become interested in the work, for they will receive benefits that will help them in their daily life.

Mr. Morgan and Mr. Miller, a professor in the University of Kentucky, are coming here some time in March to talk to the boys and girls about the club work. They could not come to us in November, as they had planned, on account of sickness.

We at last succeeded in getting Mr. Noble to build our walk and cow shed. Mr. Morgan is trying to furnish a cow for us. "All good things will come to those who wait."

God has called home from our midst Aunt Betty Turner, after an illness of four weeks. Miss Cunningham and I attended the funeral service, held by Mr. John Turner. We said a few words to comfort the sorrowing and bring a mes-

sage to the living. This evening Miss Cunningham and I called in that home and had prayer with them.

Yours in the Master's service,

JENNIE GALLAGHER.

THINK ON THESE THINGS

One-tenth of the total population of the United States lives in three cities—New York, Philadelphia and Chicago.

Over 50 per cent. of the population of the United States is in our cities.

10.7 per cent. of the population of the United States is negro.

Foreign-born population of the United States is 17,000,000.

Total membership of Catholic and Protestant churches in the United States is 43,000,000 as against a population of 108,000,000.

SOME OBLIGATIONS RESTING UPON OUR CHURCH

IN INDIA

1. Ninety square miles of territory wholly given to us to evangelize.

2. Two hundred thousand souls needing to know Jesus Christ as their Saviour.

3. Two more American missionaries in the field. Dr. and Mrs. Taylor are our only American missionaries there. They are doing a heroic, a stupendous work. They cannot long physically endure the strain.

4. Our prayers, our kind words, our provoking one another to do our best, and the fullest possible giving of our means to the work.

5. Jesus Christ is DEPENDING upon US.

IN THE UNITED STATES

1. Our mission in Los Angeles, with its very promising Sabbath School.

2. Our mission in Kentucky in co-operation with the A. P. Church, with is fifty or sixty boys and girls looking to us to train them for life's work, and a community of hundreds there awaiting our sending them a pastor to gather them to Christ and organize them into a congregation.

3. Our mission congregations throughout our church.

4. Our college at Cedarville, with its one hundred and thirty students and corps of professors. The endowment is $125,000. The State Association of Colleges in Ohio demands at least an endowment of $200,000 for a standard college.

5. Our seminary at Cedarville, with its fourteen students and three professors. It needs the support and prayers of the entire church.

HOW SHALL WE MEET THESE RESPONSIBILITIES?

1. By trust in God.
2. By earnest, importunate, believing prayer.
3. By trusting one another throughout the church.
4. By all working together all the time, each in our own place.
5. By giving of our means to the utmost for the work of the church.
6. By expecting great things from God.

THE WONDERFUL CHRIST.

The following article is a chapter from a beautiful little booklet written by Rev. Albert P. Robinson (Evangelist) Those desiring to get the complete work can do so by sending 35c to the Glad Tidings Publishing Co., 202 S. Clark Street, Chicago.

Christ is Wonderful in His Eternal Glory.

In a worldly sense we say that a king or emperor is wonderful because of the territory he occupies and because of the duration of his reign. The greater his dominion and the langer his rule the more wonderful he is thought to be. But never does it occur that one ruler sways the sceptre of power over the whole universe or the millionth part of it; nor does his reign endure longer than forty years, or the millionth part of eternity. He is limited by the operation of a physical, geographical, moral, and spiritual law in his occupation of space, and he is limited in duration of time. His reign in the extent of territory and in the length of its life is transitory.

I am overwhelmed with the sublimity of the thought of Christ's reign in His eternal glory. It is a matter too high for

me. My mind endeavors to conceive its meaning. The will, the intellect, and the imagination take their flight into the limitlessness of that space which the King, Immortal, Invisible, occupies, and into the endlessness of that eternity through which He sits enthroned. But my soul finds no place to rest. My thoughts have staggered out into the remoteness of space and into the ceaselessness of time only to come flashing back to the place from which they started.

St. John got a flash of the splendor and magnificence of His rule in the new creation, the angel touched his pen and the inspired servant wrote: "And I saw a new Heaven and a new Earth, for the first Heaven and the first Earth were passed away, and there was no more sea." Sea means to divide or separate. There is no more dividing of space and no more separating of time into intervals. Everywhere is here and eternity is present.

Christ is indeed wonderful because His reign in glory fills all space and covers the period of all time. He is the Alpha and Omega, the finality, the absolute, the infinite, the eternal amen, the great I Am, the first and the last, the Jehovah who filleth all in all. "Behold, the Heaven of heavens cannot contain Thee."

In another sense we say a king is wonderful because of the house he resides in. This is usually a marble castle costing millions of dollars and requiring years of toil to complete its erection. It is magnificent in every detail. It is in this way we can tell that Christ is wonderful in His eternal glory. We know it by the mansion He lives in. His castle is a temple: His palatial dwelling place is a "House not made with hands, eternal in the Heavens." "And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it."

