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A MONTHLY MAGAZINE FOR
CHRIST'S CROWN AND COVENANT

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REV. R. W. CHESNUT, Ph. D., Editor
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Stand fast in the faith, quit you like men, be strong.

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VOL. LXIII. No.4

EDITORIAL

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General Synod meets next month, May 15, 1929. Are we going to be ready for it? Time flies very fast, and we have important work to do before that time. How about our contributions for Missions? They should not only be taken up as early as possible but made as large as we can make them. The work is important. We have the open door before us, and we may have additional facilities to enter into new fields without any great strain on the church. The one thing that has been most lacking in the past is a suitable person, one of ability and consecration, who stands square on the fundamental truths of the Divine Word to undertake the work. "The harvest truly is plenteous but the laborers are few; pray ye therefore the Lord of the harvest that he will send forth laborers to the harvest."

Among other things we desire to have a good report as publisher of the Advocate and that we may be able to do this we request all who are in arrears to send in at least a year's subscription as soon as possible. A little personal work on the part of pastors, sessions, and correspondents will do the work. Indifference on the part of many has always hindered our work.

Wherever these matters have been attended to, the Advocate has a good circulation. We expect to send out statements once more before Synod meets and we respectfully request attention to them.

There is a little paper called the **World Evangel** published in Eugene, Oregon, that is the biggest paper for its size that we have ever seen. It stands four square on God's Word on all moral and religious matters. It is soul refreshing to read the editorials.

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LETTER FROM COULTERVILLE, ILL.

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Our Missionary Society has had a very pleasant and prosperous year. Several of our monthly meetings were held in the different homes. Piecing and quilting quilts, and apron making was the work of our all-day meetings.

On Feb. 14th., our Annual Chichen dinner was served and netted the Society ninety dollars.

We were very much disappointed and discouraged with the action of the Home Mission Board at last Synodic meeting. In fact, as far as we could see, it was a one-man affair. We do hope that the younger ministers on the Board will stand pat this year and if necessary fight to a finish for a living support of work and workers in Kentucky and for the support of our dear Miss Ramsey in Los Angeles, who is giving her life in **real Missionary** service and caring for her honored father who has faithfully worked for his Master in the R. P. Denomination for sixty years.

Miss Ramsey is not working among a steadfast people who have known and endeavored to serve their Savior all their lives, but is working among a class of people who need and are asking for instruction. No wonder our women are discouraged when one of the two real Home Mission fields was cut off.

The readers of the Advocate can have some idea of the work Miss Ramsey is doing, from her reports to our Presbyterial which have been printed. Also note the contributions to various funds by this mission field.

If you could spend a season in Los Angeles as my husband and I did two years ago, and visit that church, Sabbath School, Mid-week prayer meeting, Missionary Society and Mission Band, and talk with the mothers as I did and hear them tell of what Miss Ramsey has done for them, their children and their homes,

of how she leaves her home in the Mountains, every Thursday and Saturday about 7 A. M. and spends these days in the city calling on and ministering to the sick, the sorrowing and the needy in both body and soul. One Lady came sixteen miles to attend missionary meeting. Standing on the steps of the little church she said to me, "Miss Ramsey has been the most wonderful blessing to my home. She has been the means of bringing the True Light and happinesss to me and my children. I cannot pray in public like some others but I can go to my bed room and talk with my Father for he taught me"

Ask the friends in Republican City and Sparta who have visited Los Angeles and see if they approve of last year's action?

The women of our Western Presbyterial voted at our last meeting to pledge two hundred dollars for Miss Ramsey and it affords me great pleasure to state that Coulterville Society has already put into the hands of its treasurer one hundred dollars for this purpose.

Very respectfully,
MRS. S. A. MUNFORD, Cor. Sec.

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LETTER FROM KENTUCKY

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HOUSTON, KY., March 9, 1929

Dear Friends:—

It is very hard to realize that in two more weeks the school year for 1928—29 will be over. The time has gone by very rapidly indeed. We have had an unusually high attendance at school this year. It did not fall off when winter school opened. While several of our pupils dropped out there were enough coming in from other schools to make up the deficiency. We are glad to see such a high attendance. The hard rains and snows which we have had recently raised the creeks until it was impossible for some of the children to get to school but since the rains have ceased the attendance has resin again.

