Rev. H. A. Jurkat

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The Reformed Presbyterian ADVOCATE.

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

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EDITORIAL.

It is reported that another new secret society has been started, with the object of opposing the Knights of the Ku Klux Klan. The name of this society is "Invisible Jungle Knights, of the Tiger's eye." It seems that the Ku Klux Klan is largely an anti-Roman Catholic society. If this is true we may conclude that the "Tiger's Eye," is largely pro-catholic. Indeed things in America are in a very uneasy condition on account of Rome's political activities, and if what is reported in some of the papers is true, we may expect trouble before long if these societies should clash, as is probable. It will be well to keep a watchful eye on those things in these days when so many people are disposed to go to the extreme, and greed and selfishness and jealousy is rampant in social and political life.

The war clouds in Eastern Europe have again risen, and the peace of Europe is threatened. The Greeks rejected Premier Venezelos, the only man who seemed to be able to lead them successfully, and succeeded in bringing Constantine to the throne. Regardless of whether the Greek's cause was just or not, the administration of the affairs of the kingdom was so week that Kemal Pasha, with the Turkish army has been able to drive the Greeks out of Asia Minor and destroy Smyrna and threaten Constantinople and the peace of Eastern Europe.

Shall the Turks again gain a foot hold in Europe? Can it be possible that their cup of iniquity is not yet full? Are the Christians of Asia Minor still to be butchered as in former years? These and many more questions are disturbing the world at present.

The great coal strike has been settled in many if not in all parts of the country for the present. The rail road troubles seem to be nearing a solution, if not entirely solved. But the people who have most to suffer may still watch with interest and learn a lesson from the past that will be an index for the future. Greed, selfishness and jealousy all around stands in the way of harmony between labor and capital. What else can we expect when people serve mammon rather than God?

LETTER FROM KENTUCKY

Houston, Ky., Sept. 9, 1922

Dear friends,

These cool mornings remind us that the summer is gone. The weather has been unusually pleasant this summer. Two months of school have passed and only a few days have been uncomfortably warm. The fourth of July we had a little fire and several mornings we have enjoyed standing by the kitchen fire. We have begun to lay in our supply of winter coal, have about 270 bu., almost half of what we shall need. We pay 13 cts. delivered. We are also having some wood hauled from the stave mill, culled staves and ends, 75 cts. a load. This is oak and makes good fuel when dry.

People here are at various duties. A number are working at the mill, about two and a half miles below us. A number pass here about 5 a. m. and return about 5 p. m. Others are "saving fodder." Soon all other labor will cease for a time and all hands will be busy in the fields "saving fodder," pulling blades and stacking them. Corn is pretty good this year. Vegetables and fruit are plentiful. We have canned blackberries, apples, peaches, pears, plums, but pickles and cucumber pickles and

and made a little butter and jelly. We are sulphuring a barrel of apples. We have attended several bean stringings and apple pealings. Some are making their molassas. Ida's father brought us a half gallon the other morning. He and a neighbor together made a hundred gallon.

Two of our boys, Joe and Jerry Jackson have been home on a furlough from the army. Both have been in France, one in Germany. They think the mountains are too common place for them, say that they will never come back here to live. Miss Estella Foster and I had a pleasent visit there one Friday night walked over the hill after school.

Last week we workers bought a horse. Now when you come to visit us we are ready to meet you at the station. This has been a long felt need. Last week one of our neighbors said, "You have the prettiest cow on the creek." We enjoy "Bossy"

We have two little girls in our home. Ida Turner was here part of last year. Her mother is dead. Her father said we might keep her as our own, but the stepmother and the other children cried, remonstrated, so we let her go home frequently. She is a bright eyed girl nine years old, and we would like to have her. Another little girl, Ruth Deaton, seven years old, came last week. Her mother is dead and her father wanted her put in a mission school where she might be educated and rightly trained. She is a sweet brown eyed lassie, a cousin of Calla's, and we have bright hopes of her future. We always enjoy having these girls in our home and we are so proud of some of them who have already made good. Friends it is a good work the Lord has given us to do. We need your prayers that we may be guided aright and that many may through our influence live lives of service for Christ. William Carey said, "I will go down, into the "gol i mines of India", but remember, you must hold the ropes." Friends we are trusting you to hold the ropes.

Not the least event in the mission since our last writing is the coming of Miss Elva Foster. She came Wednesday. If you knew her as I do you too would rejoice at her coming. As most of you know she and I were the pioneer workers on Turkey Creek; For eight years we labored together, mingling our tears of joy and sorrow and sharing our encouragements and

discouragements. The work has grown beyond our expectation. Yet we are not satisfied. Schools or missions established since ours have surpassed ours in growth and influence. The demand is greater than our ability. We might have many more students were we equipped to care for them. We need more money. We are praying that God will raise up friends who are able and willing to help. It is the Lord's work and cannot fail. What greater investment could one make? Prov. 19:17; Mal. 3:10.