Jesus thrilled the hearts of His devoted disciples when He gave utterance of the fact that they would inhabit Heaven with Him: "Let not your heart be troubled, Believe in God, believe also in me. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye be also." Jno. 14: 1-3.

His home is in a palace of gold, in a city whose streets are pure gold, whose foundations are precious tried stones, and whose walls are jasper. He is seated on a burnished throne of ivory and from His person a diffusion of light is spread throughout Heaven. He is so wonderful in His glorious estate that all the creatures in Heaven rejoice that He has made this the place of His residence. God is pleased to have Him dwell

in the Kingdom eternal: "But unto the Son he saith, Thy throne, O God, is forever and ever: a sceptre of righteousness is the sceptre of thy Kingdom." Heb. 1: 8.

Again, dear friends, a king is considered wonderful because of the kind of people who are citizens of his kingdom and in view of the benefits these citizens derive from his administration. Christ is wonderful because His people are choice. The final judgment has adjourned and the wheat is separated from the chaff. "The fearful, and unbelieving, and the abominable, and murderers and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone." Rev. 21: 8. They are disposed of. They shall not inhabit His Kingdom. The great Umpire of the universe has shut them out forever. The very fact that these go into everlasting contempt proves that Christ is wonderful.

Who are the citizens of His Kingdom then? The answer is found in the seventh chapter of Revelation. One hundred and forty-four thousand of the remnant of Israel, ten thousand times ten thousand and thousands of thousands, and a great multitude which no man can number.

"And one of the elders said, what are these, which are arrayed in white robes? And whence came they?"

"And He said, Sir, thou knowest."

"And he said to me, these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. 7: 9-14.

These citizens have overcome. "To Him that overcometh will I grant to sit down with me in my Kingdom, even as I have overcome and am sat down with my Father in His throne." Rev. 3: 21.

"And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it and the Lamb is the light thereof. And the nations of them that are saved shall walk in it: And the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life." Rev. 21: 23-27.

Christ is wonderful in His eternal glory because of the benefits to be derived by His citizens from His rule. They are to receive an entrance. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14

They are to receive a crown. "Be thou faithful unto death and I will give thee a crown of life." Rev. 2: 10.

They are to procure food. "To Him that overcometh will

I give to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2: 7. (Also Rev. 7: 16, 17.)

They shall be given a new name—identification: "I will give him a white stone and in the stone a new name written, which no man knoweth but he that receiveth it." Rev. 2: 17.

They shall receive power to reign. "He that overcometh and keepeth my work unto the end, to him will I give power over the nations: and he shall rule them." Rev. 2: 26, 27.

They shall receive guidance. "And I will give him the Morning Star." Rev. 2: 28.

They shall be supplied with garments. "He that overcometh, the same shall be clothed in white raiment: And I will not blot out his name out of the book of life, but I will confess his name before my Father, and before His angels." Rev. 3: 5.

They shall possess an inheritance. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: And I will write upon him the name of my God, which is, new Jerusalem, which cometh down out of Heaven from God." Rev. 3: 12. "He that overcometh shall inherit all things." Rev. 21: 7.

They shall receive gifts and rewards. "Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of the Lord." "My reward is with me, to give every man according as his works shall be." Rev. 22: 12.

They shall have protection. "And (the city) had a wall great and high, and had twelve gates, and at the gates twelve angels." Rev. 21: 12.

They shall have health. "The tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Rev. 22: 2.

They shall have an unbroken communion with God. "God Himself shall be with them and be their God." Rev. 21: 3. "And they shall see His face and His name shall be in their foreheads. And there shall be no night (but absence of darkness) there: And they need no candle, neither light of the Sun; for the Lord God giveth them light (communion); and they shall reign for ever and ever." Rev. 22: 4, 5.

They shall be clothed with immortality: "So when this corruptible shall put on incorruption, and this mortal shall put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. For this corruptible must put on incorruption, and this mortal shall put on immortality." 1 Cor. 15: 53, 54.

They shall be proffered an eternal existence in a glorified body: "If this earthly house of my tabernacle were dissolved, I have a building of God: A house not made with hands eternal

in the heavens." "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." Rev. 21: 4.

"Oh! that home of the soul,
In my visions and dreams
Its bright jasper walls I can see,
Till I fancy but thinly the veil intervenes,
Between that fair City and Me."

"That unchangeable home
Is for you and for me,
Where Jesus of Nazareth stands;
The King of all kingdoms forever is He;
And He holdeth our crowns in His Hands."

FACTS IN THE HISTORY OF SAVED MEN.

