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# HERALD AND PRESBYTER

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REV. W. H. CLAGETT, D.D.

ST. LOUIS, MO.

Ordained April 21, 1871, Fifty Years Ago,  
by the Presbytery of Palmyra

**A PRESBYTERIAN FAMILY PAPER**



# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
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## EDITORIALS

### FAITH AND FAITHFULNESS.

The possession of living faith in the soul is expected and understood to result in an enlarged and uplifted life, that will be characterized by creditable conduct and useful actions. It is anticipated that when one is saved he will be better, more reasonable, more useful and more happy in every way, his life being a blessing to himself and to others, and a glory to God. It is expected that faith will be followed by good works. The Lord laid down the principle in the illustration of the good tree that would naturally bring forth good fruit.

On the other hand, the lack of divine grace in the soul leaves one open to the exercise of merely natural and sinful impulses, unguarded and unrestrained by help from on high. It is a dangerous thing for one to be unsaved, and, so, unprotected in his soul. David realized that it was only from the bestowal of divine grace that he would be protected so that he would possess truth in the inward parts and be made in the hidden parts to know wisdom.

Paul prayed that he might be delivered from "unreasonable and wicked men," adding, "for all men have not faith," emphasizing the fact that if men are not saved, having Christian faith within their souls, they are peculiarly liable to be not only wicked, but unreasonable as well. It is a great thing to be saved, thus having in one's life the grace of God that not only tends to help one in escaping evil, but also in attaining to what is actually good. A good tree brings forth good fruit and an evil tree brings forth evil fruit. A saved soul is in the way of being good, and an unsaved soul is in the way of remaining wicked and unreasonable.

Faith in the soul, or true religion, is not a mere personal emotion, but a positive power, the most powerful and practically forceful factor for good in all the world. He who is committed to a religious life, and is in covenanted alliance with God, may be counted on to live and to work for the things that are true and honest, just and pure, lovely and of good report. The good tree will inevitably bring forth good fruit. It was more than an exhortation when Paul urged that they who believe in God are to be careful to maintain good works. There was and is the well-grounded expectation that they will do so.

Out of faith will grow faithfulness. They who believe are the ones whom we expect to be found diligent in doing God's will, and in accomplishing what is necessary for the advance of his kingdom. Out of this faith grow the graces of Christian life and the ripe fruits of Christian usefulness. The soldierly quality of steadfastness grows out of the fact that the soldier has taken the "sacramentum," or oath, when mustered into the army. The Christian quality of faithfulness is founded on the fact that in a personal faith in Jesus Christ one has come into sacramental union with his Lord, and, having faith in him, it

is expected and assured that he will be found faithful.

Personal faith in Christ is the beginning and assurance of all that is desirable in Christian experience. He who has this is already in possession of eternal salvation. He who is a true believer in Jesus Christ is saved for service, here and now, as well as for the future and forever. He is saved, so that he is made righteous and reasonable, with the possibility of being filled, even here and now, with joy unspeakable and full of glory.

### AN OUTRAGE BY "LIBERALS."

The American Tract Society, which always stands for evangelical truth and the accepted standards of evangelical Christian belief, has been betrayed by liberals into printing and publishing teachings that it has always held in reprobation. In publishing explanatory notes on the International Sabbath School lessons in Spanish for Latin America, the notes were furnished by the editors of the Committee on Christian Literature of the Committee on Co-operation for Latin America. The Tract Society says it does not believe that any of the members of the committee had any knowledge of the false teachings in the notes, but that they permitted the editors to prepare and pass them on to the Tract Society, and the Society in simple faith accepted and printed them, thinking that they were reliable. It is an example of "liberal" perfidy. Men who are determined to teach infidelity will sneak it into Sabbath school literature, or pulpit, or theological seminary lectures. It seems that common truth and honesty have no place in the program of those who are bent on "liberal" propaganda. The Tract Society has discontinued its publication of this rationalistic teaching, and promises increasing care in the future in guarding against the enemies of the Gospel of Christ. It appeals to all friends of the Bible to stand with it in maintaining the Faith and in honoring the Book, and promises, if possible, to publish an annual volume in Spanish on the Sabbath school lessons that can be depended on. This is one more chapter on the subject of the viper methods of modernist Bible literature to betray Christ and to deceive and mislead the people.

### A FICTITIOUS ISSUE.

We have already referred to the attempt of liberal theology men to drive a wedge into the conservative line by assuming that all conservatives are pre-millenarians, and that the issue is between rationalism and pre-millennialism.

This has raised considerable opposition, particularly in Baptist quarters, where, as in other churches, the fact is recognizable that some conservatives are, and others are not, pre-millenarians, and that the issue is between infidelity and Christian faith.

Dr. W. B. Riley, in The Baptist, discussing the Real Question before the Northern Baptist Convention, says:

The line of cleavage is not the question of millennialism. If it were, the breach could be healed. As we see it, it is the conflict between German rationalism on the one side and the old evangelical faith on the other side; the conflict between modernism and orthodoxy; the conflict between the doctrine of the divine immanence—pantheism—and the divine transcendence—theism; the conflict between the question of an "inepired Bible" or an "evolved book;" a "divine Christ" or a "highly developed man;" between "the ef-

ficacy of the shed blood of Jesus" and "the efficiency of self-sacrifice;" the conflict between infallibly-based doctrines and a religious basis that shifts with the rise of every man.

### A GOLDEN ANNIVERSARY.

Rev. W. H. Claggett, D. D., whose picture is on the first page, celebrated the fiftieth anniversary of his ordination as a Presbyterian minister, on April 21, in the Washington and Compton Avenue Church, St. Louis, where he was baptized as a boy. He has had a long and useful ministry. He has two sons in the Presbyterian ministry, Rev. T. Anderson Claggett, of Garden City, Kan., and Rev. D. M. Claggett, of Junction City, Kan. His brother, Rev. T. J. Claggett, of Fountain Green, Ill., is also a Presbyterian minister. It was a happy thing that these should be able to be with him at the celebration of his golden anniversary, and join with him in conducting a communion service in the church in which he first confessed Christ. The Presbytery of St. Louis recognized the interesting nature of his anniversary and extended to him hearty greetings and congratulations. Dr. Claggett has occupied many positions of great responsibility and has done large service in the kingdom of Jesus Christ.

### CAPSULES AND CONTENTS.

A correspondent writes that in criticizing Dr. Fosdick's sermon on Progressive Christianity "the Herald and Presbyter chewed the capsule and threw away the medicine it contained." He thinks "the Federal Council intended the sermon not as a theological discussion, but as a rebuke to certain capitalists who sought to rebuke ministers and the Y. W. C. A."

That may have been the intention, but if so, it was not well carried out. Four-fifths of the sermon was a rehash of skeptical criticisms of the Bible, with the assertion of Dr. Fosdick that he was "not on the defensive for these new views," but "on the offensive." We have expressed our opinion as to the attack on the Y. W. C. A. and the Pittsburgh ministers, and made no criticism of that part of the sermon, but we did criticize and were justified in criticizing the sermon as a practical repudiation of the evangelical doctrine of Inspiration.

The capsule and medicine illustration does not illustrate. If the sermon is a capsule or container, the "new views" are as much a part of the contents as the comment on the Pittsburgh matter, and these new views are not medicine, but poison.

### BANKS AND CHURCHES.

Every one who is at all intelligent and well informed knows that the moral condition of a community is very closely associated with the life and influence of the churches. Very little hope for stable business conditions could there be in a community where religion has no place. A worth-while-building must have a worth-while foundation.

Emphasis was recently given to this facts by the five banks at Portsmouth, Ohio, by an advertisement in their local papers. In a prominently displayed advertisement, five columns wide and eighteen inches deep, the banks invited their employees and every citizen of the town to attend some church on the following Sabbath. It contained this statement: "Every banker in Portsmouth knows that if churches had not been here since the beginning of the town, the banks could not stay a week—would never have been

here. Law and order must precede safe banking. Churches induce law and order."

Those who are less intelligent than bankers, and less responsible, financially and otherwise, sometimes imagine that they are conferring a great favor on the Church when they occasionally attend them or contribute to their support. The favor and assistance are in the other direction. Really respectable and responsible men would hardly venture to live or do business in a town that is without a church.

The best there is in the best of men goes into the life of the churches, and their contribution to the church life, under God, is the best assurance of peace and order in the life of the town.

#### SUSTENTATION.

Dr. Henry B. Master, of the Ministerial Relief and Sustentation Board, has written a very full and satisfactory statement, showing from the standpoint of actuarial life insurance figures, why it is not practicable, at present, at least, for those who belong to the 70 class in the sustentation scheme to be transferred to the 65 class. This latter class is made up of younger men, for the most part, who will be compelled, in the long run, to pay in as much as do those who belong to the 70 class. It may be that after a time, those who belong to this 70 class may be able to transfer to the 65 class, but it will be necessary, if it is done, to pay a sufficient sum to equalize the obligation. At present the Board is not able, financially, to make the change. Until the funds are increased the matter must be deferred.

#### WASTEFUL IF NOTHING MORE.

The National Board of Fire Underwriters shows how many fires are caused by the carelessness of tobacco smokers, as they drop lighted matches, or throw away cigar or cigarette stumps. Undoubtedly many millions of dollars damage is caused by these persons, a sheer and outright loss by fire, in addition to the tremendous cost involved in the purchase of the tobacco. Of cigars the number smoked annually is 7,271,670,000 and of cigarettes 42,456,880,000, while to light them 137,000,000 matches a day are required. The cost for smoking is at least \$800,000,000 a year, with no account for chewing or pipe smoking. Of course, no one claims for a minute that this does any good. The constant contention never rises above the plane that, for some persons, it does no harm; or that it does not do much harm; or that it does not do any very extreme harm. Those who do not use it, and know, assert that it does very great harm. The money thus expended, even by professed Christian people, would go very far in extending the kingdom of God.

#### THE CANADIAN ASSEMBLY.

Reports from the Canadian Presbyterian Assembly read very much like those from our own and the Southern Assembly. The same questions are raised and discussed and settled or referred.

The matter of union with the Methodist and Congregational Churches was apparently settled in the affirmative. We are not sure but our announcement of this result was a trifle too positive, or at least premature. The sentiment and vote were for union, but one of the resolutions of the report was amended so that the committee is to report to next Assembly. Another resolution was amended to read: "That

for the continued peace and harmony of our Church we refer our action to the membership of our Church, to be guided by them as to the steps and the expedition with which organic union shall be consummated." This was referred to the Union Committee.

The size and expense of the Assembly was considered and it was voted "to refer to presbyteries and synods the question whether they prefer a biennial meeting or reduce the representation to one in twelve."

An item of interest indicating the trend of things ecclesiastical, and particularly the increase of fraternal sentiment among Episcopalians, was the presence of the Moderator of Assembly in the pulpit of St. Paul's Anglican Church on Sabbath. Another matter mentioned by the Presbyterian Witness was the increasing influence of elders in the Assembly.

We have come through another Fourth of July, and the most of us have passed through it safely. The sane method of celebration is much better than the method of some years ago, which left the country strewn with the dead and wounded almost like a battlefield. We think it better to be patriotic without so much mutilation and slaughter.

It is to the credit of the International Reform Bureau, in which two Presbyterian ministers are leaders, Dr. Robert Watson as president and Dr. W. F. Crafts as secretary, that they did their best to stop the brutal prize-fight of last Saturday. The soul of the nation spoke through them as they opposed the evil and gross proceeding.

Attorney-General Daugherty showed proper discernment when he said, last week, that he did not intend to go to the Jersey City prize ring because he "had too much respect for the opinion of people who disapprove of prize-fights." A proper regard for the opinions of good people is a grace that tends to hold one in a safe and proper course in life.

Of course it is hot weather, and of course it is vacation time for some people. But we all need the restraints and the comforts of true religion, even in summertime, even though there be some abridgment in the length and the number of public religious services. At least is it true that "men ought always to pray and not to faint."

Admiral Sims may not have been the person to say it, and he may not have said it in the choicest language, but he expressed the sentiments of real Americans exactly as to the hyphenated Irish in the United States who are trying to get our country embroiled in war with Great Britain in favor of the rebellious element of the South Ireland counties.

The Lutheran Church Herald, noting the statement that in a certain small section of Iowa there are fifty abandoned Protestant churches, says that this is not due to overlapping or financial stringency. "The cause," it says, is "in rationalistic and materialistic tendencies which have appeared in the rural home mission work, which has attempted to substitute poultry raising and other farming practices in the house of God for the positive and whole-hearted preaching of Christian faith and life. This was done with the expectation of popularizing Christianity. But it failed." It concludes: "Our country churches are still the great strongholds of our Church, and when our good, substantial farmers go to church they do not expect to be in-

structed in hog or sheep raising, but expect their pastor to speak to them about the great works of God and guide them in the way of truth and salvation. They are not fed by the husks of human wisdom, but are given the bread of life."

Buddhists in Japan are copying the methods of Christian missionaries. The Sabbath-school Convention in Tokyo was followed by a counter convention. Thirty thousand Buddhist Sabbath-school children took part in the festival, which was designed to obliterate the impressions of the Christian demonstration. It is also announced that a Buddhist Salvation Army has been organized to counteract the influence of the Christian Salvation Army. It purposes to wage opposition to the Christian organization.

The Presbyterian of the South, speaking for the people of the South as expressed in the Southern Presbyterian Assembly, says: "There is a growing feeling that the welfare of the Church and of the country demands that there shall be earnest and united effort put forth by God's people to meet and overcome the efforts that are being made to destroy the sanctity of the Sabbath day."

The widespread protest against over-organization and the increase of ecclesiastical machinery is not limited to the Presbyterian Church. It is manifest in the papers of various denominations. The Congregationalist says of the "World Movement" similar to our New Era Movement, that "sentiment is increasingly averse to interposing an overhead agency between the churches and the societies, which are their boards, and that if the latter need any promotional agency, let it be developed by the Commission on Missions and let that commission be responsible for it." It concludes: "We would not then need, in addition to the Council's own Executive Committee and the Council's Commission on Missions, a third separate agency, independent, as the Congregational World Movement has been these two years."

Other churches are having troubles, as our Church has, over the Interchurch deficit. The United Presbyterian Assembly found that its share of this gigantic failure was \$445,000, and took this action with reference to it: "That the boards and institutions concerned take care of their obligations in this matter for at least another year, and that this Assembly direct the Missionary and Efficiency Committee to present a plan to the next Assembly for liquidating these obligations."

Episcopal papers indicate that the plan urged last year to establish a fixed date for Easter is likely to succeed. An agreement has been reached, it is said, between the English Church and the Pope by which the second Sabbath of April will become the fixed date. A bill to that effect has been introduced in Parliament, and it is expected that the Pope will make a decree to that effect for the Catholic world. It is hoped that the change will take place next year.

We have several inquiries as to the reported discovery of a letter written by Jesus shortly after the crucifixion, and only recently published. There has been no such discovery. The report, which we have seen, gives details of the alleged discovery and extracts from the letter, all of which show it to be a fake.

## LIFE IS NO DREAM.

BY FRED SCOTT SHEPARD.

Life is no dream, but service due  
To Master-God and fellow-man;  
If long or short may be the span,  
We must not fail but e'er be true.

Life's obligations none may shirk,  
Be talents many or but few;  
If we but seek our best to do,  
Our hands will find a suited work.

Life is a gift! The Father's love  
Will guide and guard and e'er up-cheer;  
If faithful be our service here,  
"Well done" we'll hear in heaven above.  
Toronto, Canada.

## THE SINFULNESS OF SIN.

BY REV. JOHN Y. EWART, D.D.

We do not enjoy writing on the subject of sin. We prefer to write on pleasanter themes. But as the Bible was written to warn men of the terrible dangers and ruinous results of indulgence in sin, and to exalt the divinely provided remedy for sin, the Lord Jesus Christ, it would ill become us and would be folly and sin indeed in us to steer clear of this subject. Rather will we follow the example of St. Paul by "warning every man and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus." (Col. 1:28.)

As Henry Van Dyke says: "Christ tells us that sin is real, and that it is the enemy, the curse, the destroyer of mankind. It is not a part of man as God made him. It is a part of man as he has unmade and degraded himself. It is the marring of the divine image, the ruin of the glorious temple, the self-mutilation and suicide of the immortal soul. It is sin that casts man down into the mire and drags him from the fellowship of God into the company of beasts. It is sin that leads him into the far country of famine and leaves him among the swine. Therefore, we must hate sin, and fear it and abhor it, always and everywhere."

Oh, if sin is so black and guilty a thing as to make necessary the sacrifice of God's pure and perfect, God's divine Son, how intense should be our hatred of it! If for us that suffering was borne, how abominable to our eyes should be the sin which caused it!

Listen to the following from a recent thoughtful and spiritually-minded writer:

"There is no better test of spiritual growth than increasing sensitiveness to the repulsiveness of all kinds of sin, and deepening consciousness of the constant peril from it in which every human soul lives. In the greatest saint there are all the possibilities which, being worked out, make the greatest sinner, and the truer the saintliness the deeper the consciousness of this fact. The materials out of which heaven and hell are builded are found in every life, and the man who slowly builds heaven within him has constantly the terrible knowledge that he has only to put forth his hand in another direction in order to build hell; both are within reach. But as a man builds heaven his vision of the infernal possibilities of life grows clearer, and his horror of wrong-doing becomes more constant and controlling. The disguises under which evil hides itself become more apparent, until the beautiful mask produces even a momentary illusion; the hideous face is seen at a glance. When one has come to see sin as it is and to loathe and hate it, not for its conse-

quences, but for itself, he has gone a long way toward that final redemption from its power which we call salvation. But we are never saved until we have looked sin in the face, and know that it is not only a terrible reality, but that it has touched the best of us with its defilement, and that at some moment of our lives, the noblest of us must cry: "O, God, the Son, Redeemer of the world, have mercy upon us, miserable sinners!"

Can it be possible that there is one who, knowing the facts about the destructiveness of sin and his own ill-desert; knowing, too, how graciously and completely Jesus Christ delivers from its fatal power all who appeal to him in faith—can it be possible that such a one is not drawn out in grateful love to him who died for us and rose again? True, the Savior did not consult any of us individually before making the sacrifice of himself. Ah, he knew, far better than we, the depth of our need, and that there was no other eye to pity, no other arm to save. And in order that from our earliest experience of sin's ruinous power and our earliest consciousness of our need of deliverance from it we might have an Almighty Deliverer within reach. He made provision long, long ago for our pardon, our cleansing, our complete redemption.

We count it love and sacrifice when a stranger, walking along the street, sees a little child in danger from a runaway team, and at great risk to himself rushes into the middle of the street and rescues the child from impending death. The stranger did not consult the child before rescuing him. But that child, grown to manhood, learns the story of that rescue, inquires the name and address of his deliverer, open up a correspondence with him, and assures him that out of gratitude for his self-sacrificing act he is at his service at any time, for he is under lasting obligations to such a friend.

Remembering Christ's dying love for you, dear friend, have you opened up a correspondence with him? Have you expressed to him your gratitude? Have you offered to him your services? For the deliverance Christ has effected for you is greater than the deliverance the stranger effected for the child. Your deliverance is from the fatal power of evil and its awful penalty. Your rescue is from eternal death.

Dear friend, I want good Dr. Cuyler to speak to you. In an earnest sermon one Sabbath morning he said to his congregation in the Lafayette Avenue Presbyterian Church:

"Some of you, turning from this discourse this morning may say it was nothing but sacred poetry, because your life is only the steady, monotonous round of a mill-horse—tomorrow across the ferry, home at night, through its routine in the shop, in the counting room, in the family, on the Sabbath in church—and say, 'I see nothing in my life that sparkles or shines, or has these sublime characteristics you speak of.' Ah, my friend, grant that your life may be the mill-round of the mill-horse; you turn a shaft which reaches through the wall into eternity, and the humblest life in this house sets in motion revolving wheels that shall at last grind out for God's garner the precious grain or else the worthless chaff of a wasted existence. So again I say, life is the porch of eternity, the only one we shall ever have; and you are to decide now whether

it shall be the uplift from strength to strength, from glory to glory, or the plunge downward and still downward and deeper downward to darkness and eternal death."

Colorado Springs, Colo.

## MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

Sabbath, June 26th, was a notable day in the history of Woodward Avenue Church of Detroit, for it was the tenth anniversary of the erection of the beautiful building in which this congregation worships. The pastor, Dr. Joseph Wilson Cochran, and the Committee of Arrangements, had invited the two former pastors, Dr. Sherman L. Divine and Dr. W. H. Wray Boyle to have a part in the services, but only the former was able to accept the invitation. He preached in the morning and spoke in the evening, as did also the pastor and Dr. J. M. Barkley. These were impressive services. It is perhaps safe to say that no other church in our denomination has had such a remarkable growth in numbers, finance and benevolent activities. Granting that it has a wonderful location, yet it took leadership in pulpit and pew to secure such results. Fourteen years ago, when the organization of a Presbyterian Church on North Woodward Avenue was contemplated by a few men and women with prophetic vision, a letter was addressed to 278 persons, who had been previously called upon. They were asked to state on a return postal card whether they favored such a movement. Just forty-seven of the 278 showed enough interest to even return the cards. Of these thirty-four were favorable and thirteen unfavorable. We have wondered how many of the 231 who consigned the postal cards to the waste basket realize that the thirty-four favorable replies led to the organization of a church now enrolling over two thousand communicants. The church was organized March 17, 1908, with 134 members. Dr. Divine and his splendid corps of officers must be given full credit for the work of the next few years, for in October, 1913, when Dr. Boyle succeeded Dr. Divine, he found a total active membership of 1,355. As this church is now the largest in membership of any Presbyterian church in Michigan, its future will be rather in the line of colonization than of added membership. But the happiest fact of its life is the wonderful growth of missionary activity and giving.

On this Sabbath, June 26th, the cornerstone of the contemplated new building of Trinity Presbyterian Church was laid with impressive services, conducted by the pastor, Rev. D. S. Carmichael, Dr. W. T. Jaquess, Rev. Maurice Grisby, Rev. Dr. M. E. Anderson and Rev. S. D. Waterbury. It was started as a mission of Emmanuel Church, by Dr. Angus H. Cameron, when he was the pastor of that church. It is in a growing community and promises to be a very important church in the near future.

Every large city of America has its Americanization problems, but Detroit, from its too rapid growth, is especially troubled. Last Sabbath, June 26th, at the Board of Commerce, 450 new citizens of forty different nationalities were accepted as American citizens. If it seems unusual to do such work on a Sabbath afternoon, there were good reasons for it, and a distinctly serious tone was given to the ceremony by the fact that two Detroit pastors were assigned duties that were certainly religious. Dr. Hugh Jack, pastor of Central Presbyterian Church led the great audience in prayer, and Dr. Minot C. Morgan, pastor of Fort Street Presbyterian Church, gave an address on "The Spirit of America," at the close of which he presented in the name of the "Sons of the American Revolution," a silken flag to each new citizen. As Presbyterians we ought to appreciate the fact that two Presbyterian ministers, rather than, as usual, Romish or Episcopal bishops were the ones honored on such an occasion. This is something so absolutely new in the history of public ceremonies in Detroit that we almost gasped as we read the program. Evangelical Christianity is not

in very high favor with the public dignitaries of our city, any more than it is with the public press, which, except as to advertising rates, is blissfully ignorant that evangelical Christianity has any existence here. Possibly a new era is dawning, and we wait almost breathlessly to see if this is so.

Detroit is to have fifty vacation Bible schools this summer. The following are to be held in Presbyterian churches, Fort Street, First, Central, Grace, Hamtramck, St. John's, Covenant, Italian, Armenian and Immanuel, ten out of the fifty. The Baptists have twenty-three, the Methodists ten, the remainder being divided among the Reformed, Congregational, Evangelical and Disciple churches.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

I desire to express through the paper, my appreciation of the very kind words of sympathy that have come to me from my friends, upon the death of my brother. Such words from such friends are a good ointment to a sore heart.

One other thing, I have wanted to say for some time, and I do not know of a better time than now to say it, and a better way than through this letter. I remember with some pride the action of our Assembly at Columbus a few years since, when with a sort of abandon, it challenged the whole Protestant Church in the United States to sit down with it and consider the question of union of all these forces. This has been the attitude of the Church in all its history and I am proud of it, and would not have it otherwise, and yet I am wondering if we have not gone as far as propriety and good Christianity would warrant in that direction. The door is wide open now and the whole people know it is, then would it not be wise to let it rest at that point for a time? It is true that while these questions are live ones, we are more or less divided in our minds, and the work which we ought to do may be neglected. I move therefore that the door be propped open if need be, and that we all get to work at the task which is big enough for every ounce of power we have and every dollar of money we have, and let us see what will be the net result. Courtship is a good thing in its place, but even as good a thing as it is may be overdone.

Now having unburdened myself of this, I want to call attention to a report that has just reached this office from one of our Logging Camp missionaries, in the hope that it will shed as much light on this subject to others as it has for me.

He says that visiting in the homes of the community and taking an interest in their children and their homes is a practical necessity before he attempts to preach to them. This shows that men of the woods are not so very different from the men we know everywhere. It is impossible to do much for men with the Gospel until you have established some sort of contact with them beforehand. So this man rightly says, "preaching is done more by deed and action than by words of mouth, but the preaching service is regarded of great importance by some of the people." It is natural for these men to take an interest in the men who show some interest in them, so these missionaries of ours take their packs upon their backs and go among the men in the woods, eat with them, take interest in their games, talk with them about the things uppermost in their minds, and then get them to hear the message with which their hearts are full. The agents of every sort of fad find here a congenial soil for their doctrine, because they show some interest in the men and their toil, and condition. So must we who go to them with the Gospel.

It is the old, ever new story of Him who was in all points tempted like as we are and therefore knows how to succor those of us who are sorely tempted. It is when we put our hand on the arm of the man and call him brother that we start thoughts of friendship in his mind. More and more am I convinced that the ministry must have the passion of Christ if this world is to be brought nigh unto him. I can not understand the man who goes before his people from week to week with a half-

hearted message and gives it in a perfunctory way.

Out of his despair Peter said, "Lord, to whom shall we go," and it seems to me that the same feeling is growing among men at this time. We do not know of ourselves where to go or what to do, to change mankind or modify society.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

This is a great week in New York. It began with the "wet" parade up Fifth Avenue, a considerable crowd marching as a protest against the prohibition constitutional amendment, and it will end with the parade of Christian Endeavorers up Fifth Avenue, Saturday, at noon, as an indorsement of the passage of the prohibitory amendment. The contrast will speak for itself. There are times when the devil overreaches himself.

What a contrast also in the crowds last week from out of town and the crowds this week, the one crowd after a prize-fight, the other seeking the glory of the Lord. When Saturday's parade reaches the Mall in Central Park, services will be held in memory of members of the Christian Endeavor Society who gave their lives in the world war. The chief speaker will be William Jennings Bryan. It is hoped that the President of the United States will be able to come to New York to review the procession and make an address. Saturday evening Mr. Bryan will lecture in the Tent Evangel on "The Menace of Darwinism in American Education and in Religion."

The New England evangelist, Dr. S. P. Fairbanks, will speak in the Tent Evangel every evening of this week except Saturday. Street, shop and tent meetings, conducted by the Evangelistic Committee of New York, are well attended. Up to June 25th, 925 meetings have been held in forty-nine centers, with a total attendance of 83,261. Another tent was opened last Sabbath for colored folks, on West 144th Street. Rev. J. W. Anderson, pastor of the Mount Nebo Baptist Church, will be in charge. Other tents for the colored people will be opened from week to week, as occasion may demand. Sixty teams of Christian Endeavor delegates will co-operate with the Evangelistic Committee in street meetings during the World's Convention this week.

In an endeavor to adequately reach the one hundred thousand Spanish-speaking residents of Greater New York, very few of whom are regular church attendants, the pastors and workers of the Protestant Spanish-speaking churches have formed an organization. Dr. Juan Orts Gonzales, pastor of the Iglesia Evangelica Espanola, 109 East Twenty-second Street, was elected president; and Rev. Alberto Baez, pastor of the Spanish-speaking Methodist church, Brooklyn, N. Y., secretary.

Rev. Dr. John A. Marquis, secretary of the Home Mission Board, preached, last Sabbath, in the West End Presbyterian Church. Rev. Dr. A. E. Keigwin, pastor. Rev. A. P. Fitch, of Amherst, preached in the Brick Church; Rev. Dr. David G. Wylie, secretary of the Board of Church Erection, preached in the Broadway Church, and Captain Gipsy Pat Smith was at the Lafayette Avenue Church, Brooklyn.

Stony Brook, Long Island, will be the center of larger activities this summer than ever before. Stony Brook's calendar for 1921 is as follows: Brooklyn Sunday-school Union District Conference, July 1st to 4th; Victorious Life Conference, July 16th to 24th; Missionary Conference, July 25 to 31st; Young People's Conference, Aug. 1st to 7th; Messianic Conference, Aug. 14th to 19th; General Conference, Aug. 21st to 28th; Long Island Bible Institute, Aug. 20th to 31st.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

A most eventful occasion for the Presbytery of Chicago and its most sacred charge, when the Board of Directors and many friends assembled at the property of the Presbyterian Home, to break ground for the most attractive and commodious group of buildings in all the middle west. The contract has been let for the erection of the wing for the old people, and the wing for the convalescents. The contractor promises that the building will be ready for occupancy by the first of January. The location is in the west part of

the city of Evanston and comprises now thirty acres. The original purchase was a twenty-acre tract known as the Wilson farm. Mr. Heddenburg, a director, made the Home a present of six acres adjoining the first purchase and the directors now hold an option on four more acres. The whole tract is most admirably adapted to such an institution. There is orchard, woods, meadows, farm and small fruit of many varieties. The ceremony of ground breaking was most interesting. Dr. W. S. Bryan, president of the Home, presided, and in his usual fervor of interest, told anew the story of the Home. Among those who took part were Messrs. James Patten and David R. Forgan. The entire group of buildings to be erected was outlined with stakes and cord, the outline measuring one thousand feet. At the appointed moment, Mr. Obern, president of the Women's Auxiliary, waved a small American flag and all began to dig, each one of the directors having found his place nearest the location of the room which he had endowed. The occasion was graced with the presence of one of the first givers, and doubtless the oldest of the many friends of the Home, Mrs. Ruth Quinlan, who has reached her ninety-fifth birthday. At the call of Dr. Bryan, "Nick and Bill," the farm team which has been purchased for the Home farm, took part in the ground breaking. It is a time of sincere congratulation that the end is now in sight for the permanent home for our old people.

Mr. Wilber P. Blessing, the faithful and efficient manager of the local Presbyterian bookstore, returned last week from an extended trip to London and the Continent. Mr. Blessing started on his combined business and pleasure trip shortly after he left the Presbyterian Hospital. He returns much improved in health.

Rev. B. M. Brown, evangelist, is supplying the Congregational Church of Wheaton while a search is being made for a pastor. The Presbyterian Church of Wheaton is being supplied by a Congregational minister while the session are finding a pastor.

Rev. Robert Clements, pastor of the Austin Church, delivered the baccalaureate address at Parsons College, at Fairfield, Iowa, and incidentally brought home a Degree of D.D., which was most worthily bestowed.

Rev. Anson T. Dewey, who has been taking a post-graduate term at the University of Chicago during the past winter, has been appointed Educational Director for the Synod of Kansas by the Sabbath School Board.

Dr. A. C. Zenos, of McCormick Seminary, is supplying the pulpit of the First Church of Bloomington, Ind., for the present month.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

The final meeting of our Ministerial Association until next September was held June 27th, and was addressed by Dr. E. C. Cort, medical missionary to Siam, whose story energetically and graphically told, revealed the sanitary needs of that land and people, confided wholly to the care of our Church.

On June 25th the Murrysville Church celebrated the fiftieth anniversary of its dedication with an address by Rev. J. M. Duff, D.D., at one time a student in the academy at that place. The historical address was delivered by Rev. J. M. Spargrove, son of Rev. Geo. M. Spargrove, its first pastor, which was followed by a short address by George M. Spargrove, a grandson of the first pastor, and a recent graduate of Grove City. The present pastor is Rev. R. F. Getty, who for ten years has carried on the work with great devotion and success.

Rev. James B. McClure, who has been received by the Presbytery of Washington from the Presbytery of Carlisle, will be installed as pastor of the Unity Church some time in August by Rev. J. P. Stoops, Rev. E. J. Kneppshield, Rev. A. M. Riggs, and Rev. Samuel Davis.

On August 27th, Rev. W. W. Dinsmore, lately of Coal Center and Roscoe churches, will be installed as pastor of the churches of Lower Ten Mile and Pleasant Hill by

Rev. C. E. Houk, Rev. E. J. Kneppshield, and Rev. C. L. McKee.

At the communion of the Third Church, this city, held June 19th, four persons were received on profession and nine by letter. This church will be supplied during July on the 3d, 10th, 24th and 31st, by Rev. S. S. Palmer, D.D., of Columbus, Ohio; on the 17th by Rev. T. C. Pears, Jr., and on the four Sabbaths of August by Rev. H. B. Smith, D.D., of Los Angeles, Calif., who is also to deliver a course of lectures at the Summer School, Grove City, Pa.

The marriage in the near future is announced of Rev. S. C. Black, D.D., of Washington and Jefferson College, to Miss Harkness, connected with the faculty as Professor of Latin of Tulane University, Louisiana, and a graduate at the same time with Dr. Black from Parsons College.

The First Church received, on June 19th, twelve members by profession and eight by letter, and six children were baptized. The pastor, Rev. Maitland Alexander, D.D., has left for his summer home at Dark Harbor, Me., and the church will be supplied on the 3d and 24th of July by Rev. W. A. Jones, D.D., associate pastor; by Rev. Clarence E. Macartney, D.D., of Philadelphia, on the 10th and 17th, and by Rev. Burleigh Cruikshank, assistant pastor, on the 31st.

Prof. D. S. Schaff has gone to Alaska for his vacation.

In this region of Scotch Presbyterians we note with regret that the pastor of the Scotch Presbyterian Church in Paris was obtained by the Duke of Marlborough to officiate at the religious ceremony of his marriage. We could have wished that he had shown more of the stamina and religious principle which the pastor of the American church exhibited in refusing to officiate. Any minister who participates in such a ceremony for such persons condones the violation of Christ's law, and encourages divorce, an encouragement needed by neither the Marlboroughs nor Vanderbilts.

On Oct. 6th. in St. Paul's Church, Chicago, Ill., the Afro-American Presbyterian Council will hold a series of meetings, to discuss questions relating to the large usefulness and true progress of the Negro Presbyterian church members.

On the 25th of June, the Historical Society of Western Pennsylvania, held a meeting at Economy, Pa., to mark the making of the old Hall of the Economy Society a monument to, or memorial of that defunct social community. This building stands in the lower part of the town of Ambridge, on the shore of the Ohio, and, with a number of old houses, is the last vestige of an attempt, begun more than a century ago by George Rapp to establish a religious communism. Judge Baldwin, of Beaver, in his address on Saturday, was correct in saying that these "Harmonists," for such was their designation, left Europe, as did the Pilgrim Fathers, for freedom of worship and liberty of development. So did the Moravians, and the Dunkards, and the Winebrennerians. These Harmonists settled first in Butler County, Pa., then moved to Indiana, where they prospered financially, and finally moved to this site on the Ohio, to which they gave the name Economy in 1824. Industrious, frugal, moral, with few desires for art, pleasure or expensive life, by agriculture, fruit raising and manufactures, they accumulated wealth. But they opposed marriage, and held all possessions in common, giving to those who retired only the amount they brought at their entrance. Mild and simple pleasures were encouraged, and true to the German traditions, a skilled instrumental band was developed. The houses had no front door on the street, but on the backyard, possibly to discourage gossip with the passersby. Such a community of goods, combined with the industry of the Teutonic native, and discouragement of expenditures, resulted in large wealth, sufficient, as the members grew old, to hire outside assistance, in crops, and factory. Despite the strong moral supervision and religious ideals at the beginning, a community, which contravened the law of marriage and the family, and disdained the responsibilities, virtues and joys of parentage, could have but one end, and one

result. Material prosperity may, and generally does, attend such communion, but it is warped, defective and circles to death. So this community at last held only two members, one of them a comparatively young man, who, it is not invidious to say, had noted the declining membership, and aged heirs, and bided his time, knowing, as the courts ultimately decided, that the last member held the properties, practically without responsibility. This hall and a few houses are a curiosity, the outward sign of an experiment often made by men in other centuries, always ending in defeat. The asceticism of the earlier church, the rise and fall of monastic life, the staggering course of the mendicant orders, the fallacious claims of convent and celibacy of the clergy to-day, reveal the same manmade theories of isolation, which Christ never taught, and a true study of the Bible never will encourage. Socialism and communism on the ignes fatui of larger but narrow minds. So many of us are hopeful of a Utopia, or a Platonic republic. Robert Owens bought the Indiana property of these Harmonists for this community. In New England the Brookfarm Mystics dreamed of a happier and less material life, where Hawthorne hoed corn, Margaret Fuller talked while she cooked the meals, Emerson and Dana and Alcott and Geo. William Curtis drove the cattle home and raked the hay, and saw their castles in Spain dissolve in the heat of the field. Judge Baldwin's praise of the underlying principle of the Economites is justified. But the saving grace of the Pilgrims and the Puritans was that they sought the highest education, and the true breadth of life, and never forget that the basis of the truest civilization and the richest living is the Christ-loved family, and the home of faith, and prayer, and little children's care.

#### THE SIX BEST SELLERS AT THE PRESBYTERIAN BOOK STORES.

MAY, 1921.

Philadelphia: "Jesus in the Experience of Men," by T. R. Glover; "The Master's Way," by C. R. Brown, D.D., LL.D.; "What and Where is God," by R. L. Swain, Ph.D.; "Fundamentals of Prosperity," by R. W. Babson; "The Intention of His Soul," by H. L. Simpson; "Winds of God," by L. A. Banks, D.D.

New York: "Fundamentals of Prosperity," by R. W. Babson; "What and Where is God," by R. L. Swain, Ph.D.; "Jesus in the Experience of Men," by T. R. Glover; "Religion and Business," by R. W. Babson; "Truth About Christian Science," by J. H. Snowden, D.D.; "Meaning of Service," by H. E. Fosdick.

Chicago: "What and Where is God," by R. L. Swain, Ph.D.; "Fundamentals of Prosperity," by R. W. Babson; "Jesus in the Experience of Men," by T. R. Glover; "The Outline of History," by H. G. Wells; "Religion and Business," by R. W. Babson; "Shepherd of the Sea," by W. L. Watkinson, D.D., LL.D.

Cincinnati: "What and Where is God," by R. L. Swain, Ph.D.; "Attractions of the Ministry," by J. H. Snowden, D.D.; "The Range Finders," by C. F. Wishart, D.D., LL.D.; "The Gospel of Matthew," by C. R. Erdman, D.D.; "Vision We Forget," by P. W. Wilson; "The Meaning of Service," by H. E. Fosdick.

Nashville: "The Meaning of Service," by H. E. Fosdick; "The Meaning of Prayer," by H. E. Fosdick; "Fundamentals of Prosperity," by R. W. Babson; "What and Where is God," by R. L. Swain, Ph.D.; "Ambassadors of God," by S. P. Cadman; "Shepherd of the Sea," by W. L. Watkinson, D.D., LL.D.

St. Louis: "Fundamentals of Prosperity," by R. W. Babson; "The Vision We Forget," by P. W. Wilson; "Evangelistic Preaching," by O. S. Davis; "The Truth About Christian Science," by J. H. Snowden, D.D.; "Meaning of Service," by H. E. Fosdick; "Ambassadors of God," by S. P. Cadman.

San Francisco: "The Truth About Christian Science," by J. H. Snowden, D.D.; "The Meaning of Service," by H. E. Fosdick; "The Meaning of Prayer," by H. E. Fosdick; "A Dictionary of the Bible," by J. D. Davis, Ph.D., D.D.,

LL.D.; "Day After Day," by J. W. Chapman, D.D.; "New Translation of the New Testament," by J. Moffatt, D.D. D.Litt.

Pittsburgh: "The Common Creed of Christians," by W. P. Merrill; "What and When is God," by R. L. Swain, Ph.D.; "Religion of a Layman," by C. R. Brown, D.D., LL.D.; "The Day of the Cross," by W. M. Clow, B. D.; "I Believe," by Rev. G. A. S. Kennedy; "In His Steps Today," by C. M. Sheldon.

#### MONTANA MUSINGS.

BY REV. J. F. SHEPHERD, D.D.

Rev. F. W. Thompson has resigned the church of Polson, to take effect within ninety days. This is a beautiful little city on the picturesque Flathead Lake, in one of the finest climates of the Northwest. The church is well officered and is an attractive field.

