Hugh Stewart

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CHRIST'S CROWN AND COVENANT

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VOL. LXI. DECEMBER 1927. NO. 12.

Note—As the year draws to a close we wish to call the attention of our readers to the fact that a large number of subscriptions come due at the end of the year. It would be a great accommodation to the publisher of the "Advocate" if all these would renew their subscriptions at as early date as possible. All persons sending in their subscriptions before the end of this year will receive a copy of the **Shorter Catechism free.** All persons who are in arrears and pay up to date will also receive a copy of the same.

PUBLISHER

EDITORIAL

The year now closing has in many ways been an eventful one. It has been a year of world-wide disaster and wonderful events.

Earthquakes in various parts of the world have spread ruin to cities and death to thousands of people.

Floods have been unusually prevalent during the entire year, in some part of the world, and North America has suffered its share. In the early parts of the year the people along the lower parts of the Mississippi River suffered the loss of part or in many cases all their possessions. Had it not been for the

prompt assistance of the Red Cross and other organizations the situation would have been much worse. In many parts the crops as well as other property have been ruined. While rains, tornadoes and earthquakes were devastating in one part, drought was destroying in another. The last of these up to the present writing was in the New England States. Vermont, Massachusetts and parts of New Hampshire were principal sufferers.

Heavy rains weekly for some time had filled the lakes and reservoirs to their full capacity, and then the downpour of November 3 broke the dams and flooded the valleys, carrying death and destruction all along the Connecticut River and its tributaries. So far this is the greatest disaster of its kind that has ever visted New England.

On the other hand, we have witnessed the attempts of many to fly across the oceans, most of which have met disaster. A few have succeeded in crossing the Atlantic, but only part of the Pacific has been crossed. People seem willing to risk all for money. Money is the god of this world, and before it, Christian, heathen, skeptic, atheist and every cult on earth today are doing homage to the god called Money.

Again, we have seen as never before such vast numbers of tourists from all points, South, West, North and East, on our rural highways, running at breakneck speed in costly automobiles, most of which are unpaid for, giving the appearance of untold wealth among the pleasure-seeking multitude. Of these tourists hundreds have sacrificed their lives on the altar of pleasure and worldly gain.

This is a wonderful country, inhabited by a wonderful people. We have here people of every race, color and nationality, in the best country in the world. Why, then, these terrible calamities and mad rush for wealth, political referment, and religious decay? Surely the god of this world hath blinded their eyes that they may not see.

Are these not the days that are spoken of by Daniel the prophet of old, in Dan. 12: 4: "Many shall run to and fro, and knowledge shall be increased."

These are the very things that we have revealed to us that must come to pass before the success of Christ's Kingdom shall be established. Paul in writing to the Thessalonians, book 2, chapter 2, verse 3, says: "Let no man deceive you by any means: for that shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." The fourth verse is even more explicit: "Who opposeth and exalteth himself above all that is called God, or

that is worshipped: so that he as God sitteth in the temple of God, showing himself that he is God."

Disaster, local, national and world wide; crime, everywhere; Diabolus in the saddle with his sword drawn is today making his desperate struggle to overthrow the Kingdom of Christ, and we might well be discouraged were it not that God in His infinite wisdom and love had not told us not to be discouraged or deceived. Satan, the prince and power of the air, may be permitted to scourge the people for a time, but his power and influence is limited, and soon the battle will be over, and a better day will be ushered in.

In the meantime every servant of our Lord and Master must be up and at His service. The pure gospel of Jesus Christ is not popular now, but there never was a time when it was more needed. Popular platitudes will never save a sinner, much less a sinful world. The Church of Jesus Christ is immortal. It has spanned the wreck of the ages. It is militant now, but destined to be triumphant by and by.

The people are worldly crazy now, but through chastisement, punishment or calamity they shall be saved or destroyed that a better world may be ushered in.

A TRIP TO THE ORIENT

By Mr. W. J. Alford, Sr.,

Son of Dr. John Alford, Who For Many Years Was a Minister in Our General Synod.

Dear Friends:

I spent this last winter making a long-thought-of trip to the Orient. To me it was all very interesting and I feel that a short description of my tour may also interest you.

On November 2nd I left Paris at night by the Orient Express for Vienna, arriving there the next night. I stayed at the Hotel Bristol, which is a very fine hotel. Vienna is a beautiful, clean and interesting city, and while there I went to the Opera House, which is the finest in the world, and saw them play "Faust." After a very pleasant stay of a few days I took a train for Budapest, which is a five-hour run from Vienna.