"And there were four leprous men at the entering in of the gate; and they said one to another, why sit we here until we die? If we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here we die also. Now, therefore, come and let us fall unto the hosts of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die."—2 Kings 7: 3, 4.

Where are there to be found pictures more arresting than those in the galleries of the Scriptures? The inspired artist is well guided in the use of his pencil, and is a master in the colorings of his brush. What stories are more catching than those to be found in the Sacred Volume? They are seldom great elaborations of happenings, but short, almost inimitable, statements of the most important events. There are stories of people in the past that are all the while losing their interest because we see nothing in them that is important to us in our day and life; but in the stories of the Bible there is a life that lives in our atmosphere, and has an importance that is worthy of our attention and thought. Long has the story of our test been told; but have we become weary of it, or has it lost its interest to us? Certainly not; for apart from its most interesting incidents it is illustrative of truths of great importance to every age. Those four men of our passage in their various actions, as well as in the condition in which we meet them, illustrate at least four great parts in the history of all saved men. Let us see.

I. **Is it not true that this history began in a consciousness of their deplorable soul-condition?** Human life is to the individual man the most valuable of all his earthly possessions. It transcends in importance houses and lands, titles and offices. Skin for skin, all that a man hath would he give for his life. But there are enemies of human size on the trail of every man.

Some of these are not seen until suddenly they approach and fill the heart with consternation. The approach of the dread reaper, whose sickle is always keen, is not viewed by men usually with calm countenance and unperturbed spirit. Especially is this the case when he comes as the servant of hunger, to cut down the sufferer therefrom. These four men, perhaps Getozi and his three sons, though lepers, were clinging fast to life, and the approach of starvation filled them with sad, dark thoughts of an awful doom. There was dreadful want in Samaria. Women were sacrificing their children to their appetites and hundreds were dying of starvation. These lepers were dependent upon what might be handed them outside the city gates; but there was not food for them any longer. Sad was their condition; they saw death near, and the sight made them desperate.

But their case is suggestive of the initial fact in the lives of Christians. They had been living unconcerned as to their condition, until the touch of the hand of the Spirit of God made them conscious of their deplorable state. They were then brought to see their relation to God; the kind of life they had been living; and that their only prospect was spiritual death. This sight filled them with alarm. There can be no doubt entertained of the fact that along the path of the ungodly, love for God and man, and also the high aspirations of noble sons, died. The condition of the ungodly cannot be overstated. There are numbers of those who do not realize the sadness of their state; for nothing has as yet led them to take cognizance of themselves; but every one who has become a Christian entered upon that life under a deep consciousness of his lost estate. In some cases this consciousness was more profound than in others. He who says he is a Christian man and has never experienced the sadness of a sinner's heart has reason to doubt whether or not he has started at the starting point of the Christian career. But another fact in the history of saved men:

II. They not only realized their deplorable condition, but determined to escape from it. They said, "Why sit we here until we die?" Is it possible by making some effort to save our lives? There were discouragements staring these lepers in the face enough to make them think that any effort to save their lives could only prove futile. They were lepers, and hence were forbidden even to enter the city. Where could they get food if the healthy people were dying of starvation? Would not the Syrians if they should fall into their hands kill them? Ah, here was a gleam of hope—perhaps they would not. But their outlook for life was very discouraging. Yet they determined to do something on their own behalf.

The conduct of these lepers suggests another fact in the soul-history of saved men. They did not settle down into

inactivity when the Spirit of God showed them their sad state. They not only saw the danger they were in, but they determined to escape from it. Inactivity would certainly have secured death to the lepers; it would as certainly make impossible salvation from sin to man.

He has made the sanest of determinations who has made up his mind to have soul-life, if it may be at all secured. The thoughts of his vileness and the apprehension of the dangers he is in will only intensify the sinner's determination to be saved. The genuinely Christian man can look back to the time when his condition made him determined at any cost to be saved from his sins. He felt himself vile and undone; but he said within himself, why need I die? Is there not hope for such as me? Has not God Himself asked me, why should I die? There must then be hope of life, and I am determined on securing it. The lepers manifested a noble courage. There are times when real life interest should sweep away every consideration that stands in the way of seeking its achievement. So have Christian men manifested a holy courage, for only the Spirit of God could have enabled them to go forth in the face of all the discouragement their past histories heaped in their way. This brings us to another fact concerning saved men.

III. They not only determined to escape from their sad condition, but they did escape. These lepers made up their minds not to die, if life could at all be maintained, so they arose and by a marvelous impulse entered within the gates of the city. See them! Four men fleeing from death, not knowing in what their flight may end. They are amazed at the stillness of the places they enter. There are no Syrian soldiers, nor soldiers of any other nation. There is apparently no life in the camp of the foe. They pluck up courage to approach a tent, and look into it, but like in the open s aces there is not a sound of life. Emboldened by what they see they enter other tents. In them they find abundance of food. Whatever was the cause of the desertion, the soldiers had left their feasts untouched, and besides, abundance of provisions everywhere, they found large treasures which they made efforts to secure. What must have been their thoughts as they beheld all these things? Was not this the uppermost one, that while they were in the midst of starvation circumstances, reasoning about what they should do to live, there was abundance of provisions within the gates of Samaria upon which they might feast unmolested, and abundance for the starving people besides!