Elder E. L. Geddes, of Whitefish, has deeded twenty acres of beautiful young evergreen forest land to the Whitefish Church as an athletic ground, especially for use in scouting. This land overlooks this flourishing city and will be a great asset to this rapidly growing church.

The Cut Bank Church, Rev. V. P. Martin, pastor, is remodeling and enlarging their house of worship so as to take care of the growing demands of the people, it being the only Protestant church in this fine county seat.

The work at Roy, under the pastorate of Rev. W. W. Landis, is making remarkable progress. Their support of the pastor at that place has been increased \$200, and they have sold their buildings and are occupying the Lutheran church, for the purchase of which they are negotiating.

Rev. George Edwards, in charge of the Coffee Creek group, not content with the work on this large field, is reaching out to other needy places, giving the Gospel to these on week nights and speaking three times on Sabbath. Such activity and devotion ought to be an example to some, even young men, who seem content to do as little as is demanded and are deaf to the many Macedonian cries all about.

Among the daily vacation Bible schools that are flourishing this year are Cut Bank, Helena First, Great Falls First, Havre First and Harlowtown.

The Synod of Montana will meet in Great Falls July 12th to 17th. Entertainment will be provided for all on the Harvard plan. A program, lasting over Sunday, is in preparation. Nearly all the Boards will have strong men present. Schools of instruction and work will be held under the direction of Dr. King and Dr. Robinson. The brethren of the synod will have a daily symposium of short addresses on home missions, conducted by the writer.

#### KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

Rev. John A. Troxler, pastor of the church in Mayfield, held a Vacation Bible School during the month of June, in our church building, which is well adapted to the work, as it has many rooms. He gave a fine course of instruction in the Bible, and Mr. James T. Smith, of Bowling Green, assisted him in the school work.

The writer held services at Dixon last Sabbath. This church, as well as some others, is needing a pastor.

Quite a number of people in the Presbytery of Princeton will attend Ovoca this year. The Young People's Conference will be attractive and interesting. We ought to have a large number there. The program for the Bible Conference is strong and attractive.

#### A SOLUTION.

There is food for thought in an article in a secular magazine on "The Bible Test at Harvard." Reference is made to the licensing of a candidate for the ministry who ignored the requirements of presbytery and passed by a literary test. This might in part serve as an answer to one of your correspondents, "Why Do Not People Go to Church?"

When the ministers of the Word devote themselves to education for eternity, they will arouse an interest that will absorb the important parts of education and of amusement and awaken men.

D. H. K.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. R. B. A. McBride, D.D., from La Jolla to Long Beach, Calif., 620 East Fifth Street.

Rev. T. Charles Thomas, from Washington, D. C., to Ocean Grove, N. J., for the summer.

Rev. John Todd, from Lisbon to Fremont, Ohio.

Rev. Selby F. Vance, D.D., from Cincinnati, O., to Charlevoix, Mich., Sequanota Club, for the summer.

Rev. Robert Watson, D.D., from New York, N. Y., to Atlantic Highlands, N. J., for the summer.

### DEATHS IN THE MINISTRY.

Rev. Horace C. Currie, of California, Pa., died at McKeesport Hospital, May 31st. The burial was at Kent, his former home.

Rev. James K. Argo, of Cherry Valley, N. Y., died June 6th, at Tampa, Fla., where he had gone for his health. He was born at Ironton, O., and in 1887, after graduating at Drew University, was ordained in the M. E. Church. Thirty years ago he came into the Presbyterian ministry and served, among other charges, at Galion, Belle Center and Findlay, O., in Green Hill Church of Philadelphia, and in Cherry Valley, N. Y. He was a good and devoted minister, highly regarded and loved by all who knew him.

Rev. H. M. Steidley, of Fort Collins, Col., student pastor under the Presbyterian Board of Education at the Colorado Agricultural College, Fort Collins, died June 11th, in the seventy-first year of his age. His going is a great loss to the college, where he had done faithful spiritual work for two years, and to the First Church of Fort Collins, with which he had been twice associated in the pastorate. Great grief and appreciation are expressed by Rev. Dr. C. D. Darling and by the other members of the session. Mr. Steidley was born at Palmyra, Ill., May 8, 1851. He was a life-time active servant of Jesus Christ. For thirty years he was State Secretary of Sabbath-school Work in Illinois, Tennessee and Nebraska. For thirteen years he had made his home with his family at Fort Collins, and was loved and trusted by all. He is survived by his wife and five children. His funeral was conducted by Dr. C. D. Darling in the First Church of Fort Collins.

### CINCINNATI AND SUBURBS.

The North Church, Rev. W. A. Motter, pastor, received sixty-five members on June 19th, the Sabbath before the Friday evening, June 24th, when Mr. Motter was installed.

The Evanston Churches hold outdoor union services on Sabbath evenings in July and August, meeting in the Presbyterian Church, Dr. L. E. Lee, pastor, in case of rain.

The churches held patriotic services last Sabbath, emphasizing the fact that religion must be mixed with our national life, as with our family and business life, if our nation is to be safe.

Lane Seminary Board of Trustees held a meeting last Tuesday to see to the business necessary in the prosperous opening of the work in the fall.

### ST. LOUIS AND VICINITY.

Dr. Lampe and his family are leaving on July 6th for their summer home in Charlevoix, Mich., where they will remain until September. Regular services will be held at the West Church during his absence.

Miss Jane Thompson, a missionary of our Board, at Bangola, India, has returned to her home in St. Louis, on a furlough after seven years' service, to visit her mother here. Miss Thompson is supported by the young people's societies of the St. Louis Presbytery. Monday evening of last week, a reception in her honor was given at the residence of Mr. and Mrs. Robert Ranken, under the auspices of the St. Louis Presbytery.

The Sabbath-school field representative, Rev. W. D. Vater, spent the first Sabbath in June at Taylor Springs, Ill. Rev.

James R. Sager and his workers from Hillsboro are taking great interest in this undertaking.

Rev. R. Marshall Davis, D.D., pastor of the First Church, recently delivered the commencement address at the College of the Ozarks in Arkansas.

An encouraging note in the efforts of the denominations to pay their quotas in the underwritings for expenses of the Interchurch World Movement is sounded by the Disciples of Christ, who at a meeting of their Underwritings Committee, June 29, in St. Louis, found that nearly \$500,000 of their total of \$626,000 has been pledged or assured. This comes after an active campaign so far of only three months. The leader in this campaign is Dr. A. E. Cory.

Rev. Karl Frederick Wettstein gave an interesting illustrated lecture, "My European Travels," before the young people's society of the Sidney Street Church, of which he is pastor, Friday evening.

Dr. MacIvor, of the Second Church, leaves on Monday of this week on his vacation in his own car. He will first undertake driving to Pittsburgh, and then on to Nova Scotia, his early home, where his relatives still reside. Affairs at the church will be left in charge of the assistant pastor, Rev. N. L. Euwer. The Daily Vacation Bible School started the first week at Second Church with fifty-nine children.

At the Mitchell Mission, Alton Presbytery, a successful all-day Sabbath school meeting was held on June 26th, under Rev. W. D. Vater, field representative. Three services were held with a bountiful dinner and supper. The attendance was encouraging.

Last Sabbath morning the pulpit of King's Highway Church was filled by Rev. F. W. Burham, D.D., president of the United Christian Missionary Society.

### OHIO.

Rev. Hugh I. Evans, of Marysville, Ohio, has accepted a call to the Second Church of Portsmouth, Ohio, to succeed Rev. Dr. George P. Horst. He is a graduate of Wooster and of Princeton Seminary, and will begin his new work Sept. 1st.

The First Church of Xenia, Rev. W. H. Tilford, pastor, received three members on June 26th. A delightful reception was given to Mr. and Mrs. Tilford on June 28th.

The First Church of Coshocton, Rev. Joseph A. Speer, pastor, is to be supplied during July by Dr. Moses Breeze.

Ten new members were received into the First Church of Lancaster, June 28th, making 120 during the pastorate of Rev. W. J. Holmes.

In the Clyde Church on May 4th the mothers and daughters had a banquet in the church parlors, at which 150 were served. On Sabbath, May 8th, the ladies had charge of the morning exercises in the observance of Mothers and Daughters' Day. On June 15th the ladies served a supper to 150 men. The after-dinner program consisted of male choruses, led by Mr. Frank Crockett and addresses by Rev. Mr. Moore, of Sandusky; Judge John Ray, of the same city, and Mr. Armstrong, of the Boy Scouts, of Sandusky County. It was a great affair. Rev. Isaiah Revenaugh is pastor.

The ministers, their wives and children, of St. Clairsville and Wheeling Presbyteries, held a picnic near St. Clairsville, Ohio, June 28th. A meeting was held and young people's work was discussed. Rev. John Sharpe spoke of the Daily Vacation Bible Schools.

The First and Second Churches of Bellaire have united and plans are being made to build a new church.

About fifteen Daily Vacation Bible Schools are being conducted in St. Clairsville Presbytery.

The Westchester Church has been dissolved and the property sold.

Rev. John W. Neel and family, of Bridgeport, Ohio, are attending summer school at Auburn Theological Seminary. During his absence his church, Kirkwood, will be closed for improvements, costing \$3,000. Mr. Neel has been pastor of this

church for over nine years. Last year 100 new members were received.

Central Church, Zanesville, Dr. W. L. Whallon, pastor, received fourteen members at the June communion.

The Presbytery of Lima met in the Market Street Church of Lima on June 27th. Rev. George H. Gibson was chosen moderator for the six months beginning with the fall meeting. Arrangements were made for the installation of Rev. William A. Reed at Van Buren on July 17th, by Rev. W. L. Alexander, Rev. W. Frank Reber and Rev. M. E. Todd. The fall meeting will be at Blanchard.—Ralph W. Kohr, S. C.

### INDIANA.

Rev. R. C. Hartman has received seven members into the Poland Church and eight into Jordan Valley since last November.

The men's Bible class, Elkhart, Rev. Campbell L. MacKay, pastor, had an average attendance of 206 for the last thirty-nine weeks, and the class collections were \$1,002. The church received four members on June 26th and two infants were baptized.

Rev. Malcolm McNeal, pastor of McKinley Avenue and South Side churches, Vincennes, is conducting a largely attended Daily Bible Vacation School in Bethany Church.

Oakland City Church is now vacant. Those interested may address Rev. J. B. Miller, D.D., who for the present is at Winona Lake, Ind.

North Park Church has almost doubled in the few months' pastorate of Rev. Marvin Ballew. A manse will probably be erected soon.

Farmersburg has met with a great loss in the death of Mrs. Nancy Brown, aged ninety-two. Two of her sons are officers in the Sugar Grove Church and one at Farmersburg.

Dr. J. B. Miller, chairman of the Vacancy and Supply Committee of Indiana Presbytery, is anxious to secure a minister for Oatsville, Olive Branch and Union churches.

A fine Vacation Bible School of 133 is being carried on at Hosmer by the pastor, Rev. J. C. McClung.

### PENNSYLVANIA.

Washington and Jefferson College, Dr. Samuel Charles Black, president, graduated a class of fifty-six last week. The degree of D.D. was conferred on Rev. B. F. Farber of Pittsburgh, Rev. J. R. Fleming of Scotland, Rev. J. P. Irwin of China, Rev. R. Lincoln Long of Toledo, O., and Rev. E. E. Robb of Philadelphia.

The fifteenth anniversary in the pastorate of Rev. R. A. Rinker in the church of Pittston was observed on June 26th. The church is now seventy-nine years old.

Old Donegal Church celebrated the two hundredth anniversary of its organization on June 16th. The original deed was made by Thomas Penn in 1740, granting two hundred acres to the Presbyterian church at Donegal. The presbytery, long known as Donegal, is now Westminster.

Rev. Dr. Wilson Aull, formerly pastor at East St. Louis, Ill., and Mr. G. B. St. John have been added to the staff of the Presbyterian General Board of Education, to engage in the lecture and publicity work of the Board.

The Presbyterian Association of Harrisburg and vicinity has passed resolutions recording their great appreciation of Rev. Dr. Lewis S. Mudge, who goes from that city to become the General Assembly Stated Clerk, and promising to him their continued prayers for divine guidance, so that he may fill his new position "with ever increasing success and with the ever growing confidence of the church."

### MISSOURI.

The Eldorado Church received three members on profession recently. The pastor, Rev. J. W. Mitchell, preached the memorial sermon on May 29th.

The Linwood Church, Dr. Harry C. Rogers, pastor, which during his pastorate of fourteen years has grown from a membership of 300 to 1,600, has an ambitious program before it of filling the whole square with Presbyterian institutions, one of which is a Presbyterian hospital. It is now raising \$220,000 for a new church building. Of this, \$70,000 is already subscribed, and the membership is divided into sixty classes, with sixty captains, to raise \$2,500 each and make up the \$150,000.

Dr. John Timothy Stone is to spend June 28th with the church.

The Presbyterian Assembly at Hollister is to be held from Aug. 3d to 10th, with a fine program. The Young People's Conference is from July 27th to Aug. 2d. Dr. E. E. Stringfield, of King City, Mo., is secretary.

#### COLORADO.

Rev. Louis E. Humphrey was installed pastor at Paoli, June 7th, by Rev. H. B. Vale and Rev. Leroy C. Ilsley. The ladies of the church served luncheon to over two hundred and fifty. A new bell and a pulpit set have been installed. Children's Day was observed, with an offering to the Board of over \$25.

I am directed by the Presbytery of Gunnison to announce through the church papers that Rev. J. Edie Stewart, formerly of Ouray, Col., was suspended from the ministry by said presbytery at a meeting held at Palisade, Col., May 24, 1921.—J. A. Hunsicker, S. C.

#### IOWA.

On Children's Day in Aububon, Rev. William Mack, pastor, ten infants were baptized. The Sabbath School Missions offering was \$27. A Vacation Bible School is being conducted here, supervised by the pastor. A weekly Bible School is to be started in September.

During the past few weeks the pastor at Manning, Rev. W. W. Tait, D.D., has baptized four infants and two adults and received seven new members, five of them on confession. Two new elders were recently ordained and installed. The outlook is encouraging.

Rev. J. L. Howie and Rev. J. Frank Reed, of Sioux City, received the degree of D.D., from Buena Vista College at the recent commencement.

Rev. Arthur Boyd, D.D., was installed as president of Buena Vista College at the commencement.

The ministers of Sioux City held a devotional meeting June 8th and 9th, with great profit. Moderator F. H. Shedd presided.

The Third Church, Sioux City, Rev. J. L. Howie, D.D., pastor, is conducting its second Vacation Bible School with over 100 enrolled. Some 525 are enrolled in the Sabbath school.

The Presbytery of Iowa has engaged Rev. Horace O. Bethel, of Des Moines Presbytery, to take up the work of pastor-at-large in this presbytery. There are number of vacant churches in Iowa Presbytery. Those interested may write Rev. Warren F. Goff, D.D., at Fort Madison, chairman of the H. M. Committee, or Rev. H. O. Bethel, at Fairfield, Ia.

In Fort Madison Church since April 1, 1920, ninety-one members have been welcomed, fifty-two of whom were received on Easter morning. A Sabbath school addition to the present church building, modern and adequate for future needs, is to be constructed at a cost of about \$30,000. Fort Madison bids fare to become one of the notable manufacturing cities in the Upper Mississippi Valley. Rev. Warren F. Goff, pastor, has received the degree of Doctor of Divinity from Parsons College at Fairfield, of whose board of trustees he is vice president.

Donnellson and Argyle, two mission fields in Iowa Presbytery, are being supplied during the summer months by Brainerd N. Covert and S. J. Russell Ensign, students in McCormick Seminary.

On June 15th the fiftieth anniversary of the Holland Church was observed. Rev. John E. Drake, D.D., is the present pastor and under his ministry the church has grown to be the largest in the synod of the West. Dr. Drake presided and read a history of the church, which was founded by Rev. Jacob Brinkema in 1871. The founder of the church was represented by his son, Rev. B. J. Brinkema, D.D., of Middletown, Ohio, who delivered an address. Rev. B. Vander Laş was the second pastor for twenty-six years and he was represented by his son-in-law, Rev. Albert E. Boell, of George, Iowa, who delivered a missionary sermon. Rev. John E. Drake, D.D., who has served the church for twenty-one years, had the pleasure of presenting his son, Rev. A. E. Drake, McCormick graduate of 1921, who delivered a

sermon. The anniversary sermon was by Rev. L. H. Hayanga, missionary evangelist of the Synod of the West, and a personal friend of the three pastors. The offering of the day was devoted to Home and Foreign Missions and totaled \$1,500.

#### MINNESOTA.

The First Church of Minneapolis, the parent Presbyterian church of Minnesota, was organized June 11, 1835, with twenty-two members, and on June 12th, or eighty-six years after, Rev. Dr. John T. Bergen, D.D., pastor, preached a historical sermon.

Rev. Charles F. Geiger was installed as pastor of the Blooming Prairie Church, Winona Presbytery, on June 14th, by Rev. B. F. Pearson, Rev. F. C. Boller, Rev. J. B. Lyle, D.D., and Rev. Robert Nelson.

Rev. Raymond J. Rutt was installed pastor of the Oliver Church, Minneapolis, on June 14th. Dr. A. B. Marshall, his instructor in Omaha Theological Seminary, preached the sermon; Dr. J. T. Bergen gave the charge to the pastor, and Dr. J. O. Buswell the charge to the people. Oliver Church has sent two missionaries into the foreign field, Rev. Paul Doltz to the Philippines, and Rev. Charles Clark to Korea, and for each of them it has recently provided an automobile. After the installation, Dr. Marshall went East to attend a reunion of his class at Princeton.

#### MONTANA.

The Synod of Montana will meet in Great Falls July 12th to 17th, with the First Church, Rev. Leo L. Totten, pastor. Entertainment will be on the Harvard plan.

Rev. W. H. Christian, of Deer Lodge, has accepted a call to Willard, O., to begin work there Aug. 1st. Mr. H. E. Stetson is clerk of session at Deer Lodge.

At a meeting of the Church Federation of South Dakota in Mitchell, June 15th, 125 ministers and laymen were present to arrange the campaign to retain the laws of the state already enacted pertaining to the Sabbath, and moving-picture shows, and for the enforcement of prohibition. South Dakota has a state sheriff, and an organized movement is on to repeal the law requiring that office, as well as to repeal the law pertaining to Sunday baseball and moving pictures. A committee was appointed to co-operate with the State Anti-Saloon League, the W. C. T. U., and the women's clubs of the state, to prevent such repeal.

The church of Alexandria has called Rev. Homer Greene.

Rev. J. W. Taylor was installed at Wolsey, June 28th, by Rev. Paul S. Johnson, Rev. L. C. Bell and Rev. H. P. Carson, D.D.

Kalispell Presbytery will meet at Great Falls, Mont., July 13th, on floor of synod.—B. Scott Bates, S. C.

#### WISCONSIN.

In Immanuel Church, Milwaukee, Dr. Jenkins recently asked of the officers and members a strict observance of the Sabbath. The death of Mr. Henry M. Ogden, for many years a prominent trustee, is a great loss to Immanuel Church.

The annual summer conference for young people at Green Lake, July 20-27, will be a fine place for study and preparation for better work in church activities.

The Woman's Synodical Missionary Society met on June 1st at Calvary Church, Milwaukee. Mrs. Cooravadt, a returned missionary from China was one of the speakers—Immanuel Church has lost two prominent workers, Mrs. A. L. Cary and Mr. Henry M. Ogden—The Federation of Christian Churches, meeting at Calvary Church, planned to raise \$7,000 for its mission work among the young people in Milwaukee.

Several of our Waukesha workers are booked for the numerous special meetings and conferences at Weenah and Green Lake. Dr. W. O. Carrier preached the baccalaureate sermon recently at Carroll College.

Miss C. S. Johnson, of Mary Holmes Seminary, is visiting her brother, Rev. Dr. T. S. Johnson, at Beaver Dam, and is much encouraged with her labors among the colored girls of the South. The Mary Holmes School was founded by Rev. Mead Holmes as a memorial for his wife. Mr. Holmes preached in Wisconsin in the early days and was much interested in the mis-

sionary work among colored people of the South

Rev. E. B. King preached the baccalaureate sermon for the high school at Horicon on June 19th.

Dr. Lilas Evans, of Los Angeles, Cal., has returned to Wisconsin, and to his old friends at Ripon, and preached the baccalaureate sermon at Ripon College June 19th.

#### CALIFORNIA.

Rev. C. P. Hessel, of Arcata, has become Stated Clerk of Benicia Presbytery, succeeding Rev. W. H. Sutherland, of Fort Bragg, now of Lemon Cove, Cal.

Immanuel Church, Los Angeles, Rev. H. B. Smith, D.D., pastor, has eleven of its own members in foreign mission fields. It entirely supports four foreign missionaries and assists in the support of four others.

Los Angeles Presbytery has 27,587 communicant members in its ninety-seven churches. During the past year 1,817 members were received on profession and 3,644 by certificate.

Dr. Herbert Booth Smith, of Immanuel Church of Los Angeles, is to preach in the Central Church of Denver, July 24th; address the national convention of the Young People's Christian Union of the United Presbyterian Church in Old Stone Church, Cleveland, O., July 28th, and hold a week's meeting in Malden, Mo. The four Sabbaths of August will be spent in the Third Church of Pittsburgh and the last ten days of the month at the Grove City Bible conference, where he conducts the devotional hour each day. The summer preachers for Immanuel pulpit are: July 24th, Rev. John A. Leusinger, assistant pastor; July 31st, Rev. W. H. Wray Boyle, D.D.; August 7th an 14th, Dr. Clinton W. Lowrie; August 21st and 28th, Dr. James K. Thompson.

#### SOUTH DAKOTA.

The Synod of South Dakota had 1,665 additions to its members last year, of whom over 1,000 were on profession.

A young people's conference is to be held at Lake Kampeska, near Watertown, July 13-19, where Rev. J. W. Christianson is pastor. The expense is to be as low as \$15 for the week.

At Huron College thirteen students graduated this year. Dr. J. M. Wilson, of Omaha Seminary, preached the baccalaureate sermon and Dr. W. M. Hamilton, of Sioux City, Iowa, gave the commencement address.

The following churches have recently secured ministers: Artesian, Rev. Wendell Pontius; Dallas, Rev. Arthur E. Hall; Lodgepole, Rev. George H. Harper; McIntosh, Rev. Bruce N. Daris. The ministers of the following churches have resigned: Rev. Thomas Bell, from Castlewood; Rev. Wm. Anderson, from Salem.

The summer school of Huron College opened June 13th with an increased enrollment. The college has been without a president since last November, but expects one soon.

The Sabbath school convention of South Dakota, in session at Mitchell, has an attendance of over 1,000 members and representatives from almost every county in the state.

#### WYOMING.

Moorcroft Church, Rev. S. E. Fels, pastor, is taking steps to secure a new manse.

#### CHURCH AT LARGE.

#### A BAPTIST LEADER.

Dr. J. B. Gambrett, a leader and notable figure in the Southern Baptist Church, is dead in his eightieth year.

## MARRIAGES

No Charge is made for Marriage Notices

SHACKLE—SMART—By Rev. Jay C. Everett, D.D., on June 30, 1921, at the home of the bride's parents, Mr. and Mrs. William H. Smart, Topeka, Kan., Mr. Clement Romando Shackle and Miss Mildred Ann Smart, both of Topeka.

STEWART—IMLAY—By Rev. Jay C. Everett, D.D., on June 16, 1921, at the home of the bride's sister, Mr. William Ray Stewart and Miss Gladys Mary Imlay, both of Topeka.

## HOME CIRCLE

### A JULY FOURTH WISH.

BY JOHN C. MINOR.

I wish I'd been a Boston boy  
In seventeen-seventy-five,  
When Hancock, Adams, Paul Revere  
And Prescott were alive;  
And when they called on Washington  
To come from far away  
And take the place of highest rank  
Upon that July day.

I wish I'd been in Cambridge then;  
The elm is standing still  
Where Washington first saw the men  
Who fought at Bunker Hill,  
And where they came from far and near,  
In patriotic bands,  
To greet the great Virginian,  
And follow his commands.

I wish I'd heard the fife and drum  
That sounded night and day  
And called the Minutemen to come  
Where duty showed the way.  
I wish I could have stood with them  
Beneath the Cambridge tree  
When Washington raised high the sword  
That made our country free.

But that was very long ago;  
The days of Washington  
Were much unlike the days we know  
And all their task is done.  
Our duty, though, in peace or war,  
Has never changed a bit—  
To love our land with loyal hearts,  
And give our best to it. —Ex.

### HOME-MADE TORPEDOES.

John Hancock Green was five years old and had a grievance. His sister, Mariannina, was half-past six. It was Fourth of July, and all the other boys had firecrackers, but Johnny had none.

Though there were no firecrackers, there were a few torpedoes that Uncle Joey had bought, but these were soon gone.

Suddenly Mariannina had an idea. She picked up the torn covers of one of the exploded torpedoes. It was common white tissue paper. She examined its contents. The torpedoes seemed to be made of sand and salt and things. "Johnny," cried she, "supposing we make some torpedoes!"

"I don't believe dey'll torpede," answered Johnny gloomily.

"We can't tell till we try," said Ninny. "I've got plenty of tissue paper that came in the box with my beautiful wax doll."

"Oh, yes!" said Johnny; "but what's de stuffing made of?"

"What should you think it was?" asked Ninny.

"Looks like sand and gravel," replied Johnny. "But sand hasn't got any fire-bang to it, cause I've frowned it ever so many times."

"Perhaps red pepper would help," suggested Ninny. "Anyway, I'm going to get some."

"You'd better get bofe kinds of pepper!" cried Johnny as Mariannina ran into the house.

Ninny soon returned with spice box, scissors and tissue paper.

Ninny cut and Johnny mixed. Both children began to sneeze.

"First we'll twist up two, just to try," said Ninny.

But just as they had finished the two, a curly head appeared above the high fence. The head belonged to Angelina Thurston.

"What you doin'?" she called.

"Oh, just making torpedoes," answered Johnny.

"Gi-gi' me one?"

"I couldn't exactly give 'em away," responded Johnny.

"Pooh!" said Angelina. "I don't believe they're any good, anyhow."

"Don't let's fire off any till she's gone," whispered Mariannina, "cause if anything should happen that they wouldn't be good, she'd laugh at us. Let's make more."

Soon there was a fine large pile of beautifully formed torpedoes, looking for all the world like those you buy in the store.

"Now, then," said Mariannina, her cheeks red with excitement, "let's try 'em. You try first."

She held her breath, and had her fingers ready to stop her ears. Johnny straightened himself, took aim, and furiously hurled one of the largest torpedoes against the stone. Alas and alas! It fell as noiselessly as a nowflake.

"It doesn't torpede," said Johnny plaintively.

He tried another and another, with same result. Those plump and beautiful torpedoes, half filling the little cart, were failures!

Mariannina wept. But the dinner bell rang and they went in.

Now, all this time Uncle Joey, hidden behind the library blinds, had been chuckling quietly to himself. Still smiling, Uncle Joey opened the door of the library closet. On the top shelf were two packages of torpedoes, intended as a pleasant surprise. Uncle Joey slipped out in the yard and put them in place of the torpedoes the children had made.

After dinner the children went again into the shady yard. The little cart with its little load of torpedoes was still there. John Hancock picked up a torpedo, sighed, and let it fall. Bang! To his immense surprise that torpedo was a success! He tried another and another. Oh, joy!

Then Angelina appeared on the rain barrel.

"See our torpedoes?" cried Johnny. "Smell em? Hear 'em?" And he threw three together.

"I say, will you give me a cent's worth?" asked Angelina.

She tossed down a cent, while Johnny, standing on a soap box, gave her five torpedoes.

Then Isabel and Amabel, the Bolton twins, sauntered into the yard. They had a cent between them, and, seeing Angelina's purchase, they, too, wished to buy. Johnny sold them a cent's worth.

"Made 'em ourselves," he said airily.

"How did you do it?" asked the twins in awe.

"Oh, it's easy," answered Johnny. "Just take sand and salt and red pepper and black pepper, and twist 'em up in paper. I could do it wiv my eyes shut."

Johnny, intent upon proving to the twins the ease with which torpedoes could be made, mixed more "stuffing." Mariannina cut two covers, and there were now two brand-new home-made torpedoes—one for Isabel and one for Amabel.

"Aim, fire, bang!" shouted Johnny. Isabel and Amabel obeyed. A painful surprise awaited them. The little white balls dropped as gently as kernels of popcorn.

Then Uncle Joey had to come out and set all things right in the eyes of everybody. When the truth was known and Angelina and Isabel and Amabel found that they had bought common store torpedoes they objected.

"I only bought 'em," said Angelina,

'cause I thought they were home-made."

"So did we," added the twins.

"All right," said Uncle Joey kindly; "bring the torpedoes, and you can have your money."

"But we've fired 'em all off."

"Well," replied Uncle Joey, "I suppose I shall have to pay you out of my own pocket." But as he had no change smaller than five-cent pieces, he was obliged to give five cents to Angelina and five to the twins. Then it occurred to him that it was rather cruel to leave out John Hancock and Mariannina, so he gave five cents to each of these. "Now," said he, looking around at the little group, "I hope everybody is satisfied.—Ex.

### MAINTAINING LIBERTY AND TRUTH.

Did they finish the fight that day  
When the Liberty Bell was rung?  
Did they silence the noise of war  
When Liberty's triumph was sung?  
Was Freedom made sovereign indeed  
When the old bell pealed to the world  
That the reign of oppression had ceased,  
And the banner of Freedom unfurled?  
A battle has waged since the world was  
new,  
The battle is on, God calleth for you.

### HOW PEGGY AND BETTY CELEBRATED INDEPENDENCE DAY.

BY HELEN M. RICHARDSON.

"I'm going to wear my white dress," said Peggy.

"And I'll wear mine!" agreed Betty.

"I'll wear my red sash and blue hair ribbon," Peggy went on to say.

"And I'll wear my blue sash and red hair ribbon," Betty asserted.

"Won't it be fun," both said together.

Then two little girls giggled and squeezed each other's hands. One ran up the street and one skipped down.

And so it happened that on Fourth of July morning Peggy seated herself at the breakfast table in her white dress, red sash and blue hair ribbon. And Betty appeared at about the same time, in a house not far away, in a white dress, and a blue sash, and a red ribbon tying her dark curls.

"Good morning, little Goddess of Liberty," Peggy's father said, bowing politely.

"Good morning, papa," Peggy replied, with a demure courtesy.

In a house three blocks away Betty's big brother Dick lifted her aloft as she entered the breakfast room and called her his little Fourth of July girl.

By and by Peggy and Betty met in Betty's yard. A large American flag was flying from the house-top. This was Brother Dick's surprise to the two little Fourth of July maidens.

Then, after a while, when the sun grew hot, Betty's mother set a little round table on the broad veranda; and on it were some of Grandmother Parker's blue-an-white saucers filled with pink ice cream. It was not as red as the stripes on the flag, or as Peggy's sash, or Betty's hair ribbon. But, my! didn't it taste good! and didn't these two little girls feel patriotic while they were eating it!

This was Mother Parker's surprise.

After the feast was over, there was a loud chug-chugging out in the garage; and out rolled an automobile all decorated with flags, in which these happy children had a most delightful ride.

This was Father Parker's surprise.

Of course, Peggy felt as if just dressing up was not quite all her part. But pretty soon the automobile chug-chugged up her own drive-way, and they were all invited



into dinner, and had some more pink ice cream in Peggy's grandmother's blue-and-white dishes.

This was a surprise that Peggy's father and mother had prepared. For when little girls begin the day by surprising other people into patriotism, it is no more than fair for these same people to turn about and surprise them.

"What a happy Fourth of July this has been!" said Peggy, as she took off her red sash and blue hair ribbon and neatly folded them.

"Oh," sighed Betty, sleepily, as she took off her blue sash and red hair ribbons and folded them, just as Peggy had done, "how I wish it was going to be Fourth of July again tomorrow!"

Then two happy, tired little children cuddled down in their beds and the birds sang them to sleep.

#### THE BIRTH OF THE AMERICAN FLAG.

When freedom, from her mountain height,  
Unfurled her standard to the air,  
She tore the azure robe of night,  
And set the stars of glory there.  
She mingled with its gorgeous dyes  
The milky baldric of the skies,  
And striped its pure celestial white  
With streakings of the morning light.

#### OWNING UP.

"What'll we do next?" asked Fred, rather discontentedly: "I've got a whole bunch of firecrackers."

"We've done most everything," answered Ned. "I'm hungry. Fourth of July ain't much, after all."

It really did seem to those boys as if they had done all that was worth doing in the way of snapping crackers and torpedoes. Yet there was Freddy Gray with a bunch of firecrackers still on hand, and one or two over.

"See here!" Freddy had an idea. "Let's hitch 'em up in the top of the old maple and touch 'em off. The old thing's almost dead, and they're going to cut it down pretty soon. There's leaves enough to hide the crackers, though. Isn't that just the thing, now?"

It certainly was, so they all agreed, and Fred pulled off his jacket and went up the tree. He was down in a minute, but not before the popping had begun.

How funny it was!

People began to stop and look up and down and around, and just then, as luck would have it, Dr. Bell's wife and little girl came driving by.

The horse was old and steady, and hadn't thought of such a thing as getting frightened for years.

But he never before had seen a tree going off in that style—and the old maple, too, that he had known ever since he was a colt. So he pricked up his ears, and stopped and snorted, and then broke into a run up the road and over the hill out of sight.

"Who did that?" asked Lawyer Graham, crossly. "Who tied those firecrackers up there? Dr. Bell can make him smart for it. He ought to smart—it'll teach him a lesson! I'd make an example of him."

Oh, dear! Freddy knew he looked pale and frightened. He left as though every one could see he was the boy that ought to "smart." He wondered if Mrs. Bell and Katy tipped over, and what would be done to him. Oh, what made him? what did he do it for? "I'm glad 'twasn't me," said Ned. "But we won't any of us tell 'twas you, Fred."

As if that could be any comfort to heart-

broken little Fred, when he himself knew he did it. He couldn't speak. There was a dreadful lump in his throat. He went home, sad enough, and he could only eat the least bit of lemon pie for his dinner.

"Are you sick, Freddy?" asked mamma.

Oh, dear, what should he do? He wished he dared ask about Mrs. Bell and Katy. He wondered how Dr. Bell would make him smart. Anyhow, he didn't believe he could feel worse than he did that minute.

He went out in the stable pretty soon, and climbed up on the hay. If he lives to be a hundred, he will always remember that Fourth of July afternoon. How his heart thumped when at last he slid down the haymow, red-eyed, worried little Fred.

He didn't say a word to any one, but started off through the pasture. Dr. Bell's house was half a mile away, but it didn't seem so far to Fred that afternoon. He was there before he knew it, and then he didn't dare go in. The blinds were shut, and everything was very still—as if somebody were sick, Fred thought, and he couldn't help thinking, too, it might be Mrs. Bell or Katy.

He went to the door at last, and asked for the doctor. Dr. Bell was in his study, and Fred went slowly in there. Dr. Bell put down his paper and pushed back his chair.

"Well, my boy," said he, "what can I do for you?"

Fred choked up. "How—how's Mrs. Bell and—Katy, sir?"

"Why?" cried the doctor in amazement. "What's the matter with them?"

"The—horse," gasped Freddy. "Oh, Dr. Bell, I tied the crackers up!" And then the story burst out—the whole funny, pitiful story.

"Well, well," said the doctor, and he threw back his head in a hearty laugh. "Maria did say old Nobby got scared, but, bless your heart, he didn't hurt anybody. He ran right home, and got there quicker than he would if he had walked. Now, you had better stay for supper, my boy. Maria will like to hear about this."

Freddy stayed to supper. He thought Dr. Bell the nicest man he had ever seen. And he thinks the best way is to "own right up."

#### BOBBY'S PRAYER.

Dear Father, there's the other boy to-night,

Who's praying to a god that's made of wood;

He asks it to take care of him till light

And love him—but it won't do any good.

He is so far I can not make him hear;

I'd call to him and tell him, if I could,  
That you'll take care of him, that you are near

And love him—for his god is made of wood.

I know he'd ask you if he only knew;

I know he'd love to know you if he could.

Dear God, take care of him, and love him, too—

The other boy, whose god is made of wood.  
—Everyland.

#### THE FOURTH IN OTHER LANDS.

The cordial celebrations of our Independence Day in France, England and South America are grateful to every far-seeing citizen of the United States. We want to live not merely in peace, but also in cordial relations with all the peoples of the world. The machinery for such relations in practical working is sure to come; but the cordiality that is volunteered in the meantime is specially welcome—Congregationalist.

#### A POPULAR HOLIDAY.

"The Fourth of July comes so soon after Christmas," writes a lady who has become conscious of the swift flight of time.

But Christmas comes sooner after the Fourth of July, several days sooner.

Both holidays, however, are very popular, each in its own way, and it is well that they occur about half a year apart.

Christmas is a universal festival, while Independence Day is national, but as the one is utilized to make conspicuous God's gift of love to mankind, so the other should be used to glorify the gift of freedom to the new world.

Our nation is to be congratulated at having arrived at saner ideas respecting the festivities of Fourth of July celebrations. More thoughtfulness and less noise, more patriotism and less folly, more improvement and less carousal, become the national holiday, for certainly intellectual and moral values harmonize well with popular rejoicings and ever-growing love of country.

But of all the constant little duties connected with July Fourths from year to year, the inculcation of love for the Stars and Stripes should be ever prominent.

Edward Ellis in his "History of Our Country," says: "Our flag has been through more battles and has moved over more victories on land and sea, than any other flag in the world, and more than a million men have laid down their lives that Old Glory should float aloft."

Teach the children one and all to honor the flag and to expect from it protection in whatever civil trials and dangers that may come.

In an Eastern city years ago a veteran Union soldier was in the habit of telling his six-year-old grandson stories of the great Civil War and incidents involving loyalty to the flag.

One thought he continually impressed upon the boy's mind was that the flag of the United States meant protection to every one beneath its folds, no matter how young or weak.

One night the child could not sleep and asked for some one to be with him, suggesting that he needed protection.

The grandfather laid the flag over him and told him he was safe.

In a few moments he fell asleep with one chubby hand clutching the flag and his sweet face bespeaking a feeling of perfect safety.

So let all the children be taught. And let grown people take pains to make the flag more and more the symbol of righteousness as well as freedom, of sobriety as well as liberty, of peace and kindness as well as greatness and strength.—Michigan Chr. Advocate.

#### NO. 639—CHARADE.

My first is a fish, found on many a shore,  
So good; so delicious, one always wants more.

My second was used in quite olden times  
To enforce confessions of error or crimes.  
My whole, a young man, a prisoner, too,  
Whose faith was unshaken, what ere they could do

When through fiery trials they called him to go,  
His Savior was with him, no harm did he know.

M. S. Collins.

#### ANSWERS TO PUZZLES.

No. 638—

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## SABBATH SCHOOL

International Lessons for 1921.

### THIRD QUARTER.

#### Lesson III—July 17.

##### THE CONVERSION OF SAUL.

(Acts 9:1-12, 17-19a.)

1. And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest.

2. And desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound into Jerusalem.

3. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven:

4. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

5. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.

6. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man.

8. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus.

9. And he was there three days without sight, and neither did eat nor drink.

10. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord.

11. And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul, of Tarsus: for, behold, he prayeth,

12. And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight.

17. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost.

18. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

19. And when he had received meat, he was strengthened.

Golden Text: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief" (1 Tim. 1:15).

Catechism—Q. 29. How are we made partakers of the redemption purchased by Christ? A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit. Q. 30. How doth the Spirit apply to us the redemption purchased by Christ? A. The Spirit applyeth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Home Readings—(M.) Acts 9:1-9; (Tu.) Acts 9:10-19; (W.) 1 Tim. 1:12-17; (Th.) 1 John 1:5 to 2:2; (F.) Psa. 51:1-17; (Sa.) Luke 15:11-24; (S.) Psa. 86:1-12.

##### INTRODUCTORY.

Saul of Tarsus became a Christian. It was a most unlikely change in his life. No one who knew him during his early life, or during his mature early manhood, would have imagined that this bright, scholarly, bigoted Pharisee, who was so zealous for Judaism, would ever leave it, to become a follower of Jesus Christ, whom he opposed with all his might, persecuting his disciples, and doing all in his power to put an end to the Christian religion. But God had a plan for him. This lesson tells how God found his way into the heart and life of this man and made him a Christian, and then, afterward used him to make him the most distinguished and forceful teacher and leader that has ever been in the Church since the days of Christ. Saul was moral and religious, in his way, but he learned a new way in the life of faith in Jesus Christ. Let us study carefully the lessons of this quarter, and we shall be most richly rewarded for our efforts.