Budapest is situated on the Danube and I stayed at the Ritz Hotel, which was right on its banks. The river divides Buda from Pest, the two cities being connected by a number of

bridges. The Royal Palace is in Buda but most of the large buildings are in Pest. The weather was bad here so after a short stay I decided to go on to Constantinople, which is a three-day ride from Budapest.

On route I passed through Serbia and stayed for two hours at Belgrade. We did not get there until 9, P. M. and the place was almost in darkness. All around the station looked dirty and poor and there were hundreds of soldiers being sent off in trains. I next passed through Bulgaria, which is a very pretty country, and then entered Turkey, arriving at Constantinople on the night of the third day.

I was met at the station by a Dr. Sami, who was the guide of the Hotel Pera, where I decided to stay. Constantinople is in three parts. Stamboul, where we arrived, then Galatea, where the harbor is, and then up on the hill is Pera. The situation of this city is magnificent; it is built on seven hills. On top of each are beautiful Mosques, and the harbor, which is called the "Golden Horn," is wonderful.

I took a trip down the Bosphorus to the mouth of the Black Sea. On this trip I met a young American boy who was teaching in the American Mission. There are about 300 Americans in Constantinople and two American colleges. Since last year the wearing of the red cap, called a fez, has been forbidden and the men now wear European hats. The women have also mostly discarded their black veils, which covered their faces except for the eyes. They do not wear hats so much but bind colored cloths around their heads in the fashion of a turban. All these things help to make Turkey much more European than one had expected; the touch of the Orient there seems to be fast fading.

I left Constantinople by boat and, to my great disappointment, passed through the Dardanelles at midnight. The second day out we arrived at Smyrna and it was quite warm. Nearly all the town along the water side is still in ruins, having been burnt down when the Greeks were driven out in 1922.

The next day I reached Athens and went ashore with a very good guide. It was very, very dusty but otherwise the weather was pleasant. I visited the theatre and the Odeon and the Stadium, which is new and seats 80,000 people. I also went to the Temple of Jupiter, the Towers of the Wind and the Acropolis and several other interesting places. This is a very charming and interesting old city and well worth a longer visit than just one day.

My next stop was Alexandria; here I landed and took a train for Cairo, arriving at Shepheard's Hotel about four in the

afternoon. The weather was ideal and I spent a very pleasant week going to various races and revisiting the Sphinx and other places of interest.

On November 24th I left Cairo for Jerusalem. I changed trains at Kantara and had to ferry across the Suez Canal to Kantara West to get the night train for Jerusalem, where I arrived at 9 A. M. the following morning. As we neared the city the grade became steep and the country very barren looking; there were hardly any houses to be seen and no green at all. One would see an occasional flock of goats wandering about over the hill sides apparently making a meal off the stones, or again a solitary traveler with a small donkey making his way over the narrow mountain path to some little hamlet a few miles distant.

On my arrival at Jerusalem I went to the Hotel Allenby, which is a good hotel. The station is some distance out of the city and to enter it one passes through the Gates of Joppa. Here again the weather was pleasant, though it was very dusty.

Jerusalem is 2700 feet above sea level and has fallen seventeen times, the present city being ninety feet above the level of the original Jerusalem. It is now under British mandate.

In the afternoon I engaged Captain Johnstone as a guide. He was sixty-eight years of age and had spent the last twenty years of his life in the Holy Land, Jerusalem being his home. In his young days he had lived in America and still revisits it every few years. He was very active and well informed and proved to be a very satisfactory guide.

I spent my first afternoon visiting Bethlehem. I went by car, the roads being in very good condition. I went along by the Wilderness of Judea and saw in the distance the "Field of the Good Shepherds," which is now walled off so as to preserve it.

I stopped at Rachel's Tomb, which is by the wayside just where she died. (This custom is still observed, and should a traveler die on a journey he is buried by the wayside.) The tomb is now used as a chapel, which is open once every month, the day before the full moon, and every day during the first week in the year. Jews from all over the world come and pray in this chapel. Outside adjoining this chapel is a small mosque.