Yours in service, Susan J. Cunningham.

OUR KENTUCKY MISSION

The readers of the Advocate, should by this time, be thoroughly acquainted with the fact that our church is responsible for the Turkey Creek Mission, at Houston, Breathitt, Co. Ky.

It was the privilege of the writer to visit this mission in the month of June, and complete the negotiations, whereby the mission passed from the control of the A. P. Church to that of our own church.

Our mission property at Houston consists of a large dormitory building, two stories in height, a basement, and also a large school building with four rooms in it, and two stories in height. The grounds about the mission comprise about ten acres of land. The mission school opened in the early weeks of July, having attendance of about one hundred, which has increased in the weeks following.

The workers of the mission are, Rev. Paul W. Duncan, Mrs, Paul W. Duncan, Miss Susan J. Cunningham, Miss Estella Foster, Miss Calla B. Turner, and Miss Eva Foster. Mr. Duncan is the pastor of the mission, and also teaches some classes in the school. Services are held every Sabbath for the community in general, in the school building. These are usually very well attended. On the day that your writer was present, a large crowd gathered in the school building, and they seemed eager

to hear the gospel, and learn of the Way.

The community comprises from three to four hundred, probably out of which a congregation might be drawn.

Our Home Mission Board is seriously thinking of taking the necessary steps to organize a congregation, in the very near future, since a number of the people have petitioned for such an organization to the board. For years it has been the desire of this community that they might have a permanent church home.

Miss Cunningham is the superintendent of the school and the mission. She also teaches, having large classes under her direction, Miss Calla B. Turner is a teacher in the school. Miss Elva Foster has charge of the High School and some of the grade classes. Mrs. Duncan and Miss Estella Foster are matrons in the dormitory.

All of these workers are deeply consecrated to the Cause, and are laboring at a sacrifice financially.

This mission appeals to members and ministers of our church the first and greatest opportunity in years, for real mission work among a deserving people.

The cause is the Lord's. His call has come to you and me to give of our means liberally, to pray fervently, and to support by an effort, all that these ernest, devoted workers are doing for the Church and Christ. Let me beseech pastors and people in all of our congregations to take this mission upon your hearts, and come speedily, by your gifts and prayers to its support. Yours sincerely, W. R. McChesney.

METHODS FOR THE WORLD'S EVANGELIZATION

A sermon delivered by the Rev. Thomas Whyte, M. A., B. D., at the opening of General Synod held in the Fifth Reformed Presbyterian Church, Philadelphia, on Wednesday evening, May 17, 1922. (Published by request of General Synod.)

> Text: In the plain of Jordan did the king cast them in the clay ground between Succoth and Zeredathah. II Chronicles 4: 17.

Dear Fathers and Brethren: Last summer while in Scotland I visited Bothwell bridge, which is only a short distance from the city of Glasgow. The historical associations of this old battlefield have a very important place in our denominational history. In a V-shaped plot of ground enclosed with iron railing there is a granite shaft with this inscription upon it:

> In Honour of the Covenanters Who Fought and Fell
> in the Battle of Bothwell Bridge 22 June, 1679.

In Defense of Civil and Religious Liberty. Erected by Public Subscription 1903.

The principle for which the Covenanters contended was a recognition of Jesus Christ as the King of nations, and the Head of His own glorious Church. Their purpose in maintaining and defending this principle was to make Scotland a land in which God could live and dwell with His people.

In the background of the text we are told that King David purposed in his heart to build a house in which God could dwell. This plan met with the approval of God, although David was forbidden to undertake the enterprise. God places a worth upon the motives. The motives are the real values that make a man. The world judges by appearances and achievements. God judges us by the motives that are in our heart. It is significant, and yet it would be an anomaly if it were not true, that the purpose and plan both of David and the Covenanters were precisely the same. Each wanted his country a place in which God could tabernacle with His people.