##### EXPOSITORY.

1, 2. Saul was so zealous that he made himself seem like a veritable monster. This description makes us think of one who is almost a raging demon. He did not wait

to be called on for this work, by the enemies of Christ, but he assumes the character of chief inquisitor and persecutor himself. He seeks from the ecclesiastical leader, the high priest, that he might be commissioned to go to Damascus, and other strange cities, in other countries, and there, among the Jewish communities, seek out any who had accepted Christ, arrest them, bind them, men or women, and bring them back to Jerusalem for condemnation and punishment. If men could only be as zealous for the service of Christ as some persecutors have been in their blind opposition to him, this might be a different world before long.

3-7. He was near the end of his long journey of one hundred and fifty miles. But he was nearer the end of his journey of sin. He was about to come into the beautiful city of Damascus. But he was nearer coming into the beautiful and happy experiences of the Christian life. All at once there came to him a great light. It was brighter than the noon-day sun. It was not lightning, nor a physical stroke of any kind. It was Jesus Christ who appeared to him from heaven. James and Peter and John saw Christ in his glory on the mount of transfiguration. Paul sees him on the way to Damascus. Infidels have tried to make out that it was a sun-stroke or something of the sort. It was not. Sun-strokes and lightning strokes do not have the effect that this appearance of Jesus had. He fell to the earth and heard a voice saying unto him: "Saul, Saul, why persecutest thou me?" Saul answers: "Who art thou, Lord?" He knew it was not the voice of man, but of God. The answer comes to him: "I am Jesus whom thou persecutest." When Saul was persecuting Christians he was fighting Jesus, and it was a hopeless fight. It was hard, or hopeless for him to kick against the pricks, or goads, as oxen when they are being driven. Then comes from Saul his expression of submission and conversion. He submitted his will and his life to Jesus. "Lord, what wilt thou have me to do?" We should all say this and say it through life. Then came to him the direction to go into Damascus and learn what God would have him know. The men who were with him, heard a voice, but saw no one. Jesus appeared not to them, but to Saul.

8, 9. He was led into Damascus. He was blind and was so overcome that for three days he neither saw nor ate nor drank. He was face to face with God.

10-12. The Lord had begun his good work and he was to finish it. He had a servant, a believing follower in Damascus, by the name of Ananias. Instead of being bound and persecuted by Saul, he was to be the instrument in God's hands to deliver Saul from bondage. The Lord tells him to go to the house where Saul is, and gives him assurance that Saul was ready, for "behold, he prayeth." When people are converted they become praying people. When people really pray to the Lord they are Christians. Saul had become a Christian.

17-19. Ananias goes to him. In the first place he put his hands on him in familiar and friendly greeting. He was not afraid of him, nor did he hold himself aloof. He spoke to him words of authority and kindness. He told him that he came in the name of Jesus, as his servant. He told him that he had come to restore his sight, and this was a great thing that Saul could

understand and appreciate. But he was to do a still greater thing. By means of his help, as God's messenger, Saul was to receive the Holy Ghost. When one receives this great blessing he is a new creature, born again, from on high. It was all as Ananias said. Sight came to the blind eyes. Assurance of salvation came to the believing heart. Then, as all should, who accept Christ, he arose, confessed Christ and was baptized. He was a Christian man, and he began to live as a Christian. So let us all believe, confess, and serve Jesus Christ.

##### PATRIOTISM.

It's not in throwin' your cap in air  
And shoutin' your candidate's praise.  
It's not in arguin' all day long  
Until you are red in the face.  
It's to vote as you pray  
On election day.

—That's patriotism.

It's not in swellin' a torch-light parade  
And settin' off rocket and flare.  
It's not in yellin' applause each time  
Your candidate speaks on the square.  
It's to do your best work  
And not play the shirk.

—That's patriotism.

It's not in votin' the ticket straight  
However its platform may read;  
It's not in makin' a god of a man  
Just because he's appointed to lead.  
It's livin', forsooth,  
At the dictates of truth.

—That's patriotism.

It's not in singin' the national air,  
Or salutin' Old Glory each morn.  
It's not in bombast and boastful acclaim,  
And blowin' the national horn.  
It's treatin' folks right,  
Be they black, yellow or white.  
It's barin' your heart to God's sun-  
light.

—That's patriotism.  
Ex.

##### AN AMERICAN'S CREED.

I believe in the United States of America, as a government of the people, by the people, for the people; whose just powers are derived from the consent of the governed; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it, to support its constitution, to obey its laws, to respect its flag, and to defend it against all enemies.—William Tyler Page.

##### THE TRUE PATRIOT.

He loves his country, but he loves still more the kingdom of God.

He cares too much for his country to uphold her in any wrong.

He does not reserve his patriotism until he has a chance to die for his country; he lives for her.

He does not urge the selection of the best men for candidates, and then refuse to serve when called upon, though at the cost of time and money and inclination.

He does not vote for bad men, and then plead that he did not know they were bad. He takes time to investigate the character of candidates.—Selected.

He that can not forgive others breaks the bridge over which he must pass himself.

Live the life of prayer and thereby keep open the highest spiritual approaches through which the divine guidance may most surely manifest itself

## YOUNG PEOPLE

### PRAYER MEETING, JULY 17.

Endeavor Topic: Judging Unkindly. Matthew 7:1-5.

It is not wrong to judge as to the moral quality of acts, or of people. The Bible insists that we shall not find our associates among the wicked, and, in order that we may determine who are the wicked and the scoffers, we must pass moral judgment. The Bible teaches us also that we are not to do what is wrong or to approve what is evil, and in order to act wisely and well we must pass moral judgment.

It is evident, then, that when we are told not to "judge," we are not instructed to shut our eyes as to the right and wrong of people and of conduct, but that we are urged to avoid being harsh and censorious in our treatment of others. We can see that a man is sinful and his conduct evil, and yet we need not hate and denounce him. We may try, as Christ showed us, to save him. Kindness and good counsel will sometimes do what hatred and abuse will not. In fact, abuse and hatred and harshness are not calculated to do any good.

Christ taught us that we are to know a tree by its fruit, and he told us that when a tree brings forth evil fruit we may know it to be an evil and worthless tree. Why should he have told us this if he did not wish us to practice this sort of judgment? We must be careful to know who are good people and who are wicked people, and we must be concerned over the moral condition of the world and the life that lies all around us. We pity people who are "color-blind" and who can not distinguish green from red, say, but it is infinitely worse for any one not to be sensitive and intelligent in noticing what is right and what is wrong.

Sometimes persons become so careless that they cease to notice or to care as to right and wrong. They become blunted in their moral perceptions, or, as Paul wrote, "past feelings." It is a terrible condition. We should strive to avoid it. We should keep our hearts tender and our conscience sensitive. Then God's Spirit can guide us safely along the way of life.

It resolves itself into this, that we must judge, but that we must not be harsh and censorious. Our attitude toward others will probably be reflected by their attitude toward us. We must expect good people to consider us wicked if we do wickedly. It would be right and commendable for them to characterize our conduct as immoral if we break God's moral laws. We must expect to be judged by moral standards, as to whether we and our lives are wrong, or right. But if we know that we are trying hard, struggling earnestly, to do what is right, we are sure to feel sad and discouraged if we meet with coldness and harshness instead of sympathy and helpfulness.

It is hard, even for the strongest and best circumstanced, to live a victorious life right along, always doing the right and good thing, and feeling encouraged and spiritually uplifted. People may know how one fails, but they do not always know how hard he has tried; they may see how he falls before temptation, without always knowing how hard and prayerfully he has resisted.

Let us try hard to do our full duty and to avoid all the evil that assails us; but let us not be too greatly cast down when others condemn us when we fail. In it all let us learn to be sympathetic and patient with others, even though we never forget that right is right in God's sight, and that wrong is wrong.

## PRAYER MEETING

JULY 13.

THE DUTY AND USE OF REST.  
Mark 6:30-32; Luke 12:15-23.

Our bodies are not very strong, and we need to take good care of them if we get the service out of them that we should seek to secure. They need not only to be nourished by proper food and drink, protected by proper clothing and shelter, but they need rest. God has provided for this by giving us the night, each twenty-four hours, in which we find sleep and rest after the toil of the day, but he has also given us the weekly Sabbath, as a day for physical rest, and spiritual nourishment.

But over and beyond all this he gives us the privilege of an occasional vacation or time of rest. Saturday is quite generally a day of rest for school children and teachers, and a great many business houses and factories are adopting the plan of a half-day holiday on Saturday afternoon. This frequently works well, affording a time for rest and recreation and personal duties, so that the way is opened for the proper observance of the Sabbath as a day for spiritual life and service.

Then, besides, a good many persons have the opportunity for a week or two, or a few weeks of complete rest and relaxation, in a real vacation, often in the summertime, in which they may obtain a fuller freedom from care and work, and may become rested and ready for their steady work. Not every one secures this, but some do, and perhaps it would be well if all were able to enjoy it.

Thus we see that, in many different ways, the complicated machinery of our physical life has rest provided for it, so that, like material machinery, it may be cooled down and oiled and brought back to normal conditions, and fitted to bear the strain for a much longer time than if kept under incessant movement.

It is our duty to God, as well as to ourselves, to see that our bodies are taken care of properly, so that we may glorify God by means of them, in doing the good things and living the good life for which we are intended. In our eating and in our drinking and in everything else, including, of course, our rest and our recreation, we are to do all to the glory of God. We are to rest in a way to get the best good out of it, and to reveal our sense of responsibility to God. Thus with a high and religious purpose we are to live every part of our earthly life.

It is possible to have too much rest, and too many holidays. If one sleeps too much he becomes a sleepyhead in any and all of his life. If he eats too much he overworks his digestive apparatus and breaks down his health. If he eats or drinks poison, intoxicants or opiates, he ruins his life. If he has too many holidays, or too much time spent in vacation, he has his regular work too much broken into, and life fails of its truly serious pur-

pose. This is seen in such countries as Mexico and Italy, where there are so many holidays that the serious life of the whole nation is broken up, and a fragmentary, pleasure-loving sort of life becomes the attitude of the people as a whole.

Let those who have vacation times use them and not abuse them. As Christ said to his disciples that they should go into the desert apart and rest awhile, and they went with him, let us take Christ with us whenever and wherever we go. Let us remember that it is only for "awhile," and let us prepare to get back to our work and glorify God in our busy life, rested, refreshed and recreated by means of the rest afforded us in the kind providence of God.

## What Ministers Are Reading

The Books that are claiming the attention in the PRESBYTERIAN BOOK STORES at the present moment are as follows:

- WHAT AND WHERE IS GOD? By R. L. Swain, Ph.D. Cloth, 25 pages. Postpaid.....\$1.25 net
- FUNDAMENTALS OF PROSPERITY. By R. W. Babson. Cloth, 95 pages. Postpaid.....\$1.00 net
- THE MEANING OF SERVICE. By H. E. Fiedick. Cloth, 225 pages. Postpaid.....\$1.25 net
- TRUTH ABOUT CHRISTIAN SCIENCE. By J. H. Snowden, D.D. Cloth, 300 pp. Postpaid \$1.00 net
- JESUS IN THE EXPERIENCE OF MEN. By T. C. Glover. Cloth, 253 pages. Postpaid \$1.00 net
- RELIGION AND BUSINESS. By R. W. Babson. Cloth, 217 pages. Postpaid.....\$1.50 net
- THE SHEPHERD OF THE SEA. By W. L. Watkinson, D.D., LL.D. Cloth, 256 pages. Postpaid.....\$1.75 net
- VISION WE FORGET. By P. W. Wilson. Cloth, 288 pages. Postpaid.....\$2.00 net
- THE AMBASSADORS OF GOD. By S. P. Cadman. Cloth, 343 pages. Postpaid.....\$2.50 net
- THE MEANING OF PRAYER. By H. E. Fiedick. Cloth, 206 pages. Postpaid.....\$1.15 net
- THE ATTRactions OF THE MINISTRY. By J. H. Snowden, D.D. Cloth, 119 pages. Postpaid.....90 cents net
- THE RANGE FINDERS. By C. F. Wishart, D.D., LL.D. Cloth, 91 pages. Postpaid.....75 cents net
- THE GOSPEL OF MATTHEW. By C. R. Erdman, D.D. Cloth, 224 pages. Postpaid.....\$1.00 net
- THE MASTER'S WAY. By C. R. Brown, D.D., LL.D. Cloth, 553 pages. Postpaid.....\$2.50 net
- THE INTENTION OF HIS SOUL. By H. L. Simpson. Cloth, 260 pages. Postpaid.....\$2.00 net
- THE WINDS OF GOD. By L. A. Banks, D.D. Cloth, 473 pages. Postpaid.....\$1.75 net
- THE OUTLINE OF HISTORY. By H. G. Wells. Cloth, 2 volumes, 1,324 pages each. Postpaid, a set.....\$4.50 net
- THE COMMON CREED OF CHRISTIANS. By W. P. Merrill. Cloth, 160 pp. Postpaid \$1.25 net
- THE RELIGION OF A LAYMAN. By C. R. Brown, D.D., LL.D. Cloth, 84 pp. Postpaid \$1.25 net
- THE DAY OF THE CROSS. By W. M. Clew, B.D. Cloth, 383 pages. Postpaid.....\$1.75 net
- I BELIEVE. By Rev. G. A. S. Kennedy. Cloth, 316 pages. Postpaid.....\$1.50 net
- IN HIS STEPS TODAY. By C. M. Sheldon. Cloth, 192 pages. Postpaid.....\$1.25 net
- DAY AFTER DAY. By J. W. Chapman, D.D. Cloth, 106 pages. Postpaid.....50 cents net  
Leather binding. Postpaid.....\$1.00 net
- A NEW TRANSLATION OF THE NEW TESTAMENT. By J. Moffatt, D.D. Cloth, 393 pages. Postpaid.....\$1.50 net  
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- EVANGELISTIC PREACHING. By O. S. Davis. Cloth, 240 pages. Postpaid.....\$1.50 net

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**OUR EXCHANGES**

**A GOOD RULE.**

A daily try for a little while  
To make some folks more happy,  
Is better than to spill your bile  
By saying things that are snappy.  
—Enquirer.

**TIMES CHANGE.**

Times change. George Washington crossed the Delaware and was mentioned in all the school histories. Many people now cross the Atlantic and don't even get their names in the home papers.—National Republican.

**SANE CELEBRATION.**

However much we may enjoy roman candles, sky rockets, toy balloons, cannon crackers, and dynamite canes, we should yield our personal pleasures for the greater security to life, limb, eye and property. The Fourth of July should be a victorious and glorious day.—Western Christian Advocate.

**WE BELIEVE HIM.**

Trotsky says the world revolution is a long way off. This may be put down as reliable and authentic, as Trotsky is in charge of it.—Detroit News.

**ADMIRAL SIMS.**

The sea dog can take care of himself. He knows his facts. It is not likely that even those who are barking most viciously at his heels will undertake to do anything else; it is very unlikely that they will undertake to call in question the facts. If they do, there may be produced a public document which we hope will have a circulation of a million copies.—Central Christian Advocate.

**THE DAY WE CELEBRATE.**

On the Fourth of July, as on no other day of the year, is the patriotism of American citizens brought to a focus. It is the most generally observed of the national holidays. Many of the practices associated with the day are far removed from the intent of those who made it a national institution. The display of flags is, of course, natural. The exploding of fireworks may have some faint suggestion of the noise of muskets and cannon. Ball games, sports of various kinds, picnics, with occasional meetings of war veterans and spread-eagle speeches—these form the usual program. What gave us the day is only a passing thought.

No disrespect toward noble ancestors is intended by the manner in which the day is spent. Had it not been for their large vision and earnest efforts, there would have been no such pleasures and privileges to enjoy, and no mood to enjoy them. The best expression of appreciation for a gift is not always in the thanks that are spoken, but in a proper use of that gift. So an unconscious tribute to the worthy men of the past may be paid by those who seem entirely forgetful of the events which the Fourth of July is meant to commemorate.—United Presbyterian.

**TAX ON BACHELORS.**

For all we take we must pay, according to Kipling. And Montana goes a step forward with her new tax and makes bachelors pay for what they don't take.—Nashville Tennessean.

*How Coca-Cola  
Resembles Tea*

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

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<i>(hot)</i>	<i>(5 fl. oz.)</i>	
<i>Green tea—1 glassful</i>	.....	<i>2.02 gr.</i>
<i>(cold)</i>	<i>(8 fl. oz., exclusive of ice)</i>	
<i>Coca-Cola—1 drink, 8 fl. oz.</i>	.....	<i>.61 gr.</i>
	<i>(prepared with 1 fl. oz. of syrup)</i>	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

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## GENERAL NEWS

### THE WAR IS ENDED.

After two and a half years of "technical war" and actual peace, the state of war between the United States and Germany has been ended.

The House last Thursday, by a vote of 263 to 59, passed the resolution declaring the war to be at an end, and on Friday the Senate adopted the same resolution by a vote of 38 to 19.

### SEEKING TO INTRODUCE ECONOMY.

President Harding, the Cabinet and 600 officials who guide Government expenditures, met with Director Charles G. Dawes, of the new budget system, to lay what was hailed as the foundation for a new era of economy in Federal administration.

The President opened the conference with the declaration that "there is not a menace in the world today like growing public indebtedness and mounting expenditures."

He referred to the gathering as a first and extraordinary method adopted to meet emergency, and gave way to Mr. Dawes, who, in the forty-five-minute talk that followed alternately cajoled, threatened and reassured his auditors, addressed the President and admonished Cabinet members personally.

### ARMY MEASURE A LAW.

President Harding has informed Congress that while he had signed the army appropriation bill with its provision for a reduction of the regular army to 150,000 men by next October 1, it might be necessary to ask for a modification of the measure later to avoid embarrassment to the Secretary of War.

The Executive declared in a special message sent to both the Senate and the House that summary dismissal from the army of men who had enlisted for a longer period than October 1, would seem to involve a repudiation of a moral obligation by the Government, which would have its effect upon the morale of the army and possibly influence enlistments in the future.

The nature of the modification which might be asked for later was not disclosed, nor did the President explain how it was proposed to meet the moral obligation to the men and, at the same time, carry out the direction of Congress to reduce the force by 70,000 men in the next three months.

### PERMANENT TARIFF BILL INTRODUCED.

One half the basis upon which the Administration expects to restore normalcy in America was submitted to the public last week. The other half is expected within two months. The first is the permanent tariff bill, composed of 346 pages.

Generally speaking the rates are about the same as those in the Payne-Aldrich act.

There is, however, a general tendency toward a lowering of the rates, and two highly important innovations that reflect 1921 progressivism. It is the protection voted last November.

The bill is estimated to produce between \$500,000,000 and \$600,000,000 a year, at least \$200,000,000 more than the Democratic Underwood-Simmons tariff of 1913, which was as productive as the Payne law's higher schedules because imports were twice as great during the operation of the Democratic document.

There are four outstanding differences between the Fordney draft and the Payne tariff:

1. The Fordney tariff permits the President to enter into trade agreements with other countries by lowering American duties 20 per cent, provided that the contracting Government offers a similar reduction in its minimum rates. This is known as a "bargaining" tariff.

2. Ad valorem duties are assessed on the basis of American valuation at home in-

stead of the value of the commodity in the country whence it is exported.

3. It places a limited embargo on all dyestuffs and coal tar products for three years, to give to such American industries opportunity to become established solidly.

4. The wool schedule is reconstructed entirely.

### AIR FORCES MAKE TWO HITS WITH EIGHTY BOMBS.

The radio-controlled battle ship Iowa, representing an enemy fleet attacking the Atlantic Coast, was located in a few minutes less than two hours by army dirigibles when fifty miles off shore and ninety miles north and east of Cape Henry.

More than a score of bombing planes, manned by naval and Marine Corps personnel, rushed to the scene in response to radio messages from the blimps that "enemy" had been located, and hurled eighty dummy bombs of various sizes at the Iowa, registering two hits in the fore-castle.

The ease with which the air forces located the Iowa, knowing only that the vessel was somewhere between Cape Hatteras and Cape Henlopen, a distance of about 215 miles, was a source of surprise to most naval officers who witnessed the bombing and gratification to the army men.

Weather conditions were ideal for the test, which was postponed the day before because fog would have given the lone Iowa an advantage.

### IRISH RIOTERS REFUSE TO TAKE PART IN CONFERENCE.

Premier Lloyd-George's offer to consult with the Ulster Premier, Sir James Craig, and with the leaders of the South Irish revolutionists has been spurned by the latter, who notified the Prime Minister that, "a conference in London between representatives of Southern and Northern Ireland and the British Government, owing to its limitations, is impossible of acceptance in its present form."

### IT IS NOW MR. CHIEF JUSTICE TAFT.

William Howard Taft, former President of the United States, is the new Chief Justice of the United States, succeeding the late Edward Douglas White.

He was nominated on Thursday by President Harding for the highest judicial office of the nation. The Senate, as an act of courtesy to a former President, confirmed the nomination without the usual reference to a committee.

For the first time in the history of the republic, it will have been the experience of one man to have filled the offices of President and Chief Justice of the United States.

Opposition to the confirmation of Justice Taft's nomination was negligible, only three Republicans and one Democrat, all known as radicals, voting against confirmation.

More than fifty persons lost their lives during the "Fourth" holiday, according to reports received from cities throughout the country.

Seven men drowned at beaches near New York, and another ended his life in a reservoir as a result of insanity caused, it is believed, by the excursive heat.

Five persons were killed and twenty-seven injured as the result of an explosion at Whiting, Ind.

Chicago reported a death toll of twenty during the three-day period.

A ballonist plunged to death during a street performance at Springfield, Ohio.

The list of fatalities was swelled hourly by premature explosions, heat prostrations, drownings and other mishaps in many cities.

Thousands of opponents of prohibition marched in a parade in Fifth avenue July 4th to express their opposition to the eighteenth amendment and to demand the repeal of the Volstead act.

By a vote of 250 to 93, the House has passed the Willis-Campbell bill forbidding doctors to prescribe beer as a tonic in case of sickness.

The measure now goes to the Senate, where it is hoped to rush it through.

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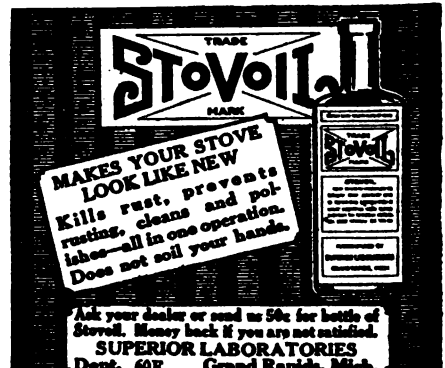
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## HOME AND FARM

### PEACHES.

Before preparing fruit make sirup (three pounds nine ounces sugar to one gallon of water or five pounds eight ounces sugar to one gallon of water) allowing about one cup of water for each quart jar. Put in one cracked peach pit for every quart of sirup. Boil sirup for five minutes. Strained honey or other sirups can be used in place of a part of the sirup usually required.

Sort the fruit, using firm, sound, uniform peaches for canning and putting aside the soft broken ones for jam. Peeling may be done by immersing in boiling water about one minute or until skins slip easily. Remove, plunge for a minute into cold water, and slip off the skins. Cut into halves and pack at once in previously boiled jars, placing the halves in overlapping layers, the concave surface of each half being downward and the blossom end facing the glass. Fill each jar with hot sirup and paddle carefully to remove bubbles. Partially seal jars. Boil (process) quart jars in a water bath for twenty minutes and half gallons thirty-five minutes. When thoroughly cold test jars for leaks. Store in a cool, dark, dry place.

Firm, perfect peaches may be floated in boiling water for about twenty seconds after being peeled. They are then cut in halves, seeds removed and packed as indicated above. Peaches floated in this manner are made more flexible and pack to better advantage. They also become mellow, absorb more sirup and are finer in flavor.—Department of Agriculture.

Pickled Watermelon Rind.—Four pounds rind, two pounds granulated sugar, three-quarters pint cider vinegar. Prepare and cut the watermelon rind into strips about one inch wide and two inches long. Boil the vinegar and sugar for fifteen minutes, add the rind and cook until tender. Fill into hot, sterilized jars and seal at once.

Rhubarb and Raisin Pie.—Place in a mixing bowl, one and one-half cups of flour, one-half level teaspoon of salt, three level teaspoons of baking powder.

Sift to mix and then rub seven tablespoons of shortening into the flour. Then add five tablespoons of cold water to form a dough. Divide into two parts.

Roll out the lower crust and then place on the pie-plate and brush liberally with a good salad oil. Set in a cool place while rolling the top crust.

To prepare the rhubarb cut the rhubarb in inch pieces and then wash well. Place in a saucepan, cover closely and steam for ten minutes. Cool and then place the rhubarb in the prepared pie-plate and spread evenly. Now place in a small bowl, four level tablespoons of flour, two-thirds cup of sugar. Rub between the fingers to blend and then spread over the rhubarb. Then a layer of raisins—use about one-third of the package. Wet the edges of the pastry with cold water. Make four or five little gashes in the center of the top crust, lift on the pie and press the edges firmly into position. Crimp the edges of the pastry and then brush the top crust just before placing in the oven with beaten egg and two tablespoons of milk.

Bake in a slow oven for forty-five minutes. Remove the pie twice during this time and brush with the egg mixture. This is called glazing the pie. This work must be done very quickly and brushed very lightly so as not to break the top crust.

### PROFIT IN DYEING.

There comes a time in the life of many a garment of colored wash material, when the color it once possessed is streaked and faded. The blue has turned a dirty oyster color, yellow is streaked tan, green is more yellow than green, lavender is either very pale or actually turned to light blue through the action of washing powders on the lavender dye.

With children's clothes the places that

receive hardest wear—cuffs and collars especially—also show discoloration and dirt in spite of careful washing. This is why some persons prefer pure white for children's clothes. They never discolor and they may be boiled freely, because of their lack of color, so as to keep them snowy and spotless.

But don't forget that faded and grimy clothes may be dyed so as to give the garments a new lease on life. The color selected should be darker than the color of the old material, but this does not mean that it need be dull. It sometimes happens that a child's frock or suit has both become faded and is too small. Now, although there may be none of the original material with which to let it down, it is quite possible to dye a little plain material with the faded garment with which to mend it.

It is quite easy for the amateur to get interesting effects from the process known as tying and dyeing. To do this you tie a knot in the material before you put it in the dye vat so that the dye takes on an interesting design, leaving the part of the material within the knot free from the dye. Silk dyed in this way makes interesting cushion tops or lamp shade covers, especially for the summer cottage or bungalow where you wish to gain interesting effects at small cost.

### DON'T SAY "STOP THAT!" WITHOUT SAYING, "YOU MAY DO THIS."

The grandmother who had brought up seven children to vigorous, happy and well-poised maturity dropped in to see her young daughter-in-law. She was greeted by the sounds of sobs and howls from behind the closed door. The young mother explained, her face set hard, "Elsie has been naughty. She is being punished."

The grandmother sank into a chair, praying for wisdom. "I never punished one of mine in any such way in all my life," she advanced mildly, "and they never disobeyed me, either."

"Why, Mother Burton!" cried the young mother incredulously. "That's just impossible. What did you do when they didn't mind, when they acted as Elsie did just now? She was so naughty. You see that lovely set of Stevenson? I told her three separate times not to touch it, but she persisted in handling the backs of the books with her sticky little fingers."

"Well," said the grandmother, "Let's consider this case. I always tried to put myself in the children's place and tried to imagine why it was they wanted to do what seemed naughty, what there was in it that attracted them. Let's look at that Stevenson set. Yes, isn't it a beauty, all red leather and gold lettering? Why I believe it's the bright coloring that fascinated Elsie. There's nothing wicked in liking pretty bright things. She'd be a little dunce if she didn't. Why, if that had happened to me, I believe I'd have tried giving her something bright and shiny that she could play with."

"No, you don't understand Elsie," said the young mother, "that wouldn't work with her. It's stubbornness. You ought to have seen how angry she looked."

"Well, perhaps you got her 'mad' up," suggested grandmother, gently.

The young mother gave a skeptical, impatient gesture, "You can try it, and see for yourself."

The grandmother went quickly into the kitchen while the mother was unlocking the closet door, and by the time the sobbing, excited child had come out, she was back with an eggbeater and a bowl of soapy water.

Elsie looked blackly at her mother and marched straight toward the forbidden books. "You see," breathed the mother triumphantly.

"Elsie," called the grandmother brightly, "just see here what I've got. Mother says we may play with it, you and I. See, when you whirl the eggbeater around, how it makes the water all froth up. It's as good as beating eggs. Come over and try it."

The eggbeater's shiny blades shone clearly as they whisked about through the glistening, foaming suds. Elsie was too little to contain more than one idea at a time especially when one of the ideas was

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such a beautiful one. She ran to the bowl and began to try to turn the beater.

At first Grannie had to hold the bowl steady, but in a moment the deft little fingers caught the trick, and whisk! how the suds foamed up! She beamed as she beat, absorbed, radiant, the little eyes blurred with tears brightening, the little, sullen angry face softening to a smile. "It's lovely," she pronounced solemnly.

Grannie and Mother began to talk about the weather and a new recipe for cookies! The crisis was past.

When Grannie stood up to go, half an hour later, she remarked casually to Elsie, "Oh, say, dear, Mother just loves those pretty red and gold books down there. And we are afraid that if you touch them you'll get them dirty. You'll try to remember about that, won't you? You wouldn't like mother to spoil your things."

Elsie's small mind had gone a long distance since that episode of the books. To her it seemed as though a long time had passed. And she certainly cared nothing about them, now. She nodded, peacefully, her eyes on the shining water. "Oh, I don't care anything about the books" she said when I've got this."—Ex.

## WIT AND WISDOM

### FIGURATIVELY SPEAKING.

"I suppose the young men do not regard Miss Barrowcliff as so handsome now that her father has lost his money?"

"Well, they don't think she has such a fine figure as she once had."—Pearson's Weekly, London.

### A PITTSBURGH JEST.

It was the first week that the Jinkses, who had fallen heir to considerable property, had been in their new home. Mrs. Jinks was giving a dinner-party with the fond hope that from this occasion she would be fairly launched in society. "Lena," said Mrs. Jinks to her new cook, "be sure to mash the peas thoroughly tonight."

"What, ma'am?" exclaimed the amazed cook. "Mash the peas?"

"Yes, that is what I said, Lena, mash the peas," repeated the mistress. "It makes Mr. Jinks very nervous at dinner to have them roll off his knife."—Pittsburgh Chronicle Telegraph.

### SHE DID THEM GOOD.

The soldier—"I am positive it was only thinking of your love for me that pulled me through after that last wound."

The Lady—"Yes, it is such a comfort to know I saved three poor fellows in that way."—Sydney Bulletin.

One day two women were arguing over some blackberries. One woman said they were blackberries; the other said they were red. Just then an Irish woman came along, and she settled the dispute by saying, "Sure, they are blackberries; all blackberries are red when they are green."

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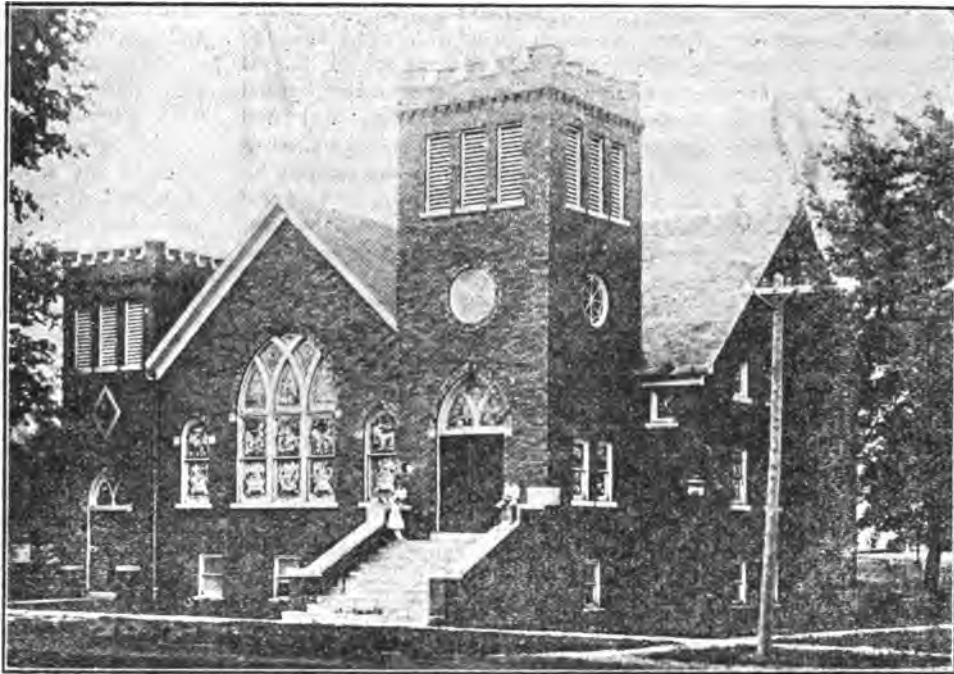
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# HERALD AND PRESBYTER

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CINCINNATI, OHIO, JULY 13, 1921.

No. 28.



**FIRST PRESBYTERIAN CHURCH**

ARGENTA, ILLINOIS

REV. HARDY D. TRICKEY, Pastor

**A PRESBYTERIAN FAMILY PAPER**



# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Registered as second-class matter, August 3, 1879, at  
the postoffice at Cincinnati, O., under  
the act of March 3, 1879.

## EDITORIALS

### RAIN AND REVIVAL.

Rain is a great physical blessing, and a great necessity. If the seed is to germinate and grow into the ripened harvest, there must be rain to soften the ground and to refresh and invigorate the growing vegetation. Without it there is drought and famine. We watch anxiously for the rain in season, knowing that if it does not come, the earth can not produce the food that is needed by the whole animal creation.

We read of many famines that occurred in Bible times, and of the great suffering and anxiety that were brought to the people at various times by the distressing condition. While we do not have the same trouble to the same degree in our highly favored country, we know, in limited areas, what it is to suffer from shortened production on account of a long-continued lack of rain. China has been suffering from a famine, which has been one of the most terrible visitations in the history of our race, and it is barely emerging from it. The summer through which we are passing is one that is very depressing to many of the regions of our country, from the fact that there has been very little rain, and the growing crops on which people depend for food are sure to be greatly diminished or entirely cut off.

In view of all this we can appreciate the many references in the Bible to rain as an illustration of the spiritual favor and grace of God. This world would be a desert place, producing only the poorest and scantiest intimations of spirituality, were it not for the rich and abundant visitations of the Spirit of God, bringing vitality and refreshment and salvation to the hearts of men. The early rain that causes the seeds to sprout and grow is needed, and the latter rains are needed that sustain and mature the growing vegetation. So there is needed the early spiritual rain that causes one to come into the beginnings of Christian life, and the latter and frequent spiritual revivals that cause Christian life to be strong and fruitful.

We often pray for revival. It is well that we should. The power and grace of God's Spirit is the need of every Christian and of the United Church. When Christian people are listless in the service of Jesus Christ; when they are weak and limp and inefficient; when they allow little things and poor excuses to keep them away from the house of God and the place of secret prayer; when the Bible is not read regularly and with joy; when there is no heart-longing for the salvation of souls, and when the life slips readily into the ways of worldliness, there is great need for revival. Nothing but God's Spirit can restore the soul to the joy and the effectiveness of Christian life and service.

We have sometimes watched the clouds

gather in the sky from which they have been long absent, and have heard the low rumble of the thunder that has promised the coming of the rain. As the drops have come down to refresh and gladden the weary and parched earth, we have welcomed the rain as the good gift of God in his loving providence. And so have we welcomed the reviving power of God's Holy Spirit as he has made himself known in the hearts of his people, and the Church has been filled with new life and sinners have been converted. Even so may God's Holy Spirit come in abundant power into our hearts and homes and churches today and fill us all with joy.

### FUNDAMENTALS.

The action of the Northern Baptist Convention in session last month in Des Moines and that of the Pre-Convention Conference are an answer to rationalistic writers who have assumed that the line between liberals and conservatives is really between rationalists and premillennialists.

These writers began by charging that the Bible Union of China, which protested against the sending of rationalistic men as missionaries, was made up of premillennialists, and made the premillennial doctrine a fundamental. The statement of doctrine published by the Union at its organization, which simply affirmed evangelical doctrines without any assertion of premillennialism, took the wind out of these charges.

Then we heard that the Baptists would make premillennialism a fundamental, and there was much speculation as to what the convention at Des Moines would do. It was known that many conservative Baptist leaders were premillennialists and that many others were postmillennialists, while others simply believed in the coming of Christ according to promise, and in his statement that no man knoweth the time but that we are to be ready for him when he comes.

The conference met and the result is a confession of faith which affirms the doctrines affirmed by all evangelical churches. It is no more premillennial or postmillennial than our Presbyterian Confession of Faith or our Catechism or the Apostles' Creed.

It is good reading for Christians of every name. Indeed, excepting certain sections relating to church government and ordinances in which Baptists differ from other denominations, it will be approved by all evangelicals. We quote:

1. We believe that the Bible is God's Word, that it was written by men divinely inspired, and that it has supreme authority in all matters of faith and conduct.

2. We believe in God the Father, perfect in holiness, infinite in wisdom, measureless in power. We rejoice that he concerns himself mercifully in the affairs of men, that he hears and answers prayer, and that he saves from sin and death all who come to him through Jesus Christ.

3. We believe in Jesus Christ, God's only begotten Son, miraculous in his birth, sinless in his life, making atonement for the sins of the world by his death. We believe in his bodily resurrection, his ascension into heaven, his perpetual intercession for his people and his personal visible return to the world according to his promise.

4. We believe in the Holy Spirit who came forth from God to convince the world of sin, of righteousness and of judg-

ment, and to regenerate, sanctify and comfort those who believe in Jesus Christ.

5. We believe that all men by nature and by choice are sinners, but that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" we believe therefore that those who accept Christ as Savior and Lord will rejoice forever in God's presence, and those who refuse to accept Christ as Savior and Lord will be forever separated from God.

Several papers assert that it takes advanced ground in its theory of biblical inspiration and in its dogma of "the visible return of our Lord." This is not true. The "visible return," without specifying the time, is no more advanced on the premillennial than the statement of our confession that he "arose with the same body with which he suffered," and "shall return to judge men."

### "TRIUMPHANT BRUTALITY."

The shameful prize-fight that recently disgraced New Jersey and, with it, the whole country, has had a tremendous materializing and brutalizing effect upon the unbalanced and immature element of the population. Immense areas in the newspapers have been given up to discussion and reports as to the participants and their training and measurements and achievements and appearance, and to nauseating reports of the fight.

Of course it was a crime against the State law, and against all that was right and good, but such considerations were swept away by a crowd of persons who were thirsty to see blood, and by officials who did not want to oppose a multitude set on doing evil. Our Reform League tried to prevent and arrest the proceedings, but it was like whistling against a simoom, or reading the riot act to a tiger. And now the pugilist element want to make this a permanent institution in New Jersey for the glorifying of brutality.

New Jersey has been peculiarly unfortunate in recent years, in its position as to prohibition and prize-fights, under the lead of a low-toned governor and a bare majority of evilminded legislators. It would be vastly to the credit of the good people of the state if they could change the conditions and be able to make the State stand on the moral side of things.

It has become possible for a Spanish critic to sit in just judgment on this disgraceful exhibition and tell America how far down it has permitted itself to sink in the scale of morality. The President of the Spanish Academy of Madrid, Jose Ortega Munrilla, says:

"The victory of Dempsey over Carpenter constitutes the culmination of triumphant brutality. The second of July, 1921, will be famous in the annals of barbarity. Two men sell their health and dignity to a curious multitude which pays them to destroy themselves with punches. They do not fight because they hate. Salaried combatants represent the most infamous prostitution; those who speculate thereon represent the vilest lucre, while those attending represent the stupidest cruelties."

The words are none too strong. The combatants, speculators, attendants and newspaper correspondents and publishers have done their best to set up a brutal standard. The winner has been glowingly described as the "greatest man in the world." We are reminded of the words

in Ben Hur, where, in description of Roman standards of life, in the times of its lowest moral decadence, General Wallace makes one of his characters say that "To be a Roman is to be a brute." This is the standard sought to be set up in Christian America by the men and women who attended that prize-fight.

May God help those in the name of Christ and his Gospel who are urging the young people of this land and of the world to think on the things that are true and honest, just and pure, lovely and of good report, and to estimate the true Christian gentleman as "the greatest man in the world."

#### MIGRATORY FAITH.

Dr. Harry Emerson Fosdick's sermon on Progressive Christianity, with its condemnation of static believers who hold to the old fundamental doctrines, and its plea for a migratory faith, is receiving considerable attention in the religious papers. Most of them hold that stable theology is better than one which is not sure of anything. Some resent the suggestion that those who hold fast to the orthodox faith simply cling to childish things, etc.

