Maggie Sabin

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

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VOL. LVIII. JANUARY 1924. NO. I.

EDITORIAL.

This is the first of January 1924, and we wish all our readers a Happy New Year. May you all have peace, prosperity and health.

At this time of the year a large number of subscriptions to the Advocate are due. If yours is due we would appreciate a renewal as soon as possible, that we may begin the New Year with enough cash to promptly pay all our current expenses of publication.

We have just received a letter from Mrs. Dr. Taylor, from Rurki, India, announcing the fact that since they landed in India, Dr. Taylor, has been sick with Thypo Maliria Fever. His life was nearly dispaired of for a time, but on November 15, the date of Mrs. Taylor's letter, he was some better, but very weak. Our entire church will be sorry to hear this, and all will join us in prayer for his complete recovery to health.

At this point the Corresponding Secretary calls on all our congregations and societies to make a special New Year Offering to enable the Board to meet the additional expenses on account of the Doctor's sickness. Send all money to Mr. D. M. Reid, of Sparta, Illinois.

THEATRE GOING—IS IT RIGHT?

By Rev. John B. Wilson, D. D.

The season for the horse-race is almost closed. Connected with it is gambling, a sin of no ordinary dimensions. Next comes intemperance, with a rush that puts in danger the dearest interests and shocks the conscience of the thoughtful. Then vice approaches in the dark, and does its deadly work among the "baser sort." And last but not least, to crown "the sport" comes the theatre. Great evils travel in companies; they make war on society, not individually but as armies. In assailing man and God the emissaries of the wicked one are united, disciplined and possessed by a unity of spirit and force which makes them one and inseparable.

Is it not wonderful that the forces of hate in this world rally round one banner and march as one, while the armies of Christian love are divided and broken into fragments? I do not say that the theatre necessarily involves these enormities. But there is a family relationship between them that cannot be successfully repudiated. They minister to one another. They are supported in a large measure by the same classes of men and women. They originate in the same depraved craving for sensual pleasure. They follow one another as the shadow follows the substance. They exert a similar hardening influence on the morals of men. Their broad flowery paths agree in this, they lead the traveler farther and farther from Christ and godliness. They all diverge in the most marked manner from the way of life, and their tendency is to run into one another, and form, in the long run, one great road to the city of destruction. It is not denied that there is a singular attraction about the theatre, but things that are attractive may be dangerous. A promiscuous ball draws the multitude; but what modest woman, wearing the ornament in her bosom of a meek and quiet spirit, would appear there? The horse-race attracts its thousands; the gambling "hell" gathers to itself the gentry and nobility of earth. They who burn incense to the god of drunkenness are myriads, while the gay flutter round the house of infamy; yet in all these masses of mortals, bent on indulgence, there is not one serious and superior human being, who loves his God and hates sin. Who would venture into the eddying circles of the whirlpool for the sake of experiencing the enchanting force of its suction?

It has been said that the drama is moral, and that the theatre may be so conducted as to promote the highest interests and virtue. It is useless to speculate about possibilities. The

test here is the criterion of fact; not what may be, but what has been. Is it true that the history of the theatre is the history of moral reform? Can it be that the theatre flourished in the decadence of ancient Greece, and was the dry-rot of the classic commonwealth? Is it so that when imperial Rome was dissolving in the element of its own immorality, theatrical amusements contributed mightily to the repairless ruin? Is it a fact that, through the dark ages, and under the ecclesiastical supremacy of the priest, the stage grew and advanced till it attracted and traversed the most sacred subjects of revealed religion, and burlesqued the mysteries of Christianity itself? Has it changed in its modern ways?

Are the men and women who serve the stage fit companions for the children of God, suitable teachers of morals, of taste, of refinement, in whose souls' stead you would wish yours at the great day? Is their life so cultured by moral feeling, and colored by Christian excellence, that the nearer you come to it your love is the greater? Is their history and intercourse so immersed in the atmosphere of the beautiful and the true that you can never sufficiently admire it?

Lift the mantle of tinsel and silk that covers them, and you will see an ulcer that no earthly balm can heal. Doubtless there are some good dramas and good acting? But are these the plays the public calls for? Is it not true that plays, trenching on the domains of the seventh, eighth and sixth commandments, are the favorites, and pay best? Many of them owe much of their attractiveness to the open or covert representation of what is criminal and sinful. Even in plays that are called pure in language much of the sentiment is anti-Christian, and inimical to the morality and the spirit of religion of the meek and holy Jesus. They ignore the justice of God, set forth pernicious notions of honor, extenuate revenge, and give extravagant and corrupt representations of love. Some are drawn to the theatre for the sake of the music, as if it mattered not what one gets for his evening meal if it is served up in a lordly dish.