As a denomination our divinely appointed mission is to make this world a place in which God can live and dwell with His people. When this time eventually arrives, nations shall recognize Jesus Christ as their sovereign Ruler, and shall do homage to the Lord's anointed; war shall be unknown for swords shall be beaten into plowshares, and spears into pruning hooks; Mars shall be dethroned; militarism shall be crushed and destroyed; and King Jesus, the Prince of Peace, shall reign and rule. In our efforts to bring about the consummation of that glorious period, when Jesus shall have dominion from sea to sea, and the inhabitants of heaven shall unite with the denizens of earth singing, "Peace be on earth, good will towards men," we must have:

I. DIVINE LEADERSHIP.

In building the temple at Jerusalem, we are told that the king cast the utensils for the temple in the clay ground between Succoth and Zeredathah. In a sense the king did not work, but he gave directions how the work should proceed. The builders, acting by the authority of Solomon and following his instructions, completed an edifice; that for beauty of design, costly material, perfect workmanship, and magnificent ornamentation, rivaled any structure in all the world. In our work in the Master's service, we must work according to the divine plan and follow the instructions of King Jesus. The times when Pentecostal blessings were poured out upon the Church were seasons when Christ's followers rendered perfect obedience to God's revealed will.

Before His ascension, Jesus commanded the disciples to go to Jerusalem and tarry there until the Holy Ghost should come upon them. Unhesitatingly they obeyed the injunction of their Lord. Ten days after Christ's departure the Holy Ghost descended upon them. Pentecost was one of the greatest events in human history. It never had a parallel and never will. It followed one of the greatest sacrifices the world has ever known, namely, the voluntary offering of Jesus Christ for the salvation of sinful man. Pentecost changed the map of the world making pagan Rome a Christian nation. It was marked by strange, amazing and unexplainable manifestations: the rushing of a mighty wind, and the appearance of tongues of fire. The news of this extraordinary bestowal of divine power was carried throughout the world almost electrically by the representatives of fifteen languages, who were present at Jerusalem and had witnessed the outpouring of the Holy Ghost. This baptism of divine power came upon the disciples when they were obeying the command of their leader.

Peter was narrow minded and prejudiced. He sincerely believed that the gospel was for the Jews only. But God directed him to go to the home of Cornelius, the Roman centurion, and preach the gospel to that household, and the first Gentile family was brought to Christ. The wall of partition that separated Jew and Gentile was leveled to the ground. Thus it was plainly and unmistakably demonstrated that the gospel was comprehensive in its scope and universal in its territorial boundary. Because Peter was obedient to the command of God it was revealed to him and the whole world, that there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for we are all one in Christ Jesus.

When Paul started out on his great missionary journey, we read that the Spirit suffered him not to preach the gospel in Bithynia. Paul really wanted to go into that region, but he does not for a moment question the right of God in passing by the people of Bithynia and taking the gospel into Europe. Why we should enjoy the light of the gospel and millions in Asia be in darkness can only be answered by saying that it was God's sovereign good pleasure that it should be so. But since the gospel came to us because Paul obeyed the voice of the Spirit, let us likewise be obedient to the command of Christ and go into Asia and all the world telling men and women about Jesus Christ, the saviour of sinners.

At the battle of Crecy, Edward, the black prince, then a youth of eighteen years, led the van. The king, his father, drew up a strong party on an elevated piece of ground to watch the conflict. The young prince was sharply charged by his enemies. Fearing that he could not hold his position he

sent to his father for aid. But the father refused to send him any reinforcements. The young prince in despair sent a second time to his father for immediate assistance. But the king told the messenger, go back and say to my son: That I am not so inexperienced a commander as not to know when help is needed, nor so careless a father as not to send it. These words gave new courage to the prince, and history records that he gained a glorious and decisive victory over the French. He who said to His Church, "Go ye therefore into all the world and preach the gospel to every creature," has assured us of his abiding presence, "Lo I am with you always even to the end of the world." If Jacob like we are tempted to cry out and say, "All these things are against us," let us get comfort, cheer and inspiration from the forty-third Psalm:

Why art thou then cast down, my soul? what should discourage thee?
And why with vexing thoughts art thou disquieted in me?
Still trust in God; for him to praise good cause I yet shall have:
He of my countenance is the health, my God that doth me save.

In our efforts to win the world to Christ, we cannot surrender our principles, nor accept substitutes for them. We cannot compromise the truth of God with the wisdom of man. Our loyalty to Jesus will be shown by our obedience to His precepts. Even at the expense of being ridiculed, and called conservative, antiquated and unprogressive, we must unreluctantly and unhesitatingly follow the divine leadership of Jesus Christ.