After climbing a hill we arrived at Bethlehem, which is a small little town and very clean. Here we visited the Church of the Nativity, built by Constantine the Great, over the small grotto where is the Manger in which Christ was born. This

is now a beautiful little chapel and it is free to all religions. The Crimean War started over the ill-treatment of some Russian refugees in this church.

Adjoining, there is a Catholic Church, and during our visit there High Mass for St. Catherine was being held. It was a beautiful church. Quite small with wonderful windows through which the sun was streaming on to the heads of the kneeling congregation, while the choir, led by one of the most wonderful tenor voices I have heard, chanted the anthems. It is an afternoon I will never forget, and even now I can see the women of the congregation with their high sugar-loaf shaped hats covered with snowy white linen (underneath which their dowry—in the form of jewels—is sewn on their hats), the altar ablaze with hundreds of candles, and hear again that beautiful tenor voice. I thought at the time it was wonderful, but now as I sit and think about it, I realize how fortunate I am in having this beautiful memory of the place in which Christ was born.

My guide told me that this tenor is a young American, who has been offered wonderful money to go back to America to sing. But he would rather stay there in Bethlehem just to sing in the little church.

The next morning I left the hotel early in a car and visited Bethany, where Lazarus' tomb is, and then drove through the scenes of the late war, passing the Good Samaritan's Inn, to the Dead Sea. I saw absolutely no cultivation of any sort during this drive, just rocks and sand.

The Dead Sea, which is 1400 feet below sea level, is forty-five miles long and thirteen miles wide and is a very pretty looking piece of water. It has no outlet and is 33 1-3 per cent. salt; nothing lives in it and you cannot sink in it. I took off my shoes and stockings and put my feet in the water, which was nice and warm and when I rubbed it on to my leg, it felt as if I were rubbing oil into it.

I also visited the River Jordan, which empties into the Dead Sea and went on to new and old Jericho, the guide pointing out to me a piece of the old wall.

The next day I visited the "Garden of Gethsemane." A church is now built here on this spot, the money for which was given by America. The little piece of the garden surrounding the church is kept in very nice condition, with flowers and shrubs, and is looked after by some old Fathers.

In the evening after sundown I went through old Jerusalem to the Wailing Wall. The day was Friday and so from sundown of that day until sundown on Saturday was the Jewish Sabbath. At the wall were hundreds of people all praying, kissing the wall and chanting. Among them were the old priests dressed in the olden style, velvet robes, large felt hats and long curls.

The following day I visited the Temple area, where the old Temple stood and also the Mosque of Omar. This is a very beautiful mosque built around the rock on which Abraham went to sacrifice Isaac.

I visited an Abyssinian Convent. This is the poorest order in the world. The monks are blacks and are descendants of King Solomon and the Queen of Sheba. The place they live in is just a hovel and indescribably dirty.

The next day I walked through old Jerusalem, visiting the Church of the Holy Sepulchre, the room where the last Supper was held, the Mount of Olives and the place of the Ascension. I took a donkey ride around the city walls and visited Mount Sion.

Nearly all the land in Jerusalem is owned by the different Churches. There are a great many free houses for poor Jews to live in and their quarter of the town is by far the cleanest. The streets in old Jerusalem are very narrow and many of them are built in steps with quaint old arches overhead. Each nationality there has its own separate market.

I left Jerusalem early in the morning of November 8th, as I wished to do the return journey by day. The ride, however, was very uninteresting as it was just through desert without any sign of cultivation at all. I arrived at Kantara at 5.15 and took a motor to Port Said, riding all along the bank of the Suez Canal.

(To be continued.)

Renew your Subscription for the Advocate now.

ANATH HOME

Houston, Ky., November 9, 1927.

Dear Friends:

It is now time for the magazine letter, and I know you want to hear of our—your—work here.

We have had a beautiful fall. The foliage has been gorgeous, reminding me of the first autumn I ever spent here in my mountain home, but the gold and crimson has been changed to brown by our two nights of freezing.

The 13th and 14th of October the teachers of Breathett county attended the Teachers' Association at Hazard. While there, near Dominoe, Mr. McIntosh's son, William, one of the county teachers, in stepping from the train, was struck by an engine and instantly killed. They phoned us of the accident so we could let the family know Friday evening. I went to their home Saturday and was there when the remains were brought home. A sad home-coming, a very sad home. Truly life is uncertain.