Operatic music is surely not the wine of life, the sum of all good in human existence. Is it right to marry magnificent music to trifles light as air, to sentimental rubbish, to the ebullitions of lustful passion, to word-pictures of corrupt humanity, dripping with perverted loves and hates and replete with putrescent feeling? Let the science and practice of music be studied, but beware of the appendages, the luscious evils that lurk, the world of imagination of which the theatre is the embodiment, and in which good and bad, truth and crime, are blended in the

highest style of art, and with all the fascinations of genius. Good men and women are sometimes found in the theatre, but, as a matter of fact, for its support it must depend upon the idle, the gay, the vain, the vicious and the profligate. The exhibition must be such as will draw these classes and yield them such pleasure that they will willingly pay for their entertainment. Efforts made to purify the theatres in both London and Boston have failed. Some years ago there were influences at work in both cities trying to have theatres where no intoxicating liquors could be purchased, and where every female not accompanied by a gentleman would not be allowed to enter. What was the result? They were soon closed, and the manager of one of them in his report stated that under such regulations the theatre would not have an audience even though the admission were free.

The relation of the theatre to Christianity is one of practical hostility. A true convert to Christianity turns his back at once on the stage just as soon as he turns his face to the city of God. Church-going people are found in the theatre, people who on the Lord's day sit at His table and on the week-evening feast on the fantastic imaginings of some benighted genius of the stage. But these amphibious Christians, determined in sin to make the best of both worlds, wear a mask, which will drop off soon and reveal underneath the image of the first Adam. They serve two masters, and they have their reward. The influence of the theatre is not good. In many cases it is the first step in a career of dissipation. It nourishes the natural distaste of man for spiritual things. It makes it harder to pray, or repent, or to be spiritually minded.

Who ever thought of the gallery as being the vestibule of heaven? If it be a school of morals, how comes it that the teachers never learn their own lessons, that abandoned men and women love it so much, and hate the house of God so cordially? If the theatre is good, why not marry it to the Church, so that you can preach in the morning and play in the evening in the same temple? Some go to the theatre in order that they may study human nature. The learning they obtain there is mostly on the evil side of humanity. The prevalency of theatre-going is a sign of the growth of luxury, and the decay of vital godliness. It accounts in part for the unconverted masses of young people to whom serious godliness is repulsive and who are bent on self-indulgence. The young Christian before going to such a place should ask himself, "Can I enjoy this evening's amusement in the theatre as from God? Can I enjoy it with God? Can I enjoy it to God's glory?" Happy is he who in this

age of compromise and worldly conformity, by the grace of God can say, "But so did not I, because of the fear of God."

Baltimore, Md.

MEETING OF THE W. P. M. S.

The thirty-sixth annual meeting of the Woman's Presbyterial Missionary Society of the Western Presbytery met in the Coulterville R. P. Church, August 30, 1923, at 10.30 o'clock.

The meeting was called to order by the President, Miss Nancy Gallagher. Devotional exercises were conducted by Mrs. Robert Copeland. Subject: "Love, the Motive for Service."

Encouraging reports from the different societies and Mission Bands were read, folowed by the Treasurer's report.

After an appropriate reading by Miss Catherine Boyd, and the announcement of committees, we adjourned for the noon hour. The afternoon session was opened by singing part of Psalm 22.

We were favored with a solo by Miss Ethel Lamont, after which our President, Miss Gallagher, gave a cordial welcome to the Presbyterial.

A letter was received from Rev. R. W. Chesnut, in which he asked to be remembered to the Presbyterial Society. We appreciate his interest in our work.

The children's exercises formed a very interesting part of the program. After the roll call a prayer service was held for our outgoing missionaries, Dr. Taylor and family.

The silver offering amounted to $10.35.

Greetings from Dr. L. A. Benson, of Republican City, were read by Mrs. D. C. Fullerton, and a letter from our Kentucky Mission was read by Mrs. R. J. Stewart.

Miss Martha Ramsey, our Sunday School missionary, sent a very interesting report of her work at Los Angeles, Cal. Miss Ramsey was continued for another year.

