Hugh Stewart

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Reformed Presbyterian ADVOCATE.

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

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VOL. LXI. JANUARY 1927. NO. 1.

EDITORIAL.

With this number of The Advocate we enter upon a new year of service for our church. This is the first number of volume sixty-one. During these sixty years The Advocate has had many changes. While we are not financially strong, yet we try to give the best we can under the circumstances, always ringing true to the fundamentals of Gospel truth. We desire to thank all of our readers for their past patronage, and solicit their co-operation for the coming year. There is much to be done by the church in its work in Christ's Kingdom, and we urge every reader to do their best for their own home church, and also for the help of our Mission Boards. Anything less than that will be to shirk our duty.

MISSIONS

Our mission in Kentucky is doing a good work and deserves our unstinted support. It is a great privilege to have the opportunity to educate and Christianize the people among the mountains of Kentucky. Do we feel the responsibility as we should?

Our Mission in India is doing a great work under the leadership of Dr. and Mrs. Taylor, and we should give it our best. Another missionary is badly needed to share the burden with Dr. Taylor.

We have said we wanted one, and we have been praying that the Lord would send us one, a man after God's heart. It seems now that our prayer is being answered. Mr. Tedford, of Aberdeen, Idaho, has applied for the appointment, and his references are the very best. We hope that such progress may be made in this matter that we will be in shape as a board to send him out to India this year. If we seize the opportunity and do a little aggressive work it can be done. Will we awake to our responsibility?

THE HOME CHURCH

Every congregation in the home church is a mission of our Lord, and should be so considered. The importance of the home church cannot be overestimated. It must be strong in the Lord and true to its trust if the Kingdom is to be advanced. Pure and undefiled religion should prevail in every member. Loyalty to Christ and His church is our first duty. This makes it easier to do all other duties. In order to be abreast with present-day service we must have

BETTER CHURCH ATTENDANCE

It is surprising to see how many who consider themselves good church members are scarcely ever seen at divine service. Why should a Christian neglect to be in the place where God has promised him a blessing? There was a time when such absence persisted in deprived members of their privileges. It should be so now. What do we hold membership in the church for, anyway? Is it to serve the Lord or make a show of religion to the world? We hear people say that the automobile is to blame for present-day delinquency. It may be that there is some truth in that, but how about visiting your neighbors and friends on the Sabbath and thus keeping them at home. If people don't want to go to church themselves why should they keep others from going? Someone says, I was too tired, and another says, I was sick, and so the excuses go on as of old. Now, really, it is with many a case of

MORBUS SABBATICUS

Morbus Sabbaticus, or Sabbath Sickness, a Disease Peculiar to Church Members

1. The symptoms vary, but it never interferes with the appetite.
2. It never lasts more than twenty-four hours.
3. No physician is ever called.

4. It always proves fatal in the end—to the soul.

5. It is becoming fearfully prevalent, and is destroying thousands every year.

THE ATTACK comes on suddenly every Sabbath; no symptoms are felt on Saturday night; the patient sleeps well and wakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better, and is able to take a walk and read the Sunday papers; he eats a hearty supper, but about church time he has another attack and stays at home. He wakes up Monday morning refreshed and able to go to work, and does not have any symptoms of the disease until the following Sabbath.

REMEDY—"Be not deceived; God is not mocked."—Gal. 6:7.

The Church must be in the world, that is its place; but it seems that in many places the world has got into the church. The ship in the ocean may sail safely to land, but when the ocean gets into the ship it goes to the bottom.

The year 1927 should bring about a better state of affairs in the church. That will depend upon the membership of the church. We will see later.

"THE LOVE OF CHRIST CONSTRAINETH US"

By JOHN MARSH

A parting message to Volunteers from a former President of the Connecticut Valley Union just before he sailed for Rhodesia, South Africa, the end of August. Mr. Marsh received his degree of Bachelor of Divinity from Hartford Theological Seminary, and will do evangelistic work in Africa.

We are at sea! The first thrill and excitement of sailing is over and we have had time to ask ourselves, "Whither Bound and Why?" There is nothing like the vast open reaches of the never-resting ocean to make one feel one's utter insignificance. Away from the constant calls of the bustling life of America we can stop long enough to wonder what our going means. Somehow one has to ask all over again, "Why am I leaving my native land with its multitude of pressing problems and throngs of people who think of religion as some ancient inheritance which it is well to preserve but not take too seriously?" I find myself asking, "Have I any right to leave my own country un-Christian as she is and sail away to a land of which I know relatively nothing?"