The Lutheran says: "We confess to a sense of weariness for being told ever and anon by such migratory theologians as Dr. Fosdick that because we hold definite and vital beliefs taught in the Scriptures, we are 'statics,' and that because we believe in the things Jesus held to be of prime importance, no field is left open to us for the enlargement of our faith."

It also expresses its distrust of men who "have not courage to tell us what articles of common faith believed from Apostolic times to this day should be discarded, and never yet have told us definitely what they themselves believe."

Of course we can not expect one who pleads for a migratory faith as better than a static faith, to really declare what his faith is. If nothing is settled and his faith today may be all gone to-morrow, he finds it safer not to go on record.

#### SOUTHERN PRESBYTERIANS AND UNION.

The Presbyterian Standard suggests that editors are not infallible, but that when they make mistakes they can correct them. It says: "Our Standards confess that Assemblies and Synods do err. To which may be added this postscript, And church papers also." It thereupon modifies its statements as to the action of the Southern Assembly on the question of union with our Assembly, and particularly its endorsement of the changed personnel of the Committee on Comity with the Northern Church, on the ground, as expressed by the Moderator, that a new committee "could resume negotiations without prejudice."

It says: "That sounds fair and honest, but suppose this new committee resumes negotiation, without prejudice it may be, but without knowledge also, while the committee on the other side has all the knowledge and a prejudice, intensified by the fact that they lost in the first round a few years ago."

It explains that the editor was under great pressure and wrote hastily. It says: "The temptation was to judge from the face of the matter, forgetting that in the Assembly there are wheels within wheels, with the most innocent looking men pulling the ropes unseen, or else using some

young man who, flattered by the attention of older men, is willing to pull their chestnuts out of the fire."

Having quoted the Standard's which is an indication of Southern Presbyterian sentiment, it is necessary also to quote its present expression, which is less favorable to union.

#### OPPOSITION TO GOOD LAWS.

It is in the large cities, generally, that we find the difficulties in connection with the making and enforcing of good laws for moral purity, for prohibition and for the observance of the Sabbath. Loose and worldly elements congregate there, and encourage one another in lives that are stubbornly set against any sort of restriction. What is called "liberalism" and "personal liberty" heads up in the foreign elements and the criminal classes in the cities. The city of Cincinnati, for instance, succeeded, for several years, in thwarting the whole state of Ohio in its attempts to place prohibition in its constitution.

It is in these large cities that the enforcement of law is defied. Here is raised the cry that "prohibition is unpopular," that "nobody wants it," that "a minority has forced prohibition on the great majority." Of course the cry is a falsehood. An immense majority in the state of Ohio has at last secured a prohibitory constitutional amendment, and has passed the enforcement law. This is true in the nation at large, also, where forty-five states with a hundred million inhabitants voted for national constitutional prohibition, while only three states with three million inhabitants voted against it.

But it is true for these groups, neighborhoods, communities, or wards, in these cities that "nobody wants such restrictive laws." What then? Are these settlements to be a law unto themselves? Is Bolshevism to rule in this country? No! This is a republic. The majority rules. If these anarchistic groups think to rebel against the laws of the land, because they can gather into settlements of discontent, and if they think they can be a law to themselves, the sooner they come to know the truth the better. No nation can run or live on that principle. The law of majority rule in our republic must be upheld. If people do not conform to it they are traitors and must be dealt with. If they do not like it they should go to Russia, and find the evil results of their system. Law and order must be enforced here, and they will be enforced. Let obstructive elements get out of the way, or let them learn the principles of good citizenship, and live as good citizens in this good land.

#### "CLAIM EVERYTHING."

The liquor malcontent minority, beaten in every election almost, all over the country, for the continuance of the crime-producing and disease-breeding saloon, are now trying the "claim-everything" method to make an impression where the facts and figures are all against them. On the Fourth of July they held a parade in New York City, and forthwith telegraphed to the U. S. Senator from New York that the hundred thousand men in the procession would back him up in his attempts to repeal the prohibition amendment and the Volstead law. The dispatches, published in the daily papers, state that there were exactly 14,922 in the parade, counting 944

musicians and policemen. We are reminded of the nine tailors who published their proclamation headed "We, the people of England." This "wee wet" crowd may make many claims, but the wise thing for them is to cool off and dry up and obey the laws.

Rev. E. S. Pollock, President of the European Christian Endeavor, said in the International Convention in New York, last week, what is well attested: "There is no starvation in Ireland. There are no starving poor in Ireland. The savings banks were never so flush as they are today, and wages were never so high, not only in the north, but in the south and west." In view of the campaign, by the rebellion propagandists, to raise money for Ireland, this is interesting and instructive.

It is urged by Dr. Robert E. Speer that any money collected for China famine relief, and not yet forwarded, be sent at once to the Foreign Mission Boards, that it may be sent to the foreign missionaries, to use in such individual cases as are pressingly in want. It is a wise direction.

It would be well for every one to read the obituary of Mr. and Mrs. McKinney in this paper, whether personal acquaintances or not. All Christian people should train their children to attend the Sabbath church services and weekly prayer meeting, as well as the Sabbath school. There would be no danger of the Church losing its strength and membership if they would do so. The habit of church attendance needs to be taught as one of the prime essentials in Christian service.

The great procession of Christian Endeavorers in New York City last Saturday was a most impressive object lesson in loyalty to Christ and his Church. Gathered from every state in the Union, and from many foreign lands, they were representative of the best and most promising elements in the world.

A recent discussion of social questions by the "Information Service" of the Federal Council of the Churches of Christ, begins as follows: "When there are so many unchristian aspects of our present industrial order, we must guard against a too rigid orthodoxy in defending the status quo." We suggest that it might have added a warning against too liberal radicalism. Orthodoxy is correct teaching, or right doctrine. The council might just as well warn its treasurer and statisticians against too rigid honesty in keeping their accounts.

Bishop Kinsolving, of the Episcopal Church, is alarmed over the present age tendency to extravagance and centralization of power. He says: "The church has gone wild on the subject of centralization and appropriation. The campaign launched in the Episcopal Church to raise \$14,000,000 a year for three years was thrust upon many Episcopal clergymen who did not favor it." Another Episcopal leader says: "There are many of them, honest, earnest, plodding parish priests, who are harassed and hindered—they are not helped—by this top-heavy contraption that is raised above their ministry."

Religious life finds scope and activity even in warm weather and vacation time. There are sins to be resisted and there are graces to be cultivated. But there is a promise for each passing day.

## HYMN OF DEDICATION.

BY REV. WILLIAM BRYANT, D.D.

Our Father, God, on thee we wait,  
In songs of joy our voices raise;  
With thankful hearts we dedicate  
This earthly temple to thy praise.

Here may the children learn of thee;  
The hungry feed on bread divine;  
The tempted find new strength, and see  
The light of heaven upon them shine.

Here may the cross, uplifted, meet  
The sinner's gaze, in tender love;  
Thy children, in communion sweet,  
Find foretaste of the bliss above.

Make us more Christ-like; may we learn  
The joy of lives all given to thee;  
Meet with us while our hearts all burn  
To spread thy truth from sea to sea.  
Detroit, Mich.

## GREAT BIBLE CHAPTERS.

(NOAH, REST, SALVATION.)

BY REV. JOHN Y. EWART, D.D.

In his "Beginnings of History" the French writer, Lenormant, says:

"The account of the deluge is an universal tradition in all branches of the human family, with the sole exception of the black race. And a tradition everywhere so exact and so concordant can not possibly be referred to an imaginary myth. No religions of cosmogonic myth possess this character of universality. It must therefore be the reminiscence of an actual and terrible event which made so powerful an impression upon the imaginations of the first parents of our species that their descendants could never forget it. This cataclysm took place near the primitive cradle of mankind, and previous to the separation of the families from whom the principal races were to descend."

But in the awful flood "God remembered Noah." (Gen. 8:1.) In the storms of life God remembers every soul that trusts him. "I know their sorrows," said Jehovah to Moses concerning the terrible bondage of the Israelites. (Ex. 3:7.)

"For a small moment have I forsaken thee but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer."

What a strong faith was needed by the occupants of the ark! But the faith which enabled Noah to obey his God in the building of the ark, and in meeting the criticisms of the on-lookers would sustain him in any emergency.

"Tis by the faith of joys to come,  
We walk through deserts dark as night;  
Till we arrive at heaven our home,  
Faith is our guide and faith our light."

And listen, dear friend, to this further assuring Word of the everlasting God who can not lie:

"For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy upon thee." (Isa. 54:7-10.)

Now a beautiful thing took place. After the ark had rested on solid ground once more and the earth was dry, and Noah

and his family and his sons' families had vacated the ark and all the animals had gone forth also,

"Noah builded an altar unto the Lord; and took of every clean beast and of every clean fowl and offered burnt offerings on the altar."

That was a becoming act of gratitude to God, who had spared precious lives from destruction. Why is not such an act of gratitude and worship every day fitting from every soul?

"My God, how endless is thy love!

Thy gifts are every evening new;  
And morning mercies from above,  
Gently distil like early dew.

"Thou spreadst the curtains of the night,  
Great guardian of my sleeping hours;  
Thy sovereign word restores the light  
And quickens all my drowsy powers.

"I yield my powers to thy command;

To thee I consecrate my days;  
Perpetual blessings from thy hand  
Demand perpetual songs of praise."

May the day speedily come when every household will imitate Noah's beautiful act!

"There is something in the atmosphere of a prayer-consecrated household," says Dr. Marvin R. Vincent, "incapable of analysis or definition, but as clearly appreciable as a change of temperature. We have been in homes where the incense of that morning sacrifice seemed to diffuse itself through the entire day, and where the odor of countless offerings seemed to linger in every chamber, and to have been breathed into every department of household duty. We have knelt at family altars where it seemed as if God had come down to witness the setting up of the stone in the night's resting place, where he so filled the place with his presence that every heart realized it to be the house of God and the gate of heaven; and where every successive morning and evening witnessed a fresh crowning of him who led the devotions as a prince in prayer." ("The Family Altar.")

The ark is the type of Christ. He is our salvation from the deluge of sin and sorrow which threatens to overwhelm and destroy the souls of men. He is our eternal refuge from the shafts of Satan.

There is a touching story of a woman, the wife of a sailor, who, one lovely August day, climbed to the top of a mountain near her home to get a glimpse of the distant sea. Her husband had been a long time absent from home, and the lonely wife often used to go up to the mountain top to try if she could see any ship coming to port.

On that morning as she was sitting watching for some sail to appear on the distant horizon, suddenly a storm arose and there was no place for her to find shelter until she had descended into the valley. Her baby was with her and she sought to protect him from the fury of the blast by removing some of her outer garments and wrapping them around her child. She thus hid the little fellow so comfortably that he fell fast asleep and was not hurt or frightened in the least. But the devoted mother was exposed to the violence of the storm. Sometimes she would lie down and let it pass over her, then would rise up and go on, praying for strength to bring the baby home safely. That prayer was answered and the woman's life was also spared, although for six weeks afterward she suffered from a terri-

ble fever. Two weeks after her recovery from the fever, her husband returned home and her cup of joy was full.

"For the joy set before him Jesus endured the cross, despising the shame." He exposed himself to the relentless storm of the Divine Justice in our behalf. "A man shall be as a hiding place from the wind, and a covert from the tempest." (Isa. 32:2.)

Dear reader, have you found a hiding place under the shadow of the cross? Whosoever will may come!

"Jesus, lover of my soul,

Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high,  
Hide me, O, my Savior, hide,  
Till the storm of life is past,  
Safe into the haven guide,  
Oh, receive my soul at last."

Colorado Springs, Colo.

## PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

On the evening of June 30th a reception was tendered the newly-installed pastor of the Swissvale Church, Rev. W. O. Yates, and a large gathering enjoyed the greetings, addresses and refreshments.

At its last communion service the East Liberty Church received twelve on profession and seventeen by certificate. Its membership is now 1,290.

The Shady Side Church has arranged for pulpit supplies until Sept. 1st: Rev. A. J. MacCartney, D.D., Rev. M. M. McPhail, D.D., Rev. J. F. Patterson, D.D., Rev. J. Ross Stevenson, D.D., Rev. W. O. Thompson, D.D., and Prof. S. F. Vance, D.D.

The various evangelical churches in the East End, excepting East Liberty, unite as formerly in an open-air service at the corner of Walnut Street and Shady Avenue, for the summer evenings.

The churches in Wilkesburg also pursue the same course as in recent years, and hold an open-air service each Sabbath evening. President J. Ross Stevenson, D.D., of Princeton Seminary, will preach Aug. 14th.

The First Church, Rochester, Pa., has called W. A. Atkinson, D.D., of Amherst, Mass.

The Oakland Church, Rev. George L. Glunt, pastor, received on June 26th twenty-one on profession and seven by letter.

The Fourth Church, Rev. Leon Stewart, pastor, received on June 26th eighteen new members.

The pastor of the Sixth Church, Rev. B. F. Farber, at the last Commencement of Washington and Jefferson College, received the honorary degree of Doctor of Divinity. This is one of the cases where the appropriateness is manifest and the fitness of things recognized. It is regrettable that this is not always perceived by Boards of Trustees. When a New York university this summer bestowed the degree of Doctor of Letters on a lady of no pretension to literary merit, a modest lady of quiet life, whose publicity arises from her husband's great wealth, one is tempted to ask, "Can these things be and overcome us like a summer cloud without our special wonder?" Perhaps these trustees were moved by the aristocratic frenzy of Lord Melbourne, Queen Victoria's first Prime Minister, who used to remark with a special emphasis that what he liked about the Order of the Garter was that it was never bestowed for merit.

Some of our institutions in this region have been disappointed by the recent decision of our State Supreme Court ruling against the legality of all appropriations to institutions more or less sectarian. This operates against two or three hospitals, an R. C. college and others, which claim that, while their governing boards are responsible to their churches, the recipients of their care and attention are indiscriminately aided—and without proselytism. It will lessen the resources of church hospitals. Nevertheless it is a wise decision. The separation of Church and State is essential to our national life, and we Protestants should be steadfast in our opposition to all such state aid. In New York City, Romanism has beguiled much financial aid from municipal authorities. Maryland, to which

the Romanist at times likes to refer as a colony with a Roman Catholic Governor which first adopted a non-sectarian policy, forgetful of the fact that the Council was Protestant, and the grant from a Protestant king, is most stringent in its prohibition of all such assistance. It guards against ecclesiastical finance by prohibiting a clergyman from purchasing a piece of property in any way connected with the church, except by special act of the Legislature. Forcible as is the argument that when a hospital treats the public without regard to creed, or attempt to proselyte, it should be assisted by the state, it is best not to possibly open the door to religious bodies to draw from the public treasury. "Resist beginnings" is an old but wise maxim.

Our Jewish advocates of the Zionist movement find foes of their own household. The late Ambassador to Turkey, Henry Morgenthau, regards this movement as unwise, unnecessary, and hostile to the future of the Jew. The Jew, he says, has no need of Palestine as a national center. He should be identified with the nation where he lives, and all this expenditure of money to restore Palestine is contrary to the mission and happiness of the Jew.

In the last Harper's Magazine, Mr. E. C. Martin discusses the question of popular indifference to preaching, and suggests that it is explained by a lack of positive conviction and sincere assertion. He quotes the remark of "the ablest agnostic of the time, that if he believed that Jesus Christ had died and risen from the dead for the salvation of men, he should never cease to talk of the fact, never fail to declare it everywhere." "The ablest agnostic" is right in his estimate of that great doctrine of Christ and him crucified, that tremendous act of atonement which enables God to be just and yet justify the ungodly.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The World's Christian Endeavor Convention has come and gone, and a real impression has been made upon New York City. The New York papers gave good reports in the news columns and spoke well of the Christian Endeavor movement in their editorials. There were fully 20,000 in attendance, 5,000 more than could get into the Armory at one time. Dr. Dan Poling, who may be called the vice-commander of the hosts, was kept away by an automobile accident in New England just a few days before the convention. Dr. Clark was at the front with old-time vigor and enthusiasm. He has been heartily contratulated upon his great success, one editorial saying that he would have been a captain of industry had he not chosen to organize the youth of the land for Christ and the Church. The greatest good of the convention in all probability, was the parade on Saturday afternoon, July 9th. Up Fifth Avenue they came, 15,000 strong, singing the songs so dear to the hearts of Christian Endeavorers. The procession was led by mounted police, with the famous police band playing. Dr. and Mrs. Clark, with William Jennings Bryan rode in front, and then the state delegations followed, every State in the Union, and indeed almost every country on the globe, being represented. The pageant illustrating Bunyan's Pilgrim Progress, was well presented and must have been very informing to the thousands crowding the curbs, many of them Jews or foreigners of some kind. When Mr. Bryan passed, we heard a young man say, "There goes Pussy Foot Bryan." Another informed your correspondent that this was the Prohibition procession of those who have ruined America by taking away the drink. How densely ignorant and dull the multitude of "boozers" are! Why, in the procession of the "Wets," Saturday a week, four men with the map of Southern Europe on their faces, carried a banner inscribed, "Our Forefathers Whom Made the Constitution of the United States, They Were Not Prohibitionists." That procession was a fizzle in every respect. Just before the Christian Endeavor parade Saturday, the Boy Scouts, many hundreds in number, marched down Fifth Avenue on their way to camp joys. Sabbath most of the churches in New York and Brooklyn were supplied by visitors to the con-

vention. Mr. Bryan had a large crowd to hear him speak on "Evolution."

We ask Christian people generally to continue to remember in their prayers the wounded and gassed soldiers of the late war who are confined in the public health hospitals throughout the land. There are many others who are shell shocked and who cannot regain their equilibrium. To encourage and help all who are suffering the effects of the war is the particular business of the chaplains, Presbyterian and otherwise, and your correspondent, who is chaplain at the Fox Hills Hospital, Staten Island, where there are at present 900 patients and more coming in daily, asks the readers of the Herald and Presbyter to pray that he may be given wisdom and strength to do all that possibly can be done for the physical and spiritual comfort of these boys. Remember the nurses and doctors also, many of whom are too modest to call attention to the fact that they have suffered hardship and wounds "Over There." The other day, upon inquiry from another than herself, we learned that a nurse, faithfully serving the tuberculosis patients, was limping because of a bad shrapnel wound, the ill effects of which sorely troubled her at times. She "carries on" uncomplainingly.

#### COLUMBUS LETTER.

BY REV. WILLIAM ANDREW FERRINS, D.D.

Dr. John Kelman has anticipated as he has interpreted our vacation period in the following statement: "Much has been heard of late of the healing qualities of the open air, and medical science has entered into a new alliance with nature. Discarding, or at least laying smaller stress on the more complicated methods of the past, the secret of the new surgery is cleanness, that of the new medicine fresh air. . . . Why should we not go one step farther and institute an open-air treatment for souls?" Many of the Columbus ministers are about to seek an escape from the overcrowded city life, and in the open-air treatment hope to obtain "the healing qualities," which will bring them back to their work in a "strength from the hills." The following are places to which the Columbus ministers go for rest and recuperation this summer:

Rev. C. E. Lamale, of the Crestview Church, will spend the first part of his vacation at the Auburn Seminary School of Theology, and the closing part in Grand Rapids, Mich. This church recently made a survey of the locality in which the church is situated, and made some very interesting and helpful disclosures.

The pastor of the Hoge Memorial Church, Rev. R. E. Shields, will spend his rest period in Columbus. He may, at the close of the month, make a brief visit to relatives in Indiana.

Rev. W. M. Hindman, D.D., pastor of the Northminster Church, will take a trip West, visiting the states of Colorado and Idaho. His church will be supplied, during his absence, by different noted preachers.

The minister of the Central Church, Rev. J. T. Britan, D.D., will spend a portion of his vacation with his mother in Hanover, Ind., and the rest of the time he will be at Mrs. Britan's home in Ancola, Ill. The doctor will, no doubt, run in on the Winona Assembly, Winona Lake.

Rev. R. E. Pugh, D.D., the superintendent of the Synodical Home Missions, will spend the earlier part of his rest period, which he deserves, in May View, Mich., and the closing part will be at the Wooster Bible School, where he is on the program.

Dr. Moses Breeze, the secretary of the Men's Forward Movement, will remain in Columbus during the whole of his vacation. He will leave the city a few times to fill engagements. He is a busy man and will remain so through the summer.

Rev. C. W. Maus, pastor of Calvary Church, will spend the greater part of the summer taking care of the Daily Vacation Bible School, which he is conducting in his church. This will mean strenuous work, but it will bring large results to the Presbyterian enterprise in that section of the city.

The pastors of the Oakland Park and St. Clair Avenue churches, Rev. F. Kirker and Rev. R. E. Offield, will take a camp-

ing trip through the East. We are not certain that this may not be a "search and seizure" trip, as both gentlemen are yet unmarried.

The minister of the Indianola Church, Rev. A. W. Blackwood, D.D., has not definitely decided, though he may spend the greater portion of his rest in the Northwest of this great country. The doctor is one of the teachers in the Summer School for Rural Pastors at the Ohio State University, and his topic will be "The Teachings of Jesus."

Rev. W. M. Jennings, D.D., pastor of Nelson Memorial Church, will spend the first part of his rest at the Wooster Bible School. The rest of the time he and his family will be in Indiana.

The University pastor, Rev. William Houston, D.D., is kept busy with the School at the Ohio State University, but he will leave the city for a brief time to fill engagements in Cleveland and elsewhere.

Rev. S. S. Palmer, D.D., pastor of the Broad Street Church, has been so very busy with the moderatorship, that he has not had the time to decide positively, though he will be out of the city a part of his rest period.

The associate pastor of the Broad Street Church, Rev. Eugene W. Pocock, will spend a part of his time at the Young People's Conference in Wooster; the rest of the time he will be with his father, Dr. Pocock, pastor of the church in Wayne, Ohio.

Rev. B. F. Brundage, D.D., pastor of the First Church, will spend the major portion of his rest out in the country; the latter part he will spend with Mrs. Brundage, who will be at her home in Tipton, Ind. The doctor hopes to get himself in shape for a very strenuous service in the fall and winter.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Rev. John Timothy Stone, D.D., pastor of the Fourth Church, engaged in an extended program during the month of June. Besides doing much in his own church, he gave the Memorial Day address on the Winnetka Green; delivered the Baccalaureate sermon for the Armour Institute; at Miss Spaid's School for Girls; for Wheaton College, Arlington Heights and Palatine Heights High Schools. He gave addresses at student conferences at Estes Park, Col., and at Lake Geneva. On June 14th he attended the meeting of the trustees of Wooster College, of which he is president. On the 20th he attended and took part in the one hundredth anniversary of Amherst, his Alma Mater. On June 19th he occupied the pulpit of the Fifth Avenue Church of New York City. Dr. Ezra Allen Van Nuys, D.D., the associate pastor, will have the pulpit services most of the time during Dr. Stone's vacation.

The trustees of the Fourth Church have sold their beautiful summer camp, with all of its fine equipment at Lake Geneva, Wis. to the Y. M. C. A., whose extensive grounds adjoins the Fourth Church camp. When the Church Extension Board took over beautiful Camp Gray at Saugatuck, Mich., with its more than 400 acres, it was found that the boys and girls and mothers and others of the Fourth Church could use the Camp Gray accommodations, and so the usual outing of the Fourth Church will be held there and the disposal of the Lake Geneva Camp is not considered a backward step, but rather an economical one.

Rev. R. Keene Ryan has just closed the twenty-first year of his pastorate with the Garfield Boulevard Church. Dr. Willis Green Craig, Dr. Edward H. Custis, and Rev. James Frothingham, a committee of presbytery, organized the Garfield Boulevard Church and installed the newly-ordained graduate of McCormick Seminary. This is the only pastorate which Mr. Ryan has had and he is the only pastor the church has had. In the twenty-one years of this pastorate the pastor has conducted eighty-five communion services and has been personally present at every one. He has one elder, Dr. J. L. Hall, who was present at the first communion. He has officiated at 3,000 weddings and as many funerals. He is pastor of the whole com-

munity. Some day Garfield Boulevard will have a worthy church home.

Chicago Presbytery will meet Monday Aug. 1st, in the chapel of the Fourth Church.

The Committee on Christian Stewardship, together with Dr. A. F. McGarran, has already formulated its program of action for the fall months authorized by presbytery, to begin with September.

#### NEW MISSIONARIES.

The dangers and privations, rewards and joys of mission life were discussed by furloughed Presbyterian missionaries and secretaries of the Presbyterian Board of Foreign Missions before 111 newly appointed missionaries at board headquarters, New York City. Addresses were made by Dr. George Alexander, Dr. Robert Speer, Dr. A. J. Brown, Rev. George T. Scott and others.

The missionaries are as follows:

West Africa: Mrs. John Bradford, Homestead, Pa.; Rev. and Mrs. Camille A. Chazeaud, Pointe-aux-Trembles, Ga.; Mrs. Frank M. Gault, Baker, Ore.; Miss Helen R. Graham and Miss Mary Johnson, Los Angeles, Cal.

China: Hunan Province: Dr. and Mrs. Chauncey F. Brown, La Crescenta, Cal.; Miss Grace C. Hayes, Kingston, N. Y.; Miss Friedda, Lytoon, Ia.; Miss Josephine Jacobson, Los Angeles, Cal.; Miss Elizabeth S. McKee, Waynesburg, Pa.; Rev. Emory W. Luccock, Wooster, O.; Arthur C. Owens, Hickman, Ky., and Miss Rachel L. Wood, Elmdale, Kan.

Hainan Province: Rev. and Mrs. Ura A. Brogden, Sparta, Tenn.; Malcolm Gardner Tewksbury, Shanghai, China; Miss Ruth C. Savage, Ashtabula, O.; Kiangnan Province: Rev. Joseph E. Barker, Troy, Pa.; Mrs. Lloyd S. Ruland; North China: Miss Florence Logan, North Seattle, Wash.; Miss Josephine Sailer, Englewood, N. J.; Dr. Susan S. Waddell, Blairstown, N. J.; Shantung: Miss Ada Anckner, Gowanda, N. Y.; Miss Katherine W. Hand, Topeka, Kan.; Miss Mercie M. Hayes, Soochow, China; South China: Mr. and Mrs. Arthur L. Cason, Cambridge Springs, Pa.; Grace M. Rupert, Neodesha, Kan.; Harriet Vose, Manville, R. I.

Chosen (Korea): Rev. Edward Adams, Chicago, Ill.; Anna L. Bergman, Columbus, O.; Dr. and Mrs. John L. Boots, New Brighton, Pa.; Dr. and Mrs. Roy M. Byram, Santa Ana and Huntington Park, Cal.; Dr. and Mrs. C. C. Hopkirk, Chicago, Ill.; Dr. and Mrs. Oliver K. Malcolmson, Kansas City, Mo.; Mr. and Mrs. David L. Soltan, Tacoma, Wash.; Miss Effie Swier, Kakima, Wash.

India: North India: Dr. Helen F. Bowie, Kansas City, Mo.; Rev. Harry E. Campbell, Cedar Rapids, Ia.; Priscilla Hall, Coal Center, Pa.; Emma M. Schweigert, Philadelphia, Pa.; The Punjab: Janet E. Hodson, Winfield, Kan.; Bertha Orbison, Punjab, India; Western India: Dr. and Mrs. W. H. Rice, Osborn, O., and White River Junction, Vt.; Rev. and Mrs. Lew Wallace Taylor, St. Edward, Neb.

Japan: Rev. and Mrs. Dan C. Buchanan, Chicago and Winchester, Va.; Rev. and Mrs. Gordon K. Chapman, Berkeley, Cal.; Anna E. Ensign, Storm Lake, Ia.; Esther McDuff, Long Beach, Cal.; Mary Miles, Sweetwater, Tenn., and Miss Ruth E. Trimble, Boonville, Ind.; Gertrude Wilson, Wooster, O.

Mexico: Elfreda M. McLennan, Mt. Vernon, Ore.; Bancroft Reifsnnyder, East Orange, N. J.; Miss Vera C. Brewer, Nutley, N. J.

East Persia: Rev. Leo M. Marker, Reedsville, Pa.; Eleanor S. Barlow, Chicago; Irene McDonald, Mt. Pleasant, Ill.; Rev. Paul B. Shedd, Bronson, Ia., and Miss Pearl M. Allen, Sioux City, Ia.; West Persia: Thomas L. Peters, Tidioute, Pa.; Mrs. Florence K. Smith, Glendive, Mont.; Rev. Edwin M. Wright, Wooster, O.

Philippines: Henry R. Bell, Emporia, Kan.; Edna P. Elliott, Paola, Kan.; Miss Edith M. Underwood, Fairfield, Ia.; Miss Anne M. Buck.

Siam: Agnes M. Barland, Eau Claire, Wis.; Rev. and Mrs. Paul H. Holsinger, San Anselmo, Cal., and Oakland, Cal.; Mr. and Mrs. Edgar Mitchell, New York City; Rev. Theodore Strong, New Brunswick, N. J.

Central Brazil: Rev. Frederick E. Johnson, Rockford, Ill.; Lillian M. Miller, Chicago, Ill.; Southern Brazil: Bessie L. Allen, Ingleside, Ga.

Venezuela: Verna A. Phillips, Endeavor, Wis.

Syria: Rev. Samuel N. Alter, Tarentum, Pa.; Alice Doolittle, Mardin, Syria; Agnes Fenenga, Yankton, S. D.; Rev. and Mrs. Leslie W. Leavitt, Wollaston, Mass.; Rev. William A. Stolzfus, Lima, O.; Ethel M. Leck, Minneapolis, Minn.

Those not yet assigned to fields follow: Dr. Marian D. Lockwood, San Francisco, Cal.; Dr. Niels Nødergard and wife, Minneapolis, Minn.; Homer O. Moser, Bluffton, O.; Mrs. Homer O. Moser, Indianapolis, Ind. The special term missionaries are as follows:

China: Mr. and Mrs. Roy L. Creighton, Phoenix, Ariz.; Miss Fannie E. Wight, Wooster, O.

India: Walter D. Griffiths, New York City; W. Brewster Hayes, Pasadena, Cal.; Mr. and Mrs. Mason Vaugh, Columbia, Mo.; Edwin L. Pederson, Syracuse, N. Y.; Thomas Heath, Buffalo, N. Y.; Omer C. Johnson, Terre Haute, Ind.

Chosen (Korea): Mr. and Mrs. A. E. Lucas, Ossining, N. Y.; Dr. M. A. Thompson, Ottawa, Can.

Chile: Miss Elizabeth Schaaf, Washington, D. C.

Persia: Irene W. Vanneman, Poughkeepsie, N. Y.; Miss Jane Doolittle, Yonkers, N. Y.

Syria: Miss Edith M. Hazlett, Redondo Beach, Cal.

#### CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

The First Church of East Cleveland, Rev. Frank A. Ferris, pastor, will soon break ground for an addition to their Sabbath-school building, to cost \$20,000. The Presbyterian Union will lend the church \$10,000 without interest. This church is the oldest on the Western Reserve, having been organized in 1807. The present building of stone was erected in 1895.

The Presbyterian camp at Harkness Farm opened June 30 with a staff of workers numbering seventeen, headed by Mr. W. I. Newstetter as director. There will be five periods of ten days each, for children, with a capacity of 130 at each period. Beginning August 20 there will be a camp for pastors and church members, food to be furnished at cost.

There are sixteen Daily Vacation Bible Schools in the churches of Cleveland Presbytery this summer in the following churches: North, Woodland Avenue, Old Stone, Glenville, Linndale, Forrestdale, Italian Chapel of the Redeemer, Phillips Avenue, St. Marks (colored), Akron Firestone Park, Akron Italian, Akron Central, Ahstabula First, Ashtabula Harbor, Rome and Rillman. There are ninety-nine teachers in these schools and there is an enrollment of nearly 3,000 children.

The Akron First Church has had an accession of thirty-two members since April 1. A new feature in this church is a Brides' Luncheon, given once a year to all brides of the year. Last Thursday evening sixty brides were entertained.

Rev. Dr. James B. Ely, pastor of the Central Church of Akron, has held a series of four Sabbath-night evangelistic meetings in the Grand Theater with an attendance of from 800 to 1,500 each night.

A Sabbath-school attendance reaching 200, a flourishing Christian Endeavor Society and forty-three new members received already in 1921, cheer the hearts of Rev. Robert I. Platter and his people at Rittman.

The preachers for the First Church (Old Stone) for the summer are as follows: July 10 and August 28, Prof. Howell M. Haydn; July 17, Rev. Theophilus Gaebr, Ph.D.; July 24, Rev. N. M. Pratt, D.D.; August 7, Rev. David R. Moore, D.D.; August 14 and 21, Rev. Paul R. Hickok, D.D. Dr. Meldrum welcomed seven new members at the communion service July 3. He will spend the summer at Gloucester, Mass., and Goderich, Canada.

The Boulevard Church heard Rev. F. L. Hall, of Newark, N. J., and Rev. C. D. Darling, Ph.D., of Fort Collins, Col., on the first two Sabbaths of July.

It has been announced by the Federated Churches organization that the additions to Cleveland churches were 17,000 for the year ending April 30.

Rev. C. H. Candor, of Columbia, S. C., was the preacher last Sabbath at Westminster Church, Rev. B. R. King, pastor.

Rev. Stuart M. Robinson, who has been

assistant minister at the Church of the Covenant, has left for his new field, the First Church of Lockport, N. Y.

#### IDAHO LETTER.

BY REV. J. H. BARTON, D.D.

Rev. George P. Keeling, of Emmett, has accepted a call to Rolla, Mo., and has been dismissed from the Presbytery of Boise to the Presbytery of St. Louis. Mr. Keeling was pastor of the Rolla Church several years ago.

Rev. T. J. Hedges has accepted an invitation to supply the Wendell and Malad Canyon churches. He took charge of the work the first of June.

Mr. Philip J. May, a student of Princeton Seminary, is in charge of the work on the Pingree field this summer. This church has been without a pastor for three years. The writer on a recent visit to the community baptized eight children of young parents. To maintain the church and Sabbath school and other religious influences and build up Christian homes in such a community is real home mission work.

Mr. David J. Spratt, another Princeton student, is at Rivie this summer. He served the same field last summer. The attendance is more than three times as large as it was a year ago. A majority of the people in this community are Mormons.

Rev. W. F. Vance, for the past three years teacher of history in the College of Idaho, has accepted a call to the church of Free-water, Ore. While teaching in the college, Mr. Vance has supplied the pulpit of the Franklin Church, a country church five miles east of Caldwell. For the present this church will be supplied by Prof. F. E. Springer.

The Commencement exercises of the College of Idaho were held June 9th. The graduating class numbered twenty. The Commencement oration was delivered by Rev. Jesse H. Baird, pastor of the First Presbyterian Church of Boise. The college has just completed the thirtieth year of its existence. Dr. W. J. Boone, its founder, is still its president. It has grown from a very humble beginning in a pioneer village to the rank of a standard college, and is a member of the American Association of Colleges. In disseminating a high grade of Christian education in a new and growing state it is accomplishing a work of inestimable value.

#### BILLY SUNDAY AT WINONA LAKE.

For the last two years Billy Sunday has conducted a brief camp meeting at Winona Lake, Indiana, and great crowds have attended. The offerings to Mr. Sunday at these meetings were the generous beginnings of the fund which has provided for the magnificent tabernacle at Winona Lake. This year the camp meeting will be held July 21st to 24th, and a cordial invitation is extended hereby to all Christian workers to come to Winona Lake at this time and enjoy not only the meetings conducted by Mr. Sunday, but also such special features as Dr. G. Campbell Morgan's Bible School, or the Practical Training School for Gospel singers and workers, under the direction of Mr. Homer Rodeheaver, Mr. Sunday's chorister. Mr. and Mrs. Sunday have sent invitations to the members of the Billy Sunday Clubs in various cities and it is expected that many of them will attend. In addition, there will be hearty co-operation on the part of the Laymen's Evangelistic Conference of the Middle West, which, at its convention in Chicago last fall, made arrangements to meet for several days at Winona Lake this summer. It is expected that by this co-operation it will be possible to secure a large attendance, increased interest and more definite and far-reaching results. The plans on the part of the Mid-West Conference are in the hands of Parley E. Zartman, general secretary of the Interdenominational Evangelistic Association, Winona Lake, Ind. Pastors and church officers are urged to attend, or to send one or more delegates from the local church, and to give publicity to this announcement.

#### MISSOURI VALLEY COLLEGE.

At the commencement at Missouri Valley College, the annual address was by Rev. Ralph M. Davis, D.D., of St. Louis. There were twenty-three graduates. Chief Justice James T. Blair, of the Supreme Court of Missouri, received the degree of

**L.L.D.** The baccalaureate sermon was by Rev. M. F. Cowden, D.D., of Springfield. The address on commencement day was by President James T. Kelso, of the Western Theological Seminary. At the mid-summer commencement, Aug. 12th, Prof. William Hail, Ph.D., of Changshi, China, will deliver the commencement address and receive the degree of D.D.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Charles D. Brokenshire, from Alma, Mich., to Cincinnati, O., Sta. D, for the summer.

Rev. William Carter, D.D., from Brooklyn, N. Y., to Montclair, N. J., 39 Lloyd Road.

Rev. W. H. Clay, from Ubee, to Huntington, Ind., 205 E. Market Street.

Rev. A. Arthur Griffes, Ph.D., from Oakland City, Ind., to Winchester, O.

Rev. John L. Henning, from Lynch, Neb., to Fairfield, Ia., 311 W. Jefferson Street.

Rev. John B. Miller, D.D., from Terre Haute, to Winona Lake, Ind., for the summer.

Rev. W. Byrd Ray, from McCallsburg to Bellevue, Ia.

Rev. James W. Smith, from McKeesport to Carmichaels, Pa.

Rev. William H. Tilford, from Cincinnati, O., to Xenia, O.

Rev. W. B. Wallace, from Westerville to Columbus, O., 247 Myrtle Avenue, Linden Heights.

### DEATHS IN THE MINISTRY.

Rev. Isaac Matheson Patterson, pastor emeritus of Westminster Church of Trenton, N. J., and senior member of New Brunswick Presbytery, died on July 3d, in the eighty-ninth year of his age. He was born in Pictou, Nova Scotia, Nov. 30, 1832, graduated at Dalhousie College and Princeton Seminary, and was ordained by the Presbytery of Baltimore in 1859. His charges were Deer Creek, Harmony, Md.; Franklin Street Church, Baltimore; Annapolis, Md.; Emmitsburg and Piney Creek, Md.; Milford and Holland, N. J.; Bloomsburg, Pa.; Westminster Church of Trenton, N. J. For several years he was in retirement from active service, but preaching as he was able. Rev. George H. Ingram writes: "Up until the last retaining the use of his faculties, his fellowship was a delight. Surrounded by his devoted children, his was an ideal, happy old age." He served Christ long and well.

Rev. John P. Fox, of Terre Haute, Ind., died on July 3d at the home of his daughter in Indianapolis, in the ninetieth year of his age. He was born near Vincennes, Ind., Oct. 15, 1831, graduated at Hanover College and Western Theological Seminary, and was ordained in 1862 by the Presbytery of Palestine. His charges were at Newton, Ill.; Plattsburg and Hamilton, Mo.; Carlisle, Spencer, Indiana, Smyrna, Royal Oak, Farmersburg and Poland, Ind. He was active until recent years, and was a devoted and useful minister. He is survived by one daughter and two sons. The burial was in the Upper Indiana Cemetery on July 6th. His wife died about a year ago.

Rev. Edmund Stanley Brownlee, of Appleton City, Mo., died July 4th, in the sixty-fifth year of his age. He was born in Washington, Pa., March 31, 1857, graduated at Washington and Jefferson Theological Seminary and was ordained in 1890 by the Presbytery of West Virginia. He was married to Miss Lucie Allen. His wife and the two daughters survive him. He held pastorates at Grand View Park, Kansas City, Mo., Trenton, Mo., Council Grove, Kans., Greenfield, Mo., and Appleton City. He was one of the leading ministers of the Presbytery of Sedalia, faithful and true. His funeral was conducted by Rev. C. C. McGinley, D.D., assisted by Rev. D. A. Dickey, Rev. H. A. Howard and Rev. J. E. Johnston.

### CINCINNATI AND SUBURBS.

The St. Bernard Church, Rev. W. D. Harrell, pastor, received thirteen members on July 3, of whom six were men. The basement of the church is being fitted up for Sabbath-school and social purposes.

At the union outdoor service at Evanston last evening the sermon was preached by Rev. Dr. Lewis Earle Lee.

Almost without exception the pastors of the local churches were in their pulpits last Sabbath. There will soon be many absences as vacation comes on.

Rev. Dr. J. V. Stephens occupied the pulpit of the Colege Hill Church last Sabbath, in the absence of Rev. C. A. Austin.

The Sixth Church was supplied last Sabbath by Rev. Irving L. Tomson.