In our efforts to make this world a place in which God can live and dwell with His people. We must have:

II. UNITY OF SPIRIT.

Unity of spirit does not necessarily imply organic union, nor even suggest the adoption of the same methods. There is unity in diversity. There can be no real unity of spirit, however, among denominations until they learn what Christianity really is. Christianity in its essence is a life; and that life is an unmerited gift that God in His grace gives to the sinner. This definition of Christianity is corroborated by the apostle in his remarkable exhortation, when he says, "Work out your own salvation with fear and trembling for it is God that worketh in you both to will and to do of His own good pleasure." In other words, we are to work out the life that the spirit has put into our hearts. The source of spiritual life is not in creeds, Theology, nor even the Bible. A creed is a definite summary

of what is believed. It is a crystallization of expressed opinion. Professor Howard Osgood says, "A creed is like a backbone. A man does not need to wear his backbone in front of him; but he must have a backbone, and a straight one, or he will be a flexible if not a humpbacked Christian." A Christian creed, then, is a definite summary of what we believe the Bible teaches. Theology is not only a systematic arrangement of the doctrines contained in the Bible, but also an interpretation of those doctrines. But on one occasion our Lord rebuked the Pharisees, and said, "Search the Scriptures; for in them ye think ye have eternal life: and they are the which testify of me. And ye will not come unto me that ye might have life. If the Scriptures do not have life, neither creeds nor Theology can possess it. What is true of the whole is also true of the parts which compose it. Jesus is therefore the only source of spiritual life. When denominations cease their factional strifes and bury their insignificant differences in the tomb of the forgotten past, and see the world's need of Jesus Christ and Christ's power to satisfy that need, then, and not until then, will there be unity of spirit among the churches.

Some ritualistic denominations are like an old hen we lost when I was a boy. A careful search to find her was unrewarded. Several months after her disappearance I lost a ball; crawling under an old shed in search of it I found not the ball but the skeleton of the old hen. She was sitting upon eight eggs. She had actually sacrificed her life trying to hatch chickens out of eggs in which there was not the germ of life. She died trying to accomplish the impossible. I have noticed that when two adjoining fields are planted with corn that when autumn comes the corn is so high you cannot see the fence that separates them. The old landmarks have a legitimate function to perform. Their maintenance is indispensable for the preservation and perpetuation of divine truth, and the prosperity and progress of the Church. But when our veneration and adoration of them borders almost on idolatry, and interfere with the cultivation of the soil and the sowing of the gospel seed, they have failed to perform the mission for which they were intended. Let the fences remain where they are, but let them be hid from view as we come together to reap the fields that are ripe and ready for harvesting. The barren fig tree was not cursed because it was lifeless and unattractive, for it was covered with a profusion of leaves. It was cursed because it was unfruitful. Let us forget that we are either the followers of Paul or Apollos for we are all God's husbandry; so let us all be laborers together with God, and manifest in our work and

labor the spirit of brotherly love and Christian unity.

In our efforts to make this world a place in which God can live and dwell with His people, we must have:

III. CO-OPERATION OF EFFORT.

In industrial life manufacturers of the same product often become consolidated and form trusts and monopolies. The public is told that the consumer will benefit by a reduction in price of the commodity. But in all such instances the price of the commodity has advanced. In the business world competition is the life of trade. But in Church life competition is not only dangerous and destructive, it is opposed to the spirit of the gospel. The Church is not selling a commodity when she preaches Jesus Christ and Him crucified. She is simply telling sinners to accept the gift of salvation which is offered to them without money and without price. For this reason we heartily approve of co-operation and consolidation in Church work, although we bitterly denounce and condemn them when applied to industrial enterprises. Before there can be co-operation among denominations, each must have a definite object that is common to them all. Realizing that in their weak and independent state it is impossible for them to attain their object, their only alternative is to become associated, so they may accomplish co-operatively what they are unable to perform independently.

It was my privilege and honor to represent our denomination at the Eleventh Council of the "Alliance of the Reformed Churches throughout the world holding the Presbyterian system," which was held in Pittsburgh on September 16-25, 1921. There were 34 denominations, having a constituency of members and adherents numbering 30 millions, represented by 270 ministers. It sent a peculiar thrill of joy vibrating through your heart as you shook hands with men from the lands of Wickliffe, Huss, Calvin and Knox. The Reformed Churches, that for years have been separated by insignificant differences, have at last formed a great Alliance. This Alliance, which has for its object co-operation, has been exceedingly productive and fruitful. Since it was founded in 1877, seven Presbyterian Church unions have taken place in different parts of the world; three federations have been formed; three unions have been accomplished including other denominations; and at the present time four are in the process of negotiation. It is gratifying to see the churches holding the Presbyterian system heartily co-operating together. Who can tell but this co-operation may not in the far distant future blossom into an organic union.

The attitude of some people to co-operation reminds me of a story that I read some time ago. A gentleman was inspecting a building that was being erected. Addressing a carpenter he said to him, "What are you doing?" "making five dollars a day," replied the mechanic. Addressing a mason, he said to him, "What are you doing?" "polishing a stone, sir," was the reply of the mason. Addressing a laborer, he said to him, "What are you doing?" "Building a church, sir," was the immediate reply. I greatly fear that there are some people who think that money raising is the chief mission of the Church, while another element spends too much time polishing creeds. But the Christians whose object is to build up the kingdom of God receive the commendation of the Master by being called the salt of the earth.