My Most Immediate Purpose in Missions Is—

These are not idle questions for their answer determines the quality of one's missionary purpose. Am I going out for the sake of adventure? Am I eager in some humanitarian way to give the African the benefits of our western civilization? Am I interested in the study of the customs and ways of a strange people? Or am I going out primarily because of the call of the Spirit of God which makes me feel that I can best serve the Christ in Africa? No one can answer this last question and feel wholly satisfied with the answer; it is the type of question which can only be answered by one's life through years of loving service and patient endeavor.

Of course, earlier missionaries expressed their purpose as that of going forth to save dying souls for the Lord Jesus; and the missionary today can scarcely find a more compelling motive, although he may find it necessary to define it. "Saving souls" is such a perplexing term and may mean so many different things. It means in the minds of some the snatching of certain chosen individuals out of the hand of the devil; to others it means little more than the training of a primitive people in the use of modern instruments of civilization. No doubt both elements enter into our missionary purpose: We desire to free these people from the power of evil, and we are also eager to share with them the real advantages of our civilization; but is that all?

Neither of these views satisfies me, for the missionary purpose runs deeper than either attitude expresses. We go because we believe that without a knowledge of Jesus Christ the fullness of life is impossible. We go to share Christ. If He has become to us One who challenges us to highest living, One who satisfies the deepest longings of our hearts, then it is our supreme to share Him; indeed, we cannot do otherwise. The reason for going and the reason for staying are basically the same; because we wish to make life finer, to bring others into touch with the Master of men, and to be where He would have us be. And there can be no higher motive than a supreme love for the Christ and for those whom He called His brethren.

Experts in Our Line.

After all, devotion to Christ is the heart of the missionary

spirit. The very emphasis of the hour which insists upon a thorough and specialized preparation (the doctor must be an expert, the agriculturist must have had the best course available, the teacher must know the latest theories of education) grows out of this spirit. Why be expert? Not merely because it is the fashion; not merely because one wishes to be in harmony with the science of the day. The demand for a thorough preparation rests deeper than that. The missionary seeks to be an expert because love demands the best. Genuine love for our Saviour involves in its very nature a genuine love for our fellows. If we truly love them we will want to help them to become their best so we will seek the best possible preparation. That is why insisting upon love of Christ is ever the heart of our missionary purpoe, for it underlies all that we do. We must know and love Him. There can be no power behind all our expertness; there can be no solution for the perplexing problems of China, India or Africa, in a missionary service however expert which does not radiate in all its activities a genuine love of all men as the fruit of a soul-absorbing love for the God who has revealed Himself in the face of Jesus Christ.

Not "More," but "Better."

Somehow we tend to forget that. "The world is ever with us." We are too prone to suppose that what we need is a larger number of volunteers, and we seek to bring them in by some quantity production method, when what we need more is better volunteers, those more fully consecrated. Numbers may mean strength or they may mean the dilution of strength; but the enthusiasm of a consistent, consecrated life is a leaven which does its work all the more effectively because the more quietly. I believe that the only argument for missions, and indeed for Christianity, which cannot be gainsaid is the life which is vibrant with the Spirit of Christ. Arguments may fall far short, but devotion, humility and sacrifice speak in a language which every one can understand. This is the language which is best understood by peoples of other races and cultures; it is the language which Jesus spoke ("And Jesus went about doing good")—it is the language of love.

"That Ye Love One Another—"

If this be true, why, then, we must cultivate this love.

That does not mean ever tinkering with our souls to see whether they be of the right temperature or not; thus we invite morbidness and the loss of that which we would preserve. Love is something to be expressed in daily life. No system of prayers, Bible readings, or night vigils can take the place of love; but if they be brought into the service of love, then love is strengthened. The best way to cultivate love is to make it a part of life; to love, that is all. The best test of the depth of our love are the problems which face us every day, the calls upon our devotion and spiritual ingenuity which force us to our knees to seek the guidance and strength which can be found only in quiet intercourse with God.

I wish that we might all learn this lesson: That serving Christ is the normal life—all other life is abnormal—and that the best way to cultivate love for Christ and our fellowmen is just through loving and expressing that spirit in every act and attitude. The reason many of us are cool in our purpose is because we do not make our devotion to the Master and His Spirit of love a part of everyday life. Why! It should give richness and color to our least word and our slightest action.