The thank offering service was conducted by Miss Nettie McMillan. The offering amounted to seventy-five dollars. Total receipts from the different societies for the year were $618.18; receipts from the Mission bands, $77.41.

Well rendered readings were given by Mrs. William Ervin and Eloise Stewart and a well-prepared paper on "Prayer" was read by Mrs. Samuel White.

We were very glad in having with us Rev. Paul W. Duncan, who gave us an interesting and encouraging report of the work being done in our Kentucky Mission.

The following officers were elected for the coming year:

President, Mrs. D. M. Reid, Sparta; Vice President, Mrs. Alex. McIntyre, Cutler; Recording Secretary, Miss Nancy Gallagher, Coulterville; Corresponding Secretary, Mrs. Roy McMillan, Sparta; Treasurer, Mrs. John White, Coulterville.

The generous hospitality of the Coulterville congregation, their kind provision for our needs, the ideal weather, and the beautiful flowers used in decorating the church, all contributed to making this a worthwhile meeting.

We adjourned to meet in 1924 at the Reformed Presbyterian Church, Sparta, Ill.

RESOLUTIONS OF THE WOMAN'S PRESBYTERIAL SOCIETY

Resolved, First, that we pledge ourselves to earnest persevering prayer; that God will pour out on all our people the spirit of grace and supplication; that He would bless our college and seminary, that will raise up men who will respond to the call for more workers in our Mission fields and more pastors in our churches.

Second. That as we deplore the increase of Sabbath desecration, we will try ourselves to keep it as God has commanded and will help others to do the same.

Third. That we most heartily endorse the efforts that are being made by our officers to enforce the prohibition law.

Fourth. That we sympathize with those who have lost loved ones by death and commend them to the God of all comfort and consolation, who is present in the time of trouble.

Fifth. That as God has taken unto Himself our President of the United States and caused the entire country to mourn the death of our chief executive that we bow in humble submission to His will, knowing He doeth all things well.

Sixth. That we have heard with pleasure the encouraging reports from the local societies and the most excellent papers which have been read. These will help us to take up the work of the new year with renewed energy.

Seventh. That we extend our thanks to the President and Secretary for their faithfulness in serving the society during the meeting.

Eighth. That we express our appreciation to the Coulterville Society for their royal welcome and kind hospitality.

MISS LUCETTA HUGHS,
MRS. CARRIE McCLURE,
MRS. R. JOHN STEWART,
Committee.

TO THE W. P. M. S. TO MEET AUGUST 30, 1923

Dear Sisters:

I am again asked to send you a report of our work here during the past year.

It seems as though there isn't anything special to report, and yet another year of opportunity and service has passed, and I trust the work which has been done has been pleasing to our Heavenly Father, and has brought honor and glory to His name. We fully realize that we have not the power or wisdom of ourselves to accomplish anything worth while but we are anxious to work for our Saviour and we ask that the Holy Spirit will guide us day by day to do the things He would have us do, and give us the power and wisdom we so much need.

The Master says to us, and to all His followers, "Launch out into the deep, and let down your nets for a daught."

Where are some of the deep places He would have us "Launch out into?"

First. He would have us launch out into the depths of love.

What a wonderful thing love is!

The love of a friend, of a father, of a mother, is wonderful, but words fail us when we attempt to describe the love of God. It is unmeasurable and past all understanding. As we meditate on this love and learn to love Him who first loved us—learn to love Him as He has commanded us to with all our heart, soul, strength and mind; then it is, that we learn to love our neighbor as ourselves; then we feel truly sorry for those who do not know of this wonderful love of God, who do not enjoy the many blessings which come through it, and we are ready to launch out into the depths of love and seek to help them in every possible way. We cannot become good fishers until we launch out into the depths of love.

Second. We must launch into the depths of prayer and Bible study. I sometimes feel this is where many of us fail. Life is such a rush. There are so many demands on our time

and strength that I fear we too often fail to spend sufficient time in the power house.

Our influence and power to help others will only be in proportion to our own spiritual strength. We cannot teach others what we do not know ourselves. We cannot lift another life higher than we rise ourselves. So let us take time to grow strong. Time spent in communion with our Heavenly Father, talking to Him, and giving Him a chance to talk to us, is surely not lost time. I feel sure we would be able to accomplish much more that is worth while, we would have much greater success in fishing for souls, if only we would spend more time in the power house of prayer and Bible study.