Rev. Dr. F. N. McMillin was the preacher last Sabbath evening at the union open-air service on Walnut Hills.

Dr. Frederick N. McMillin, pastor of the Walnut Hills First Church, will preach in the Westminster Church, Dayton, O., the union of the First and Third Street Churches on July 24. Dr. E. W. Clippinger, pastor of the Westminster Church, will preach in the Walnut Hills church July 31. The other summer supplies of the Walnut Hills Church are: July 24, Dr. Charles F. Goss; August 7, Dr. Jesse Herrmann; August 14 and 21, Rev. Curtis E. Shields; August 28, Rev. E. M. Martin.

Carmel Church, Rev. W. L. Brean, D.D., pastor, received ten members on July 10th and there were seven baptisms. The church has a large Vacation Daily Bible School, with an average attendance of eighty-five the first week.

### ST. LOUIS AND VICINITY.

Rev. Robert McWatty Russell, D.D., preached, last Sabbath morning and evening, at the Washington and Compton Avenue Church. He remains at this church through July, and, on Wednesday evenings, at the mid-week services, he will give a series of studies in the Epistle of Peter.

Rev. Fred. C. Reiner, of Greeley Memorial Church, preached, on last Sabbath morning and evening, at the Second Church.

Rev. D. C. MacLeod, D.D., pastor of Central Church, has gone with the Second Church pastor, Dr. MacIvor, on a vacation trip to Nova Scotia. Both were lads together in Inverness County, and it is their annual custom to spend their vacation there together.

Rev. E. B. Landis, of Carbondale, Ill., will fill the pulpit of Central Church on Sabbaths in July. Rev. H. V. Carson, of Nashville, Tenn., will supply there during all of August.

Markham Church's Vacation Bible School has an enrollment of 161 children, 12 teachers and two volunteer assistants. Third Street School, of the Third Street Branch attached to this church, has 156 children and 13 teachers.

Fourteen Presbyterian churches in all are holding daily vacation Bible schools, under the superintendence of Rev. Fred. C. Reiner, and about 3,000 children are enrolled. The attendance is large, the interest great, and splendid work for the community is being rendered by competent and faithful teachers.

The Curby Memorial and Sutter Avenue Churches took part, with four other congregations, in a "Liberty Open-Air Conference," held on July 4th, in Forest Park. Rev. Henry Ostrom, of Chicago, and Mr. George C. Howes, of Boston, were the leaders.

Several visiting ministers will assist in supplying at the West Church during Rev. William B. Lampe's vacation absence at Charlevoix, Mich. Rev. John E. Wishart, D.D., of Xenia Seminary, preached last Sabbath, and will be heard next Sabbath also. On Sabbath, July 24th, the supply will be Rev. Dr. Snowden, of Philadelphia.

### OHIO.

The Presbytery of Dayton has received Rev. Robert N. Coleman from the Presbytery of Pittsburgh (R. P.), to be pastor at Clifton.

The Forest Avenue Church of Dayton, Rev. Emil Baumann, pastor, has recently installed a beautiful new lighting system. At its recent communion it added its two hundredth new member since the coming of the present pastor, about three years ago. During that time it has increased

the salary ninety per cent, adding six hundred dollars in June.

The Men's Bible Class of the Paulding Church, Rev. I. L. Wilkins, pastor, closed an eight weeks' contest July 3d, with seventy-four present. A special offering was taken for mission work among the lepers, amounting to \$22. Mr. Frank Miller, postmaster, is president of the class. Former Congressman J. S. Snook, is teacher.

The Wooster Summer Bible Conference, from Aug. 3d to 11th, will be of great value and interest. Address Rev. W. E. Bryce, D.D.

The First Church of Canton, Rev. Alfred Lee Wilson, pastor, has a large daily vacation Bible school. In the enrollment are six Syrians, three Austrians, one Greek and one Italian. Some of the foreign children have just arrived and can neither speak nor understand English, so that classes in English form a part of the program.

Rev. A. A. Griffes, Ph.D., of Oakland City, Ind., has accepted a call to Winchester, O., and is on his new field. Mrs. Griffes has been visiting her relatives in Edinburg, Scotland, and returns soon. During Dr. Griffes' pastorate of two years at Oakland City he received twenty-six members into the church.

### INDIANA.

Rev. J. L. Goheen, of India, was heard, last Sabbath, in Westminster Church, Indianapolis, Rev. H. T. Graham, pastor.

The First and Second churches of Madison have agreed to unite. Rev. W. W. Logan, D.D., and Rev. W. F. Pearce have resigned in order that the union may be readily effected.

### ILLINOIS.

Rev. Gerrit Verkuy, Ph.D., of Chicago, has received the degree of D.D. from Park College.

A Union Daily Vacation Bible School has been held in Minonk, fostered largely by the Presbyterian church and its pastor, Rev. C. W. Donaldson. The Ministerial Association financed it, but the offering at Commencement met all the expenses.

Irving Park Church, Chicago, Rev. Clyde R. Wheeland, minister, received 25 new members June 26th, making 103 since the first of the year.

Waltham Church has just completed a \$10,000 improvement. The rededication services took place June 19th, free from all debt. Rev. J. G. Hood, of Mendota; Rev. Angus Villars, of Troy Grove, and Rev. John F. Vonckx, of Ottawa, had charge, inasmuch as the church is without a pastor.

At White Hall, Presbyterians are holding their first Daily Vacation Bible School, and the Commencement exercises will take place Friday, July 15th. Rev. W. D. Vater will deliver the address. The school, in charge of the pastor, Rev. Lee Hanchett, formerly of Upper Alton, Ill., numbers 200.

### NEW YORK.

Rev. Mr. Findley, recent graduate of Auburn Seminary, was ordained and installed pastor of the church at Cuba, June 14th.

Rev. J. Hudson Ballard, Ph.D., preached in his former church, the First Church, Hornell, June 12th, on his way to California, where he has accepted a call to Pomona. He has been one of the secretaries of the New Era Movement.

Rev. Hugh R. Magill, M.D., who has been pastor of the church at Canisteo for several years, and Stated Clerk of the Presbytery of Steuben, left recently to take up his new work in Dunmore, Pa.

The First Church of Hornell, Rev. C. C. MacLean, pastor, will be supplied July 10th by Rev. Dr. G. Chapman Jones; July 17th, Rev. T. Markham Talmage; July 31st, Rev. Dr. P. R. Ross; Aug. 14th, Rev. Elmer J. Stuart.

### NEW JERSEY.

The Presbytery of Morris and Orange met at Pleasantdale June 21st. Rev. Edwin E. White was received from the Trinity Church of South Orange to accept a call to be assistant secretary of the Board of Foreign Missions in the Department of Missionary Education. Rev. Ross O. Wilson, of India, missionary representative of the Brick Church of East Orange,

made an excellent address on conditions in India. The following churches are vacant: Ridgeview, West Orange, Trinity, South Orange, Pleasant Grove, Mt. Olive, Fairmount, Schooley's Mountain and Myersville. Rev. Charles A. Andrews, of the Prospect Street Church, Maplewood, has been elected student pastor at the University of Pennsylvania.—John F. Patterson, S. C.

Rev. W. A. Williams, D.D., pastor of the Fourth Church of Camden, N. J., has welcomed 119 members on twenty-nine Sabbaths out of fifty-one, more than doubling the membership within a year, due to the blessing of God upon the co-operation of the people, diligent pastoral visitation and personal work, evangelistic preaching by pastor and evangelists, and inducing the young to write compositions on, "Why Should I Attend Church?" "Why Should I Be a Christian Now?" Of the 119 new members, eighty-four were adults, and ninety-four were received on profession.

Rev. Willard G. Purdy was ordained on July and installed as pastor of Grace Church, Montclair, by the Presbytery of Newark, Rev. C. F. Bazata, Dr. J. A. Marquis, Rev. Robert Barbour, Rev. D. W. Lusk, D.D., and Rev. Robert S. Englis, D.D., taking part.

The Presbytery of New Brunswick met in the First Church of Trenton June 28. Rev. Paul R. Dickie was received from the Presbytery of Benicia. Licentiate Paul R. Kirts was received from the Presbytery of Zanesville, and was ordained as an evangelist, supplying the Eldridge Park field. Candidate Clark C. Alexander was licensed. He has been called to the Dutch Neck Church, and is to be ordained and installed on July 12, 3:30 p. m. Arrangements were made for the ordination of licentiate Theodore Strong, who is under appointment of the Foreign Board to go to Korea, and is to be sent out by the First Church of Trenton. The service will be held in the latter church on July 13, 8 p. m. Rev. Thomas P. McKee was released from the Hamilton Square Church, that he may accept a call to West Nottingham, Presbytery of Newcastle.—George H. Ingram, S. C.

#### WEST VIRGINIA.

At the twenty-seventh annual convention of the West Virginia Christian Endeavor Union, held in Bluefield, W. Va., June 22d to 24th, Rev. G. H. L. Beeman, pastor of the First Presbyterian Church of Grafton, was elected president of the State Union. Rev. C. E. Hetzler, of Clarksburg, was re-employed as field secretary. There will be a large delegation of West Virginians at the Sixth World's Christian Endeavor Convention in New York.

The church of Newell celebrated the tenth anniversary of the dedication of their church on June 19th. Letters were read from Rev. Jacob Ruble, Rev. Edwin P. Townsend and Rev. H. Edgar Giles, former ministers. The present pastor, Rev. Hermann M. Hosack, who has served the church five and a half years, gave a brief history of the ten years. Two hundred and thirty persons have been received; from twenty-eight the membership has increased to 148. Debts have been paid. Two years ago the church assumed self support and increased the pastor's salary. Last year there was paid to all causes \$5,320, an average per member of \$35.94. A gratifying feature of the anniversary was the dedication of an addition to the Sabbath school rooms.

#### PENNSYLVANIA.

Rev. and Mrs. D. S. Curry, of Mt. Union, leave on July 12th for a six weeks' trip to Europe. On June 26th there was fourteen members welcomed here and six infants were baptized. At the recent Huntington County Sabbath school convention 10,000 men marched in the parade of the Men's Classes.

Rev. Frank L. Shoemaker, of Volant, Pa., has accepted a call to Sharon, N. D., and has entered upon his work.

A Slovak Presbyterian church, with fifty members, was organized at St. Clair in the Presbytery of Lehigh on June 26th. Three elders and three trustees were elected and

inducted into office. A church will soon be erected. The work has largely been connected with the Second Church of Pottsville, Rev. R. C. Walker, pastor.

Dr. H. N. Faulconer, of Hillsboro, O., recently closed a meeting in the First Church of West Chester, Pa. The large building was crowded at all the services. The last day there were sixty-four decisions.

Rev. Robert H. Henry was recently installed pastor in the churches of Volant and Rich Hill. His residence will be in Volant. Rich Hill recently celebrated its seventy-fifth anniversary.

Rev. George A. Leukel, of Little Britain, has been called to Columbia, Pa.

Rev. D. Porter Williams, pastor at large of the Presbyteries of Beaver and Shenango, recently helped to canvass the town of Bessemer, where there are about 1,000 foreign population, for the establishing of a mission. The work begins under special care of Rev. and Mrs. L. L. Tait, of Bessemer.

#### KANSAS.

The church at Ness City, Rev. D. S. Alexander, pastor, received three members and baptized five infants on Children's Day. The offering that day for the board was \$26.

The church of Spearville, Rev. G. Winter, pastor, has received fourteen members during the year and a half of this pastorate.

Iola Church, Rev. H. G. Mathis, pastor, has just concluded a Daily Vacation Bible School, with an average attendance of sixty-three.

#### IOWA.

Rev. W. Byrd Ray, of McCallsburg, has accepted a call to Bellevue, Ia., and is on his new field.

Kansas City Presbytery met June 20th. Rev. A. J. Hall was received from Omaha Presbytery, to be Dr. C. A. Arnold's assistant at Grace Church, Kansas City. Mr. George H. Talbott, a student in Princeton Seminary, was ordained as an evangelist at the Westport Avenue Church, Rev. G. P. Baity, D.D., pastor, of which Mr. Talbott was a member, June 20th. Frank L. Rayney and Garner Martin were received under the care of presbytery as candidates. Rev. George H. Talbott was dismissed to the Presbytery of North Philadelphia.—S. F. Wilson, S. C.

During July the Slater Church will hold services on the church lawn at 7 p. m. The Young People's Society will combine their services as the opening and closing part of the hour's service, the pastor, Rev. S. F. Wilson, using twenty minutes for his message.

The Carl E. Kircher evangelistic party has just closed a great meeting at Chilhowee, Mo., where Dr. M. H. Wilson is the pastor. Most of the business section of the town, including the Superintendent of Schools, and prominent farmers, came out for Christ and entered one of the churches. Evangelist Kircher and wife are at Winona Lake, Ind, for the summer.

#### TENNESSEE.

Rev. F. J. Medford, of Winchester, Tenn., becomes Stated Clerk of Duck River Presbytery in place of Rev. E. C. Leeper, of McMinnville, who has accepted a call to De Soto, Mo.

#### WISCONSIN.

Rev. C. R. Shaver, pastor of the First Church, La Crosse, was at Lake Chetek, last week, assisting in the Bible conference. During his summer vacation the church will be supplied by Rev. W. G. Trower, of St. Paul. The Sabbath school recently gave a fine Bible pageant, "Heroes of Faith."

#### CALIFORNIA.

The church at Arcata, Rev. C. P. Hessel, pastor, has paid off all its debt. Mr. Hessel is Stated Clerk of Benicia Presbytery.

Brooklyn Heights Church of San Diego, Rev. A. O. Elliott, pastor, received five new members on June 26.

Westlake Church, Los Angeles, Rev. Dr. G. A. Briegleb, pastor, received thirty-seven members at the communion on June 19th. The Men's Club of the church recently gave a complimentary dinner to Mayor-elect George E. Cryer, 200 men being present. A fine playground is being

fitted up for the children next to the church. A Daily Vacation Bible School opened on July 5th.

#### MINNESOTA.

Union evangelistic meetings were held in Winnebago, under the lead of Dr. J. B. McMinn and C. H. Weiland. On June 19th the Presbyterian church, Dr. A. G. Bailey, pastor, received thirteen members.

The Elbow Lake Church has secured Rev. J. G. Reinhardt as their pastor at \$1,800 and manse.

The Federated Presbyterian and Congregational churches of Fergus Falls, Minn., have called Rev. J. R. Morgan, Congregational, of Minneapolis, at \$3,000 and manse. Plans are being made to erect a church, both the Presbyterian and Congregational churches being wrecked by a cyclone in 1919.

#### OKLAHOMA.

The church at Broken Arrow, Rev. J. Edwin Kerr, pastor, received three members on June 26th.

Rev. Harry Cox received sixteen members at Haileyville on profession in his closing meeting there on June 26th. Four united with the Hartshorne Church the same day, where he becomes full-time pastor.

#### WYOMING.

A church was recently organized at Yoder, the new terminus of the Union Pacific Railroad in Goshen County, Wyoming. Rev. David McMartin, of Cheyenne, is Synodical Superintendent. Rev. H. W. Bainton is Sabbath-school Missionary. They have secured a fine building site for the new church. A number of good ministers are needed.

The Presbytery of Cheyenne meets in connection with synod, July 19th, 7:30 p. m., at Cheyenne.

## MARRIAGES

No Charge is made for Marriage Notices

BARNETT—NORRIS—At LaSalle, Col., on June 18, 1921, by Rev. H. S. McCutcheon, Mr. Fielding G. Barnett and Miss Genevieve E. Norris, both of Denver, Col.

McKENNEY—JAY—At LaSalle, Col., on June 23, 1921, by Rev. H. S. McCutcheon, Mr. Lloyd McKenney and Miss Nelle Agnes Jay, both of LaSalle, Col.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

McKINNEY—McKINNEY—The translation by death of two Christian lives from the church militant to the church triumphant is an event of sadness and rejoicing: "Sadness" at parting with them here; "Rejoicing" at their triumph there. This is what has occurred in El Paso, Ill., in the death of Mr. and Mrs. A. S. McKinney. Mrs. Adelaide Abbott McKinney died on April 3, 1921; Abraham Smith McKinney died a few weeks later on June 18, the sixtieth anniversary of their wedding. They were married at Elmwood, Ill., June 18, 1861, and came to El Paso in 1868. Theirs was a Christian home from the beginning. The family altar was established and stood through the years. The still radiance of Christian lives illumined that home and shone out upon the world. This is their most priceless legacy to those who remain. On coming to El Paso they became members of the Presbyterian Church. The quiet faithfulness of their Christian lives made them leaders in the church. They were interested in all of its activities, especially its benevolence. Mrs. McKinney was one of the charter members of the Women's Missionary Society and for thirty-two years its treasurer. Mr. McKinney was an elder for more than fifty years, and superintendent of the Sabbath school for many years. Until the last they were prayer-meeting Christians; they trained their children to go to prayer meeting as they did to go to church. Mr. McKinney's life in the community was marked by an interest in all that was good. At his death he was El Paso's oldest, and one of its most successful, business men, admired for his unusual integrity and sterling character. He was for years a member of the school board, was one of the founders of the First National Bank of El Paso, Ill., and was its president until relieved at his own request two years before his death. He was probably the oldest retail lumberman in the state. Five daughters, three sons and ten grandchildren survive. The children are Mrs. Anna Kirkpatrick, Mrs. Margaret Husted, Mrs. Adelaide Hodgson, Mrs. Jeanette Cook, Mrs. Gertrude Jacobs, Abbott McKinney, William S. McKinney and John R. McKinney. Until the time of Mrs. McKinney's death, which occurred in her eightieth year, there had been no break in the family. Mr. McKinney died in the eighty-seventh year of his age. Truly "the righteous shall flourish as the palm tree, they shall grow like the cedars of Lebanon, they shall bring forth fruit in old age and shall be had in everlasting remembrance."

## HOME CIRCLE

### IN GOOD-CHILDREN STREET. BY EUGENE FIELD.

There's a dear little home in Good-Children Street,  
Where my heart turneth fondly today;  
Where tinkle of tongues and patter of feet  
Make sweetest of music at play;  
Where the sunshine of love illumines each face  
And warms every heart in the old-fashioned place.

For dear little children go romping about  
With dollies and tin tops and drums;  
And, my! how they frolic and scamper and shout  
Till bedtime too speedily comes.  
O, the days they are golden and days they are fleet  
With the dear little folks in Good-Children Street.

### THE WEIGHT OF A FEATHER.

BY PRISCILLA LEONARD.

"You'd better come, Sade," said Eva. Eva was an energetic worker on the look-out committee of the Addams Club.

"Yes, I guess not," returned Sadie, tossing a decidedly auburn head. "I've got other things to do with myself those evenings."

"But the ladies are lovely," urged Eva. "It's nice of them to come. We had a magic-lantern show last week, and lemonade and cake."

"Maybe they're nice," said Sadie, with another toss. "But they don't understand. Say, Eva, I went once, and you know what that Miss Irving said? She told us not to get feathers for our hats, but to buy a nice picture instead to hang up and look at. Now what do you think of that?"

Eva sighed. She was of the better class of working girls with a father who did not drink, and a mother who kept the little flat trim and neat, and did no outside work.

Sadie had a drunken father, a mother who toiled at the wash-tub, and a brood of younger brothers and sisters always underfoot. She had gone to work at fourteen. She worked "like a Trojan;" and she still, at sixteen, turned her meager wages over to her mother loyally, all except a small amount for clothing.

But as to that clothing, Sadie had her own ideas. It was her only passport into the society that existed round her. She could welcome no friends or acquaintances into the sloppy, untidy rooms where her mother stood at the wash-tub all day, and where she herself helped cook and take care of the children whenever she was at home. She could spend no money for social pleasures. But she could appear on the street well dressed, and attend picnics and parties in suitable attire, if she stretched every nerve to do it—and she did.

At present, working overtime in the stuffy, clanging factory, she was paying installments of twenty-five cents a week on a feather—a feather that cost four dollars, but that would glorify her last year's hat into the style. Sadie knew her circle and her chances in the world. And Eva knew, too.

"Well, Sade, I wish you'd come and try it, just the same," she remarked. "I'll call for you next week, if you say so."

"I'm working nights now," said Sadie. "I'll be working as long as there's any night work going. It's no use stopping for me, Eva." So the committee went away vanquished—for that time.

It was a pity, for Sadie was a leader. She always had been at school. "There's nothing Sadie Evans can't do," the other girls said, and they needed her ability and "go" in the club. Indeed, the very next day Miss Irving asked Eva particularly why Sadie could not come.

"She works at night," Eva replied. Eva could not well bring up and argue the feather question; and Miss Irving, naturally, never guessed. But she mentioned the fact that Sadie ought to be a club member to a group of the other settlement workers. They were all young, serious-minded, gentle girls, and after one another undertook to call on Sadie, and try to gain her as a member.

Four of them, one after another, returned baffled. "She doesn't want to come, but none of her excuses are what she really means," was the consensus of opinion; and they were still discussing her when Henriette Janeway joined them. Why Henriette had come into settlement work lately, no one could exactly see. She was not serious-minded or sociologically inclined, to all appearance. She liked girls and girls liked her, however, and she insisted that visiting the club-girls was one of the most interesting things in life. She always wore her best to visit in, too, and the girls liked that.

To-day she had a hat all made of violets and forget-me-nots, impossible except in the exact shades used, and her bronze hair and blue forget-me-not eyes were distractingly attractive.

"Have I ever met Sadie?" she inquired. "Do let me go to see her! I wonder if she wears a big feather? She sounds like it. Why can't we start a millinery class for girls who like feathers?"

"Who'd teach it?" said Caroline Irving, hopelessly.

"I would," said Henriette. "I always trim my own hats. Really, girls, to learn to trim a hat right is a kind of lesson in culture—in color and form, you know."

The whole group hesitated, and then agreed; and Henriette thereupon took Sadie's address, and went down promptly to hunt her up. It was late Saturday afternoon, and yet the smell of soap and wet clothes streamed out from the three rooms in which the Evans family dwelt, close-packed. But it was not Mrs. Evans who was washing. She lay helpless on the couch, while Sadie soaped and wrung with fierce energy at the tubful of clothes still to be done.

"Mother's fell down and hurt one side bad. The doctor says it'll be two weeks and more before she can do any work," Sadie explained, briefly. She was wearing a ragged old waist; her shoes were beyond description; yet her manner was of such intense dignity that Henriette felt it difficult to approach her with sympathy. She went and sat by Mrs. Evans instead, and received the laments of that worthy woman, who had no dignity left after the hardships of life that did not yield at once to sympathy.

"I wouldn't mind it for myself," she said, won by Henriette's sympathetic blue eyes, "but Jim hasn't much of a job, and it all comes on Sadie, and she the best girl in the world. Not a Saturday but she brings me all her wages, and she's up in the morning before light to cook breakfast and get the children ready before she goes to work, and then when she comes home at night, back she goes to work again. Here she is, doing a washing Sat-

urday afternoon for me, so we won't lose the customer."

"I think it is splendid of Sadie!" said Henriette, heartily.

"Yes, she's a good girl," repeated Mrs. Evans. "There's not many girls would ask so little for themselves as Sadie, and never complain. Why," in a confidential whisper, "she was buying a grand feather for herself, at a quarter a week, and its more than half bought, and now I know it hurts Sadie dreadfully to give it up, but she's turning in her whole wages to me, and not saying a word."

Henriette looked up, and over at the industrious little worker by the wash-tub. Sadie had been, in her turn, looking at the visitor's hat, and the beauty of it and the loss of the feather had been to much for even her stoic spirit. Great tears were rolling down her cheeks and dropping into the suds. Henriette felt a suspicious moisture in her own eyes.

"I come to ask Sadie," she said, loud enough for the girl to hear, "if she wouldn't come to the Addams Club and join a millinery class that I'm going to teach. I always trim my own hats, so I know how." Sadie was looking at her hard by this time. "And if Sadie and you will let me do it—why, Mrs. Evans, I'd just love to lend you the rest of the money to buy that feather right away, so that Sadie can bring it for the first lesson, with her hat. You can pay me so much a week when you get well again, just as if you were paying the store, you know, Sadie. I do so want you to come to the class, and—and the hat won't be anything at all without the feather!"

That touch of understanding finished it. The hat—without the feather—had been floating before Sadie's eyes at the wash-tub hour after hour, in all its dejected shabbiness. Here was a friend indeed—not only a friend in need, but a friend with a right point of view, to whom she could henceforth look for comprehension of really vital necessities. She took her hands out of the suds with a quick gesture of finality.

"I never left like joining the club before, I'll tell you straight," she announced, "but I do now. I'll come the minute I can. And it ain't—it ain't the feather, though I'm much obliged, and I'll be glad to do it and pay you back. It's you. Any class you have I'll join—even if it's pictures?"

And on that deepest pledge of loyalty to an unknown future of mental and moral cultivation the two girls shook hands.

### DOWN AT THE CREEK.

BY MINERVA HUNTER.

We children think it's lots of fun  
To stay at the creek all day.  
We put our oldest dresses on,  
And splash about and play.

We wiggle the sand between our toes  
And slide on the slippery rocks;  
And if we happen to get a fall,  
We laugh at our bumps and knocks.

For, oh, the creek is a dandy place  
To play on a summer's day.  
It's cooler by far than the old barn loft  
With its stacks of straw and hay.

### POOR BABY.

A little girl was introduced to a new baby. Up to this time her interest had been chiefly in dolls. When this real, live baby was put in her arms, the five-year-old surveyed it with a critical eye. "Isn't that a nice baby?" cried the nurse. "Yes," replied the little girl, hesitatingly, "it's nice, but its head's loose."—Ex.



## GOING TO BED.

BY ELIZABETH F. GUPPILL.

When I go up to bed in the evening,  
And the big moon is shining so bright,  
She seems to be smiling, and saying to  
me,

"Good night, little girlie, good night."

So I nod and smile back from my window,  
And whisper a soft "Good night," too  
While she seems to be saying, "I hope, all  
the day,

You've been loving, obedient and true."

Then I kneel by my bed, to say "Thank  
you,"

For the things God has given to me,  
And to ask him to bless the dear children  
afar,

Who are hungry and cold—o'er the sea.

And when I wake up in the morning,  
In my box goes a penny or two,  
Or more, if I have it, to help the dear  
Lord

Do the things I have asked him to do.

## WHAT NEXT?

George had received his grade card for the year, and was elated. He hurried home, feeling sure he would receive the praise of his parents, and his grandfather. Displaying his testimonials from teachers and superintendent he said: "What do you think of that, grandpa?"

"That is success and evidence of brains and diligence. When you get into the junior year, what next?"

"Well," said George, "if I keep up my grades as in the past, in three years I will enter the senior grade."

"I do not like that 'if' in your declaration, George. It is equal to a negative, and it is speculation upon your higher destiny. Make a simple declaration of your intention omitting that 'if,' and I will give you a dollar."

George then formulated this statement: "I shall keep my grades, as I have in the past, and be promoted to the senior grade. How does that please you, grandpa?"

"All right, George, there is decision in that expression, and I admire the man or boy who acts with decision. Here is your dollar; that is the best investment I have made for a year. When you enter the senior grade, what next?"

"If I succeed in the senior grade, as I have in my lower grades, I will graduate at nineteen."

"There again is that irrepressible 'if'! Those 'ifs' remind me of 'wayside inns' where loitering travelers sojourn when they should be making time on their journey, held by a charmer who makes them believe they need recuperation, whereas they are only marking time. Make a declaration of that statement, omitting the 'if,' and you shall have another dollar."

George applied his thinker, and said: "I shall keep my grades up during my senior year and graduate when I am nineteen. Does that meet your idea, grandpa?"

"Yes, George"—and he handed him another dollar. "What then?"

"I intend to be a doctor, like you, grandpa."

"The medical practice has its limit, just as all other callings have, and I am nearing that limit myself, my boy. When you reach that limit, what then?"

"I shall save my money, buy a nice home, have a fine auto, and enjoy myself as an old man should—as you are doing."

"What then?" said grandpa.

"Well," said George, becoming seriously thoughtful, "I suppose I will die, like other doctors," thinking this question would certainly end grandpa's catechism. In that he was mistaken, for grandpa, h-

eyes moistened, interest intensified, and tones deepened, said: "What then?"

"Well," said the lad, yielding to the spirit of his grandfather, "if I am a Christian, I will go to heaven."

"But there is another 'if,' my dear boy, and in a very fatal place. It should be canceled at once. Permit me to place an 'if' at an open door, and, canceling the two 'ifs,' yours and mine, as you did the former three, you will carry away a prize beyond all material wealth in value. Here it is: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' You will be as brave now as in the former three cases," queried grandpa, "and receive the reward just as when you received the money from my hands, will you not?"

"I will—I do," said George; and the glow upon his countenance attested to his grandpa's satisfaction that his decision was real, and was attended by a transition into a strong spiritual life which has continued to glow up to the years of manhood.—Lockridge, in Exchange.

## A CASE OF CONSCIENCE.

"He's paid me too much!"

Ned's fingers were rapidly turning over two or three bills.

"Yes, three dollars too much. He must have thought this five dollar bill was a two."

The boy sat in deep thought.

"I don't care. It's no more than my rightful due, only I don't get it. Twelve dollars a month for my whole time out of school. It doesn't begin to pay for all I do, and I wouldn't stand it if I could help myself. Everybody says Curtis is a real grind. Of course, I'll keep this. He gave it to me. If he has made a mistake, that's his own lookout. That matter is all settled; what shall I do with this lucky wind-fall? I'm to have a half holiday the last Saturday in the month. This would give me a run down to the shore. I never get out of the city. It seems as if this had come about just to give me a chance."

Carefully laying the money in a safe place, Ned quickly absorbed himself in study. All the week he took little time for thought. It was easy to avoid it, for between work and study few boys were so busy as he. Night found him so "dead tired" that the sound sleep which blesses labor was his rich reward. There came a night or two in which he had to fight hard against a troublesome, intrusive thought.

"Ned Harper, you're a thief."

Pausing a moment, as if to familiarize himself with the sound of his self-accusation, he resumed his indictment:

"You are, and you know it; that is, you are as long as that money is in your hands. It is not yours, and all your fine talk can't make it yours. You're on the right side now; but in one day you would have been on the wrong side. You would have been a thief, thief, thief all your life. Nothing could ever have put you back where you are now by the grace of God."

"You made a mistake in your last payment," said Ned, going with the money to his employer.

"Ah, did I? When did you find it out?"

He looked keenly at the boy's painful flush as he asked. Ned had hoped he would not ask. For a moment he thought of evading the question by half truth. Then came the thought: "Because I came next door to being a thief I needn't come next door to being a liar."

"I—I saw it soon after," he said.

"Like enough he'll discharge me," was Ned's conclusion in the matter.

He was not discharged. Little by little Mr. Curtis placed more important work in his hands, and by slow degrees led him to a position of trust and confidence.

"I have kept him," he explained to a friend, "because I like a young fellow who has a conscience."

Plant a little patch of kindness,

Loving kindness,

In the garden of your heart.

Its creeping branches 'neath the gloom  
Of loftier growth will find their room,  
And crowd the ground with fragrant  
bloom.

Let it have an early start.

Plant a little patch of kindness,

Loving kindness,

In the garden of your heart.

Of two physical evils choose the least,  
but of two moral evils choose neither.

If religion has done nothing for your  
temper, it has done nothing for your soul.

The best patriots are they who serve their time in most helpful ways. There is no higher expression of citizenship than the inculcation, in a neighborhood or in a nation, of those great ideals of individual character and social service which we group under the name of religion.

There is a great difference between being afraid of God and having the fear of God.

What we are is the result of the free choice of good and evil we have made through life.

Study constantly the mind and spirit of Jesus Christ, that you may become familiar with the background of his choices and his decisions in every situation.

Happy are they who go about the world trying to reconcile to each other those who are at odds, and striving to bring to an understanding classes which consider themselves hostile. They shall be called brothers of Christ.

"Not more of light, we ask, O God,

But eyes to see what is,

Not sweeter songs, but ears to hear

The present melodies.

Not more of strength, but how to use

The power that we possess.

Not more of love, but skill to turn

A frown to a caress.

Not more of joy, but how to feel

Its kindling presence near.

To give to others all we have

Of courage and of cheer.

A Chinese statesman said to General Grant, "There are three classes of people. There is a group that is immovable, another group of people who can be moved, and there is the group that moves them." To which do I belong is a vital question, most of all in relation to Christ's movements for His Kingdom. Shall we not all pray, let me be among those who not only move, but who mightily help to move all?

## ANSWERS TO PUZZLES.

No. 639.—Shad-rack.

No. 640.—WORD SQUARE.

1. A riding whip. 2. To wander. 3. Used for baking. 4. Confined.

## SABBATH SCHOOL

International Lessons for 1921.

### THIRD QUARTER.

#### Lesson IV—July 24.

##### PAUL PROCLAIMS JESUS AS THE CHRIST. (Acts 9:19b-30.)

19. Then was Saul certain days with the disciples which were at Damascus.
20. And straightway he preached Christ in the synagogues, that he is the Son of God.
21. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for the intent, that he might bring them bound unto the chief priests?
22. But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.
- And after that many days were fulfilled, the Jews took counsel to kill him:
24. But their laying wait was known of Saul. And they watched the gates day and night to kill him.
25. Then the disciples took him by night, and let him down by the walls in a basket.
26. And when Saul was come to Jerusalem, he assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.
27. But Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.
28. And he was with them coming in and going out at Jerusalem.
29. And he spake boldly in the name of the Lord Jesus, and disputed against the Grecians: but they went about to slay him.
30. Which when the brethren knew, they brought him down to Caesarea, and sent him forth to Tarsus.

Golden Text: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

Catechism—Q. 31. What is an effectual calling?  
A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Home Readings—(M.) Acts 9:20-30; (Tu.) Gal. 1:11-24; (W.) I Cor. 15:1-11; (Th.) Acts 26:12-23; (F.) Acts 26:24-32; (Sa.) II Tim. 4:1-8; (S.) Psa. 40:4-11.

#### INTRODUCTION.

When Saul of Tarsus became a Christian he did not enter upon a life of ease. He was at rest in his own conscience; he was at peace with God; he was at peace with other Christians. He did not fight against Jesus Christ any more, trying to destroy his cause. He did not persecute the Christian believers any more, because he was one with them in the service of Christ. But he found out that from this time he must defend himself from the attacks of Satan and the assaults of the enemies of Christ. He was a marked man, and, without any fault of his own, he had many and bitter enemies. The whole story of his life was the story of the earnest efforts he made to win the world to Christ, and the violent attempts made by the world to prevent him from being successful. Much of this will be our own experience if we try, as Christians, in any determined way, to do the will of God. The world will be pleased if we do nothing against it, but it will hate us if we are very decided for Jesus Christ.

#### EXPOSITORY.

19. Saul had become a Christian, and his first acquaintances were among the Christians at Damascus. He had come to be their persecutor, but he had been changed so that he was their friend. Great as he was, he must have learned something of great value from these Damascus Christians. He learned, no doubt, many of the things that Christ had taught. He came into personal contact with the Christian spirit, and learned how Christians talked and trusted and prayed. He had opposed Christ, and had known some things against him, but now he learned the things that were in the hearts of those who loved and trusted the Savior as their Lord. They were great days for this new Christian.

20-23. But he was not destined to simply get comfort and help for himself out of the Christian life. He was to be the means for leading others to know about Christ, and trust him as their own Lord and Savior. So he went to the synagogues where the Jews worshiped, and, as a Jew, he was privileged to speak at the time and place of their public service. Perhaps some of them knew about him as a member of the Sanhedrim, and as an opponent of the cause of Christ. So they listened to him, but instead of saying anything in opposition to Christ, they heard him arguing that Jesus was the Christ whom they all should receive and believe. They did not know what to think of him. No one of them was a match for him. No one dared at first to try to stop him. He became very bold. He was probably the leading Jew in the city. It was his first experience in preaching Christ. He was full of zeal and full of power. God's Spirit was with him and worked mightily through him. One thing he insisted on, and that was the great truth of the Gospel, that Jesus was Christ, the very and the only Christ, and that all should believe in him.

23-25. As the Jews could not answer him, and as they did not want his teaching to spread, they determined to kill him. They could not meet the truth he preached, but they thought they could do as they had done to Christ himself, and as they had done to Stephen. But his work was not done. God had plans for him and he took care of him. The Jews watched the gates of the city so as to kill him when he went out, but some of the Christians let him down by the wall in a basket one night, so that he did not go out by the gates, after all. Thus God delivered him, as the spies had been delivered at Jericho.

26. He next appears at Jerusalem, not to report to the priests and bring Christians to be tried by them, but to get among the Christians themselves and tell them that he was no longer a persecutor, but a Christian himself. It was hard for them to believe. They were afraid that he was trying to be a spy, and they did not believe at first that he was a follower of Christ. It was very natural.

27. Here is a beautiful introduction to a good and great man. Barnabas found out all the facts and he became Paul's friend, who vouched for him. It was no wonder that Paul and Barnabas should be good friends and great co-workers in the days that followed. If we are able to do good to God's people and cause, as Barnabas was, let us do it, and let us not be afraid and let us not delay.

28-29. So Paul has the confidence of the Christians at Jerusalem. He was with them day by day. He was bold and powerful in his preaching of Jesus Christ. But, here as in other places, the enemies of Christ assaulted him and tried to put an end to his preaching. They determined to kill him. But the Christian people delivered him again in the good providence of God. They sent him out of Jerusalem, over to the sea-coast city of Caesarea, and, as it seemed dangerous for him to remain even in the same country, any longer, just now, they sent him over into Tarsus, his native city, where he might be in safety. And so it was, all through his life, when they sought to kill him in one city he fled into another, in obedience to the directions of Christ to his disciples. Christ knew that the malice of evil men would try to destroy his people and his cause. But his Church has been preserved even to this very day.

Hope based on careful reasoning faces even suffering with confidence and cheerfulness.

#### THE PIGEONS OF ST. JAMES.

BY LYON.

Beneath the eaves I saw a nest  
Of mother dove and young;  
A home in shelter of God's house  
With ivy-vines o'er hung.

Their little mouths were open wide,  
Their trembling wings outspread;  
All pleading in an eager way,  
For each its daily bread.

I watched the mother feed her young,  
And thought of Augustine—  
How his great soul had gloried in  
Just such a simple scene.

So lifts my heart to thee, O God,  
In want of grace and light;  
And thou dost fill mine emptiness,  
My weakness with thy might.

Thou carest for a lowly dove,  
That builds her nest on high;  
And ever o'er thy church on earth  
There wakes the Father's eye.

#### THE BIBLE.

"I have for many years made a practice of reading through the Bible once every year; it is an inexhaustible mine of knowledge and virtue."—John Quincy Adams.

"That book, sir, is the rock on which our republic rests."—Andrew Jackson.

"In regard to the great Book, I have only to say that it is the best gift that God has given to man."—Abraham Lincoln.

"I find more sure marks of authenticity in the Bible than in any profane history whatever."—Isaac Newton.

"All the wonders of Greek civilization heaped together are less wonderful than is the simple Book of Psalms."—William E. Gladstone.

"The first leaf of the Mosaic record has more weight than all the folios of men and philosophy."—Jean Paul Richter.

#### HALF INDIAN.

Thus a vindictive young man described himself. He said, "I don't forget a wrong done me; I am half Indian." Pity that, if he wished to find example in an Indian, he did not choose the better part of the Indian spirit. For if the redskin never forgot an injury done him, neither did he forget a kindness received. You could count on his long memory. Beautiful are the stories of Indian gratitude. Usually, there are many pleasant things to remember; more pleasant things than disagreeable things. But, alas, some of us are not even up to the Indian grade. We scarcely remember the kindnesses at all, while we keep dangling before our eyes the memory of our slights and hurts. Pity that we should focus so much attention upon our miseries. If we must pattern after the Indian, let us take the whole pattern; or better still, the super half.—George Clarke Peck.

#### TRAIN THE YOUNG.

The Sunday school is chief among the organized defenses against the 'Red' peril and the greatest support of democracy.—Philadelphia North American.

#### IMMORAL BACTERIA.

"The Aztecs had a subtle poison which was said to wreck the mind with no visible effects upon the body. A bad book, a vicious play, a movie that moves toward vice and crime may be surely and subtly at work, wrecking the morals of youth. The germs that set the soul afire with feverishly immoral thought may not be visible to any microscope. The bacteria of badness can not be caught and counted, but the subtler fires may burn beneath while all is fair without."

## YOUNG PEOPLE

### PRAYER MEETING, JULY 24.

LED BY THE SPIRIT.  
John 14:15-17; Romans 8:9-17.

There are two great departments or elements in our lives. We are made up of soul and body. The body is material. The soul is spiritual. The body is perishable and temporal, and, after a little time, must die and be resolved to earth. The soul is deathless and is to live forever. It is of immeasurable importance that we discern between the two and that we put the emphasis where the Lord puts it, and that we live realizing the value of the soul and the comparative unimportance of the material body.