This spirit of love is what has made the past. I wonder if we are always fair in our attitude today toward the past? We believe that we have progressed in missions a far cry beyond our forefathers. It is to be hoped that we have; the missionary enterprise certainly has not stood still for the past 150 years. But whatever mistakes in policy we may think that we observe in the work of those who antedate us—paternalism, sectarianism, nationalism, or any other "ism"—let us not forget that they went forth in the spirit of a God-given love. These early missionaries loved Christ enough and the peoples of other lands enough to brave hardships which do not face us today; and it is that very love which is bearing fruit in the boundless opportunities which are ours.

Daily Living "Thy Will Be Done."

There is no other spirit which is adequate. That was brought home to me with a new force recently. Only a few days ago my wife and I were faced with the possibility of not being permitted to sail for Africa—it came to us as a shock. We felt that perhaps after all we were unwilling to stay in

America should God bid us to do so. We went away to a hill-top one evening and there we talked it through, and then talked with our Father. And somehow as we talked peace entered into our hearts and the willingness to go or stay wherever the Father willed. We discovered as we faced the question squarely that there is such a thing as being unwilling to change one's mind, but we knew as we came down from that hilltop that the best place for us was where God wanted us. Now we are on our way as we had hoped, but I am glad that we had to face that possible disappointment for it brought us to our knees and forced us to trust ourselves to God and His will for us perhaps more really than we ever had before.

What message have we for those who are still in college and seminary with their eyes turned toward lands afar? Just this: "Carry on." You are missionaries NOW—or never. What is the secret of keeping our missionary interest and purpose alive? There is only one answer—Love Christ and live that love. As you love Him you will find welling up in your heart a great consuming love for the multitudes who do not know Him, whether they be American aristocrats of African animists. Can you not hear that gentle but compelling voice of the Master saying now, "Take up your cross (no longer an emblem of shame but a symbol of victory) and FOLLOW ME."

LETTER FROM KENTUCKY

December 9, 1926

Dear Friends:

It is hard to realize that Christmas is almost here, and still we have had quite a good deal of winter weather. The bad weather set in early this fall. When the creeks are high, it is hard for the smaller children to get to school. Some of them have to come two and one-half miles or more. The attendance has kept up fairly well this fall. School began with about 70 and we now have around 50. Of course that doesn't include the ones who stay in the dormitory.

At present our family numbers 10 including our baby, Carl Alvin, who came to us the latter part of November. We are very glad to have him, but if he were old enough to choose

I presume he would like to be some other place. He has his naps interrupted quite often, but he never fails to let us know it.

Mother Stewart was home from her vacation only about four weeks when she was called away on account of her daughter's (Mrs. Charles Lauterbach) sickness. She is still with her and will probably not be able to return to us this year. It is needless to say we are sorry; for those of you who know Mother Stewart realize that her influence is missed. She is a power in Christian work whereever she is. Mrs. Robert W. Stewart is now looking after the work of the dormitory.

It is our custom to have a three-days' meeting every fall. So far we have not had any this year. We have asked Rev. Ike Gabbard to preach for us, and we are still hoping that he can be here some time this month. The people like to hear him.

Mrs. S. J. McMillan, St. Louis, Mo., sent us $5 for the radio fund and $5 for scholarships. Also Mr. J. A. Atchison sent us $5 for scholarships. These gifts are highly desirable. There are so many worthy boys and girls whom we could help, if we had scholarship money.

We are very busy with our Christmas program. The people here expect this program to be the best of any through the year. It takes a good deal of work but if the people enjoy it, it is worth the effort.

The Cedarville congregation has sent its usual Christmas package. So far that is the only package we have received. The missionary society at Cedarville also sent two beautiful comforts for the teachers' rooms. We were glad to get them.

There has been a good bit of sickness in this community this fall. Mrs. Curt Turner has been very sick with double pneumonia. There were three sick in that family at one time. Doctors are rare people in this section of the country and when a person gets sick it may be two or three days before he can get one.

We ask not only for your gifts but your prayers for the work here.

Sincerely,
CALLA B. TURNER.