Third. If we have launched into the depths of love, into the depths of prayer and Bible study then we will be ready to launch out into the depths of service. We will be willing and glad to give our lives in service for our Master and our fellowmen. At the command of Christ we will let down our nets for a draught.

During the past year we have tried to keep up the work in Los Angeles the best we could. I have given as much time each week as I could to visiting and hunting up new scholars—usually two or three afternoons.

The Sabbath School has met every Sabbath, but owing to father's severe illness last winter we were without preaching for about three months; but most of that time we had a prayer service immediately after Sabbath School. Our Heavenly Father kindly raised up father and permitted him to commence preaching again the latter part of May.

Of course, while he was so ill I could not do any Sabbath School or church work, as he needed my constant care. Four Sabbaths I was away from the church, but the other teachers did the best they could to keep up the school, but could not do much visiting, as they were all busy with school or other work. For this reason I think the attendance last winter was hardly as high as usual, and during the summer months we do not expect it to be very regular, for so many are away. I hope to get it worked up again this fall. We have eight classes—a Beginners, first, second and third year; Primary, first, third

and fourth year; Junior and second year Intermediate. The first of October we expect to add a first year Intermediate and have a second instead of a third year Junior. We still have the serious problem of getting trained teachers. I had a teacher training class part of last fall and winter, which met Sabbath afternoons after the Junior C. E. meeting. We spent the first half hour in a prayer service, and the last half we studied one of the books given in the Standard Course, entitled "The Teacher." We also had a few lessons in story telling.

I am hoping to start another class this fall, and help train some more of our young girls.

Since we have taken up the study of the graded lessons in the school and have to have our opening and closing exercises altogether on account of our one-roomed building, one of the teachers usually give a ten or fifteen-minute talk to the children after our opening worship period. We try to have all the teachers, who will, take turns in doing this. Often a Bible story is told, at least once a month, sometimes oftener. We have missionary stories, sometimes other good stories are told or a little talk is given on some Bible verse; sometimes we have a Bible drill. Since father's sickness last winter I have been acting as superintendent of the school and teaching of the third year Primary class the past year.

In many of our exercises lately, reference has been made to the many thousands of little boys and girls throughout the world who do not know about the Heavenly Father and His Love; who do not know that Jesus came to save them from their sins; who have no Bible, or Bible school to attend. I was delighted a few Sabbaths ago to hear one of my pupils—a bright little girl of nearly nine years—say: "I want to be a missionary; I feel so sorry for the little boys and girls who do not know about Jesus." The same Sabbath, after the school was dismissed, our third year Junior teacher brought one of her boys to me saying, "Carlos says he wants to be a missionary." We hope and pray that not only these two, but many others from our school may hear God's voice calling them to the mission field, and that they may heed the call and yield their lives to His service. We are talking of organizing a Mission

Band this fall among our children, hoping to stir up more missionary enthusiasm.

Our school and Junior Endeavor raised $60 last year for the support of our Bible woman in India. This summer we had an interesting time making things for a missionary box to be sent to India with Dr. Taylor's. We made three dozen vests and about two dozen dolls and cats out of old stockings. Some of the smaller children colored pictures and fixed post cards, and some made work bags in which we put thread, needles and thimbles. Last holiday season we gave our usual treat to one of the wards at the County Hospital. I think about forty-five were provided for. One of our teachers, Miss Helen Booher—who united with our church a year ago—took charge of the work, thus taking a load of responsibility from my shoulders. She did nearly all the planning for it. We turned all the money we raised over to her, and she bought the things and saw that all the boxes were packed and wrapped and also the gifts. Each class provided some little gifts, any many of the childen made colored chains to decorate the ward with. Each patient received a glass of jelly, a box filled with nuts, raisins, dates, cookies, cake and hard candy, a Christmas card with a Bible verse on it, and a small gift, either a handkerchief or a package of writing paper and envelopes with stamps, or a pencil and a small can of talcum powder. Miss Booher left us last week for Berkeley to take her third year in the university there. She has taken two years in the Southern branch of the State University here in the city, but has to go to Berkeley for the remaining two. We shall miss her very much but expect to keep in close touch with her and look forward to the time when she will be with us again. The Lord has provided a teacher to take her class—a young lady who came over from Ireland the first of July, and was married the next week to the brother of one of our members, has consented to take it. Thus we hope to get a hold on her, and soon get her into the church. We expected that both of our university girls would have to leave us this fall, but the third year was added to the course of the other one in the Southern Branch, so she does not have to go away this year, for which we are very thankful. Last

Thanksgiving we asked our children to bring apples, potatoes, cornmeal goods and other eatables for a poor family. They responded liberally and we had an auto load of provisions to take to them.