On the twentieth of February we were all very much surprised by a snow which measured about twenty-two inches in depth. The older folks tell us that this is about the deepest snow they have seen in forty three years. About forty-three years ago a snow fell which was quite a bit deeper than this one. However, I believe everyone was glad this snow was no deeper. When it melted and a hard rain came the creeks raised and

caused such atide that the mail could not be carried for a day or so.

Since Xmas we are having short literary programs every two weeks to take the place of our basket ball games. Since the weather has been so cold and wet we have not been able to play any games with other schools. At our programs we usually have a debate, some dialogues and recitations and several songs. Miss Mary Turner has had charge of arranging these programs. We believe that they have been enjoyed by those who have attended them and that they have been a benefit to the children who have taken part, by training them for public appearance.

Yesterday about four men came in and covered the kitchen. We are very glad to have the new roofing on so that our kitchen wallpaper will not be streaked and spotted by every rain that comes. There has been additional improvement made around the grounds by the building of new board walks around the dormitory and schoolhouse. These are 3½ feet wide and as the saying is "built to last." The old board walks were a great deal narrower and had become so worn that it was somewhat dangerous to get in a hurry on them.

We are looking forward with high hopes to the meetings which will be held here from the 17th to the 24th. We expect Rev. Ike Gabbard of Cow Creek and Rev. L. A. Benson of Clay Center, Kansas to be here and preach at the meetings. The people are looking forward to the meetings and seem to be interested in them.

On the whole we feel that we should be very thankful for the good community spirit which has been shown by the people in general this year. They are interested in whatever goes on and are willing to co-operate and help put over any enterprise which is placed before them.

As far as we know now, Miss Calla Turner will remain at Houston at the dormitory this summer to take care of the property.

For some reason the gifts for last month were omitted from the Associate Presbyterian Magazine. The writer is sure she placed the acknowlegements in one letter or the other but we have not received the Advocate for last month yet and in case it should be omitted from it also I shall acknowledge the gifts for this month as well as last month.

The cold weather and wear and tear on our covers have made a new supply of quilts desirable. In response to our re-

quests for new covers, we have received a comfort from Mrs. L. A. Benson, Clay Center, Kansas. Our Matron, Mrs. Bertha Campbell, has been using her very small amount of spare time to piece and set up a very pretty cotton quilt. We also have received a pair of blankets from Rev. L. A. Benson, Clay Center, Kansas From the Christian Endeavor Society, Sparta, Ill. $15. Gladys Benson, for chairs, $12; Mrs. H. C. Hartford, East Palestine, Ohio, $10; Mr. and Mrs.J. M. Finney, Monmouth, Ill. $10; Fairview, R. R. Sunday School $32; Ladies Aid Society, of the First Reformed Presbyterian Church, Pittsburg, Pa. on Scholarships, $45; Mrs. C. D. Fullerton, Sparta, Ill.$5; Mrs. R, J. Stewart's Hustler S. S. Class, Coulterville, Ill. $5, we are very thankful for these gifts and for the many other blessings we have received this year.

Think of us and pray with us that during our weeks revival many souls will be brought to Christ and that his Kingdom may be advanced, here and elsewhere.

Your Friend,
Gladys Benson

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LETTER FROM INDIA

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In Camp, Kurkewala, Jan. 25, 1929

Dear Friends:—

We went in to Roorkee for the holidays which was indeed a busy time. We were greatly helped by our good friends of the Los Angeles congregation as they had sent us two lovely boxes, consisting of knitted scarfs for our High School boys, sewing bags for our girls, pictures books for the smaller boys and girls and flannellette shirts for the babies. Most of these things I understand, were made by the girls of the Missionary Band, the ladies of the Missionary Society and the children of the Sabbath School. This was a great help to me and I am sure it helps to keep up alively missionary interest in their church. We thank them very heartily.

Dr. Taylor had planned to have special meetings for non-Christians in one of our villages which is a long ways from Roorkee and very hard to get to, so he left the family in Roorkee and went out the 27th December with some of the men, intending to stay two weeks, but he became sick with fever and had

to come in sooner. Then we all came out again to Camp on the 9th of January. This is our second Camp since the holidays. We have three more days here when we shall be moving on to our next place.