On last Sabbath little Roy Sebastian's body was laid to rest in the cemetery just below their house. Joel and Alice Sebastian are just older than the baby. He took sick at school Wednesday morning. Miss Howell sent him up to the house. We let him lie on the cot, phoned his father. He soon came for Roy. The doctor could do nothing for him. He suffered greatly from inflammation of the stomach and bowels. They phoned for us to come over Friday evening but little Roy's life had gone out at 5 o'clock, before we reached there. Miss Howell remained with them till after the funeral. I came back Saturday morning; then went back to their home Sabbath. After Sabbath School, the children of the dormitory going also.

Mr. Sebastian's home has a vacant place. Their hearts are sad, but they are trying to say, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." God's will is ours. May He enable them to realize His comforting

presence.

Miss Howell will miss little Roy in the school. Only 6 years 9 months old, but carrying readily the second grade. He was always thoughtful, willing and kind.

We have taken another girl into our home, Alamancy Turner. Her parents were moving again to Cain Creek, which they did once before and threw her out of one year's school. She wants to go to school, is a good student, and we knew if she was kept back another year it would not be best. We know not where the scholarship will all come from, but we do know that the Lord will provide through you, dear friends, who are in your homes with your own children around you.

Week before last we were made happy by the return of Rev. and Mrs. Stewart, baby Carl and Aunt Jennie Stewart, Rev. Stewart's father's brother's wife. She visited her once two years ago. They came in their car as far as the dormitory at Cow Creek, where we met them with mules. They were here only one week, but Rev. Stewart was kept busy, four days preaching, communion on Sabbath. Seven accessions to this little congregation; as four of these desired baptism by immersion this was granted and Rev. Stewart performed this rite Sabbath morning. We do realize God's presence and power here in the mountains.

We are having a good Sabbath School. The attendance is fair when the Creek is not up. Mr. Henly McIntosh is Superintendent. Miss Calla Turner, Miss Howell, Mr. Ed Turner and myself are teachers. Mrs. Felix McIntosh and Mr. Henly McIntosh are always ready to act as teachers when called They are very good. The day school is getting along finely, although Mr. Ed Turner has been out several days on account of illness. His father said he was better and expected to be back Monday. Miss Calla and Miss Howell will be glad when he returns.

The election is over; as usual, many were here Tuesday night to get the returns by phone. Many here sell their votes to the highest bidders. Will go hours without voting if not paid. The leaders say it is customary, and they must do this to elect their man, and thus they are helping the poor. Under such circumstances can justice and righteousness prevail? Amos 5: 12.

I will give you a list of what we have received since last

writing. From J. Crawford Mackey, Ashland, O., $10; Mrs. M. B. Smith, Bethel Congregation, Sparta, Ill., $5; Miss Rhoda Kendal, Kane, Pa., $5; Mrs. S. H. Robb, Chairman of the Willing Workers' Bible Class of the R. P. Church, Coulterville, Ill., nine bath towels and ten face towels; Mrs. Alex. McIntyre, Cutler, Ill., nine face towels; Miss Bertha Boyle, of Bethel Congregation, Sparta, Ill., four face towels, four bath towels and five dish towels. Also at this time the workmen are working on a cistern, of which we will write you more later.

I want to assure each one who is a contributor to our needs here how much we do appreciate your thoughtful kindness in remembering us. There is still much we need. We know God will bless you. We do need your prayers.

Your friend and co-worker,
MRS. AGNES M. STEWART.

THE GARDEN OF SPICES

Eva D. Nagel.

Read Song of Sol. 6: 1-3; 5: 9-16. Song of Solomon 4: 12-16.

"A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed. Thy plants are an orchard of pomegranates, with pleasant fruits; camphire, with spikenard, spikenard and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices."

"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden and eat His pleasant fruits."

The Bible deals in facts, and it bases its statements upon a foundation that cannot be shaken. Its presentations are such that they appeal to us from a reasonable point of view. "Cause and Effect" is described in the historical books and proved by the fulfillment of prophecy. The historical books of the Bible are much alike, as are also the prophetical books, but the Song of Solomon is unlike any of the other inspired writings. It is called an allegory, which is the description of one thing under the image of another. Solomon, like his father David, was a writer of poetry and wrote 1005 songs (I Kings 4: 32), but all were lost save this one of sublime love, and it will endure until the end of time.