In our efforts to make this world a place in which God can live and dwell with His people we must have:

IV. UTILIZATION OF PREPARED MATERIAL.

We are heirs of the past. The streams of knowledge from past generations have flowed down into the twentieth century and have contributed much to our present civilization. When we want to know the meaning of a word it is not necessary to be acquainted with Greek and Latin roots to determine its definition. Lexicographers have classified alphabetically the words of our language and have given us their definition. When we want a brief account of some distinguished person, place or event, it is not necessary to read biography, autobiography, history or geography, we simply consult a good encyclopedia. In solving our mathematical problems we use the rules that men in years preceding prepared for the solution of their problems.

It seems strange that in secular life we use so much prepared material and never question its genuineness. But when we come to build up the kingdom of God, the prepared material that is divinely furnished us, and which should be used exclusively, is often the subject of severe testing and criticism. Indeed it has become a sign of polished scholarship to belittle the material God has prepared and offer substitutes for it. An old colored preacher of the South was asked by a Northener, "Why it was that the colored ministers preached so much about hell?" "Well," replied the colored preacher, "I suppose we colored folks have not got enough learning to splanify the text and extinguish the Bible like you white folks." There is certainly more truth than poetry in this statement.

All evangelical Churches recognize Jesus Christ as their solid foundation. But we can have a good foundation and a poor superstructure. This truth is exemplified by the apostle when he says, "For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work what sort it is. If any man's work shall abide which he hath built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire." This I think presents clearly and forcibly the insubstantiality of anything in our worship of God that is not divinely ordained and appointed. It is a pictorial presentation of the difference between a Church that uses exclusively the Word of God in preaching the gospel, and a Church that uses man-made ideas and offers them as a substitute for scriptural truth.

In building the temple, Solomon used the material that his father had prepared. When Isaac went down to Gerar and needed water for himself and flocks, he reopened the old wells that his father had made, but which had been filled up with rubbish by the Philistines. After the Israelites had eaten manna for forty years in the wilderness we read, "And the manna ceased on the morrow after they had eaten of the old corn in the land of promise." These are only a few instances where old and prepared things were appreciated and utilized.

The Bible contains everything needed for spiritual progress: material for the builder, wells of salvation for the thirsty, food for the hungry. Let us therefore hear and obey the warning given us by Jeremiah, "Thus saith the Lord stand ye in the ways and see, and ask for the old paths, where is the good way and walk therein and ye shall find rest for your soul. Remembering the words of the poet:

Be not the first the new to try,
Nor yet the last to lay the old aside.

In our efforts to make this world a place in which God can live and dwell with His people we must have:

V. FAITH IN THE TRANSFORMING POWER OF THE GOSPEL.

The text tells us of Solomon making beautiful and serviceable utensils out of common ordinary clay. Before this clay, however, could become an object of beauty and service it had to go through many testing processes before its transformation took place. The Bible makes it plain that sinners are the clay

and God is the potter. He is fashioning out of us a vessel of perfection. The New Testament contains many remarkable instances where sinners were transformed by the gospel. Such books as: "Twice Born Men," "Souls in Action," by Begbie; "The Dry Docks of a Thousand Wrecks," by Roberts; "Down in Water Street," by Hadley, are records of conversions that should convince the most skeptical that Jesus Christ can save to the outermost, and that the gospel can transform the sinner into a saint. But there is no use of going away from home to prove and illustrate this truth. Each one who has been saved by Jesus Christ can say in the words of Paul, "By the grace of God I am what I am." "Old things have passed away behold all things have become new."

The last great war plunged the world into a chaotic state. Statesmen and diplomats are unitedly exercising their wisdom and ingenuity to bring order out of chaos. The instruments they are using are: leagues, treaties and conferences. The situation is so alarming that every honest effort to restore order and peace should be heartily encouraged. But the Church realizes that it is fruitless for man to attempt what the gospel alone can perform. What the world needs is not reformation by artificial methods, but the transformation of the hearts of men by the preaching of the gospel. One writer says, "What happens anywhere makes a difference everywhere. The sin of one nation can plunge the world into a ruinous war. What happens in Russia or Mexico, or China, or Africa, or Persia, is of interest to all of us. It may cost us our boys in war, our property in taxes, the ruin of our business and the loss of coal, food and clothing. No thoughtful man can any more be careless of the thoughts, the faiths, the purposes, the character of any race or nation on the earth. We are members of one another." If this is true, and it certainly is, then mechanical ties should be superseded by a vital union. This is made possible by the gospel that can transform nations and make them into a fraternal Christian brotherhood. In our efforts to bring about such a brotherhood, so that God can live and dwell with His people, let us follow the divine leadership of Jesus Christ, having unity of spirit, co-operation of effort, utilization of prepared material, and faith in the transforming power of the gospel.