So has it been in the case of every saved man. He made up his mind he would not die, if life could be attained. To secure this desired boon he started in the only direction in which he was convinced it could be found, and in that way to the great joy of his soul he discovered (1) Provisions awaiting

him to meet the hunger of his soul. Here was every supply that men dying through spiritual starvation could need in order to the life of their souls. 2. **These provisions were bountiful.** It was not only a handful of food that could not be gathered by a wisely retreating foe these lepers found, but the rations of an army. The provisions, which hungry souls of saved men found when in search of life, were not poor and paltry; they were abundantly plentiful in their supply. The harvest fields and the vineyards of heaven could not have made them more abundant. The good of the ages have been feasting upon them, and yet they are as undiminished as if their enjoyment had only begun today. 3. **There was no sort of limitation to their use.** There was not a voice heard objecting to lepers eating the food they found. This silence is suggestive of the glorious fact that there is no voice of protest raised against appropriation by any one of the viands of salvation on the ground of their horribly diseased condition or any other ground. The diseased with the leprosy of sin is most welcome to feast on these provisions, and the remarkable, the outstanding fact follows, that he is cured of his leprosy as he eats. There are no barriers in the way of any to partake of the Gospel's provisions.

That souls who seek to escape from spiritual death do escape, is one of the grand facts in the life of every saved man. Talk to any of them and they will tell you that this statement is true. They will tell you, some of them, that they feared their sinfulness was too great, that it would be an impediment to their participation in the provisions for dying souls, but that when they came earnestly desiring to feast upon them, they found easy access to eat their soul's needs. Another fact in the history of saved men illustrated here.

IV. **Having found deliverance from death, they hastened to tell others how they might also escape.** After these lepers had well feasted and enriched themselves with gold and silver and raiments, they said one to another, "We do not well: this day is a day of good tidings, and we hold our peace; come that we may go and tell the king's household." The unexpected discovery of abundance of provisions and large wealth made that day the greatest of days to them. Its sun had filled their souls with gladness, and dissipating the clouds of selfishness awoke in them a consideration of the needs of others, and their duty to make known where there was enough to supply them. They were naked, despicable things by their disease, but how much much more so would they have made themselves if they had kept secret their discovery and let their fellows perish and die?

Here is illustrated what takes place in the heart of every saved man when first he tastes the provisions of salvation and feels that his hungry soul is satisfied. He thinks of others who are in the state from which he has been delivered. Nor does he

only think of their sad condition, but he brings to them the glorious intelligence that there is a remedy for their sad state; that he himself has found it. This is as Christ desires. He looks for saved people to tell others of their Saviour and how He may be found. They who profess to follow Jesus cast grave doubts upon the value of their profession when they know of the sad, starving state of their fellow-men and do not tell them how they may be saved from dying. There is a selfishness seen among some Christians that heaven abhors. It is that selfishness that is satisfied with its own safety and shows no interest in the souls of others.

Thus have we seen that this story of the four lepers at the gate of Samaria illustrates four great facts in the history of saved men. They began their happy life and painful feelings. They saw that sin had done them fearful injury, and that their relations to God were appalling. They made up their minds that they would not continue in their state if deliverence were possible. They sought deliverance and found it, and filled with the gladness of their new experience they went about telling of the salvation they had found. Have we who profess to be followers of Jesus Christ these four great facts in our history? —The Twentieth Century Pastor.

A DEFENSE OF THE LORD'S DAY

In the city of Philadelphia lives a Jewish Rabbi, Krauskopf, by name, who talks a great deal, and like such persons he occasionally "puts his foot in it." In one of the newspapers recently he took upon himself to attack the Christian Sabbath, and advocated what is called " a wide open Sunday."

Thank God Philadelphia also contains a militant Methodist Bishop, Dr. Joseph F. Berry, and he lambastes Mr. Krauskopf and his position in the following energetic style.

Says the good Bishop:

"I was much interested in the elaborate statement of my excellent friend, Rabbi Krauskopf.

"The article was well written. Considering the fact that it was the production of a Jew, and written from the standpoint of Continental Europe, it was but moderate and gracious.

"Of course, the law which protects the American Christian Sabbath can have no possible attraction for the Rabbi. He conscientiously observes another day of the week as Sabbath, and our Sabbath is naturally somewhat of a burden to him.

"Does it not strike you that the assault upon our American and Christian Sabbath would have come with better grace from some other source?