Our new Padri Sahib in Hardwar has been having a hard time and we ask for your prayers. It is indeed a very hard place to fill and we are so glad to have a man who is so able to handle the situation and, who on the other hand is humble and knows he must depend on Jesus for strength for the work. He and his family came to us the beginning of November and some one of the family has been sick almost all the time since then. Hardwar, of course, is right in the Pass of the foothills of the Himalayas and is a very cold place in the winter,and perhaps because they did not have enough bedding, they all came down with influenza and two of the children have been very ill with pneumonia, and we have been very concerned about them.

Padri Wellington came to some of our meetings in our last camp as Dr. Taylor needed him for special work. He left his wife with the two sick boys and telegraphed for his brother (who is a doctor) to come and stay with his wife for the time that he would be with us.

We have had a letter from him today saying his children seem to be out of danger but are very weak, and that a little child of his servant died and as we have no Christian cemetery in Hardwar this child had to be buried in a paupers grave.

Our Compound in Hardwar is very small but we are grateful for it, for it is the only thing Christian in Hardwar and we feel sure God will use our feeble efforts to bring some of these many pilgrims to Himself.

We are all well at present, I am glad to say and thank God for the strength He gives from day to day to work in His Kingdom.

Yours in His Service,
Sincerely,
Elizabeth Taylor

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MODERNISM

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Hand in Hand With Atheism and The Devil

Written by W. A. Cook, Churubusco, Ind.

The blind man who was healed by Jesus said: "One thing

I know, where I was blind, I now see." It did not need an expert scientific enplanation as how it happened, the result was obvious. He positively knew that now he could see. The so-called Modernists need their eyes opened to see in the Gospel light the truths of the Old Book.

It is a gross fallacy to deny the miracles of the Bible and be only able to see from a material standpoint.

If we deny the deity of Jesus and consider him only a mere man, we then can see him from the Modernist viewpoint, this is also the view of the Unitairian and the atheist. It is the same belief as the present day blinded Judaism; but if we look at him as being incarnate, God manifest in the flesh, the very God-man, we then see him from the Fundamentalist viewpoint.

To those who have been born of the spirit, and rooted and grounded in the faith—Modernisn has but little or no hold.

If we have the witness within that we are a child of God we cannot feed ourselves on such chaff as the food of Modernism.

The Modernists will try to make us believe that from Genesis to Revelation the Bible is full of myths, falsehoods, humbuggery and that the story of Jesus is no more than the story Hercules, Bacchus, or any other traditional legend or mythology. Christianity is put on a parallel with other religions of theworld. In fact they seem to give more credit to the heathern religions.

It is very silly to compare the miracles of our Lord with the fakers and slight-of-hand performers of the ages. Christ is very real to the true believer and cannot be compared with imposters.

The Spirit Himself beareth witness with our spirit that we are the Sons of God. We have the sweet realization that we are children of the most high God and joint heirs with our elder brother Christ Jesus.

All things are possible with God, If Christ be the human manifestation of God, we find it is easy to believe in the virgin birth and the resurrection.

The Old Book will stand, Let us hold fast to our faith. "And this is victory that overcomes the world, even our faith."

AN UNPARALLELED OPPORTUNITY FOR THE CHURCHES

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By Major General John F. O'Ryan

An American Who Won the Highest Distinction as a Soldier Tells the Ohio State Pastors' Convention His Views on War and Peace

If THERE EXISTS in human form affairs any problem of life with which the Christian Church should concern itself, that problem is the maintenance of world peace. I believe that to be true not only because the basis of Christian conduct is peace on earth, but because the Church, aloof from the temptations of political and commercial life, is peculiarly well circumstanced to make its voice heard and its influence felt in a disinterested and effective manner in cause of peace.

We are all of us products in great measure of our early training. My early and fundamental conception of Christianity was that Christians were to live by the so-called Golden Rule, both individually and collectively. I soon learned the rule was not generally followed but I was taught that this did not indicate the weakness of the rule, but rather the weakness of those Christians who failed to follow the rule. I did not understand that the turning of the other cheek was to be done literally but rather that the idea indicated the measure of restraint and of generosity expected of Christians. I have never been able to reconcile this Christian principle with the institution of war.