It is a song of love—love of the Bridegroom for His bride,

and of the bride for her beloved Husband. Christ is represented as the Bridegroom of His church: Matt. 25: 2, 9; Rom. 7: 4, and the church as the bride, the Lamb's wife: Rev. 19: 7; 21: 2, 9. According to this metaphor in the Song of Solomon, Christ and the Church in general, or Christ and a true believer, are discoursing with mutual esteem and endearment. The language is most beautiful, and Christians find here expressions descriptive of their own experiences, of their own delight in their acquaintance and communion with Christ.

Christ speaks of His Church as a garden inclosed. He speaks of her plants and of her pleasant fruits, and of all the chief spices. The believers in the Church are likened to plants and trees in a garden or orchard.

Let us note some of the points of similarity between a garden and the Church.

First. We would mention the Beauty of the Garden.

The garden plot is chosen because of its situation. The surface must be clear of all things that would mar its beauty, and the soil must be adaptable. The garden with its orderly plants, booming flowers and pleasant fruits is most beautiful. Nothing in its surroundings comparies with the garden for beauty.

So the Church is like a garden. "Beautiful for situation is Mt. Zion, the joy of the whole earth." Ps. 48: 2. Christ said of her, "Thou art fair, my love." He does not say this to make her proud, for humility is essential to Spiritual beauty, but to show that there is beauty in holiness. The Spiritual garden is beautiful because of its purity. Christ said of her, "There is no spot in thee." For the plants and trees in a natural garden to be beautiful, they must be firmly rooted, and able to stand sturdily in their place, so the plants in the Spiritual garden are to stand steadfastly, being "rooted and grounded in love." Eph. 3: 17. As the soil in the garden must be adaptable for its purpose, so the believer must be adaptable to God's plans.

In a well-ordered garden there are paths which are distinctly outlined, so in the Church there are paths to follow and these paths are clearly pointed out. "Ask for the old paths, where is the good way, and walk therein and ye shall find rest for your souls." Jer. 6: 16. Reverential obedience to God's laws is fundamental to the beauty of the Church.

Second. The Protection of the Garden.

For the protection and safety of the garden it is inclosed.

A high value is set upon the garden, and care is exercised that it is made safe from all intruders. The Old Testament Church was a garden inclosed by the Ceremonial Law. The Bible was then a "spring shut up and a fountain sealed," as it was confined to one nation; but now, under the Gospel dispensation, it sends its streams abroad, and the Gospel is preached to every nation. May the Fountain of Truth continue to flow out in its purity and never be closed up with the rubbish of unbelief. The Church garden is separated from the common earth, it is set apart for God, and all the "powers of darkness" cannot break down this wall or make a breach in it.

Third. The Care of the Garden.

The natural garden is carefully tended. The seeds and plants are put in place, anxiously watched, and carefully watered. The weeds are removed and the plants are pruned and trained and given the best of care, with the hope that they will bear fruit. So the Spiritual garden is watched over and cared for by the Holy Spirit. They are planted in the Spiritual garden by God's grace: Ps. 92: 13.

"Those that within the house of God
Are planted by His grace;
They shall grow up and flourish
All in our God's holy place."

As the natural garden is refreshed by the dew, so the promise is given of Spiritual refreshing. In Hosea 14: 5-6, it reads: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread and his beauty shall be as the olive tree and his smell as Lebanon."

In Ps. 72: 6, it is promised that "He shall come down like rain upon the mown grass: as showers that water the earth" shall be the Spiritual blessings.

As a garden requires sunshine with its warming and vivifying influence, so the Church must have the sunshine of God's presence and the reviving influence of the Holy Spirit.

As the weeds are removed from a garden so should the harmful things be kept out of the Church. The natural plants are pruned but the Spiritual plants are controlled by restraining grace.

Fourth. We Have the Products of the Garden.

The products of a garden are varied and valuable: some are for food—to sustain life, some for medicine—for their healing qualities, and some are planted for their beauty and fragance.

The products of the Spiritual garden are also varied. By the pleasant fruits are meant the fruits of the Holy Spirit and the Spiritual spices. These are valuable, durable and precious. They are so precious that there is great hunger in the world for these valuable fruits, and when they are obtained they are satisfying to the soul.

Fifth. The Influence of the Garden.

In Gal. 5: 22 the fragrance that flows out of the garden from these Spiritual spices is called love, joy, peace, long-suffering gentless, goodness, faith, meekness and temperance.

First. The fragrance from a garden of spices is permeating, it pervades all the surrounding atmosphere.