We had our usual exercises in the Sabbath School at the close of the year. Besides a few recitations and songs by the children we had a Bible reading contest in which four took part, and also a Bible quiz, in which there were about a dozen. Three judges—who were not acquainted with the children—decided in these contests. A book was given to each of the two they considered did the best.

About twenty Bibles and books were also given for attendance and bringing in new scholars. The first of April we commenced using the Cross and Crown system of pins for attendance. A bronze pin is given for thirteen Sabbaths attendance without missing a day; a gunmetal pin for the second thirteen; a silver for the third and a gold for the fourth.

We had our annual picnic in July. There were seventy-five present, about the largest number we ever had. We had a pleasant day and a good dinner.

There are twenty-seven members in the Home Department. Last winter I tried to start a Bible class for them on Wednesday evening in connection with the prayer meeting, but when father's sickness came I had to give it up. I am hoping I may be able to work it up again this coming fall and winter.

Our missionary society meets the first Tuesday of the month. The attendance is not large, but the meetings have been very interesting. As a society we sent forty-four dollars to Foreign and Home Missions last year, and have two dollars left in our treasury now. The last two meetings were held in our home and we spent the time working on the things for our missionary box. I have not received a report blank to fill out for the society but this is about all the report I can give, as we have used all our money for missions this year, dividing it equally between Home and Foreign. We have seven members, with an average attendance of four.

Through the kindness of some of our eastern friends we

were able to have two coats of good paint put on the outside of our little church this summer, which is a great improvement, as it was needing it badly. For the past two years I have been saving for this purpose some of the money which has been sent to me by different friends to be used in the work.

While I haven't any great results to report this year, the work is going steadily on with its encouragements, as well as discouragements. We try not to see the latter, but are thankful for this field with its opportunities for service. We feel the work is the Lord's and we desire that everything should be done for His honor and glory. We just leave everything in His hands, asking Him to direct us in all that we do; and to provide workers and financial aid as He sees they are needed.

When we see the beautiful and useful lives which are developing in our midst we feel sure the work is not in vain.

We thank you for your continued interest and all the help you are giving us.

It is a great strength to know you are praying for us.

Since my last report, through your treasurer, Mrs. White, I have received $75, a balance of $23.75 for 1922 and $51.25 for 1923. I thank you for this financial aid.

I trust you may have a good meeting of the Presbyterial August 30.

May the Holy Spirit guide you in all your work for the Master, and may your efforts be abundantly blest.

Sincerely your fellow-worker,

MARTHA J. RAMSEY.

Los Angeles, Calif., August 22, 1923.

FIFTY YEARS IN THE MINISTRY

Samuel M. Ramsey

It is not my purpose to write about my own work in the ministry, but to tell something of what others in our Church have done, in their noble service of fifty years or more. The first name in the list is that of Samuel B. Wylie, for over fifty-two years pastor of the First Reformed Presbyterian Church in Philadelphia. He was the first Reformed Presbyterian minister ever ordained in the United States. His ordination took place in Ryegate, Vt., June 25, 1800, and although he preached in Philadelphia, he did not accept this call until 1802.

He remained pastor of that congregation until the time of his death, October 13, 1852. Of his life-long labors, his marked ability as a preacher and a scholar, we will not now speak. He

was truly one of the fathers of our Church and one of the most able ministers our Church ever had—the first to be ordained in this country, the first to serve fifty years in the ministry, and the first to minister to one congregation for fifty years.

The next to attain fifty years or more in the ministry was Rev. Samuel Wylie, of Eden, Ill. He was ordained May 26, 1818, and was pastor of the Bethel congregation until his death, March 20, 1872, being pastor of one congregation over fifty years. His life work was a remarkable one. When he began, Eden, now Sparta, was in the far West, at the very border of civilization. At that time the most vivid imagination had never conceived of Chicago. Fort Dearborn, which marked the spot, was only a little block house, a refuge against the attack of Indians. No one had ever dreamed of such a place as Kansas City. It was only bold adventurers who had ever plunged so far into the wilderness. St. Louis was only a village struggling with Kaskaskia for the supremacy. Rev. Mr. Wylie was a pioneer preacher, and had for his parish all of Randolph county and parts of Perry and St. Clair counties. He was the father of Presbyterianism in all that section. Our churches, and other churches, owe much to his faithful, self-sacrificing labors.