"It will be observed that the learned Rabbi is quite willing that the command of Jehovah to 'remember the Sabbath Day to keep it

holy,' shall be partially observed. The logic of his argument would compel a change in the law of the God of Israel so it would read 'Remember the Sabbath Day to keep it holy until noon.' After that let the shows open, let the bands blare out their jazz bedlam, let the noisy sporting crowds take possession of our parks where fathers and mothers and little children have been accustomed to roam in quiet serenity, and let the vacant lots next to our churches and homes become the rendezvous of noisy, swearing baseball hoodlums. And on Monday morning let our police courts be packed with criminals just as they are in cities which enjoy the luxury of a Continental Sunday.

"If my good friend and those who stand with him feel that the Sabbath in Pennsylvania is really obsolete, and that the public sentiment of today has outgrown it, why do they not take measures to have it repealed? Why not? Because they know that the people of Pennsylvania are overwhelmingly for the law as it stands. Senator Penrose was exactly right when he declared that the Sabbath law is a dangerous thing to meddle with in Pennsylvania, and that the man who had the hardihood to assail it would dig his political grave. There is a bill for repeal now before the Legislature. It will not pass, because the Senators and Representatives know that the people back home still stand for a decorous American Sunday.

"Now, to be candid, what is the chief source of the agitation for the 'liberal interpretation' of our Sabbath law? It is but just to say that there are a few clergymen of 'liberal' tendencies who, if the question were submitted to a popular vote, would favor repeal. There is also a goodly number of excellent citizens who have no religious scruples about using the Holy Day as a day for amusements, who would also favor a less stringent law. Our Hebrew friends who observe another day as their Sabbath, and feel the restrictions which the Christian Sabbath puts upon them, would also be glad to have the law stricken from the statute books.

"But the chief and persistent agitation does not come from any of these groups. It comes from those who are determined to break down the Sabbath for their own financial gain. I give Mayor Moore credit for sincerity in the strange position he has assumed. But I am astonished that so bright a man as he does not see that a 'liberal interpretation of this law means the ultimate and utter commercialization of the Holy Day. That has been the history of 'liberal interpretation' in every American city that is now wide open.

"Who are the chief agitators for letting down the bars? The 'movie' men, the theatre proprietors, the dance hall managers, and the professional baseball magnates. A moving picture manager said at Harrisburg within ten days that he could afford to subscribe $50,000 to get such a modification of the law as would permit him to give 'moral' Sunday shows. Of course he could.

"Rabbi Krauskopf knows perfectly well that no one is proposing to 'legislate people into holiness.' The insinuation discounts

seriously the candor of his whole statement. No one is proposing that the people shall be religious or go to church on the Sabbath unless they want to. All the law insists upon is that people who do desire to be quiet and worshipful shall not be disturbed by the noise and din and lawlessness of the mobs which are never held in check in any large city where Sunday is a holiday.

"I saw that downtown district of Chicago last Sunday evening and it was a hell on earth. Do the good people of Philadelphia really want that here?

"The cheap taunt embodied in calling the Sabbath law a 'blue law,' and in branding those who favor its maintenance as 'Puritans,' is scarcely worthy of dignified debate. But it is no disgrace to be called a Puritan. It has been said of the Puritan that he feared God and nothing else. He has been the front and force of every constructive reform in the history of the Republic. What Philadelphian who has Puritan blood in his veins is ashamed of that fact? The Puritan is an American. I hope no one is ashamed he is an American.

"I insist upon calling the Sabbath an American institution. It was one of the solid stones in the foundations of our Government. It was imbedded in the organic life of the new Republic. It has always been recognized as fundamental to our strength and stability. Congress holds no session on the Sabbath. Public business is suspended on the Sabbath. The courts are closed on the Sabbath. Banks never think of opening on the Sabbath. In many States documents executed on the Sabbath Day have no legal force. The Sabbath is as American as the public school, trial by jury, and the right of ballot.

"The proposition made here in Philadelphia to give a 'liberal interpretation' to the Sabbath law is a foreign war against the heart of America's traditions and convictions. They are blasting at Plymouth Rock. What has the French Sabbath done for the morals of France? What did the German Sabbath do for Germany?

"If some of our good friends who have come over here from Continental Europe do not fancy this fine American institution of ours, and prefer the kind of Sabbath they left behind in Paris or Berlin or Vienna or Petrograd or elsewhere, there is no law to prevent them from going back to enjoy the luxury which, please God, they can never have in Pennsylvania.

OUR COLLEGE

The first semester of Cedarville College came to a close February 4. In attendance it was the best in the history of the institution. The capacity of the college recitation rooms has been taxed to their utmost. There is no question that we have need for both a larger college building and gymnasium. Standing room, even, in our gymnasium, to say nothing of seating capacity, is literally at a premium. There are two splendid first teams in basketball and the second teams are fine promises. Some of the best colleges in Ohio are contesting with these teams.