I was a solder for many years preparing for war. So, when when the World War came, and I had a reason to believe the division I commanded was efficiently ready to kill enemy soldiers on a wholesale scale, employing bayonet, bullet, bomb and poison gas for the purpose. I felt that the killing we were to engage in was contrary to Christian principles. I still think so. If we have another war in my time, I shall offer my services to the War Department, but again I shall not try to reconcile my part in the war with my own conception of Christian principles. I shall consider the existence of war as proof that the mass of us are still unworthy to enjoy the blessings of peace and to escape the tragedies of war, first because we have not applied the teachings of Christianity to our political life, and secondly be-

cause we have lacked the imaginative and the organized energy to substitute law for war.

I shall recall as a man experienced in the battles of a former war that the private soldier seldom knows whether he is the immediate cause of the death of a particular man in the enemy's ranks. Death in battle is for the most part dealt out by shell fire and by machine gun and rifle fire from distant positions and mathematically directed; by poison gas, aerial bombs and the bulk and crushing weight of great steel tanks. The men who serve are for the most part but cogs who "know not what they do." They are cogs not only in the military machine, but in the social scheme of the world's life. They are not murderers. If it is sinful to disregard the commandment, "Thou shalt not kill," the sin is nomore theirs than it is yours and mine. It is the sin of those who, through apathy, cowardise or unwillingness to understand and to act, become accessories before the fact to the wholesale homicide we call war. It is the accepted law among us that, if one has knowledge of the determination of another to commit a homicide and has the opportunity and the means to prevent the commission of such crime and neglects and refuses to attempt to prevent the same, that person thereby becomes an accessory to the crime—an accomplice—and may even be convicted as a principal.

There is food for thought in that! And so, if I am to participate in a "next war," I shall not regard myself or my soldiers as guilty of murder, but shall continue to marvel at the incapacity of self-governing peoples of the world to prevent the slaying, literally by themselves, of their own sons and brothers. If we are to identify those who in this day and age are violating or preparing to violate the commandment, "Thou shalt not kill," through the waging of war, turn away from the boys inexperienced in the problems of life, who are to drive the battle machinery of the "next war" and who will themselves make up the lists of the slain, and turn to the grown-up men and women of christiandom who enven now by their selfishness and neglect are in the category of accomplices, if not principals, in their responsibility for the killings of the "next war."

If Christiendom, which has been responsible for most of the wars of modern times—if Christendom, which but recently lowered the curtain on the greatest tragedy in all history with a toll of losses and damage that our minds are in capable of encompassing— has not the Christian loyalty or the mental capacity to prevent a continuance of these orgies of sorrow, suffer-

ing and death, then let us at least place the responsibility where it belongs. Christendom is made up of self-governing peoples and they rule the world. They and their representatives have in the substitution of organized justice for war, there you will the bomb. Wherever there exists failure or refusal to cooperate of war and the substitution of organized justice for the bullet and fix responsiblity for future war.

Frankly, it has seemed to me that the Christian ministry, in the face of this great opportunity to develop the understanding of our people, to have them sense not only their Christian responsibility but their unprecedented opportunity, to clarify by debate the merits of the cause with the people's representatives who would oppose, to whip with the compelling power of public opinion, enlightened by such debates, those public servants who are false or negligent—Isay, it has seemed to me that the Christian ministry has not yet reached to the heights demanded by the opportunity and by the capacity of the people to understand, to follow and to act effectively.

Perhaps it may be that the ministry itself, while holding clearly defined the fundamental ideals of Christianity, has been divided in its own household as to how best to apply them to the commercal life and striving of the world as we know it to be today. Perhaps one group believes in a militant Christianity and finds it not difficult to understand the urge of a militant commercialism. Perhaps the other group, correct in its allegiance to principle, is uncertain of the methods of its application as a cure for war, because not clear in its own mind as to the causes and prevention of war.

During the span of known human existence, we have made great progress in our evolution. In our own generation, diseases which have literally slain millions of God's children in the past have been conquered by man's knowledge and developed understanding. Thus have smallpox, diphtheria, typhoid fever, yellow fever and the bubonic plague ceased to exact their toll of human life, but the greatest plague of all remains. That plague is war.