JUDGE ALLEN ADDRESSES WOMEN MINISTERS

Judge Florence E. Allen of the Supreme Court of Ohio addressed the women ministers in the annual Assembly of the International Association of Women Preachers, meeting in the beautiful new Euclid Avenue Baptist Church, November 3-5. Judge Allen spoke of the ethical greatness of the original American ideal of Government. Previous governments had founded their right to rule on descent from the gods, divine right of kings, something that left those governing with a right in themselves to rule. But early Americans declared a new thing: that government derived its right to rule from the consent of the governed, that government was established for the purpose of administering justice, that is, that government was created to serve the people rather than that the people were created to serve the government.

But this view of government involves a high ethical ideal, a sense of moral responsibility as related to government, on the part of the people themselves. This a considerable number of early Americans possessed. But this the later generations of Americans have been losing.

CHURCH PEOPLE AS SMUGGLERS

It is not only in regard to the Volstead law that this strange lack of government conscience manifests itself, said Judge Allen. Many who are supposed to be good citizens and even good church members share in the general laxness. They evade their income tax, smuggle in goods, and in various ways show that they have lost the only ethical ideal upon which government can safely rest. Judge Allen, herself a Congregationalist, who is rendering a great ministry in the legal profession in which she holds high place, declared herself honored in being called to address these women engaged in the ministry of Gospel preaching.

LATIN PREJUDICE BREAKS DOWN

South America, where the Latin view of woman's position has always been maintained, recently broke through its settled customs to listen eagerly to the Gospel message from a woman's lips. In Chile, the Argentine, Brazil and other

countries, the Rev. D. Willia Caffrey, who has just returned from a year in South America, found full congregations of both men and women waiting for her. At first the Unions of Evangelical Women in the different countries, in true Latin fashion, planned for women only to hear her. But as her message gripped them they saw that their husbands and sons needed it as much as they themselves. Some of them were doubtful if the men would come, but their doubts were soon removed. South America recognizes the true Evangel. Men prominent in the various denominations in the Southern continent urged Miss Caffrey to return to their land for further preaching.

Bishop W. F. Oldham, member of the Friendly Council of the Association did what he could to open doors for Miss Caffrey, but expressd himself as happily surprised at the access given her to the entire people. The women at Cleveland were thrilled at Miss Caffrey, at their urgent request related to them some of the incidents of her ministry in the Southern continent.

ACKNOWLEDGEMENTS.

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

Mr. A. J. Henry, Clay Center, Kansas. Miss. Susan Cunningham, Richmond, Kansas. Mrs. S. J. McMillan St Louis, Mo Mrs. David Curry, Mrs S. W. McLaughlin, Coulterville, Ill. Miss Anna Pollock, Marissa, Ill. Mrs. Benj. Fisher,$3. Smiths Ferry, Pa. J H. Anderson, $2. Industry, Pa. Miss Rachel D. Watt, Beaver, Pa. Boyd Garvin, Fred Caughy, Miss Merle Caughy, Mrs. Wm. Sawyer, Darlington, Pa Rev Alexander Savage, New Galilee, Pa. Miss Eliza Skillen, Pittsburg, Pa. Henry Elliott, $2. W. G. Savage, Nathaniel Thompson. $5. Mrs. John Hanna $2. Philadelphia, Pa. Mrs. M. A. Cullings, Duanesburg, N. Y.

DUANESBURGH, N Y.

The Sabbath-school annual entertainment of the Duanesburg congregation was held on the evening of December 23, 1926.

The children were well drilled and the program was well rendered to a large and appreciative audience. The house was well filled. The Christmas tree was beautifully decorated and illuminated with electric lights Every body seemed to be pleased with the entertainment. Our school is largely made up from children outside of the congregation. During the

winter months the school will meet in the village Schoolhouse, as the church building is a mile from town where most of the children live. It is not easy to have services here during the winter months. Conditions have changed so much since the church was built, that a change in the time and place of meetings has become necessary during the cold weather. We hope to carry on the work during the year 1927 to the best of our ability.