The standard of scholarship is above the average among our students. They are an earnest, apt group, with ideals high and the light of a noble vision in their faces.

The lecture course is better than usual and is drawing record-breaking crowds this year. The declamatory contest financed by Miss Martha Alford, of Chicago, will come off in March. The students are preparing for a minstrel in the latter part of March. The play given late in the fall was a success both in rendition and income.

The new Cedrus is being made up and will be larger, snappier and cleverer than ever.

The second semester of the college opened Tuesday morning, February 8. Practically all of the students of the first semester returned and some new ones entered. Rev. G. A. Scott, D. D., pastor of the First M. E. Church, Xenia, gave opening address.

The big days this semester are: February 14, an operatic concert, by Mrs. Francesca Caspar Lawson, of Washington, D. C.; a concert of 40 trained voices from the college under the direction of Miss Royal, of the Vocal Department, February 25; girls' declamatory contest, March 11; Cedar day, May 20; commencement day, June 10.

Yours sincerely,

W. R. McCHESNEY.

OUR SEMINARY

The O. S. and S. O. Home at Xenia is drawing upon the services of our seminary boys.

The Home has about six or seven hundred boys and girls in it, the children of Uncle Sam's soldiers and sailors from Ohio.

Sixteen of our boys, most of them young theologues in our seminary, go over every Sabbath morning and teach Sabbath school classes ranging from 40 to 50 in size. It is an 8-mile drive to Xenia by auto. The boys leave at 8.30 A. M. It is giving them an ideal experience with young life and a golden opportunity to drive home Gospel truths.

PITTSBURGH

A recent report from Pittsburg says, the work there is very encouraging in many respects. At the last communion, Rev. John Parks, assisted in all the meetings, and his preaching was highly appreciated. The attendance was good and there were six persons united with the church. At a congregational meeting, eight persons were elected to the eldership The meeting was very harmonious and all were elected on the first ballot.

DUANESBURGH

We are few in number but still trying to do our part in carrying on the work of the Lord. While we have no wonderful thing to report, yet we are not thinking of closing up unless we can do a certain amount of work in the next five years. To even think of such a thing would be an act of disloyalty to Christ and the Church.

Our services are held as regularly as the weather will permit. Our Woman's Missionary Society meets once a month, and recently we have begun to meet every two weeks.

At our last regular meeting the following officers were elected for the year: President Miss Isabella Stuart, Vice Pres. Mrs. Carrie Bassett, Sec. Mrs. Anna Chesnut, Treas. Mrs. M. A. Cullings. At this meeting arrangements were made to give a supper in the Grange Hall, on Feb. 18, for the benefit of the Near East Sufferers. In such instances we have the hearty co-operation of the ladies of the Episcopal Church. The evening of Feb. 18, was clear and cold, and a large number came out to the supper. The charge was 50c. There was realized $78.20 clear of all expenses. The occasion was a very pleasant one, and passed off without any thing to mar the pleasure of the most sensitive. Every one seemed to take pleasure in doing something for the suffering poor in the Near East. We are trying to follow as nearly as possible, the Forward Movement plan and find that it is a very profitable one if carried out. If this plan with any additional improvements is followed out for a few years there will be a new state of affairs in all our Churches.

SEVENTH REFORMED PRESBYTERIAN CHURCH NEWS

We as a congregation are grateful to God for His wonderful care exercised over us during the past year. Truly God has been good to us. While we have lost several of our faithful members by death and removal, yet others have been added to take their places. Our pastor has been emphasizing throughout the year the great thought of "Others." Others for Christ in the Sabbath school, in the church, in the work of missions both at home and abroad.

One of our Sabbath school teachers has instituted a splendid plan in regards to interesting his class of young girls in missions. The plan is this: The teacher promises the children that if they will save their pennies during the week for missions, that when they bring their offering he will double the offering of the class that day.

We are pleased to write about our prayer meetings. The services on Wednesday evening are always well attended. One thing that makes it so different from most prayer meetings is the fact that there are always more gentlemen present than ladies. We have found that the prayer service is a splendid indication of the work of any church or as Dr. Steele used to say: "The prayer meeting is the thermometer of the church."

We are glad that our church is co-operating to the fullest extent with the forward movement program. Although we doubled any previous year's offering to missions in May, 1919, to May, 1920, we have not reached our limit and expect to do a great deal better this year. We are beginning to realize that the church that ceases to be a missionary organization has no right to live. Every church should give as much to missions as it spends on itself.