If, during the ages, the Creator left it to man himself to work out unaided his own destiny in the conquest of diseases, and as well in the harnessing of nature's forces for man's uses, it seems logical to believe that man is expected by the application of his God-given powers to conquer the pestilence we call war. It is logical to believe that we should put our own house in order and not impotently ask the Lord to do it for us. For

ages we have petitioned the Almighty to relieve us of the plague of war, with its tragic toll of lives and destruction of homes and fields. Is not the failure of these petitions to be interpreted as an admonition that we employ the free powers given us for the accomplishment of the end sought? If we have defeated specific diseases which for ages we could not understand, and have have conquered them in a manner that seems miraculous to the lay mind, why should we not conquer this disease of war which is of our own making?

The first principle to be recognized is that war has been a recognized method of determinining international disputes. Therefor, as disputes will continue in the future, there must be some substitute for war; there must be organized justice in the form of a world court to which all civilized peoples must be parties and the court itself backed by a society or league of nations. There is no escape from the conclusion that whatever curtailment of complete liberty of action such allegiance demands, it is a necessary price to be paid for relief from war.

Armaments do not of themselves bring on war; armaments consist of tangible things harmless in themselves until made to function by man. Man, individually and collectively, is the problem. Get him under restraint and the maintenance of armament would gradually disappear, because peoples would not consent to be taxed for the support of armament once they believed in the sufficiency of the substitute for war.

Treaties have been broken in the past largely because there was lacking in the scheme of things any force, even potential, to compel fair dealing or to punish for violation of a treaty. The ation of intention, and therefor another of many steps in the made a matter of record the willingness to proscribe war. But the full power to band themselves together for the prohibition Peace Pact, which we have just ratified, is a splendid declarright direction. Particularly is it commendable because it has any such undertaking, to be finally effective, must be part of an obligation to submit controversies to a specific world tribunal foradjudication under regular rules of court and should include acceptance of the degree and acknowledgement of the lawful should prove necessary. So long as there is a loophole for should prove necessary. So long as there is a loophole for go vernments to withdraw controversies from judicial determination and to make their own determinations in relation thereto there will be no war and the threat of war and the necessary armament to make good the threat and to carry on war.

The United States is the powerful nation in the world today, largely because modern warfare requires great man power and a vast organization of manufacturing industries to supply munitions in a never-ending stream. Other nations are not likely to find it logical to curtail their armaments, in spite of the efforts of the League, while there remains outside the jurisdiction of the League and the World Court a nation so powerful as the United States, which is free to make war when, where and upon whom it pleases.

The problem of peace in the world is very largely "up to the United States." If our policy of holding apart from the World Court and the League comes to be construed abroad as a determination to remain free from the restrictions of a peaceful world program, if the policy of the United States is to be one of force in our further development, then we should develop our land and navel forces on a huge scale, for in attempting to use that force we shall find the civilized peoples of the world united against us.

Federal Council Bulletin

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Dr. RAMSEY'S SIXTIETH ANNIVERSARY

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Rev S. M. Ramsey, D. D., of Los Angeles, Cal., was ordained to the gospel ministry, April 14, 1869. He was first settled in Chicago, and after 4 years settled in Duanesburgh, N. Y., in October, 1873, where he remained until 1887, Since then he has been in

Los Angeles, most of his time. Although he has not been physically strong for some years, he has served faithfully and merits the honor and respect of the whole church. He has been a great supporter of the ADVOCATE ever since the first issue was sent out in January 1866. We congratulate Brother Ramsey, on this long record of faithful service. Editor Advocate.