The next to attain fifty years in the ministry was Samuel Wylie Crawford. The Samuel Wylies have held a large place in the history of our Church. Mr. Crawford was ordained May 15, 1823, and died January 12, 1876. He was for a time pastor of the Second Reformed Presbyterian Church in Philadelphia, and then of the Fourth Church in the same city. But his principal work was in the educational line, first as an instructor in the University of Pennsylvania, then for many years he conducted an academy of his own for the preparation of young men for the university. He was the father of Major General Crawford, who attained celebrity at the battle of Gettysburg. He was the father, also, of Rev. Q. Agnew Crawford, of our Church.

The next in order to reach fifty years in the ministry was Rev. John Bole. He was a Scotchman, who received his literary and theological training in his native land. He came to this country in 1852, and was ordained pastor of South Ryegate congregation shortly after his arrival in America. During the Civil War he went back to the British Isles, and became pastor of a congregation in Dublin, Ireland. About 1870 he returned to this country and settled in West Barnet, Vt., where he spent the remainder of his life. In 1885, on account of ill health, he gave up the active work of the ministry. He was a highly

educated and cultured man, and was an honor to our Church. He died in 1904.

The next in order to reach fifty years as a minister was Rev. John Alford. He was ordained in Sominock, Ill., in 1855. He was also pastor for a time in New Castle, Pa., and also at Fairview in the same State. He died in 1914. His ministry covered more years than any other in our Church, and he was also the oldest at the time of his death of any other, being 85 years of age. He was noted as a lover and a defender of our Church.

Samuel M. Ramsey was ordained in Chicago, Ill., April 14, 1869.

W. J. Smiley has the distinction of being in the ministry over fifty years and also of being pastor of one congregation for fifty years. He was called to succeed Samuel Wylie, of Eden, now Sparta, Ill. He was ordained June 5, 1872, and still lives to enjoy the love and high esteem of the whole Church. He has been most faithful in every walk of life.

Rev. Alexander Savage, of Darlington, Pa., is the next in order for this high privilege and it is the hope and prayer of his many friends that the Lord may spare him to see that time. He was ordained April 26, 1877, and has ably and devotedly ministered to one congregation ever since.

Among those who have served the Church long and faithfully are the following:

Dr. J. N. McLeod, about forty-five years.
Dr. Alexander Clark, nearly forty-seven years.
Dr. John Black, nearly forty-nine years.
Dr. Gilbert McMaster, over 45 years.
Gavin McMillan, nearly 45 years.
Hugh McMillan, thirty-nine years.
A. G. Wylie, forty-five years.
J. F. Morton, over forty years.
J. V. Boice, over forty-seven years.
Davide Steele, forty-five years.

The brothers Matthew and William Gaily, each about forty years.

These constitute a galaxy of devoted men who wished no

higher honor than to give their lives to the service of their great Master, the Lord Jesus Christ.

ACKNOWLEDGEMENTS.

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

Mrs. Martha Boyle, Sparta Ill; Jos. Gilmour, Alex. McIntyre Cutler Ill Anna Pollock, Marissa, Ill, Mrs. Laura Kelly Conlterville Ill. A. Y Reid Cincinnatti, O. $2: Mrs, Eva D. Nagel, New Galilee, Pa. Mrs. B. Pew, Ithen Pa. $2, Wm. J, Cullings, Duanesburg N Y, Miss Beatta Jones, Delanson N. Y. Mrs. Sarah J, Daw son, Smith Ferry, Pa.$2, A. E. Huey, S. C. Wright, Cedarville, O. Mrs. John Hanna, Mrs, M. McMillan, Mrs, M. Boice, Miss Scott, Phila. Pa Rache D. Watt, Beaver, Pa. $2.

DARLINGTON, PA.

A Thanksgiving service was held by the Woman's Missionary Society of the R. P. Church, Darlington. Pa., at the home of Mrs. Jennie Watterson, Darlington, Pa., Dec. 5, 1923 at 2; P. M.

The devotional exercises were conducted by Mrs. Iva Graham The Scripture references and the Psalms used were chosen to accord with the subject of Thanksgiving. Prayer was offered by our pastor who so ably and touchingly leads his people to the Throne of Grace.