We enjoyed the report of the Fifth Church concerning their work. May God bless them. We would like to hear from them and other churches as to what they are doing toward the forward movement. If we as Reformed Presbyterians have a place in this world as a denomination, and we believe we have, should we not then see that our mission work is advanced? One could not read the last letter of Dr. Taylor without tears coming to one's eyes. To think that our church is guilty in the sight of God of refusing to pay her servants, those who are doing our work for us, a salary sufficient to purchase even the commonest necessities—food and clothing. Let us arise to meet the need and realize that we as Christians have obligations as well as privileges and duties as well as rights. The trouble today is there are too many little Christians and not enough big Christians.

We are sorry to hear Rev. Thomas Whyte has resigned as pastor of the Third Reformed Presbyterian Church, Philadelphia. We trust that the Third Church will not be long without a pastor.

CONCORD R. P. CHURCH

In memory of William H. Hunter.

Mr. William H. Hunter was born July 4, 1862, died December 12, 1920, was married to Miss Mary Tagart, of Campbell Hill, in the spring of 1895. To this union one son was born, who died in infancy. His wife, two brothers and two sisters remain to mourn his departure. Mr. Hunter was in his place in Sabbath school and for the church services Sabbath morning in fine spirits and apparently in the best of

health and all were shocked to hear of his death about 8.30 P. M., caused by a stroke about 7 P. M., from which he never regained consciousness.

Resolved, Whereas it hath pleased Almighty God to remove from our midst our esteemed brother and friend, William H. Hunter:

Be it resolved that we bow in humble submission to this will who doeth all things well, and further be it resolved, that we bear in mind the warning, "be ye always ready, for ye known not what hour the Son of Man cometh."

Be it resolved that as a class we have lost an intelligent and earnest pupil, the church a loyal member, the community a good neighbor and practical farmer.

Be it resolved that we tender our sympathy to the bereaved widow, brothers and sisters.

Resolved that a copy of these resolutions be sent to the church paper and also that a copy be sent to his wife and each brother and sister and commend them to the care of Him who died that we might have life everlasting.

WM. N. BROWN,
M. J. ERVIN,
W. H. ERVIN,
A. McINTYRE,
M. P. FARIS,
WM. SMILEY,
H. S. DICKEY,
Sabbath School Class.

OBITUARY

Mrs. Rachel Barry McAllister died at her home, 523 South Forty-second street, January 28, aged 73 years. The deceased had been in declining health for some time. Mrs. McAllister suffered a great deal during the months of her illness and especially during the last few days of her life. "My son, regard not lightly the chastening of the Lord, nor faint when thou are reproved of Him; for whom the Lord loveth he chasteneth." Mrs. McAllister was a faithful member of the Seventh Reformed Presbyterian Church.

Left to mourn her departure are her husband, Mr. James McAllister, two sons and two daughters.

Services were held at her home on Tuesday, February 1, at 2 P. M., in charge of her pastor, Rev. James L. Chesnut, assisted by Rev. Blair, pastor of the Third Presbyterian Church, Camden, N. J. "The Lord hath given, the Lord hath taken away: Blessed be the name of the Lord."

Whereas God has removed from our midst our sister and friend, Mrs. James McAllister, who has been a faithful member of the Seventh Reformed Presbyterian Church of Philadelphia, and who by her walk and conversation endeared herself to us, therefore by the ruling elders of session and representing the congregation, be it,

Resolved I, That we acknowledge the goodness of God in permitting us to enjoy her life and counsel.

Resolved II, That we bow in submission to the Great Head of the church in this display of His Providence, and that we, like our departed sister, shall strive to enter in through the door.

Resolved III, That a copy of these resoultions be sent to her family, inscribed in the records of session, and published in the Advocate.

COMMITTEE.

CHRISTIAN ENDEAVOR TOPICS

March 6, 1921.

Topic: "Thy Kingdom Come." III. "In My Church." Matt. 6:7-15. (Consecration Meeting.)

BIBLE READINGS

1. The church Christ's body. Eph. 1:23.
2. The church divinely ordained. John 17:14.
3. The church's duty. Isa. 60:1.
4. Conditions in the churches. Ezek. 37.
5. Building up the church. Psa. 127.
6. The keeper of my church. Psa. 121.

COMMENT

Christ's kingdom is a spiritual one. It is in His people, His chosen. The church is composed of His people. Hypocrites like Judas often get in, yet it is His church, although invaded for the time of His enemies. Our duty is first, secure the kingdom in our own hearts, and second labor for the highest possible standard of spiritual life in the entire church of Christ.

PERTINENT QUESTIONS

1. Does our church represent Christ's kingdom?
2. Have we done our best to make our church what it should be?
3. Have we kept our own covenant with God?

March 13, 1921.

Topic: "What Is Real Religion?" Jas. 1:19-27; John 17:3.