THE ATTITUDE OF JESUS TOWARD WOMEN

"The historic attitude toward women has been that she is a creature of her relationships, that is, her position in society is determined by her being the wife, mother, daughter or mistress of some man; the attitude of Jesus toward women was that she was a person with relationships." This was the central thought of the president's address, given by the Rev. M. Madeline Southard, of Winfield, Kansas, and this is the central thought of a book which is being published by George H. Doran. Miss Southard declared that the attitude of Jesus toward women was unique. Unlike all other religious teachers He gave no commands concerning woman's duties nor as to treatment that should be given her, but put her on the basis of a common humanity. In an age when the religious leaders said, "Better burn the law than teach it to a woman," He addressed some of His most profound utterances to solitary women, and He resolutely set Himself to combat in men and in women themselves the belief that they were intended not to think but simply to serve the thinkers of the race. Miss Southard gave an unusual interpretation of Jesus' attitude toward His own mother. The whole thesis is built up from the actual incidents recorded in the Gospels where Jesus dealt with various women. Bishop Lightfoot was quoted as saying that "To us the large place which women occupy in the Gospels and early Apostolic history seems only natural. To contemporaries it must have appeared in the light of a social revolution."

One of the most interesting sessions of the Assembly was the afternoon given to young women from different schools who are looking toward the ministry and most of whom have already done some preaching. Seven girls, representing five denominations, were the speakers.

THE COMMUNION SERVICE

The Rev. Mary A. Lyons, who was the gracious Assembly hostess, said that the ministers of Cleveland of various denominations had engaged in a sacramental service the previous winter which attracted much attention as a unique occasion, but that women ministers instituted such a service three years before, in 1923. This communion service this year was one of great sense of His Presence and of close fellowship.

Women ministers of the following churches were represented on the program of the Assembly: Baptist, Congregational, Friends, Disciples of Christ, Christian Church, Methodist Episcopal, Methodist Protestant, Evangelical, Salvation Army. Even the Episcopal Church was represented by a student in training.

The officers elected for the next year are: The Rev. M. Madeline Southard Winfield, Kansas, president; the Rev. Mary A. Lyons, Cleveland, Ohio, vice president; the Rev. Marie Burr Wilcox, Red Cloud, Neb., general secretary; the Rev. Carolyn A. Hosford, Springfield, Mass., recording secretary; the Rev. Ella L. Kraft, Indianapolis Ind., treasurer; the Rev. Lulu C. Hunter, Oak Park, Ill., auditor. The president continues as editor of The Woman's Pulpit, with the Rev. Lucy T. Ayres as assistant editor.

MEANING OF THE VIRGIN BIRTH

"Now the birth of Jesus Christ was on this wise . . ." —Matthew 1:18.

There are seven facts or meanings that we may discover in the virgin birth of the Babe of Bethlehem, which have blessed significance to all who honor and trust his name at this Christmastide.

1. The birth of Christ was predicted by the prophets. A host of prophecies range from Genesis to Malachi, which converge with accuracy upon the life, ministry, and death of our Lord. In him they find fulfillment and meaning, and the truth still stands, "The testimony of Jesus is the spirit of prophecy" (Rev. 19:10). Of the many Old Testament prophecies, two are cardinal.

(1) "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call

his name Immanuel" (Isa. 7:14). This is the Christian's classic reference. Only dishonest exegesis can rob this passage of its plain intent, as Dr. Robert Dick Wilson has now proved. It is now a critical certainty that this passage is an indisputable part of the document; is correct in its context; prophetic in implication; and fulfilled only and specifically in Jesus Christ. This testimony is not a tribute to Isaiah's foresight, but to the presence and inspiration of the Holy Sprit.

(2) "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from the days of eternity" (Mic. 5:2). Matthew (2:6) quotes this in abbreviated form, which settles by inspiration the fact that Micah's prophecy referred to Jesus of Nazareth, who was none other than God, the eternal Son.

2. Thus Jesus was to be born in Bethlehem and of a virgin. That this actually occurred the Gospel records make clear. This means that he was not Joseph's child, though Joseph was of the house of David. Any theory which claims that Jesus might be the offspring of Joseph's marriage, or of some other connection, fastens falsehood upon Scripture and illegitimacy upon Jesus. Christians need not think twice to take their choice. Christ's father was not a man, but God, and God only, who through Mary embodied himself in humanity.

3. Mary's virginity has a peculiar and dispensational significance. It was not merely to fulfill prophecy that Jesus was so born: that is true, but more is true. The prophecy was so written because he would be born thus. And his birth on this wise was deliberately planned by Deity, as the Word specifically states. The reasons seem to be clear.