By contact with the spices from the Spiritual garden, or by the exercising of love, gentleness, peace, goodness, long-suffering, etc., the surroundings are made more pleasant, the influence is felt and the effect is far-reaching. The good influence that flows from a Christian life cannot be measured any more than you can measure the perfume of a bed of spices.

Second. Spices are pleasing and attractive, engaging the attention and creating the desire for closer contact. In an old-fashioned garden the fragrance of pinks always caused us to draw near to look for the source.

When joy and happiness are in evidence it creates the desire for closer acquaintance with the individual possessing them; outsiders are curious to know from whence cometh the joys of a poor humble Christian. Many a man who entered a church out of idle curiosity has left it a rejoicing believer.

Third. Spices are soothing, comforting, mollifying and healing. Applications of spices are used to allay pain and alleviate suffering. Spikenard has been used by the Hindoos as a medicine and as a perfume from a very remote period.

These soothing, comforting, mollifying and healing qualities belong to the Spiritual spices. How often is discord prevented, wounds healed and peace maintained by the flowing out of the fragrance from one or more of the Spiritual spices!

Fourth. Spices make their presence known. They cannot be concealed. All who come under their influence are benefited by their fragrance.

As spices make their presence known, so the Spiritual spices cannot be hid. When they are present the fragrance will flow out as it did when Mary expressed her love and devotion to the Saviour by anointing Him with the costly ointment. It was said that the whole house was filled with the odor. Jesus said it would be a perpetual memorial of her, so we see the eternal fragrance of a beautiful deed.

"A professor once said that we might yet have concerts of odors as we do now of music—one false note among the odors, as in music, destroying the harmony. Mary's noble act has become such a chorus of heavenly odors, a whole cathedral choir filling the centuries with their music of heavenly fragrance.

Fifth. Spices yield an enriching influence. When they are used for culinary purposes they enrich the flavor of food, and make it more enjoyable.

The Spiritual spices are enriching to the soul. Expressing our kindly feelings deepens and strengthens them, enriching the character and the nature from which they flow. There is value also in these expressions to those that receive them.

Sixth. Spices are also a preservative. Whole cloves inserted into and covering a sound apple have been known to preserve it for years. Spices were used in the embalming process and were brought to the tomb of our Saviour. The Spiritual spices preserve peace and harmony in the home, in the Church, in the Sabbath School, the Missionary Society and all organizations where they are factors.

Some one has said "that the sweetest perfume that the home circle ever knows rises from deeds of loving service which its members do for each other." The homes of America need a preservative.

Seventh. Spices are permanent. Spices or perfumes remain in the memory, and when they again appear, they recall certain individuals or events.

The Spiritual spices are permanent as a perfume is associated with an individual or an event, so a kind world or deed or even a smile remain in the memory, and are recalled years afterward, when that person's name is mentioned. In Philip 4: 18, Paul speaks of the gifts that were sent to him from the Church as an odor of a sweet smell, a sacrifice acceptable, well pleasing to God.

Need we go back to the time of Paul and the Philippian church? We have an example in our midst in the life of our pastor, Rev. Alexander Savage, of the influence flowing out from the Spiritual spices. To California, to far-away India, and to Siam, are carried these spices to be transplanted into other gardens and there to continue to flow out. Who can say how far-reaching is the fragrance from a Christian life?

"Awake, O north wind; and come, thou south; blow upon my garden that the spices therof may flow out."

When the cold north wind of adversity strikes the garden, and trials, temptations, sickness and bereavement enter, there is no complaint. Let the north wind come, then will patience and fortitude and all the graces take root more firmly and continue to flourish; but come thou south wind! Come! gentle, soothing, balm-laden south wind of the Holy Spirit, blow upon the garden and let the spices flow out.

Let my Beloved come into His garden and eat His pleasant fruits. Christ comes into His garden to enjoy the fruits; He gathers the lilies which are the offerings of His people and expects to find all graces, all virtues, the Beatitudes, the Ten Commandments the Fruits of the Spirit, and joyfully receives the sweet incense of prayer and praise.

"A seed was planted in a garden plot,
It was small and brown and dry;
It was buried deep from the singing birds,
The springing grass, and the sky.

A lily bloomed in that garden plot,
It was fragrant and tall and white,

It shed its sweetness all around,
A joy to sense and sight.