If we live just for the comfort and satisfaction and pleasure of the body, we are living on the same plane as the brute beasts, and as though we had no souls, no accountability to God and no moral responsibility. Multitudes seem to live just in this very way. They live just on a materialistic or atheistic basis. It is apparently with them, in their views and actions, as though there were no God and as though they had no souls.

There are comparatively few people who will say that they do not believe there is a God and do not believe that they have immortal souls. Atheists and materialists say such things. They come out with expressions that classify them just as brute beasts. But if few dare, or wish to take such a position in words and theory, there are many who practically live in this way. They are practically, atheists, godless, without faith, without hope, without religion. It is a terrible way to live.

One of the most terrible things ever said, in the Bible or anywhere else, is said of those who love the world. By this is meant those who are wrapped up in the interests of the world, thinking only of it, interested only in it, devoted only to it. In all their thoughts and plans there is no place for God or religion. They do not love to read the Bible as God's Word. They do not love to go to church as to God's house. They do not love prayer as communion with God. They have no place for God and the things of God in their hearts and lives. The love of the Father is not in them. They have room for pursuits and pleasures and business, but they have no love for God and no place for God in their souls.

Awfully pitiful and dangerous is such a life. These godless ones go on unforgiven and unsaved. They have no interest in God and salvation. They have no share in the divine grace. They have no part in the covenant of God's love. They are without God and without hope in the world. They are outside the bounds of mercy. They are blind to the goodness and truth of God. They are deaf to his invitations. They are dumb so that they speak no words of answer to the many calls that would turn them from death to life and from darkness to light.

There is such a thing as being lost and hopeless, even when one is not guilty of coarse and vile and outbreking sin. One may be outside the love and salvation of God even though he be not guilty of murder or robbery. He may have lived within the bounds of respectability and decency, and yet be as dead in his soul to all

saving grace as if he had habitually been guilty of the most horrible crimes. If he has no love for God in his soul, and no faith in Jesus Christ he is dead and lost and hopeless.

We need to be most carefully on guard that we do not fail in the thing that is infinitely important and vital. We need to keep in our souls, tenderly and warmly, the love of God, and guard against that worldliness that is a living death and that makes us dead even while we live.

## PRAYER MEETING

JULY 20.

Endeavor Topic: The Perils of Materialism. I  
John 2:15-17.

In order to be led by the Holy Spirit in the ways of true and happy spiritual life, we must first lay our hands in his. We must acknowledge his right to our lives and must be willing to submit ourselves to his guidance. There is such a thing as being controlled and conquered by God, and being compelled to go in the ways he determines, and it is a fact that God does rule our lives, and does hold us all in his control, in the exercise of his will in the kingdom of his power.

But in our lesson at this time, we are thinking and studying of God's exercise of love, in his Kingdom of Grace, and the thought is of his children being gently and quietly led in willing submission, rather than being dragged as captives in the grasp of his almighty power. If we have been made new creatures, born again from on high, because God's Holy Spirit has been welcomed into our hearts to make us his children, we shall be glad to be led by him in the safe, sure, good and happy ways in which he wishes his loved ones to walk securely.

If we are God's children, we will be glad to be led by God's Spirit. We will not be stubborn, rebellious and unwilling. It will be a pleasure to say "Yes" to God. It will not be in our hearts and minds to say "No" to him. We will be glad to accept his invitations and to be led by him in the paths of righteousness. We will not obtrude our own wills and stand for our own judgments, but we will accept the teachings and the guidance of God, and will be ready to say, as the good and obedient in all the ages have said: "I delight to do thy will." This is the spirit and the attitude of the children of God.

It is also true that if we are led by God's Spirit, this will be the sure token that we are the children of God. The children of the devil do not put their hands in God's hand in filial love and submission. The people of the world do not manifest this loving and docile spirit. They walk in their own ways. They do not love the Lord's directions. They will not be controlled. They are self-willed and disobedient. If one shows the spirit of obedience and submissiveness and is led by God's Spirit, he shows that he is not a worldling nor a child of evil, but is a son of God.

God's Spirit leads his people in ways of purity and truthfulness and goodness. He leads them so that they come often to the throne of grace in prayer, and at the mercy-seat have frequent and blessed communion with God. He leads them so that they love to read the Word of God, feasting upon it as the bread of life and drinking from it the water of life. He leads them so that they are regularly in the house of God, engaged in holy worship. He leads them so that they

keep his commandments, and, at last, enter in through the gates into the City. It is a blessed experience, now and forever, to be led by the Spirit of God.

### THE DAILY TASK.

BY J. BURLINGTON BIGG.

To do a deed of kindness,  
To give a cheering smile,  
To help a weaker brother  
Along the weary mile,  
I strive each day.

To lead a life unselfish,  
To banish hate and greed,  
To try and lead the Christ life  
In thought and word and deed,  
I strive each day.

For all his tender mercies,  
For all his boundless love,  
For all life's joys and gladness,  
For blessings from above,  
Thank God each day.

### HOPEFUL CHRISTIANITY.

The power of God's Holy Spirit means a hopeful ministry and a joyful, peaceful life. St. Paul knew what perplexities and problems were, and when he closed that letter to the Roman Church he wrote: "Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, in the power of the Holy Spirit." We need a hopeful ministry, a joy-filled life, a peace which means poise, an abundant and abounding life which expresses the power of the indwelling Spirit of God.—John Timothy Stone.

### MACHINERY AND POWER.

Dr. J. H. Jowett says that for some time the favorite word in the Church has been "organize." He suggests that it ought to be "agonize." Organization is a good thing when properly used, but a church may be fully organized and be like a well built machine, which lacks the steam to make it go. Agonizing in prayer for God's blessing will be the means of putting the steam into the engine that will make it go.

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## OUR EXCHANGES

### A PRESENT PERIL.

To-day, in church and state, group overrule is more and more being effected. The rights of the individual and the great mass are being invaded, everything is being run by a machine. We are returning to the old German mechanicalism, without a kaiser, but with a system of groups.—Presbyterian.

### DISARMAMENT.

National disarmament can be considered only in the light of a world full of evil men. However much one nation, like America, might like to think of all nations as being actuated by holy motives, the facts will not stand the strain placed upon them. The United States can not afford to allow her own citizens to become the prey of international marauders.—Western Christian Advocate.

### A SOLUTION.

"The real remedy for our foreign-trade difficulty is lower production costs. We must strip away uneconomic restrictions and methods which came as by-products of the war, we must bring labor costs in line with commodity prices, and we must relieve ourselves of the existing oppressively high railroad freight rates."—N. Y. Herald.

### THE SOCIAL GOSPEL.

Regeneration is what the world needs and when this is accomplished there will be no trouble about socialization or about civilization. Much of this teaching about a social gospel is but an attempt to substitute social training for regeneration. We need to remember that Jesus said "Ye must be born again."—Baptist Banner.

### A QUESTIONABLE QUESTIONNAIRE.

The Edison questionnaire has done considerable good in inducing a number of intelligent Americans to stock up on useless information.—Times Star.

### THE CHRISTIAN RELIGION.

The Christian religion is built on solid foundations. It is not the creation of the pious imagination. It is not an elaborate system of institutions, rituals and creeds invented to satisfy man's religious instincts and to keep the world from going to smash because of unrestrained passions and contending ambitions. The Christian religion is the outworking, through responsive and obedient men and women, both in individual character and in the life of the world, of the central and eternal realities of the universe as these are made known through Jesus Christ and his chosen interpreters.—Congregationalist.

### DEMOCRACY AND THE PRESS.

A democratic form of government is the most dangerous government in the world without a free and untrammelled press. In a democracy the press is the molder of public sentiment. A mercenary press can be made the purveyor and disseminator of false principles and misrepresentations, and thus create a false public sentiment adverse to existing laws or constitutions; to their final and utter undoing. Such a press is the handmaid of revolutionists. It is thus that govern-

ments are overthrown. No country is safe in its form of government and no people are secure in their liberties who live under a government which harbors or tolerates a press which can be subsidized by any cause with money enough to buy its columns.—Herald of Holiness.

### THE Y. M. C. A. IN THE WAR.

One of the most painful memories of the last war is connected with the shameful persecution which the Young Men's Christian Association suffered at the hands of its enemies and of many who through a propaganda of misinformation were changed from friends to enemies. It gives us, therefore, great pleasure to reproduce some words spoken by General Pershing at the late thirty-fourth annual meeting of the International Committee of the Y. M. C. A., at the Waldorf-Astoria, in New York. General Pershing said on this occasion: "It was in the World War that we came in closest touch with the organization. Your representatives were already in the field when our advance troops reached France. We all had our hands very full in those trying days. The army had to be organized, and a great general staff had to be built up to handle the multitude of details as to plans of operations, supply, and transportation. It was in the midst of these preparations that I called up Mr. Carter and asked the Y. M. C. A., to take charge of the army canteens to follow our troops. He responded promptly and entered upon the work as a duty. All these things (difficulties in transportation and other obstacles) were a tremendous handicap; and when its work came to be compared with that of other welfare organizations operating with far less responsibility and covering only special areas, there arose some unjust criticism of which other organizations too often took advantage. But as a matter of fact this feature of the work of the Y. M. C. A. deserves great praise, and I should like to express here in this presence my deep appreciation of the results obtained."—Nashville Christian Advocate.

### Blackburn 'Cannot Meet His Sore' Desire

One of the trying duties that comes to the president of Blackburn College is turning away students. If you had every room filled and a number waiting to take an odd chance of some one dropping out, then a letter like the one below came to your desk, what would you do?

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PARENTS: Send for catalogue today of the School or Seminary.

### Auburn Theological Seminary

GEORGE B. STEWART, D.D., PRESIDENT

Auburn, New York

## GENERAL NEWS

### BELIEVE IRISH QUESTION MAY BE SOLVED.

Premier Jan Smuts, of the Union of South Africa, made a flying trip to Dublin last week for a conference with the heads of the Sinn Fein.

According to the reports of the conference which were given out, he informed Sinn Fein leaders how far the British Government is prepared to go in granting self government to Ireland.

The Sinn Feiners in return outlined to him in detail concessions they were prepared to make, and General Smuts said he was impressed by their conciliatory attitude.

After returning to London, General Smuts speaking at a dinner of the South African Society, expressed the belief that the differences between England and Ireland were soluble.

\* \* \*

Shortly after General Smuts returned to London, the announcement was made that an armistice between the government and the Irish had been agreed to.

### LIQUOR IN TRANSIT BARRED.

Attorney General Harry M. Daugherty has affirmed the Department of Justice decision of Feb. 4th, barring from the United States liquor in transit.

This ruling puts an absolute stop to the big freight business through which Canadian distillers shipped their product across this country to South America and the West Indies and the return traffic of Jamaica and Bacardy rums.

In effect, the decision of the Department of Justice says that the presence of liquor on board a ship bound for the United States is prima-facie evidence of intent to violate the national prohibition act. It will result in the issuance of regulations prohibiting "in transit" shipments of liquor for beverage purposes touching at the ports or moving through the United States when originating in and destined to foreign countries.

The law applies to United States territory and all waters within the three-mile limit—only the Panama Canal being exempted—and obviously the Inperator, Olympic, Paris, etc., can not dock at New York without traversing the forbidden zone.

### TO LAY OUT AIR ROUTES.

A system of model airways, covering the entire continent, is planned by the army air service for the use of all operators or owners of aircraft. It contemplates various chains of well-organized landing fields, supplemented by frequent emergency fields and identification markers connecting the principal cities.

Because of the lack of appropriations from the Federal Government, air service officials said, it was their purpose to appeal to the Chambers of Commerce, aerial clubs and civic organizations to assist in establishment of the airways.

The Boy Scouts' organization already has pledged its co-operation, it was stated, and will construct identification markers, guard wrecked planes, submit monthly reports on emergency landing field conditions and generally assist aviators in trouble.

### OPPOSES PROPOSED BONUS MEASURE.

Secretary Andrew W. Mellon, of the Treasury Department came out flatly last week against the enactment of any soldier bonus legislation at present.

In a letter to Senator Joseph S. Frelinghuysen, of New Jersey, Republican, Secretary Mellon scored the pending bonus bill in particular and declared that its enactment would involve "grave danger of renewal inflation, increased commodity prices and unsettled business conditions.

The letter was in reply to one from Senator Frelinghuysen, who had asked the Secretary what effect the pending legislation would have upon the Treasury.

"Because of the five optional plans provided in the bill, it is difficult to estimate the cost," said Mr. Mellon. If a majority

of the men should select immediate adjustment service pay the minimum cost would be \$1,500,000,000, he estimated. If most of them should choose service certificates with payments running for twenty years, the cost would be \$5,250,000,000. If the alternate plans were distributed well the cost would be more than \$3,330,000,000, he believed.

### READY FOR MORE TROUBLE IN MEXICO.

Two United States gunboats, the Sacramento and the Cleveland, have been ordered to Tampico as a precautionary measure in the event disorders develop.

"Upon the strength of information provided us by the State Department regarding conditions resulting from suspension of shipments of oil and consequent unemployment, the Navy Department has sent two gunboats there to be ready for possible disturbances requiring their attention," Secretary of the Navy Denby said.

"The gunboats have their orders to station themselves outside the three-mile limit at Tampico and there await developments," he added. "They have full authority to take whatever steps are necessary for protection of American property. It simply is a precautionary measure."

### HOW UNCLE SAM GETS HIS MONEY.

Total tax receipts by the Government for the fiscal year ending June 30th were \$4,598,933,248, of which \$3,212,713,489 was derived from income and profit taxes, the Bureau of Internal Revenue has announced.

The statement was based on Collectors' telegrams of June 30th, it was said, and it was explained it might be necessary to make slight changes.

The statement showed that of the total collected, New York, with \$1,124,351,706, paid more than one-fourth and led all states. Of New York's total, \$804,355,604 came from income and profit tax. Pennsylvania came second, with \$487,711,269, of which \$351,383,599 was from income and profits tax. Illinois, with a total of \$387,783,983, of which \$300,300,282 was collected from incomes and profits, ranked third in the list.

Others in the order of which their payments ranked, with the total collected and the amount from income and profit taxes were Ohio, \$284,532,306 and \$203,208,385; Michigan, \$271,997,771 and \$183,862,453; Massachusetts, \$258,902,844 and \$214,062,847; California, \$181,313,722 and \$127,423,338; New Jersey, \$142,806,951 and \$97,380,894; Missouri, \$135,451,231 and \$86,121,143, and North Carolina, \$124,510,451 and \$38,669,057. North Carolina in addition to ranking tenth, according to the amount collected, led all Southern states.

Among remaining states were: Indiana, \$49,785,173 and \$77,354,934; Kentucky, \$25,090,385 and \$50,391,608, and West Virginia, \$35,802,975 and \$41,551,661.

### EUROPE FALLING BEHIND IN INTEREST PAYMENTS.

Approximately \$1,000,000,000 interest was owed to the United States by European debtor nations up to May 15, Treasury officials told the Senate Finance Committee in explaining his bill to give to the Secretary of the Treasury broad authority in funding allied debts. The Assistant Secretary placed the amount of interest due at \$943,534,750.

Secretary Andrew J. Mellon told the committee that no suggestion has been made that the United States accept German reparation bonds as substitutes for allied obligations, and declared that the Treasury had no intention of viewing any such proposal.

Secretary Mellon said the only funding negotiations entered into were with Great Britain and that they had been of a preliminary nature.

Questioned specifically as to the provision of the bill authorizing the Treasury to accept bonds on any foreign country in lieu of those of the debtor nations, the Treasury Secretary said he thought "it necessary that the authority be made broad enough to take care of any contingency that might arise."

"There is nothing specifically contemplated along that line," he added, "but it is deemed to be advisable that the authority be given."

The Turkish National Government in Angora, according to reports from Constantinople, has demanded that Sultan Mohammed VI abdicate.

The latter has replied he was ready to abdicate in favor of any member of the imperial family, with the exception of Prince Abdul Medjid, the legal heir, who belongs to the Nationalist party, and it is Abdul Medjid whom the Nationalists wish to see on the throne.

Reports from Moscow state that Lenine and Trotzky have had a difference of opinion and that Trotzky has been imprisoned.

Five persons are known to be dead and fifty others are injured seriously when an army bombing plane crashed into a crowd of spectators at Langlin Field, Moundsville, W. Va.

The plane was circling the field preparatory to taking off for Washington, and according to the statement of Lieutenant McPherson, the controls stalled and the plane crashed head-on into a line of automobiles.

As it hit, the fuel tank burst and exploded, spraying burning gasoline in all directions, and setting fire to fifteen automobiles. Several score men, women and children, many of them with their clothing in flames, were dragged out of burning automobiles, fifteen of which were destroyed.

Successful eye grafting was described by Dr. Koppanyi in a lecture before the Vienna Biological Society last week.

He said that he had transplanted new eyes in blind fish and rats, successfully joining the optic nerves so that subjects regained sight.

Dr. Koppanyi sketched a method by which he said it would be possible to restore partial sight to blinded soldiers if others could be found willing to sacrifice an eye for the purpose.

Stromboli, the volcano situated on the island of the same name off the northern coast of Sicily, has burst into activity. The eruptions began with a violent explosion that was heard a great distance, and the people are abandoning their homes and fleeing to Sicily.

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**HOME AND FARM**

**GRACE FOR GARDENS.**

BY LOUISE DRISCOLL.

Lord God in Paradise,  
 Look upon our sowing;  
 Bless the little gardens  
 And the good green growing!  
 Give us sun,  
 Give us rain,  
 Bless the orchards  
 And the grain!

Lord God in Paradise,  
 Please bless the beans and peas,  
 Give us corn full on the ear—  
 We will praise thee, Lord, for these!  
 Bless the blossom  
 And the root,  
 Bless the seed  
 And the fruit!

Lord God in Paradise,  
 Over my brown field is seen,  
 Trembling and adventuring,  
 A miracle of green,  
 Send such grace  
 As you know,  
 To keep it safe  
 And make it grow!

Lord God in Paradise,  
 For the wonder of the seed,  
 Wondering, we praise you, while  
 We tell you of our need.  
 Look down from Paradise,  
 Look upon our sowing.  
 Bless the little gardens  
 And the good green growing!  
 Give us sun,  
 Give us rain,  
 Bless the orchards  
 And the grain!

—N. Y. Times.

**CHARLOTTEES.**

The charlotte russe makes an attractive dessert, and it really is very little more trouble to make than the pastry desserts. And now that the various fresh fruits are coming into the markets, an almost endless variety can be arranged.

The individual charlotte russe is always the nicest one, as it can be served quickly without any muss or fuss.

The charlotte russe, as the housewife knows them, are not the cakes with whipped cream in the little paper bandeau—the ones that are sold in the confectioners and bakeries, but rather a mixture prepared in a dish that has been lined with lady fingers, etc., and then covered with whipped cream.

\* \* \*

Strawberry Charlottees. — First there must be a sponge cake mixture prepared and baked and I have found that the iron popover pan makes an ideal-sized cake, so use this pan for baking the individual cake. The large-size pan will make eleven cakes.

Place in a mixing bowl three-quarters cup of sugar, yolks of three eggs. Cream until light lemon color, and then add six tablespoons of cold water, one and one-quarter cups of flour, three level teaspoons of baking powder.

Beat to a smooth mix and then cut and fold in the stiffly beaten whites of three eggs, turn into a well-greased and floured popover pan and bake in a moderate oven for eighteen minutes. Let the cakes cool, then while they are cooling soak two tablespoons of gelatin in six tablespoons of cold water for fifteen minutes, in a cup, and then put the cup in a pan of warm water to heat slowly until melted. Strain into a bowl and add two-thirds cup of powdered sugar, two-thirds cup of crushed strawberries, rubbed through a sieve. Let cool and then just as it is beginning to set, whip to a stiff froth and remove the beater and fold in the meringe, made of one-third glass of apple or quince jelly, white of one egg. Beat until the mixture holds its shape with a dover-style egg beater. Now cut a slice from the small end of the little sponge cakes and carefully scoop out the centers with a tea-

spoon and fill with the prepared meringe; fill in high on top of the cake. Garnish with a large strawberry. Other fruits may be used in place of the strawberry when in season.

\* \* \*

Charlotte Chantilly.—Prepare the individual cakes as for the strawberry charlotte, and while the cakes are cooling soak three tablespoons of gelatin in two-thirds cup of milk for fifteen minutes and then beat slowly to boiling point. Strain into the mixing bowl and chill just as it begins to set. Whip with a dover-style egg beater until fluffy and then fold in one cup of whipped and well-sweetened cream. Fill the cakes with this mixture and pile up quite high. Garnish with either fresh fruit or a maraschino cherry.

\* \* \*

Orange Charlotte.—Prepare the cakes in the usual manner and then pare and dice three oranges. Soak two tablespoons of gelatin in two-thirds cup of orange juice for ten minutes and then heat slowly to melt. Strain into a bowl and add four tablespoons of sugar and let stand until just beginning to set. Add the prepared, diced oranges and fill into the prepared cakes. Garnish the top with whipped and sweetened cream and sprinkle with finely chopped nuts.

\* \* \*

Charlotte Sandrigham.—For this style of charlotte bake the sponge cake in an oblong pan and have the mixture about one inch thick. Bake the cake early in the morning so that it is at least six hours old. Cut in four-inch squares and then split each square in three slices. Spread each slice with jelly and then cover with finely chopped nuts and then with English cream. Repeat and then spread the top slice with English cream and then pile high with sweetened whipped cream and garnish with a maraschino cherry.

\* \* \*

Norfolk Charlotte.—Bake a sponge cake mixture in the round pan and have it one day old. Now, with a sharp knife, split the cake, making three thin layers. Spread first layer with orange marmalade, then sprinkle with finely chopped nuts, then spread with English cream. Now place a thin layer of the following mixture over the English cream: One-quarter cup of crystallized ginger, one cup of seedless raisins, one cup of finely chopped citron. Mix well—this amount is for the entire charlotte.

Then place the second layer of the cake in position and repeat the filling as for the first layer. Then repeat until the three layers are in position. Cover the top of the charlotte with one cup of sweetened whipped cream. This charlotte is cut into eight portions, just like pie.

\* \* \*

Swedish Charlottees.—Soak one envelope of gelatin in one-half cup of cold water for fifteen minutes and then place the cup containing the gelatin in hot water bath to melt the gelatin and strain into a bowl. Add one-half cup of powdered sugar, one cup of scalded and cooled milk. Mix until the sugar is dissolved and then let stand in a cool place until just beginning to set. Fold in one cup of whipped cream and one teaspoon of vanilla extract. Turn in an oblong pan and set aside to mold.

Bake the sponge cake mixture in an oblong pan and have the cake about one inch thick. When cold, cut the cake and gelatin mixture in squares. Lift the gelatin mixture on the cake and then pile high with Saledonian cream and sprinkle with finely chopped nuts. Garnish with either fresh berries or maraschino cherries.

\* \* \*

Flemish Charlottees.—Cut squares of sponge cake and place on individual dishes. Now place in a saucepan one and one-half cups of sugar, one-half cup of orange juice. Bring to a boil and cook for five minutes. Pour over the cakes and proportion the sirup evenly over the six squares. Cover the cakes with any fresh fruit desired and pile each piece high with whipped and sweetened cream. Garnish each piece with three sections of orange.

**CHEESE STRAWS.**

Six ounces of flour, two tablespoonfuls of cream, three ounces of grated cheese, two tablespoonfuls of butter, salt, pepper nutmeg.

Sift the flour upon a board, make a well in the center, into this put the cream, Parmesan or other dry cheese, butter, half a level teaspoon of salt, a quarter of a saltspoon of pepper and the same of grated nutmeg, together with as much cayenne as you can take up on a small pen-knife blade.

Mix to a firm paste, knead well, roll out an eighth of an inch thick and with a sharp knife or pastry jigger cut it in straws about eight inches long and a quarter of an inch wide. Lay the strips carefully on a buttered tin, and bake them to a light straw color in a moderate oven.

These are a good accompaniment to salad and may be served as a course at dinner with or without crackers, but always with a dressed green salad or with plain celery.

**ZEAL OR TACT.**

BY LILLIE RICE STAHL.

The individual who is full of tact is to be envied. Not everybody is possessed of this rare quality. I call it talent. An occasional minister has it. All do not. We recall the case of Mr. Moody, who made friends with the poor little street Arabs, and played marbles with them on the street, and gave them little peanut treats, and induced them to attend his ragged Sunday school. Here was tact of a fine quality. It is well to know how to talk religion to the careless. We once had a minister's wife who was always saying the wrong thing at the wrong time. Her husband never remained but a few years in one charge. She was burning with love and religious zeal, but she was over zealous and disgusted young people.

A man has been canvassing our community in the interest of a college endowment. He is successful, for he is the right man for the place. He is big-hearted and joyful, jolly and sympathetic, and strongly tactful. He was working a wealthy rural community, where farmers were busy with fall work. He did not sit in the house and talk, but borrowed some blue denims and husked during the day and held meetings each night. Of course the brothers all gave to the endowment, and how his tactful method advertised this college.

People who are generous-minded are usually the ones to carry around subscription papers. Our village was building a certain church, and the canvassers went out on a drive for shekels. A plain, pious woman called at our house, and my grandfather was engaged in the field. She was resourceful in plans and trudged through the plowed ground to ask him for a subscription. Of course she received it.

It is poor policy to dun a hungry person or one who is tired. There is a time and a place for doing all things. Men who are out for office are usually far-seeing in these little touches of human nature.

When a pastor wants to talk of spiritual things, he will not bother a mother whose child has the measles! He will not hinder men when threshing nor butchering. When harvest is pressing, he should not delay people when they are rushed. When conducting family worship, it is not best to select the longest chapter in the Bible if his host and his sons are in a hurry.

As a profession, I think most physicians are full of tact, for they have cranky patients to deal with. I heard an invalid say of her trained nurse, "She is full of professional hardness." A nurse said to me once, "I don't care how much I hurt you, for you can stand it." A skilled surgeon in our county seat is not liked, for his patients say of him, "Dr. Jinkins likes the knife."

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## WIT AND WISDOM

### A MIXED BOLSHEVIK.

Our glorious republic is now clouded by a greater storm than the chain of Prussian autocracy in the form of the crouching lion of the East—Bolshevism. Now is the time for each of us to crush this poisonous serpent beneath our heel.—Quoted from a Memorial Day address at Northfield Falls, Mass.

### THE DRUGGIST'S TURN.

The druggist danced and chortled till the bottles danced on the shelves.

"What's up?" asked the soda clerk.

"Have you been taking something?"

No. But do you remember when our water pipes were frozen last winter?"

"Yes, but what—"

"Well, the plumber who fixed them has just come in to have a prescription filled."

—Pittsburgh Chronicle Telegraph.

"A friend," said Uncle Eben, "is a man dat laughs at yoh funny stories, even if dey ain't so good, an' sympathizes wif yoh misfortunes, even if dey ain't so bad."—Washington Star.

"Keep your ear to the ground, my boy, keep your ear to the ground."

"A fellow can't keep his ear to the ground and his nose to the grindstone at the same time."—Exchange.

Visitor—Nice dog! Have you taught him any new tricks since I was here last?  
Miss Smart—Oh, yes, if you just whistle he'll fetch your hat.—Boston Transcript.

### WANT COLUMN.

**WANTED**—August supply work; preferably vacant field with view to pastorate there. State particulars. Present salary over \$2,000. Address "W," care Herald and Presbyter.

**WANTED**—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kansas.

**MINISTER** of strong church desires position of pastor-at-large, presbyterial evangelist or field representative. Address "C," care of Herald and Presbyter.

**THE LODGE** of the Junior Conquerors. Confers 9 degrees. Each covers a definite portion of Scripture. Supplements regular program. Lodges in 18 states. One society grew "From Six to Sixty soon." Rituals, \$3.00 set of 5. \$1.00 single copy. Cash with order. W. T. Howe, Pastor, Watsonville, Cal.

**WANTED**—White lady teachers, Mary Allen Seminary, Crockett, Tex., colored girls' school. Term 8 months, wages \$44 per month and maintenance and railroad fare both ways. Address President A. E. Hubbard.

**TO COMMUNICATE** with Presbyterian eye, ear, nose and throat doctor who would desire to locate in Cushing, Okla. Excellent opportunity. R. G. Boatright, Cushing, Okla.

**WANTED**—Matron for girls' dormitory in Presbyterian College in Kentucky. The matron must be a woman of undoubted Christian character. Presbyterian preferred. Applicants will please give qualifications and references in first letter. Address "R," care Herald and Presbyter.

**WANTED**—Supply work during August in city, with view to call as pastor, by a live pastor, now located in town of 14,000. Present salary \$2,400. Address "L," Herald and Presbyter.

**WANTED**—Supply work during month of August, with view to locating in the early fall. Can furnish highest references from presbytery. Address "K," Herald and Presbyter.

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## —The Facts—

During the Spring Quarter at Hanover College:

The Library Reading Room was too small to accommodate the students seeking to work there;

The Chapel could not seat all students and faculty at the daily chapel service;

Many classes were over-crowded due to lack of the proper number of teachers; several had more than 50 members each, one had 65; several teachers carried extra work;

The 1920-21 enrollment was 20 per cent larger than the enrollment of the preceding year; the 1921 summer quarter attendance is 50 per cent larger than the 1920 summer attendance.

These young men and women are well prepared for the college, they are of the best American stock, they are fired with ambition. They are coming to college, not sent. They deserve the best possible nurture.

The Presbyterian Church has in these Hanover students precisely the opportunity for the educational program to which the Church is committed. HERE is the OPPORTUNITY: NOW, not later, is the TIME.

CHURCH AND COLLEGE are depending on INDIVIDUAL PRESBYTERIANS TO SUPPLY THE FUNDS NECESSARY for doing this work at Hanover in keeping with PRESBYTERIAN STANDARDS.

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## The Last General Assembly

set the seal of its approval—in the most unmistakable manner — on the work of the Board of Relief and Sustentation.

It asked the Church to give to this Cause more generously than it ever has before.

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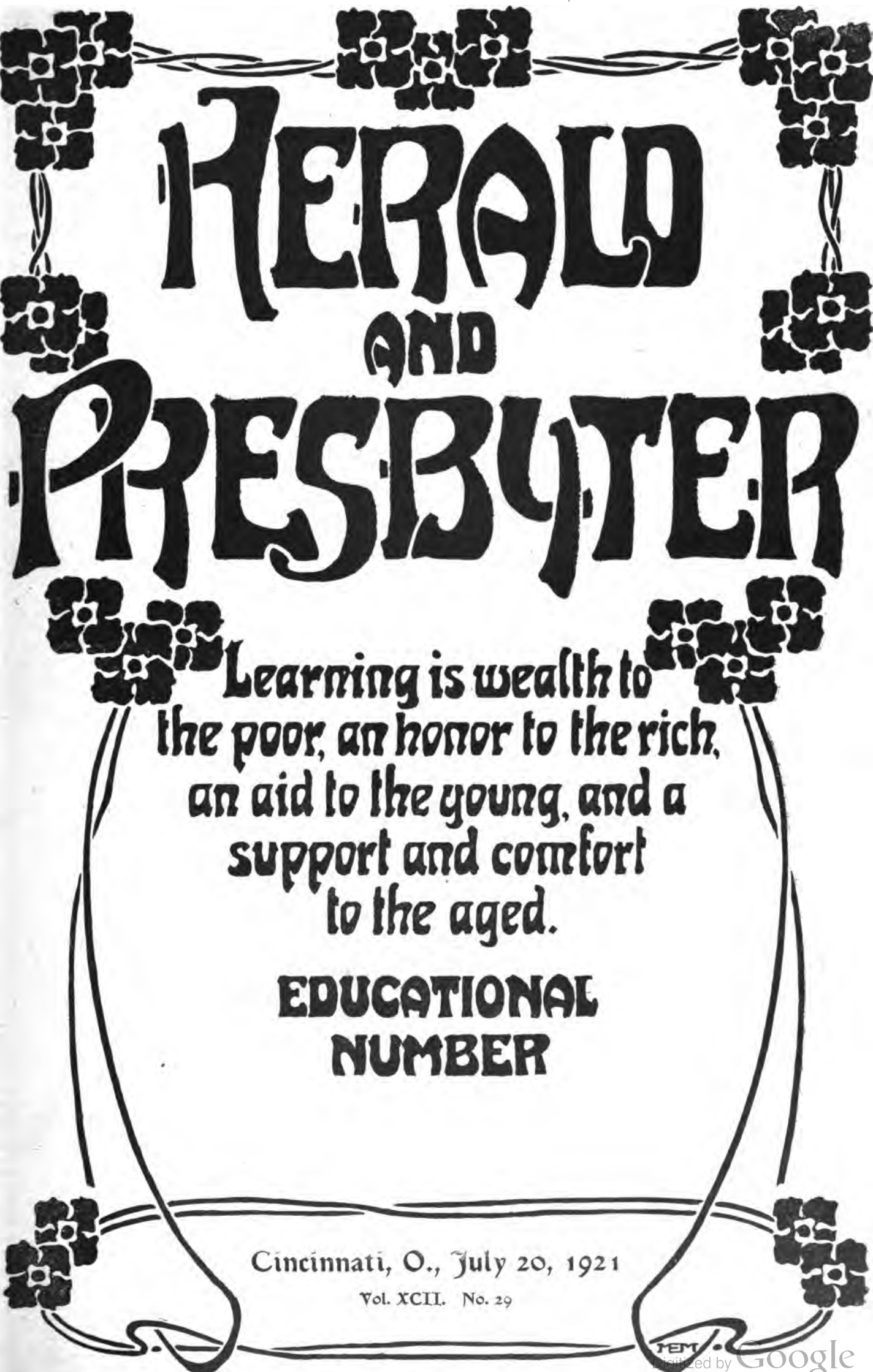
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# HERALD AND PRESBYTER

Learning is wealth to  
the poor, an honor to the rich,  
an aid to the young, and a  
support and comfort  
to the aged.

**EDUCATIONAL  
NUMBER**

Cincinnati, O., July 20, 1921

Vol. XCII. No. 29



## OUR EXCHANGES

### A DOUBLE MISSION.

The two great works of the Church are evangelism and instruction, or preaching and teaching. The aim of preaching or evangelism is to persuade human souls to embrace Jesus Christ as Savior. The purpose of instruction or teaching is to prepare the way for, and to accompany preaching. The Christian college both persuades and instructs.—Presbyterian.

### A CONUNDRUM.

Hard, Harder, Hardest.—“Why is history hard?”

“Well, we've had a stone age, a bronze age, and an iron age, and now we're in a hard-boiled age.”—Siren.

### CHRISTIAN EDUCATION.

There has been a notable change in educational ideals. For a time vocational training has been emphasized. Education has been held up as a financial asset, whereby the youth of the land may be fitted into the economic scheme of the state. But educators are beginning to see that the child does not exist for the state, that broader ideals of service must prevail and that education must issue in character. This is the time for the Church to stress Christian education as the realization in us of the mind of Christ.—Lutheran.

### HIGH COST OF LIVING.

Notwithstanding they were comrades during the late war, Mr. Retail Price doesn't want to recognize Mr. Wholesale Price now.—Toledo Blade.

### THE MARKS OF A GOOD COLLEGE.

It insists on sound training. It sets up a high standard of morals. It depends more on teachers than on laboratories. It prefers that students pay their fees, but is inflexible in requiring that they study their books. It is not anxious to graduate its students prematurely. It teaches as many valuable lessons outside the classrooms as in them. It encourages real revivals of religion. It welcomes students who must work their way through. It spends as much money on its library as on its athletic field. It prefers quality to quantity in its enrollment. It is willing to be a college instead of a sham university. It believes that knowledge, added to character will provide the ideal career.—St. Louis Advocate.

### WHAT WE FOUGHT FOR.

Those who are now declaring that we went into the World War to “save democracy” or European civilization, overlook the fact that this government had no right to conscript a man to go to war for anything but the national defense \* \* \* The doctrine that we were in the European war to fight for any mere theory of government or any non-American interest is and always has been bunk \* \* \* Tremendous injury has been done to the American cause in this war by misstatements of American justification for participation in it.—National Republican.

### FIRST THINGS FIRST.

There are many departments of life in which the Church must necessarily be interested. The important thing is to keep

these matters in their proper place. They are secondary, not primary. They should claim time and thought and interest, but never to the neglect of that fundamental work of pleading with men in Christ's behalf.—United Presbyterian.

### NO JOKE.

Not only has Admiral Sims been recalled, he also will be recalled long after most of his critics have been safely forgotten.—Free Press.

### A SOUTHERN PRESBYTERIAN OPINION.

Once upon a time, to see a church and a school house side by side, was proof, almost positive, that the church was Presbyterian.

Then came a period of resting upon our oars, of living upon our past reputation. Other denominations, learning a lesson from us, gradually usurped the position in the educational world once occupied by us, while we fell to the rear.—Presbyterian Standard.

### IDEALISM AND FACT.

Unless the churches can appeal to men's minds as well as to their hearts, they will sooner or later be set aside as mere temples of rhetoric or turned into secular civic welfare clubs.—Independent.

### TESTIMONY OF THE SPADE.

Never before were there such archeological discoveries in almost every ancient land, many of them directly bearing upon the Old and New Testament history. A single one like the code of Hammurabi proving the law was before the prophets, blows up the foundations of destructive criticism, not one, as Prof. Sayce, prob-

ably the highest authority in archeology says, discredits a single statement of the Bible. How can authors be thought scholarly and up to date who utterly ignore all the new evidence and owlishly repeat statements these discoveries have made ridiculous and false?—Eastern Methodist.

### TO AVOID CONFUSION.

There is talk of a building strike in the near future. Bricklayers would have to wear red rosettes or something to indicate that they were not working.—London Opinion.

### EDUCATION AND SALVATION.

Just at present there seems to be a tendency to over-emphasize, at least by comparison, the value of secular learning. Southern Baptists are actually giving more to our schools than to preach the Gospel to all the earth. Without doubt our schools are well worthy of all they are getting, but they should not get more than our mission interests. Between the salvation of a lost soul and the higher education of a saved man the choice should be easy, provided we had to choose. No denomination has ever prospered or can long prosper that puts education above evangelism.—Western Recorder.

### WORK AND PLAY.

“All work and no play makes Jack a dull boy.” What does all play and no work make him? If Jack is more than a child, a program of all play makes a fool of him. And if his father pays the bills so that the son can do nothing but play, Jack becomes a gilded fool—which is a fool at his worse.—Christian World.



### ENSIGN JO AT BLACKBURN

“Bob” Allison, who played alongside of me on the football team at Blackburn, says in his great story in *The American Magazine*, “Everybody has his handicap in life.” “Bob” didn't realize this until he lost his arm, but I wakened up to mine a lot earlier than that when I lost my father and mother. I was so small I don't remember anything about either of them, except what the neighbors told me. I don't seem to have any grandparents, or uncles or aunts, for I was set adrift and for a good many years I was tossed about as seemed to suit the whims of a hard world.

When I got to Carlinville, Illinois, and entered Blackburn I thought I had lost part of my handicap, for it was the first place I have ever known that seemed like home. And what a good time I have had there. Work and study and play, but just to be frank with you, I've always liked the play best. Probably that's why I have been captain both of the baseball and the football teams. When I left college to enter the navy, I was able to make the first team at Great Lakes and I had a good time there at football. But in addition to that, when I came back to Blackburn I brought with me a commission as ensign in Uncle Sam's fleet. After awhile I am going to finish the course here and no matter what the future may have in store for me, I shall always think of dear old Blackburn as the place that gave me an opportunity to fit myself to do something worth while in the world.

I should be glad to have you share in this great work that is making possible the education of many young people, who otherwise would not get an education.

Address: President Wm. M. Hudson, Carlinville, Illinois.

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# HERALD AND PRESBYTER

VOL. XCII.

CINCINNATI AND ST. LOUIS, JULY 20, 1921.

No. 29.

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
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the postoffice at Cincinnati, O., under  
the act of March 3, 1879.

## EDITORIALS

### "A WARLESS WORLD BY 1923."

The International Christian Endeavor Convention, which held its meeting in New York City, expressed the widely developed Christian spirit of the day by choosing as its slogan, upon adjournment, the words: "A Warless World by 1923." It will be remembered that the convention of 1911 fell in with the determined Christian and moral sentiment of that day by choosing for its slogan: "A Saloonless Nation by 1920." As that hope was more than realized, so is it the expectation that in two years some plan may be agreed upon by civilized nations that will eliminate wars from their programs, and that will do away with armaments, on land and sea, save for policing the world against the lawless and uncivilized.