Israel had been consecrated the missionary servant of God. Christ is the concentration of Israel in revealed history. Israel had over and over been likened to a vision, the bride of Deity, as in the New Testament the Christian church is called. Connect these ideas and embody them in Mary, the virgin, and the meaning is luminous. As Christ is the incarnation of God and the concentration of Israel, so Mary is the representative of Jewish womanhood and the type of the Christian bridehood

through all the ages. Not that she is above other women in character or grace; but her function of motherhood in this event embodies all these factors most appropriately and most concretely. The three ideas that seem specially signified in this method of natal introduction are these:

(1) Purity: Mary was not only morally but technically pure as well. As the representative of Jewish womanhood, typical of the bride-idea, therefore only the virgin herself, symbol of Israel's missionary bridehood, would be acceptable as the organ of the appearing Christ.

(2) Power: in this respect God could in a signal way make his power known. Some suspicion might attach to a child born casually among others. But a child miraculously produced would attest as the first-born the power and claim of God upon the work. The insistence of God throughout the old dispensation of his claim on the firstborn foreshadows this event. It also foreshadows the energy of God working in his church through the ages to come to beget spiritual sons and daughters from that pure and chosen company, separate from the world and devoted wholly to his will: for only such are his true church.

(3) First-love: this was Mary's first experience of motherhood, and in such a mysterious fashion as drew her mind wholly to God and his marvelous ways. This lesson God has left to show us that only upon those who keep warm and pure their first-love can he manifest his divine power (Rev. 2.1-7). The atmosphere of first-love is the only one in which Deity can project and reproduce himself for saving purposes among us wretched and sinful men.

Thus in the incarnation of Christ through Mary the virgin, God has written imperishable truths: not to glorify Mary and draw our worship to her (sinful and blasphemous adoration!); but to his own blessed and eternal Person, whose temporary nest she was honored to become. One may, from this event, learn many more blessed truths; but these seem to be of commanding importance.

4. By this method were the dreams of pagan peoples realized. One of the prophets speaking of the coming Christ calls him the "desire of all nations" (Hag. 2:7). This is true in a literal sense. Men have longed for an incarnate God. Great

teachers, wise men, heroes, kings and others have been acclaimed in song, tradition, and worship as the manifestation of the divine Person. Virgil has admirably summed up with imperishable pathos an extravagant eloquence the longing of humanity. Designing priests have attributed to their sacred apotheoses the most intriguing qualities; the superstitious populace have added more, out of a desire to find in the object of their worship the source of their existence and the arbiter of their destiny. Thus all humanity has groaned through the ages for One whom they could worship because of his unique and original character as God, yet who with signs of power at birth and with accrediting miracles and supernaturally wise mercies during life might prove his deity. These desires are God-implanted. In the purity and power of Christ; in his deity manifest in conception, birth, life, death and resurrection; in all his moral and intellectual supremacies; and in his complete atonement on the cross for our sins: in these miraculous mercies God has demonstrated that this virgin-born Christ is the more-than-realization in every respect of the noblest dreams of earth's loftiest thinkers, and is the fulfillment of the humblest man's most desperate needs.

5. The virgin birth is the supernatural method of introducing supernatural Saviorhood. Had Jesus been born the son of Joseph and then plenteously endowed with the Holy Spirit, he would still have been only the begotten of Joseph. Only divine parenthood could provide divine sonship. Only divine sonship could achieve divine redemption. Natural methods, that is, lower than divine, suffice for human ends; but no natural method for man's redemption can suffice. Thus the supernatural visitant, brother, and redeemer must follow his own higher nature and appear supernaturally. The incarnation through the virgin is the logical method. To have used less would have degraded Deity's embodiment in man, and would have deprived him of his fulcrum in lifting the load of man's sin.

6. The birth of Christ by the virgin is a manifestation and type of free grace. By such grace, and such only, is man salvable. It would seem that God means to imitate this in his Son's appearance. Were salvation possible by man's growing