A seed was planted in a wayward heart
Bowed down with sin and care;
It was watered oft with a kindly word,
A bit of faith, and a prayer.

A flower sprang up in that wayward heart,
And grew and grew apace,
Till a life was filled and overflowed
With beauty and love and grace."

MEETING OF THE PHILADELPHIA PRESBYTERY

The Philadelphia Reformed Presbytery met on Tuesday evening, November 1, 1927, in the Third Church, corner Front and Ontario streets. This was the regular annual meeting. Rev. R. C. Montgomery was elected Moderator for the coming year. Rev. Thomas Whyte was elected Clerk, and Rev. John Parks was elected Treasurer. A good meeting is reported.

DARLINGTON, PA.

The Women's Missionary Society of the R. P. congregation held its thirty-second annual meeting at the home of Dr. and Mrs. R. W. Watterson, Darlington, Pa., on Thursday, November 3, 1927.

Dinner was first on the program for the day and members of the society and their friends, numbering about seventy-five, came, bringing baskets filled to capacity with good things.

This home, being quite extensive, was an ideal place for a meeting of this kind. Every one seemed to be in a joyous mood and able to cope with any situation.

It was, to say the least, a wonderful dinner and of such a

varied and satisfying nature that there seemed to be nothing more that one could desire.

At 2 P. M. the meeting was called to order and conducted by the president. It was opened by singing Ps. 115: 12-18, as an acknowledgment of God's care over us during the past year. Rev. Henry, of the Presbyterian Church, then led in prayer.

The subject chosen was "The Garden of Spices," and the Scripture lesson was read from Song of Solomon 6: 1-3, also 5: 9-16. A paper on the subject, printed elsewhere in the "Advocate," was read by the leader.

Mrs. Clark Marshall, of Beaver, sang a solo, "My Task," and was twice recalled.

Mrs. Howard Marshall read on the subject of "The Perils of the Present Day."

Remarks appropriate to the occasion were made by Rev. Henry and Rev. Savage, D. D.

Ps. 45: 8-9 C. M. was sung, expressing the fragrance of the Divine palace.

A shade of sadness was brought over the society by the reading of a memorial to Miss Kate Imbrie, our former president, who passed from our midst during the past year.

The roll was called by the Secretary, Mrs. Charles Kerr, and the response was made by repeating a verse of Scripture; the minutes of the last meeting were read and approved. The reports of the secretary and treasurer were approved. These reports show an increase in attendance, in membership, and in offerings. The society has prospered during the past year and has reason to feel encouraged. It was organized for the cause of missions, and its primary aim is to aid in carrying on this important work; but those who attend these meetings regularly attest to the fact that they are personally benefited thereby. They do not deem it lost time to be engaged in the Master's service. The literary performers bring new and interesting thoughts and the leaders vie with each other in choosing appropriate references, and in making each meeting of a high order of excellence.

A vote of thanks was tendered the hostess and her assistants for the kindness and generous hospitality bestowed at this time.

The Divine guidance and companionship during the whole journey of life was recognized by singing Ps. 73: 23-25.

The meeting was closed by prayer and the benediction by Dr. Savage.

Sincerely yours,

EVA D. NAGEL.

OUR COLLEGE.

Cedarville College closed for the Thanksgiving vacation from noon Wednesday, Nov. 23, till 8 a. m. Tuesday Nov. 29. The Semester has been so far a very busy one with studies, social and athletic activities.

About 70 different classes are organized in the various departments. This means about 280 hours work in a week. The department of Music has about 45 students The Seminary has 5 students. In the entire college there about 220 students. Several more are expected next semester.

We need 20 scholarships for deserving students who are not able to pay their own tuition and whom the college has taken under its care with the hope that men and women with means would kindly give the tuition to the college for these boys and girls. It is a splendid opportunity to any who would like to do some thing worth while with his or her money and for the benefit of others who are poor in this world's goods.

The foot-ball season ended with the total score balanced in favor of Cedarville College, This fine result was accomplished in spite of the fact that the Cedarville College team had to play against college teams in every instance from colleges much larger than ours,

The Basket-ball season will open in December. The boys' and girls' teams are unusually good this year and they give every indication of winning the championship of the state.

We are thankful to the congregations that are remembering us with contributions. We need all that we are receiving and much more. Allow us to ask the pastors and people of our churches to make a special effort to contribute to the current expenses of the college. Yours sincerely,

W. R. McChesney.

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CHRISTIAN ENDEAVOR TOPICS

December 4, 1927.