The proposal made to the great powers by President Harding for the calling of an international convention for the consideration of world disarmament is a move in the right direction, that has met with a wide approval, and that promises gratifying results in the near future. There should certainly be a speedy agreement among the great nations to end war, as a method of dealing with one another in case of difficulty. It is the most senseless, expensive and destructive method that could possibly be imagined. Intelligent nations can surely agree upon some form of international courts, and for the enforcing of their decrees, without resorting to the mutually destructive procedure of war.

We scarcely understand, even yet, how near we came to world bankruptcy in the late terrible struggle. The plea of President Harding before the Senate the other day revealed some of the raw edges of our own nation's financial peril. The financial danger of the Allied nations is partially revealed in the fact that at the present time they are behind with even the interest they owe our country to the amount of over one billion dollars. The matter of governmental concern in every civilized country today is how to get back to safe conditions.

How suicidal and senseless, in these circumstances, for the nations to pile up taxation and expenditures for armaments to the mountain heights of billions for the tax-burdened people to bear. Every sane and moral consideration calls for agreements for world-wide peace.

Drought conditions are prevailing and threatening in England and Holland and Belgium and France, as they have been in China and India, and if we are wise and humane, the civilized world will give their energies to

the production of food and conservation of life, rather than to arming against manufactured or imaginary enemies. The high function of nations today is in feeding the starving, relieving the suffering and the oppressed, the prevention of ruin to the defenseless, and the conservation of life and peace everywhere.

The carrying of weapons by private citizens has been done away with, and dueling has been discarded as a relic of barbarism. What individuals may not do, nations should not do. There should be the settlement of difficulties, by means of courts, by all civilized nations, and a united enforcement of justice against all peoples that choose to follow criminal and barbaric courses. It can be done, and the convention that President Harding is considering with other nations can agree upon a proper plan.

So let us all unite in working and praying for "A Warless World in 1923." Within two years a basis can be found and adopted by the sorely-stricken and heavily-burdened nations, and may God guide them to the adoption of a plan that he can bless.

### TRYING TIMES.

Northern Baptists looked forward to the meeting of the Des Moines Convention with considerable alarm. There was talk of division, but conservative leaders holding that the great majority of ministers and members are conservative, determined on a vigorous statement of fundamental doctrines. This was adopted at the pre-convention conference. President Massee declared that the denominational schools once stood for faith, but many of them, now wealthy and with self-perpetuating trustees, want to do as they please and they please to reject Christ for the rationalistic theories which ruined Germany.

Speaking as to the possibility of division, he feared that the Board of Promotion has become in fact a Board of Control, and that Northern Baptist officialdom refuses to commend men who are theological conservatives. He described what he called the erection of an ecclesiastical machine by the radicals, and said that the chief means used was patronage. "The liberties of no people have been lost suddenly. Gradually, by insistent, lop-sidedness, such results are accomplished, till in the end mass movements under centralized control displace liberty and democracy."

Reports from conventions of other denominations indicate a like feeling and fear of centralization of power and the tolerance of loose views of inspiration. One writer says: "It is an age of tall talk, extravagance and carelessness as to truth."

An interesting item in the reports of the Baptist Conference which we have seen in several papers, is the statement that new theology speakers occupied an undue proportion of the time and received the loud-

est applause. A reporter says: "As often happens in such cases, much of it voiced the group opinion which the vote later showed to be less than ten per cent of the body of brethren present."

Another says: "At least three-fourths of the Baptists in the Northern Convention are as loyal to New Testament teachings. A one-tenth minority, out of one thousand or more voting, vociferously opposed the Christ-honoring effort of the Conference to adopt a Confession. This they did with so much noise that one would have thought they were about half the gathering. It took the vote to smoke them out."

### VACATION BIBLE SCHOOLS.

The Daily Vacation Bible School is a comparatively new institution, but it is growing in the favor and appreciation of the churches, the number of these schools increasing very rapidly from year to year.

The plan, in general, is that of having a school for religious instruction for about six weeks, during the summer, or vacation time, ordinarily held in the church and usually under the superintendence of the pastor, or some one equally interested and responsible, assisted by a number of interested and interesting teachers. For several hours a day the school is open. There are certain delightful, entertaining exercises, pleasing all the children, but the main thing is to teach the Bible and the Catechism, in a more thorough and substantial way than they can be taught in the brief and hurried time of the weekly Sabbath school. Being kept at it continuously, the attention is held day after day, and more is oftentimes accomplished in six weeks than is accomplished in a whole year of the Sabbath school.

Ten or twelve years ago our Presbyterian Board of Home Missions, seeing that such schools were carried on in certain neglected neighborhoods by intelligent and consecrated Christian workers, for the benefit of the children to whom the long summer was a weariness, without any pleasing recreation, conceived the idea of developing the plan and of securing literature on the subject and making out a program and a method for regular work.

The General Assembly of 1917 committed the joint oversight of a Daily Vacation Bible School movement to the Board of Publication and Sabbath School Work and the Board of Home Missions. In the summer of 1919 over two hundred Presbyterian Daily Vacation Bible Schools reported an active enrollment of more than 16,000 boys and girls; 3,500 of whom were not in attendance on any church school.

Since then the schools have been increasing in number and attendance. Sometimes a community had only one such school, and that in a mission church for the poorer class of children. Now it has

come to pass that many cities or towns have many such schools each, and perhaps hundreds of thousands of children are enjoying the benefits of them this summer.

If the prime object of these schools is kept before the Church, as a religious opportunity to instruct and reach the children of the church, and those outside the Church, in the things of the Gospel, there is the possibility of regaining much lost ground or getting on to new ground. Much of the work in the Sabbath schools is, asknowledgedly, lacking in thoroughness and spiritual power. A few selected teachers may do more that is fundamentally valuable and effective in a single term of the Vacation Bible School than is sometimes done in a whole year of the Sabbath school. It is to be seen if the tremendously important opportunity is taken advantage of in the name of Jesus Christ.

The long vacation of summer is a tremendously long time to many or most children. The pleasing diversion of a six weeks' daily vacation Bible school is gladly welcomed by many. The financing of the school may be a small daily contribution from each child, or by a number of persons in the church, who will be glad to further the school as a religious institution.

#### LANE SEMINARY.

Lane Seminary has filled two of its chairs with new men who will prove we doubt not, to be valuable and attractive in their departments. Both are alumni of the Seminary, who have approved themselves in their work in the Church in the ministry as they did while students in the Seminary. They will fill vacancies caused by the resignations of Dr. S. F. Vance and Dr. F. P. Cheek.

Rev. Frank Granstaff, D.D., of Springfield, O., will have the Chair of Homiletics and Apologetics. As an excellent sermonizer and evangelist, conservative and clear in thought and expression, he is fitted to be a successful teacher of these subjects. He is a graduate of Muskingum College. For a year he had experience as a public school superintendent. He has been the successful pastor at College Corner, O., Fifth Church of Cincinnati; Second Church of Newark, O.; Avalon, Pa., and at Springfield, O., and as an evangelist closely associated with Dr. J. Wilbur Chapman.

Rev. Julian Price Love, is a more recent graduate of the Seminary, in which he had high standing in scholarship, and comes from the pastorate of the Fourth Church of Dayton, O., to the department of New Testament Greek and New Testament English. This is a very attractive and important position to which he will come with real enthusiasm and ability.

Dr. Finis K. Farr retains the Chair of Old Testament Literature and Exegesis, and Old Testament English where he always does good work.

Dr. John V. Stephens has been in the department of Church History for many years and will continue there as a helpful and attractive teacher.

Dr. William McKibbin, President of the Seminary will continue to give valuable instruction in Systematic Theology and Pastorate Theology.

The Seminary is thus adapted to furnish exactly the sort of leadership and instruction that our young men need to fit them

for practical and useful life in the ministry, and the soundly conservative, evangelical and evangelistic spirit that obtains in the very atmosphere of Lane will help to give them the start they need in preaching the Gospel so as to win souls to Jesus Christ.

#### BOLDNESS AND RECKLESSNESS.

The Continent comments the resignation of S. Earl Taylor as secretary of the Foreign Board of the Methodist Episcopal Church, and his retirement from active church leadership. It speaks of his leadership in the Centenary and Inter-church movement, and says: "There was one misfortunate defect in the leader's makeup—he did not know where the line is drawn between boldness and recklessness."

The Presbyterian Banner approves this; but says: "We can hardly agree, however, that the only defect was that Dr. Taylor did not know where the line is drawn between boldness and recklessness. We believe that the secret of failure was in a false conception of the source and center of real power. We do not say this by way of criticism, except in so far as that criticism can be made of all our failures. The church has been and is depending too much on human wisdom, power and enterprise and we need to appropriate the message of God to Zerubbabel, by the prophet Zechariah, when he said, 'Not by might nor by power, but by my spirit, saith the Lord of hosts.'"

It seems to us that the Continent's statement is the exact explanation and that the Banner's comment simply illustrated it.

#### HANOVER COLLEGE.

We hope that the advertisements of Hanover College, that are appearing weekly, may attract the attention of generous givers among our loyal Presbyterians and lead them to help this institution to secure the half-million dollars that is imperatively needed and that is almost within reach. Help given now means ten times the face of the amount that is given. It will pay these who love the cause of Christian education to give just now and here.

If one must judge colleges by college papers, the chief end of many of them is sport. In half a dozen such papers recently examined, more than two-thirds of the space is devoted to athletics. Physical culture, of course, has its place, but so have mental and spiritual culture. Moreover, there is no physical culture in watching a ball game. In many cases a few men overexercise, and hundreds look on and exercise only their lungs and tongues.

Good people need to organize when evil people conspire, and they are usually conspiring. So is it said by an American resident in Japan of the people there. The military class, a minority, are the ones making the trouble, in opposition to the wishes of the great majority of the people, who are friendly to America and who wish to treat the people of China and Korea in a kind and friendly way. Most of the Japanese people are for peace and friendship, this being the prevailing characteristic of the nation. But they are not organized to make themselves felt, while the severe and ambitious military element is organized and in temporary power.

This should be borne in mind as we think of Japan. It may be that the better element will be able to express itself and to control the situation after a time.

Rev. Dr. J. R. Mitchell, of Manistique, made a protest against a brutal prize-fight which was staged as a part of the Fourth of July celebration at the fair-ground in that city, and his protest, in noble, elegant and forceful language, was printed in the Manistique Pioneer-Tribune. But his plea for good morals and good citizenship had the same effect as that of other good men in New Jersey. The low element is doing its best to brutalize and degrade the nation and is crying "blue-laws" at any attempt to prevent the degradation.

Last year was the greatest year for evangelistic effort and success in the history of our evangelical Protestant churches of the United States. Our own Presbyterian churches received more members this last year than in any one year in its history. It is said that over two million members were received by all the evangelical churches. It was hoped by many that there would come a time of revival to the churches in our country, following the war. Occasionally someone says that there has been disappointment in this matter. But, if the facts are considered, it will be seen that there has not been disappointment, but cause for most abounding gratitude and joy.

Dr. Edgar P. Hill, General Secretary of our Presbyterian Board of Education, reported fifty-seven Presbyterian colleges in his address at the General Assembly. Many of these colleges are seeking very earnestly for enlarged endowments at the present time. A systematic campaign is on in the Church for assisting these colleges, to be continued for a number of years, a certain number having their turn each year. It is a most important duty, for the sake of the Church and the country, to provide the funds that these institutions imperatively need.

We have been hearing for some weeks of trouble in the Northern Baptist Convention over a large gift to the Baptist Home Mission Society under conditions which limited its use to the teaching of evangelical doctrine. Now comes news that it amounts to \$1,750,000 and has been accepted, and that "no part of the income can be used in paying the salaries or expenses of missionaries or colporteurs who do not believe in the inspiration and supreme authority of the Holy Scriptures; the deity of our Lord Jesus Christ, his incarnation, atoning death, bodily resurrection and return, and in the church on earth composed of the redeemed, who are commissioned to make their chief business the evangelization of the world." There are intimations that this is an attack of the liberty of missionaries and on Chicago University. However, such bequests with conditions are common. Men who believe in the Gospel and leave money to propagate it have a right to make sure that it will not be diverted. To use money so given to teach a rationalistic theology would be a perversion of trust.

Amid all the perils of the present day, that are threatening our modern civilization, let us not forget to put our trust in God, and make our prayers to him. Notwithstanding all the commotions God reigns, and he must reign and he will reign. Our hope is in God.

## BLESSINGS DIVINE.

BY LILLIAN F. LEWIS.

Wider throw open thy windows, O soul,  
See in the heavens what beauties unroll;  
Fear not their glories of promise to face:  
Let in the wealth of his sunshine and  
grace.

God would abundantly pardon and bless,  
Lighten thy darkness, relieve thy distress;  
Pure are the currents that come from  
above;  
Open thy windows, breathe deep of his  
love.

## LISTENING TO GOD'S CALL.

(Gen. 12.)

BY REV. JOHN Y. EWART, D.D.

Our next "Great Bible Chapter" introduces us to one of the towering Bible characters, Abraham, called the "Father of the Faithful." About twelve chapters of the Book of Genesis are devoted to the story of Abraham's life.

Notice, first, Abraham's call to a most commanding and conspicuous honor.

"Now the Lord had said to Abram, Get thee out of thy country, and from thy kingdom, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed" (Gen. 12: 1-3).

Here is a message to an individual from God himself. Notice that Christ wants us before he wants anything that we have. The Master is come and calleth for thee. Our heart's love, our personal dedication of ourselves—that is the Master's first requirement.

Can I, can you say truthfully that Jesus Christ comes to us as individuals today, as he did, in the long ago, to Abraham, and calls us to be his followers and obedient servants, to execute special commissions, to do special work in his name? I believe we can truthfully say so.

The Word of God teaches it. He came with special messages to Adam, to Noah, to Abraham, to Moses, to Joshua, to David, to Jeremiah, to Ezekiel, to John the Baptist, to the Apostles Peter, James, Thomas, Paul. He spoke to them as individuals. He gave each of them work adapted to their talents and opportunities. He had a special message for each of these men.

When John Knox was sitting in a Christian congregation as one of the worshippers the preacher said, singling him out and calling him by name:

"John Knox, you are called of God to minister to this people, and to break to them the bread of everlasting life."

Then, addressing himself to the congregation, he said:

"Was not this your charge unto me? and do ye not approve this call?" They all answered, "It was; and we approve it."

Knox's evident fitness for this important position had already been shown in his able lectures on biblical themes which had been heard by many in the congregation, including the minister himself, and his marked ability had commended itself to all as an evidence that God was calling him to higher service. (See McCrie's Life of John Knox, p. 47.)

Dr. Charles Sheldon tells us that one of his classmates had firmly decided to be a

merchant. Circumstances called him to take a foreign trip before entering actively upon his mercantile career. While traveling in the heart of one of the great heathen nations he heard God speaking to him to change the plan of his life. He saw the absence of many blessings which had enriched his own life and made it worth while. The ignorance, the wretchedness, the godlessness of the pagan peoples appealed to him, and he came back home to give up a money-making career for that of a foreign missionary, in which he has found success and happiness.

In George Eliot's "Adam Bede" the young woman preacher, Dinah Morris, tells of her call to the ministry. The minister who was expected to preach on a certain Sabbath morning was taken ill. She went to tell the congregation of his illness and inability to meet his appointment.

"But as I passed along by the cottages and saw the aged, trembling women at the doors and the hard looks of the men who seemed to have their eyes no more filled with the sight of the Sabbath morning than if they had been dumb oxen that never looked up to the sky, I felt a great movement in my soul, and I trembled as if I was shaken by a strong spirit entering into my weak body, and I went to where the little flock of people were gathered, and stepped upon the low wall that was built against the green hillside, and I spoke the words that were given to me abundantly. And they all came round me out of all the cottages, and many wept over their sins. This was the beginning of my preaching, sir, and I've preached ever since" (page 78).

Believe me, God has a call for every man and woman, first, to believe on his Son Jesus Christ, and, secondly, to cooperate with Christ in self-denying service. Conscience calls you, reason calls you, love calls you to give up sin and believe on the Lord Jesus Christ. The Word of God, the Holy Spirit, the church, all heavenly and holy voices unite in appealing to you to yield yourself in glad surrender and loving obedience to the Savior of mankind. Your own best interests, your own truest happiness, your safety from sin's enthralling and polluting power all urge your immediate decision to be a follower of the Lord Jesus Christ. These calls, so many, so urgent, so loving, come to us through a thousand avenues, but, in whatever way it comes, the call is God's call to your soul.

Let us not be dull of hearing. We ought to live so near Christ that we will clearly hear his call.

On the coast of Maine lived a fisherman, who, one afternoon, took his little daughter out to sea with him in his boat. Wishing to go farther from shore, he left her upon a rock which rose out of the sea. She seemed safe enough, but he had not calculated on the heavy mists which fell and hid everything from view. Besides, while he was gone, the tide arose so that on his return he not only could not find the place where he had left his child, but the rising tide had covered it and washed her into the deep. Sad, indeed, was the experience of that old fisherman. His hair turned white in a night, and he kept saying over and over again:

"Oh, that I had kept near enough to hear her call!"

Let us not be led away from duty and from God. Sin dulls our ears to God's

call. Our only safety is in obeying every slightest whisper of the Holy Spirit.

"God calling yet! Shall I not hear?  
Earth's pleasures shall I still hold dear?  
Shall life's swift passing years all fly,  
And still my soul in slumbers lie?  
"God calling yet! Shall I not rise?  
Can I his loving voice despise,  
And basely his kind care repay?  
He calls me still; can I delay?  
"God calling yet! and shall he knock,  
And I my heart the closer lock?  
He still is waiting to receive,  
And shall I dare his spirit grieve?"  
Colorado Springs, Col.

## CHOICE AND CHARACTER.

BY REV. WILLIAM S. JEROME.

"Ask what I shall give thee." This was God's offer to Solomon, and it is also his offer to us. Perhaps we think that nobody but the famous king had such an offer and opportunity. But if so, we are very much mistaken. To every one, every day, comes that same gracious offer—what do you want of God? What do you ask of him? And by the decisions that we make, the choices that are ours, we are answering these questions.

For choice involves character, reveals character, determines character. There can be no character where there is no choice. We must have at least two alternatives, and have the power to choose between them, before we can be said to possess character. "Hobson's choice," is no choice at all, and where there is no choice, there can be no decision, and where there can be no decision there can be no character.

Choice therefore, reveals character. Decision expresses desire, and what we want shows what we are. To give a man his choice is to give him a chance to show what he is. "There is nothing so truly a man's own as his choice." Because they are free and voluntary, they reveal the real man. If we are knaves and fools, the fact may remain long hidden, but the question—what do you want? instantly reveals the truth. What we desire and enjoy is chiefly determined by what we are. That is why our amusements are the unmistakable index of our characters. A young man once said, "The truth is, I prefer what is called low company." Could any words more accurately express his actual character, his real disposition?

But not only does choice reveal character. Choice largely determines character. This is the law of "the reaction of the ideal." What we constantly seek and choose, helps to make us into the likeness of what we desire. Each foolish or wrong choice helps to make the next choice easier. Repeated decisions make further decisions more natural, "as streams their channels deeper wear." We may think and say that in the great crises of life, when the call comes to make a great decision, we will choose wisely and well. But by our repeated choices, day by day, in small matters, we are making it harder and perhaps impossible, to decide wisely in the great crisis. George Eliot reminds us of "the inexorable law of human souls, that we prepare ourselves for sudden deeds by the reiterated choice of good or evil that gradually determines character." For "character is the permanent preference." We can not constantly choose the lower, and then at a sudden demand, make the wise and righteous choice, when that hour

strikes, we have lost the power to choose wisely. "He that will not when he may."

"When he will he shall have nay." The power of choice is lost, and by its misuse we gradually become incapable of choosing the right.

Great is the privilege, and great the responsibility of choice. It is a wonderful and awful thing that we can decide what we will do with Christ, whether we shall accept or reject God's offers. It is for us to decide our own future and destiny.

"On your own head, in your own hands, The sin and the saving lies."

Let Solomon's wise choice be ours. Let us seek just God's kingdom and righteousness. Let us choose above the greater gifts, the higher prize. Think what it is to be offered the choice of God's gifts! Why content ourselves with the lesser and the lower, when we might just as well choose the highest and the best.

God's gifts put man's best dreams to shame."

Why then be satisfied with less than the best? Why not use this power of choice to choose God's greatest gifts, and to make sure of eternal life?

White Pigeon, Mich.

#### "DON'T FIGHT, USE YOUR BRAINS."

BY REV. J. W. COUNTERMINE, D.D.

One day while riding in the street car, two men who were sitting behind me, became rather boisterous in their conversation, so much so as to attract the attention of the other passengers in the car. When they reached their destination, one arose and seizing the other by the arm said, "Come on Bill, here is where we get off." Bill objected to such treatment, and began to protest with the use of his fist, when his pal said, "Don't fight; use your brains." The remark causes a wave of mirth through the car, as Bill was decidedly under the influence of strong drink and his pal was endeavoring to get him home without attracting the police, who would immediately cause his arrest. Bill took the advice and became obedient to the will of his friend.

As I continued my journey, I thought on the remark, and concluded that I saw several applications to the counsel. Were we to use our brains more we might save ourselves of many embarrassments. Most of our quarrels and strifes would not arise if we were to make more use of our brains. "When angry count ten before you speak," is the same idea in other words. Take time to think. As Paul said to Timothy, consider, we shall ere long find ourselves give thee understanding."

"Don't fight, use your brains." If Germany had done this a few years ago, we might have been saved from the greatest carnage the world has ever experienced. And unless the nations of the world stop to "Consider what I say; for the Lord shall in the midst of a war far greater than the past great war. President Harding thrilled this nation when, upon laying a wreath on the coffin of the first American soldier to die on German soil, he said, "It must not be again." Those 5,000 caskets lying in rows at Hoboken make the words more eloquent and deeper in meaning than the language. They should cause American to think.

An analysis of the 1920 appropriations of the U. S. Government, by Edward B. Rosa, of the U. S. Bureau of Standards,

reveals this: (a) For past wars, \$3,855,482,586; or 68 per cent. (b) For future wars, \$1,434,138,677; or 25 per cent. (c) For civil departments, \$181,087,225; or 3 per cent. (d) For public works, \$168,203,557; or 3 per cent. (e) For education and science, \$57,093,661; or 1 per cent. Think over these figures and then call to mind the \$42,000,000 the Senate added to the \$396,000,000 naval appropriation which had already passed the House, making a sum total of \$438,000,000 for naval equipment alone! What a burden is war!

"Don't fight, use your brains." The only ray of hope that I have seen for some time was the vote in the Senate of 70 to 0 on the Borah resolution requesting President Harding to invite Great Britain and Japan to join the United States in a disarmament conference. And thanks to our General Assembly for passing a similar resolution. "Disarmament is the only means of preserving the world from bankruptcy and civilization from ruin," said Major General T. H. Tucker in a recent conference. Who would dare estimate the results of modern war equipments—submarines, airplanes, poison gases, disease germs—as life destroyers? The thought is paralyzing.

These are the days when we, as leaders of thought, must create and stimulate public sentiment against this fighting business. The last war taught us the futility of armaments. On the contrary they are preparation for, and ultimately lead to war. The friends of America are saying, "Don't fight, use your brains." Take time to consider!

#### CHRIST THE KEY TO UNIVERSAL NATURE.

BY REV. W. S. PRYSE, D.D.

The so-called "Riddle of the Universe" is the most stupendous problem presented to the human mind. It not only involves and includes all other problems, but it is the one of supreme vital, personal importance to all human life. Nature in every aspect of it presents innumerable riddles, which, at least on our present stage of knowledge, are insoluble. The ultimate or basic reality in every element and force of nature is beyond the reach or comprehension of the human mind. We know not what any substance or force actually is, or how they produce the amazing results. Atoms and electrons only deepen the mystery, and the grand processes of nature ever move on before our mystified view.

All this, however, is of no personal interest to us, and involves no vital requirement of our lives. It is enough for us to trace the chain of cause and effect in nature, and note the course of its operations. This is all we require as a guide for our own activities. Beyond these basic mysteries are of no personal concern to us, but not so with the great comprehensive problem, the riddle of the universe, or the world, as a whole. This comes home to us as the determining problem of the meaning, worth and destiny of human life. It is the question of the purpose or use of the universe. Considering the inconceivable vastness of the universe, it is a staggering, overwhelming problem to the imagination. It would seem to be too great for our reason. And yet the very vastness and wonder of the universe should preclude the possibility of the supposition that it is a pur-

poseless, meaningless, useless system. To a sane mind such a view is impossible.

Such a system as the universe, comprising all existence, must have a grandly, worthily commensurate purpose and outcome. Can we discover that purpose? Can we know what it is? For our inquiry we may confine ourselves to this world, which is our temporary abode. As an integral part of the universe with the same forces and laws, its purpose must share in that of the universal system. And what is the purpose of this earth? What can it be but human life, that is, conscious, intelligent, personal life? Every part of the earthly system centers in and points to man, as its culmination, object, aim and end. To produce, serve, develop and discipline human personality, this is evidently the ordained purpose of all nature.

But here a possible objection intrudes. Viewing the human race as it always has been and is now, in the vast majority of its members, the question forces itself, Can we find in such a race of degraded and vicious beings a worth-while object of nature? Can humanity as a whole justify such a wondrous system for its production and continuance? This raises the farther question, what is it in human nature that constitutes it a worthy object of universal nature? In answer we may say, not so much its actuality as its possibility. The possibilities of human nature in its conscious, intellectual, affectional, volitional, moral and spiritual life, present it as the most exalted, wondrous and glorious form of existence in the universe.

The powers and possibilities of intelligent life set it apart from and above all else. Such personal life is the one and only thing in the universe that is worth while in and of itself, the one and only thing that possesses intrinsic value, that has, in fact, any value in and for itself. Wondrous as is the universe, it has no value for itself, none apart from the intelligent life which it serves. It has worth only as a means to an end, and that end is personal life, that alone. Except as a means to that life, universal nature would be worthless. Without that life it would be as if it were not, and might as well not be. It could not know its own existence, would contain nothing that could know, and so would be as if it did not exist. It could do no good and serve no purpose, and would be but an unknowing and unknown futility.

Intelligent, personal life alone can know itself and know what is not itself. Such life in its possibilities, therefore, however undeveloped and imperfect it may be, alone justifies or can justify the existence of universal nature. And it does justify, amply and gloriously, the whole mighty system. But to do so it must present the certainty of its progress to perfection, the development of its possibilities into actuality. Failure of this would stamp failure upon the entire universe. A tree that never brought its fruit to ripeness would be a failure as a fruit tree; much more the universe. Only a perfect product in a sinless human perfection can vindicate universal nature from the charge of failure and futility.

But where do we find such perfection among the children of men? When we view the great mass of mankind in every age we are tempted to exclaim, Let them be swept from the earth as by another deluge; why should they continue to cum-

ber the ground? It is only when we turn to the comparatively few in all ages who have exemplified something of the possibilities of human intelligence and goodness, the best and noblest of the race from ancient times until our own, that our confidence revives and our hope brightens. Between the lowest and basest of the race and the highest and best, what a wide and almost indescribable difference we discover.

And yet in the noblest men and women of the ages there remains much that is faulty and imperfect. In no individual, however exalted in intellect or character, do we find that perfection or ideal excellence which alone can be the ripened product of universal nature. Where then shall we find that human perfection which alone can vindicate the universe, or save it from the charge of failure? If not in this life it is attained, what reason can we have to believe that it will ever be attained? This scheme of nature is so designed that it brings all its lower products to perfection; if it fails to do so with its highest product, if it never ripens its ultimate fruitage, what assurance have we that it is not an eternal failure?

It is just here that the person and life of Jesus Christ appear in the eternal scheme, in all the fullness and glory of their significance for humanity. In him the shining goal comes to view. In him the assurance of the glorious end is found. While there is perfection in no other, in him that human perfection is a reality. It is no longer a question, a dream, an ideal. It is a realized, clearly seen fact of human life on this earth. As the one sinless and perfect human being, he moves on through the ages as the inspiring exemplar and leader of all humanity.

And not only does he present sinless perfection in himself, but he also brings into human life the Divine power and promise of like sinless perfection to all who follow him. His own human perfection is the earnest and pledge of the final perfection of all who receive him.

Thus in him is the assurance given that the supreme purpose of the universe shall not fail, that its all-important product shall not perish with blight, but shall be brought to the glory of full ripeness. In him we see that redemption is the crowning work of creation. The grand object of all nature is accomplished in his person and work. In him the promise of nature is fulfilled, the aim and end of the universe is attained. In him the possibilities of human nature becomes a glorious actuality, the ideal for man becomes an eternal reality. Thus Christ is the true and only key to universal nature. He is the solution to the supreme problem, the answer to the riddle of the universe, the justification of all existence.

Without him all that is, human life most of all, would be vain and futile; with him all that is, most of all human life, is a glorious and eternal success. This central and supreme position of Christ is the positive teaching of Scripture through Paul. "The image of the invisible God, all things have been created through him and unto him, and he is before all things, and in him all things, consist." God has made known unto us the mystery of his will, to sum up all things in Christ the things in the heavens and the things upon the earth; to the end that we should be to the praise of his glory, we who have hoped in Christ." "We behold Jesus

crowned with glory and honor, that by the grace of God he should taste death for every man," and "bring many sons unto glory." Here is the eternal consummation of the great purpose of all nature.

#### MORMONS AND POLYGAMY.

A person wrote to Heber J. Grant, the president of the Latter Day Saint, or Mormon, Church, and asked if their church had changed the tenet in regard to polygamy. President Grant's secretary answered the letter and referred the writer to the Mormon elders who were in that city. The writer saw them, and the elder in charge told the writer there had been no change in regard to the doctrine of polygamy since the Manifesto in 1890. The belief in polygamy is the same as when Utah became a state, as well as their belief in celestial marriage is the same. It is the claim that they are obeying the law, but their church belief and teaching is absolutely unchanged. H.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

The address at Waynesburg College commencement was delivered by Rev. David Lang, pastor of the Shady Avenue Church, Pittsburgh.

At the communion held June 26th, fourteen persons were received on profession at the Central Chapel, Forbes Street, Rev. Geo. W. Kaufman, pastor. Mr. Kaufman expects to spend part of his August vacation at Chautauqua.

At the July communion of the Oakdale Church, Rev. W. D. Lewis, pastor, five new members were received on profession and two by letter.

The General Secretary of the Board of Temperance, Rev. Charles Scanlon, D.D., has been appointed by the United States Government a delegate to the International Congress Against Alcoholism, which meets at Lausanne, Switzerland, Aug. 22d. Dr. Scanlon will be accompanied by two of his daughters. He should enjoy, in the intervals of business, showing through the historic cathedral of that interesting city, whence a remarkable view is obtained, and recalling the disputation held in that church in 1536 when Calvin, Farel and Viret debated the principles of the Reformation, and transferred that region to Protestantism. Then he may lead through to the garden where Gibbon wrote the concluding chapters of his momental history, and mused, as he describes in his preface, upon his great task. Then, from the ravines and heights of Lausanne, he may descend by incline plane to Ouchy, on the shore of Lake Geneva, or Lemman, and by steamer ride to Vevay, Montreux and Terretin, with the great snow-clad peak of the Dent du Midi in the distance beyond Bouveret, an ever radiant vision, one of the gigantic "teeth" of the Alps, and then he might land, and visiting the Castle of Chillon, show through in its lowest floor Bonnavard's prison, with its earth floor and cold walks, with only tiny slits of windows high up to cheer him with the sky light, as he stretched his chain from the pillar. And they shall hear him recite Byron's stirring poem, "The Prisoner of Chillon," and praise God that something of the cruel power of those old dukes and tyrants has passed. And as he looks up at the vineyards on the terraces, he may rejoice that something of a greater tyrant's mastery has been destroyed.

The manager of the Hotel Commodore asserts that it costs \$18,000 per year more to employ hotel guards since Prohibition to restrain intemperance in private rooms. He does not seem to realize the reflection upon the character of his guests, for the Waldorf-Astoria, Astor and other prominent hotels declare they have had no such trouble or expense.

The committee of which President John M. Naugher, of the United Presbyterian Theological Seminary, is chairman, having in charge the arrangement for the tenth general council of the Alliance of the Reformed Churches, holding the Presbyterian system, have appointed Rev. R.

H. Allen, D.D., chairman of Committee on Hotels and Lodging; John A. Bell, Finance; W. J. Wishart, D.D., Music; S. L. Shank, Transportation; Alexander Dunbar, Outings; P. W. Snyder, D.D., Publicity; W. A. Jones, D.D., Pulpit Supplies; H. T. Kerr, D.D., Reception and Meals; R. J. Gibson, Registration and Information. It is thought a considerable sum of money will be needed to assist delegates from poorer churches abroad in meeting their expenses of travel, and the committee has no doubt there will be manifest on the part of Christians hereabouts a generous willingness to bear the burdens of the weak. The Council will hold its meetings in our First Church, as naturally the center and mother of Presbyterianism here.

The reporter in the New York Times of the address at the Christian Endeavor Convention in New York, on Monday, by Mr. Fred B. Smith on the cessation of war, calls attention to the fact that when Mr. Smith declared that if Mohammedanism would promise the cessation of all war, he would leave Christianity for Mohammedanism, no applause followed or approval indicated. Such assertions are very unwise, and in this case are either a slur on Christianity or evidence of a limited knowledge of what it is. It is parallel to some theories of comparative religions. Not for a moment should Mr. Smith honor Mohammedanism. There is but one true, last, worthy faith. Mohammedanism has no Savior, no sense of sin, no Gospel, no true heaven, no perfect knowledge. Those unapplauding listeners did not forget Christ as the orator dreamed.

In Commencement week at our Pennsylvania College for Women, June 10th, the alumnae dinner was held at the Schenley Hotel. The senior play, "The Knight of the Burning Pestle" (Beaumont and Fletcher), was given on the 11th. The baccalaureate sermon by President John C. Acheson was given in Shady Side Church on Sabbath, with vespers in the evening, and on the 13th, at the commencement exercises, the address was delivered by Rev. W. W. T. Duncan, D.D.

The address to the graduating class of Kiskiminetas School, near Saltsburg, Pa., was delivered recently by Rev. H. T. Kerr, D.D., pastor of Shady Side Church. The principal of this admirable boarding school for boys is a brother of Prof. R. D. Wilson, of Princeton Theological Seminary, and the grounds and buildings of this picturesquely located school have been selected for the summer school of Presbyterian young people this season.

#### EAST TENNESSEE NOTES.

BY REV. ROBERT I. GAMON, D.D.

The writer has just returned from a three weeks' visit in his old home in Philadelphia, Pa. He preached twice in Trinity Church, Rev. R. B. Wallace, pastor. He also had the pleasure of witnessing his son receive a degree in medicine at the University of Pennsylvania.

Rev. R. T. Brumbaugh will leave Atlanta, Ga., for a month, Aug. 1st. During his absence the pulpit of the Harris Street Church will be occupied by prominent laymen of the city. Eight members were received June 26th, making seventy-eight in the first year of his pastorate.

The Eusebia Church is one hundred and thirty-five years old. It is among the very first organizations effected in this section. During all these years it has never had an installed pastor. Rev. Fielden Pope supplied the church for forty years. Others preached for several years at a time. On June 24th Rev. E. W. Hall was installed as pastor, after eleven years as stated supply. There are more installed pastors in the Presbytery of Union now than at any previous time. It is hoped that all churches will recognize this feature of Presbyterianism, as it tends to the permanency of the pastorate and the efficiency of the churches.

Rev. R. O. Franklin began his work in the New Market-Hebron group July 1st. After an absence of seven years in Siam, Mr. Franklin returned over a year ago on furlough, and has decided to remain in this country for a time in the interest of his children's education. He will be welcomed in this presbytery, from which he went out to the foreign field.

The Harriman Church has maintained a

Vacation Bible School for over a month, with an average attendance of one hundred and seventy-five. Its influence extends throughout the community. Educational films are exhibited twice a week to those who are regular in attendance. Mrs. M. L. Clemens, the wife of the pastor, is the moving spirit of the school.

There was a union picnic of the eight Presbyterian churches of Knoxville on July 4th. It bids fair to become an annual event. Knoxville, Tenn.

#### MORE THAN A SEMI-CENTENNIAL.

BY REV. JOHN N. ERVIN, D.D.

Rev. W. C. Condit, D.D., who has recently resigned his charge at Ashland, Ky., held the longest pastorate ever held in his state. A young boy, fresh from the recitation rooms of the seminary, he assumed charge of a little church. Now, with the full measure of years, he lays down his responsibility. Because he was a man of the library, and kept abreast of the thoughts men were thinking, he was able to bring fresh presentation of the old Gospel. Because he was the friend of man, he was not permitted to shrivel into the narrowness of his study or of his own congregation. The Ashland Church of fifty-five years ago was isolated from other Presbyterian churches. The young minister made good use of that isolation, instead of bewailing it as a misfortune, and cultivated a parish forty miles square. He preached in the school house, by the roadside, and in the sheds of the coal mines, and in the homes of the men of the mountains. He rode through solitary mountain paths to the house where sickness ruled, or where sorrow brooded. Managers of industry welcomed him, peoples of all faiths invited him and the feudists greeted him in his itineraries.

Industry soon began to push its way from Ashland up the valley of the Big Sandy and he kept pace with the procession of toilers and exploiters. For more than a hundred miles mountain hack drivers and mountain mules knew him and when other means of transportation failed his feet sufficed. In these wanderings he was impressed with the lack of opportunity which marked the life of many of the people of these vast regions. It was largely through his efforts that the people of his denomination founded a Collegiate Institute, more than one hundred miles from Ashland, in a spot where higher education had never come and where natural conditions made the public schools of too little value. This institute became the Pikeville College, which has transformed the mental life of that undeveloped country.

Ashland has become a city of 18,000 population and the Presbyterian Church has more than kept pace with the increase of population. Iron and coal are within easy reach of the place, and huge industries have made the place one of great wealth, and the valley of the Big Sandy has unestimated wealth in the lumber and minerals of the mountains. His work, in his own personal visits and his pleas in public, has kept some measure of spiritual life in the midst of a people absorbed in material gain. Because he made himself indispensable, his ministry has run from year to year in increasing power. Because his time and labor were at the command of every one, a bond of affection has been formed which is stronger with the flight of years. The aged man and the child are alike devoted to him. Because the spirit that is in him has made him a good servant of Jesus Christ his reward is found in a wealth of affection.

On the fifteenth day of June, the close of fifty-five years as pastor, the doors of the church were thrown open and a stream of his friends passed through to greet him and to show their esteem and love for him. He becomes pastor-meritus and, while free from responsibility, is free to work to the limit of his strength and to husband that strength for the many years of usefulness which may lie before him. He has been a blessing to many of us as the years have been passing, and shows what the minister can do who gives all there is of himself to his calling.

#### THEOLOGICAL SEMINARIES.

The General Assembly directed the Moderator to appoint a committee of five members, none of whom should be officially connected with any of our theological seminaries, to inquire into the equipment and holdings of the seminaries, with a view to ascertaining whether the widest possible use of these facilities is being made. The following persons have been named on this committee:

Ministers: President W. O. Thompson, Ohio State University, Chairman; Dr. Joseph W. Cochran, pastor Woodward Avenue Presbyterian Church, Detroit, Mich., former Secretary Presbyterian Board of Education; Dr. Herbert Booth Smith, pastor Immanuel Church, Los Angeles, Cal.; Elders: Dr. Henry B. Ward, head Department of Zoology, Illinois State University, Champaign, Ill.; Dr. David B. Corson, Superintendent of Schools, Newark, N. J.

The Committee on Reorganization and Consolidation of the Boards and Permanent Agencies has selected, with one exception, the following persons—five as additional members of the committee and three to fill vacancies—and they have been appointed; the exception just noted was a selection by the Moderator: Rev. Leon D. Young, D.D., Dallas, Tex.; Rev. Frederick W. Hinit, D.D., Indiana, Pa.; Rev. William R. Taylor, D.D., Rochester, N. Y.; Elders: Mr. John H. DeWitt, Nashville, Tenn.; Mr. George C. Conrad, Brooklyn, N. Y.; Mr. Bernard Steiner, Baltimore, Md.; Mr. Nelson H. Loomis, Omaha, Neb.; Mr. Ralph W. Harbison, Pittsburgh, Pa.

The committee which conferred with the officers of the Pine Street Church of Harrisburg and secured the co-operation of that church in opening the way for its pastor, Dr. Mudge, to accept the office of Stated Clerk of the General Assembly, was constituted as follows: Elder Nathan G. Moore, Chicago, Ill.; Dr. Maitland Alexander, Pittsburgh, Pa.; Dr. William Beatty Jennings, Germantown, Pa.

The class of three new members of the Committee on Christian Life and Work, as provided for by the rules of the General Assembly, has been appointed as follows: Dr. William Pierson Merrill, New York; Dr. George E. Hawes, Harrisburg, Pa.; Elder William Jennings Bryan, Miami, Fla.