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CHRISTIAN DOCTRINE AND WORLD EVANGELISM AT THE FOUNDER'S WEEK CONFERENCE, MOODY BIBLE INSTITUTE OF CHICAGO

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At the twenty-fourth annual Founder's Week Conference at the Moody Bible Institute of Chicago, the Rev. Howard Agnew Johnston, D. D., pastor of Immanuel Presbyterian Church, Milwaukee, former president of the Chicago Federation of churches, gave two addressess. Answering the question "Is the Salt Losing Its Savor?" He said in part that "specialists in the realm of anthropology and the philosophy of history tell us that our civilization is going the way of the civilizations Egypt, Chaldea, Greece and Rome that have preceded us; that we are losing our moral fibre and yielding our self-denial and self-control to self-indulgence." Tracing the sequence of moral degeneracy he said, "The features of this sequence have been put into this alliteration; Law, lucre, luxury, leisure, licentiousness." This sequence has never failed in the history of any civilization up to the present in Western Europe and it involves America." Referring to the saving power of Christianity Dr. Johnston said: "When Chief Justice Taft returned from the Orient he told us that the only hope of humanity is a Christian civilization. He said he did not realize that before he went into the Orient, 'But now,' said Mr. Taft, 'I know it to be true.' "

Speaking on the subject, "Christ, the Final Proof of God," Dr. Johnston enlarged upon the thesis: "All spiritual truth may be approached from either of two sides, from the side of mystery, or from the side of fact. Some make their approach from the mystery side to the detriment of fact. The proper approach is from the side of fact, crowding back the mystery more and more as the facts multiply, thus building faith."

The Rev. L. Sale Harrison, B. D., eminent prophetic scholar was the visitor from overseas on this year's program. Mr. Harrison recently resigned the pulpit of a leading Baptist church in Sydney, Australia, where he was a conspicuous promoter of the evangelical cause, and has been much in demand in Canada and the United States for prophetic addresses. He spoke on "The Jew and the Holy Land," and "The Resurrection of the Old Roman Empire." Under the latter subject he referred to the impotency of the League of Nations, as he called it, and inquired "How is it that the covenant of the League of Nations never once mentioned God? Was this done to secure the signatures of nations who do not care for God? In any event, how can a godless covenant bring peace to any soul or any nation? On the contrary, such a covenant unconsciously prepares the way for that superman whom the Bible calls the Antichrist." Mr. Harrison believes the revival of imperial Rome is imminent, citing the phenomenal advancement of Mussolini. The speaker dwelt especially upon the dictator's march into Rome, October 1922 at the head of the fascisti army, and quoted Mussolini as saying that "by 1930 Italy will be so well prepared that she will be able to mobilize five millions of soldiers equipped with modern accoutrements, and that within that time Rome will become the most powerful city in the world, as well ordered as in the days of the first empire. The Mediterranian must again become a Roman Lake." Mr. Harrison does not regard Mussolini as the Antichrist, but thinks that he is certainly preparing the way for the manifestation of that Roman prince who is spoken of very especially by the prophet Daniel.

The Rev. W. L. Pettingill, D. D., nationally known Bible teacher and former dean of the Philadelphia School of the Bible, greatly inspired the conference with three addressess. Two were upon themes regarding the study of prophecy. Speaking on "The Relation of Education to the Christian ministry," Dr. Pettingill said, "There are some men who cannot be prepared for the Christian ministry at all, for the reason that God never intended them to engage in it." "That which we have seen and heard declare we unto you" (I John 1:3) was the Scriptural formula emphasized. "John may be regarded as a true Christian minister," said the speaker, "and he knew that a minister must first see something if he would tell others about it; must see the kingdom of God before he can make others see it; must himself enter, if he would lead others into it." He must hear,

and be instructed, and out of seeing and hearing he must preach the holy imperative will be laid upon him. Emphasizing the value of the expository type of pulpit discourse he said, "The minister thus prepared is forever relieved from the awful grind of sermon making. The expository preacher who knows his Bible speaks with authority; his message is the message of God."

Professer Leander S. Keyser, D. D., profound and convincing theologian from Hamma Divinity School (Lutheran), Springfield, Ohio, brought rare profit to the conference in three addressess delivered with his accustomed charm and clarity of utterance. "Lord, to Whom Shall We Go?" "Christianity, the Only Adequate Philosophy," and How we Know the Bible is True," were themes presented. In his quest for irrefutable evidence of the authenticity of the Bible as a divine revelation he finds chief and unassailable evidence in Christian experience. "We who hold that we know the Bible to be true," said the speaker, "lay no claim to superior merits or intellectuality. Get down on your knees and beg God to forgive your sins, and give you the truth which you of yourself are to ignorant to attain, and see if there is any pride left in your stricten and contrite heart! The Christian experience of conversion does not make the Bible true. The Bible is true whether you experience it or not. Your experience verifies it as true to you as an individual. Its objective truth has become a subjective assurance."