"I KNEW A MAN IN CHRIST"

Probably no such unique character ever graced the history of our church as that of Rev. Gavin McMillan. Not that he

excelled all others in eloquence, or culture, or scholarship, or power to persuade men, but his distinction was to be found in other characteristics.

He was born in County Antrim, Ireland, in 1787, of Scotch parentage and Reformed Presbyterian faith. They were probably related to Rev. John McMillan, who acceded to the Covenanters in 1707 from the established church, and was their sole minister for sixteen years. No wonder Gavin McMillan was such a stalwart Reformed Presbyterian, as all should be who have the McMillan blood in their veins. The family came to America when Gavin was in his infancy, and settled in South Carolina. He was baptized by that noble pioneer of Reformed Presbyterianism, Rev. James McKinney. He graduated from a South Carolina college and studied theology in our seminary in Philadelphia, then under the care of Rev. Samuel B. Wylie. He was licensed to preach the gospel in 1821. The most common means of travel in those days was by stage, or on horseback, or, in the more progressive ports of the country, by canal boat, and stage. This was before the days when railroads were even seriously thought of. He was ordained in 1823, and installed as pastor of the Beech Woods congregation in Preble county, Ohio, where he remained until his death, in 1867, in the eightieth year of his age and the forty-fourth of his ministry.

One of the things for which he was eminent was his sincere piety. He excelled in following Paul's instructions for a godly life; "set your affections on things above, and not on the things of this world;" "seek ye those things which are above, where Christ sitteth;" "for your life is hid with Christ in God." This world seemed to have but little hold on him: he had true views of life, and felt his responsibility as but few do. Therefore he always seemed more concerned about spiritual things, than about earthly things. He was one of the most godly men I ever knew. He was also noted for his strict adherence to, and trust in, the Bible. What the Bible said was true, and what it commanded was duty. His faith surmounted any impossibility; if God promised, that was enough. He did not try to explain away the miracles, creation, Jonah or Daniel. The whole Bible was to him the word of God. "His faith staggered not at promises."

He was noted for his intense earnestness in his preaching. He had a message in which he believed, and he wanted to deliver it in the most forceful way. This was what gave D. L. Moody his great power; his intense earnestness in preaching the gospel. That at times made Mr. McMillan dramatic, sometime eloquent, always interesting. Once he was preaching in Xenia, Ohio. A number were present from other congrega-

tions to hear him, among them the leading dentist of the place. During the sermon this man was seen with his elbows on the back of the seat in front of him, and his hands to his head, gazing intently at the preacher. A friend spoke to him at the close of his deep interest in the sermon. "I was just looking for the Lord to come, and take him up to heaven," he replied.

He was also very earnest in his singing. He didn't believe in leaving this part of the worship to others. He not only sang with the spirit and the understanding, but with his might as well. Often have I seen him sing with such ardor as to become red in his face. A common way of announcing a psalm was, "Come, let us sing one of the Lord's songs."

He was also noted for his quaint remarks in the pulpit; not that he sought to excite a smile, or tickle the ears of his hearers. There was no lightness with him, and he had no desire to beget lightness in others, but if an odd, or an amusing, or an absurd expression suited his theme, he did not hesitate to express it. His aim was to produce the greatest impression. Often a smile would go over the congregation, or the ripple of a laugh. A minister of another church, in speaking of him, once said, "He was the Rowland Hill of your church." He never related anecdotes; his quaint sayings were just the outburst of his desire to express the deep feelings of his own heart.

My grandfather, William Ramsey, was an elder in his congregation from the beginning, as my father was in later years. In 1833 my grandfather and three or four families consorted with the other branch of Reformed Presbyterians. Each claimed "the meeting house." My grandfather was there early one Sabbath morning to claim its use and keep Mr. McMillan from occupying the pulpit. The pulpit had five or six steps leading up to it, with front and sides perhaps four feet higher than the platform. My grandfather stood at the foot of the stairs to keep him out. Mr. McMillan was not to be thwarted by any such procedure, but vaulted over the side of the pulpit. In 1897 a writer in the Saturday Evening Post got hold of this story, and wrote it up for that paper, with the usual adornment of such stories. Gavin McMillan was "a workman that needed not to be ashamed, rightly dividing the word of truth." "He walked with God," and "walked worthy of the vocation wherewith he was called." Our church has never had a more faithful minister, or one more worthy of grateful mention. The enjoyment of his ministrations was a rich legacy for any people. It was under such ministry and such influences that I was brought up, and I esteem it one of the greatest blessings of my life that I had such "a man in Christ" as my pastor. The following beautiful acrostic ap-

peared shortly after his death; the author is unknown:

Guardian of the truth: disciple of the Lord,
A man of God, who revelled in his word.
Vested with a pure and fertile mind,
Imbued with love, his soul delight did find,
Naming the name of Jesus to mankind.