up into the likeness of God through self-culture, character-developing, or works of any sort, then the virgin birth would be superfluous. But God justifies us by faith, not by works. Therefore the fact of Christ's earthly beginning. All his human life grew out of his divine conception, begetting, origin, nurture, and pre-natal energising, as well as through his later years of training, Scripture study, and so on. Thus a Savior is provided not by letting a human being come into the world and being gradually lifted by his own power, or even by a sort of co-operation of God with man. The divine Redeemer comes in a divine way: He is originated of God solely. No man had a part in it. Thus it is in our personal salvation. In repentance and faith we merely furnish the opportunity and organ of the divine new birth: thus fashioned, Christ makes his own appearance and builds up the divine character from within. Thus the virgin birth of Christ illustrates in concrete fact, from a physical viewpoint, the typical spiritual realities of the soul new-born in God and living the new life. In this important introduction of himself to earth, the Lord Jesus has typed the whole salvation process. Not by God merely assisting us; not by man lifting himself; but by man humbly furnishing, as did Mary with all reverence, the materials, subjecting himself to the Spirit, can man be saved by that grace which freely and of its own self saves—or not at all.

7. From these considerations it appears that the virgin birth of our Lord was a moral necessity. That is, is so accorded with his own nature and operations that he could find nothing else in all the realm of life that could so fittingly represent himself in appearing to men. And we must if we think straight, hold that God is bound always to do that which most fittingly reveals himself in his own true light. But when this is admitted, it at once appars that the virgin birth beame a biological necessity. To have chosen a married woman, already the mother of children, would have been to place God's Elect under suspicion as an ordinary child. It would have handicapped his program from the start. Satan has realized this, and has shrewdly inspired some men to advance this theory today. If the Devil can do away with the biological fact he can soon undermine the moral implications. But they

go together. The moral includes the biological; the biological conditions the moral. The Scripture asserts both. Reverent reason demands both.

The truth of God stands sure. The critics have blasted at the mountain of revelation and perished. They have, by their picking here and there, only helped to show the depth and grandeur of its eternal foundations—The Sunday School Times.

CEDARVILLE, OHIO

On November 19 a number of women of the First Presbyterian congregation met at the church for an all-day sewing. The object was to make articles to be used as Christmas gifts at the Kentucky Mission. A covered dish dinner was served at noon, and the work was continued until night. Dresses, slips and gowns were made for the babies; aprons for girls and women, and two comforts were sent for the teachers' rooms. Dolls scrap books, men's belts and a library table cover were included in the list. Over 70 gifts in all were sent, which we hope will give the recipients as much happiness as the givers.

MISS TIRZAH McMILLAN

Marion Tirzah McMillian was born July 11, 1845 at Morning Sun, O., and died November 19, 1926, aged 81 years four months and eight days. She was the twelfth child of the Rev. Gavin and Rosanna Ronald McMillan. After the Rev. Mr. McMillan's death, mother and daughter lived on the home farm near Morning Sun, O., until 1878, when they removed to Cedarville, O., where she made her home till five years ago, when she went to Chicago to live with her nieces, the Misses Mary and Jennie Bratton.

When Mrs. McMillan had passed away, Tirzah, at the request of the Hon. Whitelaw Reid, went to care for her mother's sister, Mrs. Marion Reid. She stayed with Mrs. Reid two years, until her death, after which she made her home with her only living sister, Mrs. Louisa Bratton, and her niece, Miss Jennie.

In early youth Miss McMillan united with the Reformed Presbyterian Church of which she remained a faithful member throughout her life. Her interest in missions was one of the outstanding features of her life.

So in a few words we summarize a long life. Unmarked by any striking events, it was lived in gentleness and lovliness, these latter years, for of a large family she is survived only by one sister-in-law, Mrs. Daniel McMillan, of Fulton, Mo., and 13 nephews and nieces. Father, mother, and 13 children are now a united family in their heavenly home..

Following funeral services on Sabbath, November 21, at her home, 3436 Jackson Boulevard, Chicago, the body was taken to Morning Sun for interment.

There the funeral services were held Monday at 1 o'clock, at the United Presbyterian Church, conducted by Rev. W. P. Harriman, assisted by Rev. Cowden of that place, and the Rev. Gavin Reilly, of Camden, O.

CHRISTIAN ENDEAVOR TOPICS

January 9, 1927.

Topic: "What Confession of Christ Includes." Rom. 10:1-10; Luke 12:8, 9.

Bible Readings.

Monday—Confession includes belief. Matt. 16:18-20.
Tuesday—Change of heart. Psa. 51:1-19.
Wednesday—Obedience to God. Matt. 8:24-29.
Thursday—Transformed lines. Tit. 3:1-7
Friday—Brotherly deeds. 1 John 3:15-18.
Saturday—Christlike life. Rom. 8:29.