The contribution to the conference by the Rev. W. B. Riley, D. D., pastor of the First Baptist Church, Minneapolis, was a stirring address on "Seeing Twenty Centuries." Dr. Riley's well known zeal for Bible truth, and position in the theological world lend much weight to his utterances and command careful consideration. The prophecy of Micah 4:1—7 was cogently presented as picturing the last days, the last war, and the last king; preparing the way for universal peace, universal prosperity, and and universal praise.

In 1889 Mr. Moody picked Rev. R. A. Torrey, to serve as first superintendent of the Bible Institute. The latter's death last October gave occasion for a most inspiring memorial service on the first night of the conference. Dr. William Evans, for many years associated with Dr. Torrey though not able to be present, sent his tribute in which he said, "Dr. Torrey was to me more than a great teacher; he was my true, reliable, and understanding friend, yea, he was to me as a father. He was stern when occasion required, but gentle and tender as a caress when a soul in need was in his presence seeking help. He was a true scholar, no faddist, and he was a mighty man of prayer."

Prof. Ernest O. Sellers, Rev. Chas. P, Meeker and Miss Elinor Stafford Millar spoke with intense and moving interest upon different phases of the life and work of the great evangelist and teacher The Rev. Reuben A. Torrey, Jr., for a number of years a missionary in China, was introduced to speak of his honored father in the sanctuary of his home. Mr. Torrey said that the entire life of his father seemed centered in Colossians 1:18, "That in all things he (Christ)might have the preeminence." "With him it was a ruling passion to give Jesus Christ the preeminence in all things," said the speaker, "and this was nowhere more clearly evidenced than in his home." A worthy and illuminating encomium was offered by a devoted son to the honor of the father who has been called into the presence of the King.

"Seeking the Lost" was emphatically the dominant note of the conference. Built around this great theme were a number of outstanding addressess. Dr. P. W. Philpott, of the Moody Memorial Church, preached a sermon of unction and spiritual power; Dr. Thomas Cochrane presented the motives and purposes actuating the World Dominion Movement. Evangelism as related to both near and distant fields was stressed. A symposium brought illuminating messages on Jewish Missions, the city rescue mission, and the work of Christ on distant contin-

ents and the islands of the sea.

On the last evening two addressess were heard. Mrs. Arthur F. Tylee narrated the experiences of five years of service which she and her husband have known among the Nhambiquara Indians in the remote interior of Brazil.

Mr. J. Alexander Clarke, from nearly thirty years of service in the Katanga highlands of Central Africa, held profound attention while telling of the victories of divine grace among the people whose language he has reduced to writing, and into which he has translated the New Testament. "Let me tell you of some of the amazing discoveries we made concerning that African people," said Mr. Clarke. "We found them a peaceable folk, extending a hearty welcome to all white men who went into that land. I had the privilege of going north into the Lubaland, one of the districts of Katanga, and there I found a people never before visited by the white man, and this is the discovery that I made: Long before I set foot in Lubaland, God had been there. Godd had been there silently, yet eloquently testifying of His own power and deity, for all Africans of that believe in God. In my study of the language and research work connected with the translation of the Holy Scriptures I found many names for God—The Father of Creation, the Ancient of many days,the breasted One(the one who plays the part of mother to us).. So God is known there. Then you say, 'Why go to them?' Not only did I find this great belief in God, but also a consciousness of sin. They fear 'Bulang,' the Forger of the eternal hills. An so we find them every new moon coming with reeking blood and pouring it out at the family altar and crying out for God. Here we have this people with the knowledge of God but no joy, no happiness, only foreboding, fear and distress. And that is why we go to them with the evangel of God's great love, for in the evangel we have the final and full revelation of God."

This last evening of the conference concluded with a hearty-searching and challenging season of consecration directed by Dr.

Gray, president of the Institute. In an atmosphere of deep thoughtfulness and prayer, of themselves to God for life service. The impressive influnce extended even to the overflow meetings in outside halls connected with the main service by electric amplifiers, where a number of dedications for Christian work were publicly declared.