"Much we deplore thy sad and sudden loss;
A faithful herald of Christ's crown and cross.
Candid in word, as also so in deed;
Manly, yet humble; hater of false creed;
Interceding the rights of God and man.

"Lover of all that ever will, or can
Lay honor on the head of the God man.
Adieu, thou sainted sire: farewell, farewell—
No sage, or friends thy real worth can tell."

—SAMUEL M. RAMSEY.

CEDARVILLE COLLEGE.

The twenty-ninth year of Cedarville College, Cedarville Ohio, opened Sept. 13th. The address of the day was delivered by the Rev. Tilford, pastor of the First Presbyterian Church, Xenia, O. His subject was, "Education Plus." He brought out the values of education from the financial, cultural, moral and spiritual viewpoints stressing education from the christian standpoint, A large audience gathered in the chapel for the opening exercises.

The student body has increased 25 percent, one hundred and three having registered to date, in the regular college work, and thirty five in the music department.

We have seven new professors, namely: Martin Luther Fraser, of Wittenburg College; Florence Somers of Cedarville; B. E Robison of Kalamazoo College and Chicago University, and Chicago Theological School; Chester P. Warner of Ohio Weslyn University; Rev. W. P. Harriman of Cedarville; Sarah A. Porter of Tufts College, and Emma L. Snow of Cincinnati Conservatory of Music.

The classes are the largest in the history of the institution. The new Science Hall is rapidly progressing toward completion and will be entered sometime during the second semester. This building when finished and equipped, will have cost about $50,000, and will be one of the most commodious buildings of its kind in the state of Ohio. The outlook of the college is very bright.

We enter the new year asking the continued support of the

pastors and members of our church by their prayers and contributions.

Yours sincerely, W. R. McChesney.

NOTICE ! Have any of our readers a May 1920 copy of the ADVOCATE to spare ? We wish to secure one for a friend who has special need of that number of the Advocate. If so mail to the publisher, and we will highly appreciate the favor.

SPECIAL NOTICE ! There are a good many subscriptions coming due this month and we would consider it a great favor if those whose subscriptions expire now would renew as soon as possible.

OBITUARY

Mary Murdock was born Sept. 1, 1841, the daughter of Robt. and Elizabeth Murdock, in Clinton County. She was one of the family of six children, only two of whom survive. H. M. Murdock, Kasciusko, Miss., and Silas M. Murdock of this place.

The deceased came to Cedarville township when she was a young girl in 1857 and in 1874 she moved to this place where she has lived ever since.

When a child she united with the Reformed Presbyterian Church of which she has always been a most faithful and devoted member, taking an active interest in all the various branches of church work, being intensely interested in missionary activity and ever to the last inquiring after the welfare of our missionariee. For years she has been an efficient teacher in the S. S. and until the weakness of the flesh rendered it impossible, was a regular attendant at the midweek prayer meeting, always contributing to the value and success of such meetings by well chosen and helpful words, or offered prayer. It was with a deep sense of spiritual loss that we noted the first

absence from this and other services and realized that she must remain away; for she was not unlike the other Mary, of whom Christ said that she had chosen the better part. She talked easily and simply yet convincingly about God, because she talked much with God. By her faith, she tapped the resources of Heaven, as she in faith prayed to Him. She has been used as a mighty means of Salvation both directly through her own efforts and indirectly through the efforts of others. Her prayers were answered, and her efforts in the line of personal work extending over years and exercised among all classes have been abundantly blest, and children grown to man and womanhood will testify to the help she has been to them and theirs.

In the early days of temperance reform she was a Crusader and has been a member of the W. C. T. U. since its inception, having served for many years as president of the local organization as well as the county. At the time of her death she was honary president of the county organization.

When Cedarville College was established in this community she gave it a place, love and devotion in her heart and was actively interested in its welfare and progress. For a number of years she had charge of the College Club and influence she then wielded upon the lives of the young men and women who came from the community cannot be over estimated. Not a few have in later years looked back to call her blessed. Nor did she ever loose her interest in them and their work.

After being shut in for about two years, during nine months of which time she was confined to her bed. she fell asleep Thur. morning, Sept. 7, 1922 at the age of 81 yrs. and 6 days.