In the literary exercises, several articles were read on the subject, and the meeting was one of interest throughout.

The Bible is full of admonitions such as are found in Psalm 106. 107, 118 and 136. The first verse of each of these psalms contains these words, "O give thanks unto the Lord for he is good: for his mercy endureth forever."

The mode of Thanksgiving is three fold.

1st. Thanksgiving of the heart.

2nd. Thnksgiving of the tongue.

3rd. Thanksgiving by the life.

The Thanksgiving that God requires is of the heart, because in order to be sincere and acceptable to Him it must come from

the heart. Prov. 23;7 reads, "As he thinketh in his heart so is he." The thoughts that come into the mind are known to God. He cannot be deceived. Thanksgiving must come from the heart because God knows the heart. "Man looketh upon the outward appearance, but the Lord looketh on the heart." He desires the heart to be filled with love and gratitude to Him for the many gifts from His loving and bountiful hand

Sometimes there is rebellion in the heart, and the question is asked, "why should I thank God for these things which I work so hard to acquire?"

A few questions may throw some light on the answer. Did you make the sun to shine? Can you make the rain fall? How long could you exist without these benefits? Do you know that without the sun's rays to counteract disease there would be pestilence,"the pestilence that walketh in darkness,"and without rainfall there would be famine? "Who hath gathered the wind in his fists?" Do you know that scientists tell us that if the wind should cease to blow, the poisonous gases would accumulate near the surface of the earth and make it unfit for habitation? Do you ever think of the value of sight? Could you make that wonderful organ—the eye, and put sight therein? When the hearing is gone can you restore it? Should the engineer on the road lose his sight or the operator his hearing, how long could he hold the position from which he derives his livelihood? Are you enjoying any of these good things? From whom then did these and similar blessings come and to whom shall thanks be rendered?

"Out of the abundance of the heart the mouth speaketh," so the thanksgiving that God requires is also of the tongue which will openly acknowledge our great debt to Him and praise Him for His goodness. The Psalmist said, "And my tongue shall speak of thy righteousness and of thy praise all the day long,

We have reason to thank God for the mercies and blessings of the past year. Neither plague or pestilence has come nigh our dwellings. He has given His angels charge over us. We have had a bountiful harvest and freedom from famine. He has taught us precious lessons and has given us stronger desires to serve Him. We have been shielded from unknown dangers. We

have the comfort of home and friends. We have health and hope and heavenly aspirations. We have reason to thank Him for the opportunities of service, as the thanksgiving God requires is also by the life; thanksgiving by way of service.

We are willing to make sacrifices for those we love. In times of sickness, the night is never too long to watch by the bedside and minister to the needs of the sufferer. In our anxiety we often forget our own need of rest. If a friend has shown us kindness we return that kindness at the first opportunity with a joyful heart. That is the kind of service that is desired by that "friend that sticketh closer than a brother." We should love Him so much that we can say "Thy will be done" then hold ourselves in readiness to do His will at all times.

A Song of Thanksgiving

"For all thou dost in mercy send
For health and children, home and friends;
For comfort in time of need,
For every kindly word and deed
For happy thoughts and holy talk,
For guidance in the daily walk;
For everything we thank Thee.

For beauty in this world of ours,
For verdant grass and lovely flowers;
For song of birds, for hum of bees,
For the refreshing summer breeze;
For hill and plain, for stream and wood,
For the great ocean's mighty flood;
For everything we thank Thee.

For the sweet sleep that comes with night,
For the returning morning light;
For the bright sun that shines on high,
For the stars glittering in the sky;
For these and everything we see,
O Lord! our hearts we lift to Thee:
For everything we thank Thee."

Sincerely yours, Eva D. Nagel

NOTES FROM KENTUCKY MISSION

These are busy days at the Mission. We are preparing for a Christmas program which we hope will bring the true motive of Christmas before the people. For many years the Christmas time in our little valley has been celebrated by drinking, even among the children. Gradually since the coming of the mission this custom has given way to other ways of entertainment. Now very few families would permit the children to drink even if their elders did.

We will try to make the religious exercises both entertaining and instructive.

At present Mrs. Stewart is not with us and we miss her cheery presence very much. She has been called home by the death of her mother. Our hearts go out in sympathy for her as she has the double trial of seeing her father give up the old home. Mr. Stewart was in Cedarville attending the funeral of Mrs. Creswell. He is taking the greater part of Mrs. Stewart's school work, We are all anxious to have her with us again.