BIBLE READINGS

1. The story of Abraham. Genesis 22.
2. Enoch the man who walked with God. Gen. 5:21-24.
3. Moses, how he lived. Heb. 11:23-29.
4. Daniel standing for truth. Dan. 6.
5. John the Baptist, a martyr. Matt. 14.
6. Stephen the first Christian martyr. Acts 6.

COMMENT

Religion is an acknowledgment of our obligation to God as our Creator, with a feeling of reverence and love, and consequent duty or obedience to God. It is practical piety, Godliness, devotion, devoutedness, holiness. Real religion is the practicing from the heart, all these Christian duties; and the cultivating all these Christian graces.

PERTINENT QUESTIONS

1. Can we define religion from personal knowledge?
2. Have we experienced it in our hearts?
3. Does our religion make us happy Christians?

March 20, 1921.

Topic: "Christian Progress in Alaska." Isa. 9:2-7.
(Home Missionary Meeting.)

BIBLE READINGS

1. Where to preach the Gospel. Mark 16:15.
2. The possibility of success. Mark 16:16.
3. The assurance of success. Matt. 28:20.
4. The assurance of difficulties. Matt. 10:16.
5. God is no respector of seasons. Acts 10:34.
6. The value of an immortal soul. Matt. 16:26.

COMMENT

The work of missions in Alaska is one of the most interesting in all the efforts of evangelism. The character of the people, the climate, the environments and the difficulty of access makes the work hard to do, yet these are being overcome, slowly but surely by the power of the Gospel.

PERTINENT QUESTIONS

1. What is the most valuable thing in Alaska?
2. What has been most sought for in Alaska?
3. What are the first things we should seek for?

March 27, 1921.

Topic: "Lessons from the Resurrection." Mar. 16:1-20.

BIBLE READINGS

1. That the resurrection of the body is possible. Acts 2:32.
2. It is the first fruit of those who sleep. I Cor. 15:20.
3. If He arose not from the dead, then what? I Cor. 15:17-19.
4. Our will be a spirtual body. I Cor. 15:44.
5. Ours will be an immortal body. I Cor. 15:52.
6. Death and the grave are overcome. I Cor. 15:54-58.

COMMENT

The doctrine of the resurrection is one of the principal doctrines of the Christian religion. The success of Christ's work depended on His rising from the dead and ascending to heaven to complete His work as a mediator. It is one of the doctrines of revelation that is hard to understand, yet it has been fully demonstrated in the resurrection of Jesus Christ. All necessary proof has been supplied, to satisfy any reasonable mind.

PERTINENT QUESTIONS

1. What does the resurrection of Christ mean to us?
2. Why is the doctrine of the resurrection so important?
3. What apostle wrote most about the resurrection?

April 3, 1921.

Topic: "Thy Kingdom Come." IV. "In My Community." Matt. 6:7-15.

BIBLE READINGS

1. A Godless community. Gen. 19.
2. A good man in society. Job 1:1-5.
3. Satan enters. Job 1:6-12.
4. A stalwart man as leader. Neh. 1:6.
5. Elijah's influence for good. I Kings 17:18.
6. The zeal of the Bereans. Acts 17:10, 11.

COMMENT

This is the prayer of every thoughtful Christian. Unless we can tone up the Christian standard of morals and religion in our community, society is in a bad condition. If the kingdom of Christ is in our community, there will be peace and happiness, and if not, there will be trouble and misery. The lack of Christ in the world is the cause of our troubles more than anything elese. The spirit of the kingdom everywhere is greatly needed.

PERTINENT QUESTIONS

1. Does our community respect the rules of Christ's kingdom?
2. Is our community loyal to Christ the King?
3. What can we do to better present conditions?

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS

Since our last report, in January, the following sums have been received:

For Current Fund:	
Concord congregation	$9.80
Concord Sabbath School	15.00
Coulterville congregation	7.40
Sparta congregation	50.00
Republican City congregation	8.00
Grant Street congregation, Pittsburgh, Pa.	54.61
Cedarville congregation	109.00
Cedarville Sabbath School	19.00
W. L. Clemans, Cedarville, O.	25.00
Kate E. Imbrie, New Galilee, Pa.	30.00
Scholarships:	
Class of 1900	$40.00
Mary Bratton, Chicago, Ill.	40.00
Matilda McCollum, Cedarville, O.	80.00
Wm. Conley, Cedarville, O.	40.00
Rebecca Marsh, Kingman, O.	40.00
Cedarville W. M. S.	20.00
W. B. Stevenson, Cedarville, O.	20.00
Endowment Fund: Bible Chair:	
Mary Cooper, Cedarville, O.	$5.00
Matilda McCollum, Cedarville, O.	500.00
Sparta Friend	15.00
A Friend	100.00
Mary Taylor, Aurora, O.	35.00

Cedarville College.

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For further particulars write to

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

ACKNOWLEDGEMENTS.

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