In sickness as in health she was always trustful and uncomplaining, because of her world wide interest in the Kingdom's progress, because of her childlike faith and power in prayer. Her going means the passage of a great and noble soul. Because of her deep spiritual life her place will be the harder to fill. We shall miss the privilege of her presence and our heart goes out in sympathy to those who by the close relations of kinship and life will feel lost without her. All these are commended to the loving sympathy and precious care of Him whom she so faithfully served.

CHRISTIAN ENDEAVOR TOPICS

Bible reading quotations from C. E. Manuel by R. P. Anderson.

OCTOBER 8, 1922

Topic. The folly of procastination Eccl 9:10.

BIBLE READINGS

1. The virgins Matt. 25:1-13
2. Some other day Acts 24:22-77
3. This night Luke 12:13-21
4. Delay hardens the heart Heb. 3:7-19
5. Vain excuses Luke 14:18-20
6. The golden "now" Luke 9:57-26

COMMENT

"Whatsoever," even if the thing that needs to be done is humble service. Do it with thy might, intensely and at once. Findeth. Be on the lookout for things that need to be done today. Get the self starting habit. Do it. Don't dream of it. Do it. Don't leave it for someone else to do. Do it.

PERTINENT QUESTIONS

1. Why should we put off getting an education?
2. How can we make the best use of today?
3. What effect has procastination on character?

OCTOBER 15, 1922

Topic: True patriotism; What it is does Isa. 1: 16-20. Citizenship Day.

BIBLE READINGS

1. Patriotism acknowledges God Duet, 26:1-11
2. Patriotism is religious Ps. 85:1-13
3. Patriotism prays Ps. 122:1-9
4. Patriotism rebukes evil Isa. 1:10-20
5. Patriotism is constructive Neh. 4:12-23
6. Patriotism makes sacrifices I Sam. 12:1-5

COMMENT

True patriotism sees people's sins, and sends out a trumpet call to repentance Patriotism sends for social justice, equality before the law, the square deal. Patirotism takes cognizance of God. It knows that a successful people must be morrally clean.

PERTINENT QUESTIONS

1. What are the dangers of patriotism?
2. How may patriotism be unselfish?
3. How may we serve our country?

OCTOBER 22, 1922

Topic: Reverance and worship. Ps. 111:1-10

BIBLE READINGS

1. Reverence for God. Hab. 2:20
2. Reverence for man I Cor. 3: 16, 17
3. Reverence for God's house. Lev 26.
4. Worship in the heart John 4:19-26
5. Holy adoration Rom. 11:33-36
6. Worshipping Christ Rev. 5:1-14

COMMENT

Sad is the life that does not see and praise God for His good gifts. Consider the works of God, His power revealed in nature, and the beauty of great and small. To see is to adore. Gratitude and worship well up within us as we think of God's pity and love, and realize that He pities us. Worship is illumination. The worshipper alone sees life's real values.

PERTINENT QUESTIONS

1. How does the quite hour develope the spirit of worship?
2. How can we help to restore family worship?
3. How can we show an example of reverence?

OCTOBER 29, 1922.

Topic: A saloonless world, and how to get it. Eph. 6:10-18

BIBLE READINGS

1. Prohibition long ago. Deut. 29:6
2. Abstain! Lev. 10:8-10
3. Fight evil doers Amos 9:1-6
4. Overturn evil rulers Isa. 10:1-3
5. Elect just rulers. Ezra 7:25, 26.
6. Enthrone Christ. Acts 4:11, 12

COMMENT

Our strength is God Himself, who fights to make a sober world. Every legal weapon, the whole armour, must be turned against strong drink in every land. Strong drink has an evil army of supporters in high places. Can their lies deceive the people more than the truth can educate them? "A saloonless world is impossible!" Take the shield of faith and quench such doubts.

PERTINENT QUESTIONS

1. Why do we still need a temperance committee?
2. What can we do to help world temperance?
3. What effect had war on temperance?

Word comes from Kansas, that Mr. Wm. Chesnut, Mrs. John Black and Miss Elizabeth Chesnut are visiting relatives in Cal,

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Miss Mary Chesnut, daughter of Mr. and Mrs. J. W. Chesnut, was married Aug. 15, to Prof. Roy Wayne, of Great Bend, Kans. where they will reside.

The Duanesburg Congregation observed the Lord's Supper the second Sabbath of Oct. 1922.

The Grant St. Church, Pittsburgh, Pa. expect to hold their communion services from Nov. 9—12.

The annual report of the Woman's Presbyterial Society of the Western Presbytery, will appear iu the Nov. Advocate,

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

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For further particulars write to

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