Comment.

Confessing Christ should not be a mere formality. To confess Him truly we must know Him. Then we must love Him and believe in Him, as our Saviour. To show our confession, we must seek to absorb His spirit and principles. Confession of Christ includes obedience. Matt. 7:21. Confessing Christ means putting Him first in our lives, putting His work foremost in our thoughts. Our saying Lord, Lord, will not save us. There must be faith and obedience.

Practical Questions.

1. Why do some think it hard to confess Christ?
2. What chance have we to confess Him?
3. Why is it necessary to confess Him?

January 16, 1927.

Topic: "How to Develop Our Devotional Life." Psa. 40:1-8.

Bible Readings.

Monday—By prayer. Luke 11:1-13.
Tuesday—By Bible study. Psa. 119:97-104.
Wednesday—By meditation. Psa. 1:1-6.
Thursday—By worship. Psa. 100:1-5.
Friday—By others experience. Acts 19:24-28.
Saturday—By service. Acts 20:17-35.

Comment.

The devotional life of many who profess to follow Christ Jesus does not seem to grow. They do nothing to build up devotional thoughts and power to express them. Get into the spirit of worship. Attendance is good, but not enough. We must engage in the acts of worship. Learn to love the service of God. Take part in worship. To see others at worship is not enough. We must engage in it ourselves.

Practical Questions.

1. What books have helped our spiritual growth?
2. What is the advantage of meditation?
3. How can we help each other?

January 23, 1927.

Topic: "How Can We Train for Service?" Acts 18:24-28; Luke 9:1-6.

Bible Readings.

Monday—Learn of Jesus. Eph. 4:20-32.
Tuesday—Training by service. Matt. 10:1-13.
Wednesday—Improving opportunities. John 13:1-17.
Thursday—Paul's disciple. Acts 16:1-5.
Friday—Full consecration. 2 Cor. 8:5.
Saturday—Listen to God. Isa. 6:1-9.

Comment.

How can we train for anything? The one who has become trained for the duties of life is the one who has taken a course of study and work along the lines of these duties. The mechanic takes a course of study and practice in the use of tools. The Christian who does not take a course of study and practice in God's service will go limping through life in God's service and be the laughing stock of the true servants of the Master.

Practical Questions.

1. What is the need of training for service?
2. What does Christian Endeavor do to help us?
3. Does Christian Endeavor help us?

January 30, 1927.

Topic: "How Show Loyalty to Our Church?" Rom. 12:3-13.

Denominational day. Beginning Christian Endeavor Week.

Bible Readings.

Monday—By church attendance. Psa. 84:1-12.
Tuesday—Loyal service. 1 Tim. 4:9-16.
Wednesday—Christian humility. 1 Pet. 5:1-7.
Thursday—Helping missions. Phil. 4:10-19.
Friday—Christian benevolence. Rom. 12:13.
Saturday—Co-operation. 1 Cor. 3:1-10.

Comment.

First by living up to our profession. If all church members would do that there would be no trouble about finances, church attendance, good meetings, growth in grace, and all other matters of religion. Second, love the church; it is the body of Christ. He is the head; we are the members. Third, we must be willing to make real sacrifices for the church. Where our treasure is there will our hearts be also.

Practical Questions.

1. What is loyalty?
2. What hinders it?
3. How can we render better service?

February 6, 1927.

Topic: "Interdenominational Fellowship Through Christian Endeavor." Eph. 4:1-6. Christian Endeavor day.

Bible Readings.

Monday—The principle of fellowship. 1 John 1:7.
Tuesday—The root of fellowship. 1 Cor. 13:1-13.
Wednesday—The expression of fellowship. 1. Cor. 16:1-9.
Thursday—The grace of charity. Mark 9:38-41.
Friday—Working together. Phil. 1:12-21.
Saturday—Christ's Ideal. John 17:9-11, 21.

Comment.

The more we keep aloof from others the more we regard them as unfit for our society. We are naturally social beings, and we find some good in others always, and much good very often. Fellowship helps to remove prejudice. Prejudice is a barrier to Christian growth. Fellowship does not oblige us to do or believe everything that others do or believe. We can certainly walk together in all things upon which we agree.

Practical Questions.

1. Why have interdenominational fellowship?
2. What good things have we learned from others?
3. How have interdenominational meetings helped us?

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