The fellowship supper on Tuesday night was attended by 665 former students of the Institute. Many telegrams and letters from distant points expressed appreciation of conference messages over radio from W—M—B—I. Thirty-two states were represented in the registration of guests, a number of the provinces of Canada, and including the missionaries present a world-wide significance was given to the historic gathering. Two outside halls were used for overflow meetings to which amplifier connections brought the chief addressess of the hour From twenty to thirty per cent increase over last year was noted in registrations, lodging and meals provided at the Institute, and in totals of attendance at the public services. A spirit of profound and challenging earnestness marked the entire four days of work and worship.

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CHRISTIAN ENDEAVOR TOPICS

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April 14, 1929

Topic:—"Bible Messages Needed Today." Matt. 16:24, John 3:16 Isa. 53:1—3, 6, 7.

COMMENTS AND SUGGESTIONS

In an age of self- assertion, ambition, and success, no message is more needed than that of self-denial; a hard one to learn (v. 24).

"If any man will come after me." It is not easy. To follow Jesus would cause a revolution in most lives. We have barely started (v.24). (v. 24).

At the heart of Christianity we find the cross. It is not an easy and comfortable system. It calls for effort, struggle, agony at times (v.24).

The world needs to know that God is love. The truth that we are His children—the children of divine love—outweighs all sacrifices we may make (v. 16).

PRACTICAL QUESTIONS

1. What Bible Message Do We Need?
2. What Bible Message Would Christ Bring To Us?
3. What Bible Message Does Our Church Need?

April 21, 1929

Topic:—"The Wonder of the Bible." Isa. 55:8-13; Matt. 5:17-19; 2 Pet. 1:19-21.

COMMENTS AND SUGGESTIONS

The Bible contains the thoughts of God and the purposes of God so that we may know them and ally ourselves with them (v.8).

What God says goes, because it is in line with the forces of the universe. That is why the word accomplishes its purpose(v. 11).

The word of God is a progressive revelation. Abraham knew less about God than did Paul. Every age should step beyond the previous age (v.17).

Inspiration is a miracle—the mind of the other world flowing into this world. This alone makes the Bible a wonderful book (vs.19-21).

PRACTICAL QUESTIONS

1. What Seems to us Wonderful in the Bible?
2. How Does the Bible Effect Our Lives?
3. What Has The Bible Done for Civilization?

April 28, 1929

Topic—"The Triumphs of the Bible on Mission Fields." Rom. 1:16, 17; 1 Cor. 1:17-21.

COMMENTS AND SUGGESTIONS

Paul had tested the power of the word. His message, like the word of Christ, was spirit and life. So is the Book today ((v.16).

To be effective the word must be believed. The medicine must be taken. Instruction must be followed (v.16).

The Bible triumphs depend upon the preaching of the cross. Merely to preach the Ten Commandments or a system of ethics would never transform men (1 Cor. 1:17).

The Bible brings good news to mission fields. To darkened minds the story of the love of God and the death of Christ comes with refreshing power. It is wonderful (v. 17).

PRACTICAL QUESTIONS

1. How Does the Bible Help to Change Human Life?
2. How Can We Help to Send the Bible to the Heathern?
3. How is the Bible Helping Heathern Nations?

May 5, 1929

Topic—"Service a Way to Leadership." Matt. 20:20-28.
(Consecration Meeting)

COMMENTS AND SUGGESTIONS

There are those who seek leadership because of the honor connected with it. No wonder they fail (v.21).

Capacity for suffering and disapointment is essential to be a true leader, for these are often met with (v. 22).

Christian leadership is the direct opposite of worldly leadership. It is not something given, but something earned by service (vs. 25,26).

The life of Jesus shows the way to leadership; it is prayer, communion, helpfulness (v.28).

Christian Endeavor service offers opportunities for leading. If there is anything in us, Christian Endeavor gives us a chance to try out our ideas without having cold water thrown on them.

PRACTICAL QUESTIONS

1. What Should be Our Aim as Leaders?
2. What Committee Work Best develops Leaders?
3. How Can We Know That We Can be Leaders?

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