The rainy season has begun and a few of the little tots are dropping out of school. The attendance has kept up unusually well this fall.

Our dormitory family is usually thirteen in number. Some of the children are the same ones who were here last year. One of these is little Stella Jackson. We were amused a few days ago at one of her witticisms. A remark was made about some young folks in the neighborhood spooning. Miss Calla Turner said,"These children don't know what you mean by spooning." To this Stella replied, "O yes, I do, Its brotherly love."

Several Christmas boxes have been received already. Cedarville has remembered us in her usual generous way and Mr. and Mrs. Duncan have sent us some bulbs which we are hoping will bloom for the holiday season. They bring the memory of these dear friends very forceably to us and I am sure many of our neighbors who cannot get away from home the cold winter days will remember the gift of a pretty flower by the hand of Mrs. Duncan.

CHRISTIAN ENDEAVOR TOPICS.

January 6, 1924.

Topic; "Do better siill." Phil. 3: 12-14. Consecration meeting.

BIBLE READINGS

Monday Paul's zeal for Christ. Phil. chap, 3,
Tuesday Godliness is great gain, 1 Tim. chap. 4.
Wednesday Exhortations to faithfulness, 2 Tim. chap, 2.
Thursday The importance of good works. James chap. 2.
Friday Exhortations to love. 1 John chap. 2.
Saturday Following Christ.

COMMENT

Can we do better than we do? This is a question many ask and answer by an attempt to justify themselves. None of us do the best we can at all times, The indolent person never does. We can certainly try to do better every day, Our daily experience should teach us how to do that. We can profit by our mistakes if we try,

PERTINENT QUESTIONS

1. Are we doing our very best?
2. What more can we do for our church?
3. What more can we do to make the world better?

January 13, 1924.

Topic: "In His steps. 1. How and when Jesus prayed." John ch. 17.

BIBLE READINGS

Monday Following Christ carefully. I Peter 2.21.
Tuesday Following Him afar off, Luke 22; 54-62.
Wednesdey Obeying the command, Matt 10: 1-15.
Thursday Caleb following God. Num, 14: 1-24.
Friday What Jesus said. John 21: 22,
Saturday The results of following Jesus. Psalm 23.

COMMENT

To be a follower of Jesus Christ is one of our highest privileges. Paul exhorted the Corinthians to follow him as he followed Christ. Jesus Christ is the only safe leader to follow, We are only to follow men as they imitate Christ. He that cometh to Christ shall in no way be cast out, To follow is always safe.

PERTINENT QUESTIONS

1. Have we made a complete surrender of ourselves to Christ?
2. Are we continually doing good?
3. Have we the christian grace of forgiveness?

January 20, 1924.

Topic: "Gospel triumphs in Japan." Acts 10: 24-48

BIBLE READINGS

Monday The story of Peter and Cornelius. Acts chap, 10.
Tuesday The call from Macedonia. Acts chap. 16.
Wednesdry The story of the Ethiopian. Acts chap, 8.
Thursday Peter's first sermon Aets chap. 2.
Friday How to prepare for a revival. Acts 2: 1-13.
Saturday The command to preach. Mark chap. I6,

COMMENT

The gospel of our Lord has had many triumphs, but none greater in modern times than in Japan. The gospel is adapted to the needs of the people of Japan, just as it is to all other nations. The Japanese are rapidly coming to the point of national christianity,

PERTINENT QUESTIONS

I, What is the gospel?
2. What is its purpose?
3, Are we interested in the conversion of the heathen world?

January 27, 1924.

Topic: "How can Christian Endeavor help our church and denomination? 2 Cor, 1:11.

BIBLE READINGS

Monday Read Daniel chaps. 1-2
Tuesday Read Psalm 40
Wednesday Read Eccl. chap.12
Thursday Read about Stephen Acts chap. 10
Friday Faithfulness Heb. I0:23-26
Saturday Read Cor. chap. 1

COMMENT

The Christian Endeavor Society ir capable of doing great service for the church. It ought so do so, for the church is the Lord's institution for the salvation of the world. Let all live up to the pledge they have taken and the task will be done,

PERTINENT QUESTIONS

1 What are we doing for our church?
2 What are we doing for missions?
3 What are we doing for civic righteousness?

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