Topic: "What Is Prayer?" 1 John 5:14, 15; Eph. 6:18-15 (consecration meeting).

Bible Readings.

Monday—Prayer is desire. 2 Cor. 12:7-10.
Tuesday—Prayer is power. Jas. 5:14-18.
Wednesday—Prayer is requesting. John 16:23, 24.
Thursday—Prayer is intercession. Gen. 18:23-33.
Friday—Prayer is access to God. Eph. 2:18.
Saturday—Prayer is worship. Psa. 95:1-11.

Comment.

One phase of prayer is asking God for the things we need, or others need; right things, of course (v. 14).

Prayer must be in faith. We believe we have our requests, even before we get them, if we are sure they are in keeping with God's will (v. 15).

Prayer is made first, in our own spirit, and then in the Holy Spirit; that is, it expresses the Holy Spirit's will. That prayer cannot fail (v. 18).

Prayer is conferring with God about the things of the kingdom. This is one of the finest aspects of prayer (v. 19).

Practical Questions.

1. Why must prayer be according to God's will?
2. What purposes may we have in prayer?
3. What do we most need to pray for?

December 11, 1927.

Topic: "Good Mottoes for Christian Living." John 9:4; Eccl. 9:10.

Bible Readings.

Monday—Prayer motto. Matt. 7:7.
Tuesday—A courage motto Phil. 4:13.
Wednesday—A golden rule Luke 6:31.
Thursday—An unselfish aim. Rom. 15:1.
Friday—A peace motto. Rom. 12:17.
Saturday—Trust experience. Prov. 13:1.

Comment.

Here is a duty-motto. "We must work." Work is our discipline, our training. We must work, or fail to reach manhood (v. 4).

Here is a hurry-motto. "The night cometh." Time is short; opportunities grow fewer. Every day cries, "Use me, use me!" (v. 4.)

No task is trivial. Advancement comes to those that do "with their might" the duty of the moment (v. 10).

The hand will do what the brain commands. Let us therefore look upon all work as a privilege, something to be done as well as we can do it (v. 10).

Practical Questions.

1. What would you choose for a life motto?
2. Why are mottoes sometimes helpful?
3. How may we always remember our mottoes?

December 18, 1927.

Topic: "God's Kindness and Our Own." Titus 3:1-8; Matt. 25:35.

Bible Readings.

Monday—God's infinite love. John 3:16.
Tuesday—Love's protection. 1 Pet. 5:7.
Wednesday—Love's provision. 1 Cor. 2:7-9.
Thursday—Love's generosity. 1 John 3:16-18.
Friday—Forging love. Luke 15:21-24.
Saturday—Love's service. Luke 10:33-35.

Comment.

God's kindness came to view in Christ. The deeds of Jesus reveal the heart of God (v. 4).

There may be love hidden, suppressed; but to be of value it must appear. God's love was shown in actions (v. 4).

Love's service was to save us, regenerate, recreate, make us over. Love transforms. It works for the good of the ones loved (v. 5).

We can express our kindness in helpful service, without effort, because kindness should be natural to us and therefore easy (v. 35).

Practical Questions.

1; Why must prayer be according to God's will?
2 What may we have in prayer?
3. What do we most need to pray for?

December 25, 1927.

Topic: "What Does Christmas Mean to the World?" John 3:16; Luke 2:8-11.

Bible Readings.

Monday—Christmas means worship. Matt. 12:11, 12.
Tuesday—Realizing God's gift. 2 Cor. 9:15.
Wednesday—Generous giving. John 12:1-8.
Thursday—A revelation of God. John 1:14.
Friday—Love's sacrifice. 2 Cor. 8:9.
Saturday—Salvation from sin. 1 Tim. 1:15.

Comment.

Christmas means the revelation of God's love in a human life, the only way in which love can be fully revealed (v. 16).

Christmas means heaven's interest in man. We are not orphaned and forgotten (v. 9).

Christmas means the Gospel or good news of God's favor; it tells of what God has done and is doing for us, His children (v. 10).

Christmas means a Saviour from sin; healing for wounds; comfort for sorrow; songs for sadness (v. 11).

Practical Questions.

1. What has been our happiest Christmas?
2. How may we make Christmas joy?
3. What is our favorite Christmas poem?

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