Henry Chapman Swearingen.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The hosts of young people attending the World's Christian Endeavor Convention, just closed in New York, accomplished something more in impressing the general public than what was accomplished by the parade. We refer to the street meetings held every evening, all the way from the Battery to far up town. In many instances the Endeavorers did the speaking, and they did it well. They not only preached the Gospel of the Son of God, but they received great spiritual blessing in their work, which was hard for some of them wholly unaccustomed to street meetings. Undoubtedly many towns and cities will be benefited by this New York experience as the young people conduct meetings in the streets at home.

The evangelistic meetings in the Wall Street section are conducted by John McKay, who himself was once a broker on Wall Street. As many as 500 listen to the speaker at each meeting. The meetings are held under the auspices of the Evangelistic Committee of New York City. An engineer in a near-by building, who was a free thinker, has been converted at these meetings, and says he hopes to study for the ministry. It is notable that many converted at these meetings are thinking of the ministry. A medical student has decided to be a medical missionary. Two men known as "gangsters" are reported to have decided to preach the Gospel. It is also reported that a "red radical" from the East Side is trying to arrange to enter a training school this fall. The superintendent of the Evangelistic Committee is the well-known Rev. Dr. Arthur J. Smith, the headquarters of the committee being at the Bible Teachers' Training School, of which Rev. Dr. W. W. White is president.

There is a proposition to refurbish the big Leviathan, which the Germans called the Vaterland. This ship has been absolutely idle at the Hoboken dock for two years, and it will take \$7,000,000 to make it ready for the

sea; but when it is ready it will be magnificent and useful. The United States Shipping Board has to pay the Government about half a million dollars a year to keep the Leviathan at the Hoboken dock. When reconditioned this monster ship will be under the American Line.

The North Presbyterian Church, Rev. Dr. Mackay, pastor, has purchased part of the old Washington Heights Y. M. C. A. property, adjoining the church, and will use it for a parish house. The Y. M. C. A. is to be relocated, probably near 168th Street.

Broadway Presbyterian church, as usual, remains open all summer. This church is near Columbia University and attracts many of the summer students. Rev. Dr. Walter Buchanan is the pastor.

The Spencer Memorial Presbyterian Church, Brooklyn, was supplied last Sabbath by Rev. Dr. Ford C. Ottman, formerly associated with Dr. J. Wilbur Chapman. Other supplies for this church during the vacation period will be as follows: Rev. Dr. E. J. Humiston, Rev. W. F. McMillen, Rev. Dr. D. S. Kennedy, Rev. William Allan, Rev. David M. Skilling and Rev. Dr. Aquilla Webb.

Rev. Frank L. Gosnell preached last Sabbath at the Lafayette Avenue Church, Brooklyn; Rev. Griffith Thomas was at the Fourth Church, New York, and Dr. Robert E. Speer in the Fifth Avenue Church.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Dr. George L. Robinson, professor in McCormick Theological Seminary, will supply the pulpit of the First Congregational Church of this city during July and August. The pastor, Dr. Wilson, is slowly recovering from a severe illness of several months.

Rev. J. N. Boyd, D.D., formerly assistant of the First Church, now of Rockledge, Fla., will supply the pulpit of the First Church during this month, when Rev. Alva V. King, assistant to Dr. Covert, will take the services during the remainder of Dr. Covert's vacation.

Rev. A. J. McCartney, pastor of the Kenwood Evangelical Church, will not return from his vacation season until the middle of September. The pulpit will be supplied by Dr. John R. Crosser, a former pastor, Dr. Andrew Brodie, of Wichita, Kans., Dr. John R. McCartney, of Waterloo, Iowa, a brother of the pastor, and Dr. Theodore Soares, of Chicago.

Though the Fullerton Avenue Church is still without a pastor since the going of Dr. Pier to Stevens Point, Wis., the pulpit is being supplied regularly. On July 10th and 17th Rev. W. S. Dando, of Decatur, Ill., occupied the pulpit. On July 24th, Rev. John R. McMahon, of Paw Paw, Ill., son-in-law of Dr. G. L. Robinson, of McCormick Seminary, will preach.

Chaplain Thomas L. Kirkpatrick has been transferred from the U. S. S. North Dakota to the U. S. S. Utah. The chaplain soon sails for a two-years' cruise in European waters.

Rev. E. N. Ware, a Red Cross Chaplain serving Unit 13 overseas, now chaplain in the Presbyterian Hospital of this city, and serving as chaplain in the U. S. Public Health Service Hospital No. 30, of this city, under the Board of Temperance and Moral Welfare, gave an address before the Sojourners Club at the La Salle Hotel on July 12th, on the work and service of the chaplain in the war. The Sojourners Club is made up of officers of the army and navy who are Masons, perpetuating the fellowship and service with Uncle Sam in the atmosphere of the closer bond of Masonic fellowship.

On July 10th the Sainte Anne Church, Rev. M. W. Merrell, pastor, conducted an "In Memoriam—Father Chiniquy—born 1809, died 1899. Pastor St. Anne Presbyterian Church, 1860-1892." In the morning, Rev. Norman B. Barr, Moderator of the Presbytery, preached. At the memorial service at 2:30 p. m., Rev. Louis R. Giroux, a former pastor of the St. Anne Church, gave a review of the life and labors of Father Chiniquy, Rev. David Creighton, of Kankakee, presiding. "In early manhood Father Chiniquy was educated in the Church of Rome for the priesthood in which connection he continued fifty years. As a priest he enjoyed

the confidence to an extraordinary degree of the people and received from his ecclesiastical superiors, including the Supreme Pontiff, special marks of approbation and favor. As 'The Apostle of Temperance,' he accomplished a great, beneficent and patriotic work, and gained unique distinction in his native province. In 1859, for reasons drawn from the Word of God, he withdrew from the Roman Church, publicly renouncing her distinctive dogmas and entered the ministry of the Presbyterian Church, in whose communion he served for the remainder of his long and useful life."

To Father Chiniquy fell the lot and labors and honors of founding a Protestant colony among the Roman Catholics in the Valley of the Mississippi. The records of the Chicago Presbytery show that on Jan. 29, 1860, the Second Church of Kankakee (French) was organized by Rev. Charles Chiniquy, with fifty members. And on March 21, 1861 the Second Presbyterian Church (French) of Sainte Anne was organized by Rev. Alfred Hamilton and Elders W. B. Scates and C. A. Spring. Evidently these two churches were merged and Father Chiniquy became the pastor of the united church. In addition to his pastoral duties he established a private school, which he conducted with the help of two or three teachers, whom he paid for a period of fifteen years.

Before leaving for Montreal, where he spent the later part of his life, Mr. Chiniquy donated to the St. Anne Church the beautiful, spacious and commanding site of the church and manse. He also gave the public school district a five-acre plot, and to the village the present site of its cemetery, and to the C. & E. I. R. R., forty acres lying within the village limits. Father Chiniquy was Pauline in his training, experience, message and missionary and evangelistic zeal.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

In March a home mission church wrote me saying, that, with gratitude to the Board for its help, from this on, it was the purpose of that church to support its own work. This church and the minister were of one mind upon the subject. They were able to do it, and, like conscientious people, they determined to do it. We wrote them a congratulatory letter and wished them great prosperity in the commendable undertaking. We were right in doing this and if conditions in the community had not suffered a tremendous change, that church would have been supporting, not only its own work, but giving help to other needy churches.

Now at the first of July, there is a letter saying that the pastor is doing his best to keep the people of the town from actual suffering for the necessities of life. It is a manufacturing place, and the people of the town are dependent upon the factories for employment. When they shut down the people suffer. They have shut down, and the people, who could have done much for others, now find themselves seeking help from others. Our minister writes that he must stay with his people, but his family can not live on what the people at this time can supply, and the chairman of the Home Mission Committee of the presbytery asks that we tide him over until fall, or until the factories start up again, as they hope they may not later than early fall. But the conditions that render these people helpless face the men and women who furnish our Board the means to help at a time like this.

Then here is a letter from a synodical superintendent, that comes in response to one from our office, asking if the churches will not join with the Board in an attempt to make the salaries of home missionaries in that synod what they should be. This superintendent writes back, saying that it would be utterly useless to undertake such a thing at this time, however willing or ready the people might be to do it. Last year, he says, the rain ruined the crop, and this year the drouth has done the same thing. He reports that he has never seen more discouraging conditions in his field. We must help this field and these men, and again I say that condi-

tions which render them helpless, in a different way, perhaps, render our contributors helpless. Yet four rounds of a slugging match become the occasion of the expenditure of money enough to feed many thousand of the starving in other lands and to supply all the needs of needy people like these. Yes, the people who spent the money at the match are not the people who feed the hungry and take care of helpless communities. I know this, and here is our task to make these people the supporters of things worth while, so that the curse of God will not fall on the nation. This is where the aim of home missions gets its emphasis, "to help make and keep American Christian, for the redemption of mankind and the friendly service of the world."

This is our task. If America were Christian, New Jersey and the nation would not be humiliated at this writing. Does this spectacle which I have tried to put in contrast, with all that it means have no bearing on what the Church ought to do today, and now? We are now having the backwash of a hysteria that has cursed, not only our beloved land, but the whole world. Men have lost their idealism, and have come to look on what is here as the ultimate. We can not help it, and why worry? Are we saying this in our complacency? What about God and his Son? What do they think of us as their representatives? Here we are, as a nation, feeding the lowest part of us and starving the highest and best part of us. Is God indifferent to such behavior on the part of a nation, he has so signally blest, as he has ours? I tell you nay. God is still God and loves virtue and honesty and he will bring relief, if only we are true to him.

It does seem to me that, with millions spent on a slugging match which can do nothing less than debauch the people, and cries coming up for help from impoverished communities, that it is a time for the whole Church to enter into a concert of prayer for a right mind and a better purpose.

About a year ago the building and grounds of a hospital formerly used by the company, were donated to the Board by the Calumet and Arizona Mining Company and the Copper Queen Company, operating in and near Bisbee, Arizona. It needed some little repairs so as to make a good place, not only for hospital work among the people of Spanish speech, but at the same time house our minister, give a place for worship and rooms for the nurse. In three days seventy-seven mothers brought their babies to be treated at the clinic, forty coming in one day. Physicians and nurses are all interested in the spiritual health of those who apply for medical aid, and many a mother goes away with a lighter heart, because she has heard anew the story of the Great Physician. All of this takes time, strength and money, but it is work that opens the road to the hearts of these people, who are among us, at least for a time. I hope that while we are praying, we will not forget these men and women who are at work among our "neighbors of the Southwest."

#### CHURCH UNION IN CANADA.

Indications are that the union of the Presbyterian, Congregational and Methodist churches of Canada will be accomplished. The Presbyterian Assembly has acted favorably on it. The matter has been under consideration for a long time.

The Assembly of 1916, acting on the returns from presbyteries which showed a majority for union, declared in favor of uniting with the sister churches. However, because there was still considerable opposition among Presbyterians and because of the war, which demanded that no disturbing question should become acute, the Assembly also decided that no further action should be taken for carrying out the proposed union until "the first Assembly following the end of the first year after the close of the war."

The present Assembly was the first competent to act. Its action indicates a purpose to go on to consummation of union as expeditiously as possible. An amendment was to take no further steps without an unmistakable mandate from the people, but to con-

tinue cordial co-operation with other Christian communions. This was voted down.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

The First Church of Detroit is one of the few churches that is able to maintain a large congregation through the summer months, for through its pastor, Dr. Joseph A. Vance, it manages to secure some of the great preachers of the land who visit Detroit during their vacations. This year the congregation is to enjoy the privilege not only of hearing Dr. S. S. Palmer, who is always sure of an audience and a hearty welcome, but of listening to Dr. H. C. Swearingen, the present Moderator of the General Assembly. Other eminent men are scheduled for July and August.

Woodward Avenue Church is also highly favored in its supplies. On Sabbath, July 10th, the preacher was Dr. J. Ross Stevenson. It is a great favor to people generally to know that they do not have to go without the best preaching just because their pastors take a much-needed vacation.

Rev. C. E. Marvin, D.D., now a resident of Royal Oak, but for some years pastor of the Westminster Church of Bay City, has been compelled to go to a Detroit hospital for a serious operation. His many friends are hoping and praying for a steady and complete recovery.

The 130 teachers of Vacation Bible Schools in Detroit, did not think that "anything was good enough" for their scholars, but made careful preparation in a Kindergarten Institute to be able to give the children their very best. Early returns from the fifty-four schools indicate an attendance of over 2,000. Although Detroit, like the rest of the country, has been experiencing the hottest weather for many years, yet present conditions are much more comfortable for both the teachers and the scholars.

At a recent meeting of the State Executive Committee of the Michigan Sunday-School Association, with an unusually full and representative attendance, plans were made for interdenominational work that will keep us all busy. A very greatly enlarged budget, and the leadership of a new Finance Committee of business men, accustomed to doing big things, assures an efficient program. Whatever might have been true in past years as to a certain unwise conservatism as to new methods, can not be said of the present administration, which is right in line with all that is up-to-date in present teaching methods, without even a suggestion of surrender to a theology which is disloyal to evangelical Christianity. We were sorry to lose as State Secretary, Dr. Frederick S. Goodrich, Professor of English Bible at Albion College, but we are glad to have as his successor, Mr. J. H. Engle, for twenty-five years state secretary for Kansas, who is taking hold of the work in a way to command our entire confidence.

It is an interesting fact as to the agricultural conditions in Michigan that of the 196,447 farms in the state, 159,254 are occupied by their owners. Only 2,310 are worked by managers or non-resident owners. Can any other state of the Union show a better record than this? We are a little proud of it.

Your correspondent regrets most thoroughly that a severe attack of laryngitis compelled him to cancel a promise to preach at South Lyon on Sabbath evening, July 10th, at the reopening of the church after the decorators had completed a very fine piece of work. Rev. Edward P. Clark, also a former pastor at South Lyon, was to preach the morning sermon, and was quite capable of also occupying the pulpit in the evening. Rev. William G. Evans is the pastor, and Elder J. Halsey Sayre, chairman of the Committee on Decorations. This church, on account of the Walton legacy, has been able to do many things which were only hoped for in former year, and, of course, the pastor's salary was made a very important part of the advance movement.

Rev. C. E. Blanchard, D.D., chairman of the Committee on Arrangements of the boundaries of presbyteries has worked out a plan that deserves to be accepted and adopted by Synod. It makes Wayne



County the territory of Detroit Presbytery, and restores Monroe Presbytery with added territory. Petoskey Presbytery would gain several counties, a necessity if that presbytery is to be more than a mere weak sister in the family. Saginaw Presbytery would only lose one county, but this one county, Gratiot, includes Alma College, which might possibly object, although with no very good reason. Just how willing Oakland County would be to be transferred from Detroit Presbytery to Flint is a question, but whatever adjustment is made must shake some traditions. If we wait until every one is perfectly satisfied we shall wait too long to accomplish anything.

#### PHILADELPHIA NEWS.

BY REV. W. P. FULTON, D.D.

Calls have been extended by the Richmond Church for Rev. James A. Hamilton, of South Dakota; by the Leverington Church, Roxborough, for Rev. Herbert R. Burgess, D.D., pastor of the Mutchmore Memorial Church, Philadelphia; by the Reeve Memorial Church for Rev. George F. Ellison, of Palatka, Fla.

The Church Extension Committee of the Presbytery of Philadelphia has just begun the erection of a new Sabbath-school and administration building, to be known as the Southwestern Presbyterian Church, located at Seventieth Street and Buist Avenue. Cost of the building will be \$35,000. This location is in a new and promising field, and the Southwestern Church will thus continue its splendid history for, probably, a century to come.

The Summer Evangelistic Committee, consisting of thirty-eight ministers and elders, representing the Presbyterian Social Union, the Presbyteries of Philadelphia and Philadelphia North, inaugurated its open-air evangelistic campaign Sabbath evening, July 10th, with evangelistic services at twelve different locations. In addition to the evangelistic services, the committee is conducting thirty-eight Daily Vacation Bible Schools, employing one hundred and fifty-three teachers. This season promises to be the best of the twenty-three years of the committee's work.

During the fall and winter presbytery's Evangelistic Committee will conduct an evangelistic campaign in every one of the seventy-eight churches of presbytery. This work will begin in September and continue until Easter. On the first Monday of October presbytery will conduct an all-day meeting, and, after finishing the business of presbytery, will spend the remaining portion of the day in conference and prayer.

Several ministers have left the city for their annual vacation, and others will leave after the first Sabbath of July. Most of the churches arrange for supplies and keep open for Sabbath morning services, and some churches keep open for both morning and evening services. Visitors or strangers in the city in summer readily find a place to worship.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

Rev. Otis C. Epperson, pastor of the Harmony-Chidester group, in Little Rock Presbytery, is now conducting a Vacation Bible School at Chidester. Dr. F. M. Wylie is assisting him. Mr. Epperson is erecting a new church house at Chidester, having received a grant and a loan from the Board of Church Erection.

Many people in Arkansas will remember Rev. Denton R. Woods, who is now building up the church at Gay, Okla. On July 31st will occur the annual reunion of the Woods family at the Woods church, near Bentonville. The writer has accepted an invitation to be present and speak.

The church at Maysville, in Arkansas Presbytery, occupies a great and needy territory. Rev. J. M. Haley, whose home is in that community, has supplied the church with occasional preaching during the past few months. I would be very glad to correspond with any minister who might desire to locate at Maysville and serve the church.

It was my pleasure to preach for the church at Hot Springs on June 26th. The church is looking hopefully to the coming of the new minister, Rev. Dr. Eells, of South Bend, Ind., who will be here about July 10th.

Evangelist Lewis and his singer, Mr. Nixon, began their itinerary at Hindsville

July 3d. Dr. Lewis will hold meetings at the following places during the coming months: Hindsville, West Fork, Elkins, Ratcliffe, Benton, Cove, Grannis, Greenwood and Chidester. This will take the evangelist up to the middle or last of November. I would be pleased to make arrangements for him to come and hold a meeting for other churches requesting him.

Rev. W. H. Weatherby has resigned at Gravette and preached his farewell sermon June 26th. I trust the church will not long be vacant.

Rev. M. E. Morse, pastor of the Rector group of churches, has been laid up for a number of weeks but is now fully recovered and able to look after his work.

#### IDAHO LETTER.

BY REV. J. H. BARTON, D.D.

Rev. J. E. S. Lahman, who for the past three years has been Sabbath-school missionary for Kendall Presbytery, has accepted an appointment under the Home Board to serve the churches of Fort Sumner, Taiban and Melrose, New Mexico, beginning July 15th.

Rev. Ralph T. Case has accepted a call to the Emmett Church. Mr. Case was formerly pastor of the Burley Church, but resigned a year ago and accepted a position as teacher in the high school. Although urged to continue in that position, for which he possessed special qualifications, he felt that the work of the ministry, to which he had dedicated his life, had prior claims upon him. We commend his course to others who have turned aside from their high calling.

On June 19th, a church of seventeen members was organized at Drummond. This is a small town in the great dry-farming region on the eastern border of the state. The settlement of this region was begun about twelve years ago. Soon afterward our Sabbath school missionaries entered the field and establish schools and preaching stations in the principal community centers. The Sabbath School and Home Mission Boards have co-operated in providing for the religious needs of this section. Two churches have been organized and four chapels built. In about half the territory Mormons predominate.

Kendall Presbytery met at Rigby, June 21st. Mr. C. A. Hawley was ordained and Rev. J. E. S. Lahman was dismissed to the Presbytery of Pecos Valley. Mr. Hawley is in charge of the Felt and Drummond churches, with general supervision of the religious interests along the line of the Victor branch, a railroad running from Ashton, on the Yellowstone Branch, to Victor, in the Teton Basin, a distance of fifty-one miles. He is the only evangelical minister of any denomination in this territory.

#### HOME MISSIONS AND THE ASSEMBLY.

The following recommendations with reference to the work of the Home Missions Board presented to the Assembly by the Standing Committee was adopted:

That the Home Mission Board be instructed by the General Assembly to prosecute with greater aggressiveness its distinctive work of sustaining weak churches, especially in the towns and rural districts, and to devote a larger proportion of its annual budget to the development of this, which is its primary function.

That in order to co-ordinate it more closely with the other forms of Home Mission work the administration of the Indian work shall as rapidly as practicable be transferred to the synods and presbyteries within whose bounds such work may be carried on.

That in order to recruit workers for home mission fields the board be instructed to present the needs and opportunities of such fields to the students in high schools, colleges and seminaries so far as may be practicable.

(With reference to the relation of the Board of Home Missions and the Board of Church Erection.)

Recognizing the necessity of the closest co-operation between the Board of Home Missions and the Board of Church Erection, we recommend:

That the two Boards arrange for the

holding of one joint meeting each year, at which time all matters pertaining to the annual budget for the Board of Church Erection so far as it has to do with Home Mission building needs, be discussed. The share of the Board of Home Missions in the Church Erection budget shall be definitely agreed upon at this meeting.

That the Home Mission Board, in co-operation with the Church Erection Board, take steps to inform the Church, by means of literature and stereopticon slides, with reference to the needs of home mission fields for adequate buildings and equipment.

That in accordance with custom, Sabbaths nearest Thanksgiving Day and Washington's Birthday be set apart by our Sabbath schools as home mission days, with appropriate exercises, and offerings to be sent to the treasurer of the Home Mission Board.

#### FLORIDA NOTES.

BY REV. R. W. EDWARDS.

The Sabbath school at Fort Pierce, Rev. E. P. Thomson, D.D., pastor, observed Children's Day. The offering was nearly \$60. Two members were received on confession. A mission school has been started, with more than twenty-five.

Rev. B. B. Bigler, D.D., of St. Augustine, in entering upon his vacation, will preach the first Sabbath in the New York Avenue Church, Washington, D. C., and the second Sabbath in the First Church, Springfield, Ill. Both these churches are known as the worshiping places of President Lincoln.

The Crystal River Church, Rev. W. B. Witherspoon, D.D., pastor, has redecorated its manse, and installed a new piano in the Sabbath school.

Rev. W. O. Garrett, pastor of the church at Miami, will spend his vacation at the Northfield Bible Conference.

Rev. Harry S. Dunning has entered upon his vacation on Long Island.

Rev. William C. Rommel, ministering at Frostproof, Crooked Lake and Waverly, has gone to New York City, and other places, to spend his vacation.

Rev. W. W. Faris, D.D., pastor-emeritus at Miami, is now in Los Angeles, visiting his son.

#### GROVE CITY BIBLE SCHOOL.

The Grove City Bible School is to be held Aug. 19th to 28th. The principal preacher is Rev. F. B. Meyer, D.D. Rev. Herbert Booth Smith, D.D., of Los Angeles, will have charge of the devotional hour and will preach. Bishop Francis J. McConnell, of the Methodist Episcopal Church, will lecture and preach. Prof. Henry E. Dosker, of Louisville, will lecture on early church history. Rev. James H. Snowden will deliver a course of lectures on the psychology and philosophy of religion. Dr. S. M. Zwemer will lecture on mission themes. Rev. J. A. McConnee will lecture on India; Rev. F. L. Snyder on Siam, and Rev. W. I. Swallen on Korea. The dormitories of the college will be open to receive guests. For further information address President Ketler, Grove City, Pa.

#### THE WORK IN KENTUCKY.

BY REV. JAMES F. PRICE, D.D.

Our church at Paducah received eight new members on a recent Sabbath.

Dr. H. M. Gilbert, of the Board of Ministerial Relief and Sustentation, has made a canvass of the Presbytery of Princeton. This is a small presbytery, but he raised \$3,700 in five-year payments. Mayfield Church subscribed over one-fourth of this.

Madisonville Sabbath school had a very fine Children's Day service this year.

The writer preached at Providence the first Sabbath in July and had good services. He also preached at Shiloh the second Sabbath in July.

#### ORGANISTS COUNCIL.

Church organists from all over the country will attend the fourteenth convention of the National Association of Organists at Philadelphia from July 26th to 29th. Among the subjects of discussion are greater co-operation between the minister and the organist, the need for all-round training, and the advantage of forming local groups of organists. Details may be obtained from the President, Henry S. Fry, St. Clement's Church, Philadelphia, Pa.

## PRO AND CON

### THE PASTOR AND THE CHURCH PAPER.

About three months ago, after speaking from the pulpit of the importance and the profit of having as many subscriptions as possible to a church paper in the houses in our congregation, I started a campaign to secure subscriptions for the Herald and Presbyter in the membership of the First Presbyterian Church, Walnut Hills, Cincinnati. To date seventy-two subscriptions have been secured and they are still coming.

Some very specific and blessed results are obtained in such a campaign. Information must always precede interest and action. When people read, week after week, of the wonderful work accomplished by the world-wide efforts of the Church of Jesus Christ they are sure to be led to help. The work of the local church is helped. Men and women, as they read their weekly church paper, are enthused, and aroused, and sometimes rebuked as they find what other churches are doing. They learn new plans and new methods, and they get the vision without which the people perish.

One keen young business man said, when I suggested that he become a subscriber to the Herald and Presbyter: "Sure I will. It is good business to put a church paper in our church homes. The Roman Catholics and the Christian Scientists build up their organizations and enlarge their work by means of weekly papers. Why should not we Presbyterians?"

We pastors render a much needed service to our church papers when we secure subscriptions for them. Why should we not help them? Conscious as we must be of the power of the printed as well as of the spoken word to advance the interests of the church, help the great reform movements, contribute to right living, and lead men to the Savior, we should "boost" the church papers just as we "boost" the church colleges, hospitals, seminaries, boards and all accredited agents and agencies. The life and character of the individual reader of the church paper are helped as he reads.

The pastor, if he has the influence with his people which he ought to have, and which most pastors possess, is the one one to lead the campaign to secure subscribers to the church paper. He will get far larger results than any one else can get. Nothing that he can do in his church will yield larger or more enduring results for the time and effort required.

The fair arrangement which our church papers make with those who do the work necessary to secure subscribers gives to the pastor who does the work something to give to the needs of the work in his own church and to the many who appeal to him for help. So another sort of good results from his efforts in this direction.

This campaign has been helpful in many ways. Noting the good results, I would like to say to my fellow pastors: "Go thou and do likewise."

Frederick N. McMillan.

### GRANDPA RETURNS.

A few years ago, it was the rush of the church to locate a young minister, regardless of needed experience and ability. I have studied the drift as I go over the United States and Canada, and the sentiment is changing to a greater age experience.

This age needs experience and level heads. Too many ministers have retired just when we need their experience. General Grant was practically unknown in public life at the age of forty, and then became President of the United States. Julius Cæsar was little known at the age of forty. Handel had done almost nothing in composition until after he was forty-seven. Dryden and Scott both began to write after they had passed the fortieth year. Bunyan preached his first sermon at the age of forty, and was forty-seven when he wrote Pilgrim's Progress. General Booth was forty-nine before he had organized the Salvation Army.

I am sure, with the aid of the aged minis-

ters, and the vim of the young men, we are to see a better co-ordinating of the activities.

Chester Birch.

### THE BIBLE IN THE SCHOOLS OF HEREFORD, TEXAS.

Mr. G. A. F. Parker, president of the Western National Bank of Hereford, Tex., a ranch town of about 2,000 population, is a Christian who tithes his income and likes to put his money where it will do the most good. Some years ago he heard that the Bible was being taught in some Colorado public schools, and decided to try to get it into the schools of Hereford. He interested others, and they succeeded in getting a Bible course started, together with a course in music.

In 1917 Mr. Parker sent to the Moody Bible Institute for Miss Julia Tarver, then a student, to teach the Bible. She brought with her Miss Elizabeth Duff, another student, to help her. They conducted the work about two years, and were followed by Miss Mattie M. Swisher, who was graduated from the institute in April, 1919. Miss Swisher taught both Bible and music for a year, but finding the work too heavy, relinquished the Bible course the past year to Miss Mahala Williamson, an institute graduate of April, 1920.

On a recent visit to the institute, Miss Swisher gave some interesting particulars of the work. "In the high school," she said, "the Bible study is elective, but in the grammar schools all students are required to take it.

"In the high school there are two forty-five minute periods a week for Bible study, and of a total attendance of about 250, 65 are enrolled in these classes. The pupils are given examinations on the Bible every two months, as they are examined in other subjects.

"In the grammar schools there are two twenty-minute Bible classes a week. The classes are made just as interesting as possible, everything being told in story form. The children are taught the books of the Bible by divisions, memorize four or five Psalms in a year, and a great many verses, with their locations. They are given an outline on the Way of Salvation, memorizing the verses that go with each step. They are encouraged to study at home, and those who can not read are told to ask their parents to read to them and to locate memory verses, a method of getting the parents interested also in reading the Bible. The children often say, 'I wish we had Bible study every day.'

"After Mr. Parker had supported the work for a year, and the churches saw that it was a 'go,' they asked him to let them support it, and are now doing so.

"The Bible work is highly commended by the parents, and Sabbath-school teachers say they have to give more time to preparation to be able to teach the children, who already know so much of the Bible. The teachers are hardly able to ask a question that the pupils can not answer.

"The superintendent of schools said he noticed a difference in the discipline of the schools since the children began to study the Bible, adding that he would never superintend a school again where he could not get the Bible into it."

### THE CHURCH'S PRESTIGE.

#### SHALL WE SELL IT OR USE IT?

More and more, these days, the salesman is hunting up the Church as an under-salesman for his goods. A few specialty folk, like the makers of cook-books and so forth, have always considered the Ladies' Aid as their best workman, and have paid well. And the magazine subscription agencies have also been always with us. But it seems to us that in these days there is a near-epidemic of salesmen, asking at the manse for the name of the "president of a working society." From the usual vendors of flavoring extracts to the unique proposition of a savings-bank-account campaign, they crowd upon the Church.

Why is this so? Because the Church is growing in prestige; because the Church is now a greater power in its community than before—or, rather, because the power that it wields is just being traced to its source. And these men who sell things feel that they compliment the Church when they offer it the salesmanship of their goods.

And they do compliment us, and we may accept graciously the compliment. But we should also as graciously decline the contract. And that for the very practical reason that its acceptance is waste and inefficiency.

That prestige of ours, that good-will which the chocolate man is so eager to rent for his business, is wasted by us when we rent it to him. What man of us would rent the church auditorium, or a corner of it, on a Sabbath morning, for a chocolate counter or a banking booth? And yet the good-will that we have should be in just as constant and complete use as the space of our church auditorium on Sabbath.

In spite of the attacks against the Church that seem by common consent to be necessary to every book on the problems of society, the world thinks very much of us, and what we say goes. What, then, when we are silent on questions of moral issue and of faith, and use our tongues before men in the hawking of candies and the touting of flavorings? Such contracts are the poorest way of doing church work, and they bring the least return, financial as well as spiritual.

Let us rather, then, give more liberally toward our present good name, and augment it for its spiritual work. To sell prestige is to waste it from our task. To use it is to manifold it.

Herbert C. Cornuelle.

### BIBLE WORK OF THE GIDEONS.

"A Bible in each bedroom of every hotel in America" is the slogan of The Gideons, the Christian Commercial Travelers' Association of America. Headquarters of this organization are in Chicago, Ill. They issue monthly a magazine called "The Gideon." About thirty-five car loads of Bibles have been distributed to hotels all over the United States and Canada, amounting to over 450,000 copies, and the work is possibly only one-third accomplished, there remaining probably over a million hotel bedrooms yet to be supplied.

The Gideons began this work of putting Bibles in hotels about twelve years ago. The first were put in a hotel at Iron Mountain, Montana, twenty-five Bibles, on Nov. 28, 1908. The largest number ever put in one hotel was 1,800 in a hotel in Chicago. The largest single shipment was made to California from New York City, two car loads, 25,000, and placed in hotels throughout that state.

Wonderful are the results of the hotel Bible work of the Gideons. The reports speak of hundreds converted to God, a would-be suicide saved, girls preserved from the fatal wrong step, thieves made repentant, feelings of safety imparted to guests just to see the Bible on the dresser. The Bible preaches to every guest whether it is opened and read or not.

This Bible work of the Gideons is provided for financially by the donations of interested persons, and thousands who contribute are glad to have a part in this great and effective work, by paying and praying for it, for it not only means the saving of men, but the rescuing of girls.

Who are the Gideons? An organization of Christian commercial traveling men, non-denominational and non-political. They are the commercial travelers who take their religion with them when they go away from home. The object of being organized is to improve every opportunity for the betterment of the lives of fellow travelers, business men and others with whom they come in contact. The Bible work for hotels has for its object the getting of the Gospel to 600,000 commercial travelers and other transients.

Who can be a Gideon? Any traveling man, who believes in Jesus Christ as the eternal Son of God, and accepts him as his personal Savior, who is a member of a church that makes such belief a condition of membership, and agrees to wear the Gideon emblem. It is not a secret society, has no grips, or pass words, and no insurance features. It has an associate membership. Any firm, corporation or individual may become an associate member, without any of the obligations taken by the regular members. Regular members number in the United States about 3,500. The magazine comes monthly to all members.

Employers of traveling men especially have great reason to co-operate in the extension of the Gideon organization, for this work makes better, cleaner and more successful salesmen, and brings hope and joy to those who come in touch with it. Numbers of discouraged, sorely tempted commercial travelers have been saved

from falling, from sorrow and death, by the Bibles placed in the hotels by the Gideons. A booklet giving historical account of the organization, with interesting details of results of the Bible work, with other information may be had free from rational headquarters. The president of the organization is J. Harry Humphreys, of Huntington, W. Va.

## MISSION WORK

### HOSPITAL AT POINT BARROW.

Dr. James H. Condit, Presbyterian missionary to Alaska, and Stated Clerk of the Presbytery of Yukon, is now on his way to the new Presbyterian Hospital at Point Barrow. This is the largest missionary enterprise undertaken in Alaska for some years. The building will be ready of occupancy this summer. Dr. Condit took the materials last year in person to Point Barrow, with a construction force. He left again for Point Barrow on July 7th from Seattle. Dr. and Mrs. Henry F. Greist are to be transferred from Wales to Point Barrow and Miss Florence Deakin goes as nurse. This hospital, at the "Farthest North" point, will be a light-house for that great bleak region, to shed forth the light of Christ.

### A MISSIONARY OF INDIA.

Mr. John L. Goheen, of Sangli, Western India, has spoken in many of our churches on his industrial mission work. He sails with his family on the S. S. Wolverine State from San Francisco direct to Calcutta. Pens of Leghorns, Plymouth Rock and Rhode Island Red chickens and mammoth bronze turkeys, and probably a pair of Toggenburg goats will accompany him. Mr. Goheen's parents were pioneer missionaries in the Southern Mahratta country, and his mother is now en route for America on furlough. His wife's father, Dr. Hunter Corbett, was a pioneer missionary in China.

Some 125 boys are given normal, industrial or agricultural training in his unique school, paying half of the annual upkeep by their labor. More than half the scholars are from the robber caste, and, if it were not for the school, would be trained in thieving as their hereditary profession. The students go back to their homes as teachers, preachers, tradesmen and farmers.

Sangli is not directly under British rule but under a native chief. Many of the nearby chiefs are interested in agricultural development and the Maharajah of Kolhopur is turning over to the Presbyterian mission a demonstration farm. To fit himself for agricultural work, Mr. Goheen, who was graduated from Wooster University in 1906, spent a year of his furlough study irrigation in the University of California. He will introduce co-operative marketing on his return, co-operative banking having already been started.

A Pittsburgh friend presented Mr. Goheen with an automobile to assist him in reaching nearby villages. Other Pittsburgh friends gave him a sereopticon for his work. Mr. Goheen is seeking funds for the purchase of forty additional acres for the mission for an orchard, small dairy and for dry farming plots. Athletics are given a prominent place in the school life, Mr. Goheen having been for three years quarterback on the Wooster football team. Persons desiring to contribute athletic equipment are asked to send supplies or gifts to 278 Post Street, San Francisco, or until Sept. 1st to 606 Beall Avenue, Wooster, Ohio.

### CHINESE ON THE PHONOGRAPH.

How to pronounce Chinese is a difficult enough problem for Americans. But the Chinese themselves are having trouble in finding enough qualified Chinese teachers who can enunciate the symbols of the new phonetic script, now being taught by order of the Ministry of Education. So an enterprising book company has begun the manufacture of a set of phonograph records containing six double-sided discs for twelve lessons. "We are greatly interested in the spread of the

phonetic script in China," said Dr. W. I. Haven, general secretary of the American Bible Society, "because it means an unprecedented demand for Bibles in that great country. Already the calls are more than we can respond to. The phonetic script will provide several millions of new readers for Bibles and other literature during the next five years."

### THREE MEXICAN CHURCHES.

The Mexican Church of the Messiah was organized May 22d, at Monrovia, Cal. Rev. Henry A. Fisk has always been keenly interested in the work among the Mexicans, and his people are interested too. The service of organization was held in the First Church, of which he is pastor, and seventy-two persons, Mexicans and Americans, were present. The young church began its career with sixteen charter members. The Monrovia work will be under the wing of the Azusa Church, Rev. J. C. Rodriguez, pastor.

The church among the Mexicans at Brawley, Cal., and Emanuel Church at La Verne, Cal., were organized June 26th. The little Brawley church, with its twenty-nine members serving Christ in the midst of great wickedness and squalor, is a blessed sight. Mr. Romo was licensed in September, began his work in October and now sees this splendid fruit as the harvest of his toil.

It was at La Verne that the little Mexican bootblack pulled seven cents from his pocket and laid them upon the altar of the Lord the night the Mission burned. He gave all he had, and God blessed that gift just as he blessed the five loaves and two fishes of another boy by Galilee so long ago. The fund is now over two hundred dollars, and it will grow until the chapel is assured. Twenty-eight persons had already been received as members. There were sixteen others who knelt for baptism, making a charter membership of forty-four. The La Verne work began three years ago with a cottage meeting held by Rev. Jose Falcon, in the home of one of his members who had moved to La Verne.

### WEEKLY REST IN JAPAN.

Weekly Rest laws are having their powerful exponents in Japan as well as in the United States, according to information received by the Board of Foreign Missions. Advices received are that the Tokio Chamber of Commerce has formally put itself on record by the adoption of a resolution favoring the closing of all shops on Sunday. Heretofore Sunday has been, as a rule, wide open. Following this action a commission began the studying, not only of the Sunday problem, but also plans for improving the hours of labor through the week. The project calls for a weekly rest day, shorter hours and more considerate treatment of employes. This commission designs to provide a weekly rest day to all employes except in hotels, eating houses and public baths, and that all shops shall be closed other days not later than 8 p. m., also that the working hours shall be restricted to nine and one-half hours per day, with eight hours only for young persons employed.

### NOTES FROM SIAM.

BY REV. J. A. EAKIN, D.D.

The cremation of the abbot of one of the temples in Petchaburi is taking place these days with great ceremonies. The festivities are not unlike an Irish "wake" and continue till after midnight. There are ninety-nine temples in this town, and the priests, numbering over a thousand, are secretly hostile to our religion, though openly friendly to the missionaries personally.

South Petchaburi parish, which covers about seven thousand square miles of territory, has only one missionary in charge. It consists of one city church, two country churches, and fifty-two groups of unorganized believers and inquirers, in all over fifteen hundred souls. Dr. J. A. Eakin has been privileged to baptize forty-five adults and twenty-four children in the past three months. It is harvest time in this field. More harvest hands are greatly needed.

At last work has been begun among the Karens from Burmah, who live among the foothills in the western part of this parish. When the missionary arrived at the first village, his oxcart was carefully searched for

concealed whisky. It is not allowed to bring any kind of intoxicating drink into any of their villages. Gambling is also strictly forbidden.

In the first village the Gospel was given a respectful hearing; but the missionary was told that it would not be necessary for him to come back again. In the second village the missionary met nearly all the villagers going out on a fishing excursion for the day. They all sat down under the trees and listened to preaching for an hour, and then urged the missionary to make them another visit.

When the people of the first village heard this, they changed their minds and also wanted to hear the preaching again. It is difficult to make them understand, for they know but little of the Siamese language.

Petchaburi, Siam.

### SOUTHERN PRESBYTERIAN MISSIONS.

The Foreign Missions report to the Southern Presbyterian Assembly showed that during this year about thirty new missionaries were sent out. There were 4,690 additions to the churches in the foreign fields. The number of members in the mission churches is 44,199. There are 2,874 native workers laboring under the direction of the missionaries. The native churches gave \$307,285. There is a debt of nearly a quarter of a million dollars hanging over the Foreign Mission Committee, incurred in order to keep up the work under the advance cost of everything and especially the advanced rate of exchange with China and other countries.

### OUR HOPE.

The editorial, "Abiding Confidence in God," is strong and to the point. David, in encouraging himself in the Lord his God, is the bedrock of Christianity. In the "continued unrest" there is little to encourage us from a human standpoint. Our hope is in God. It is a time to call upon him. If we do not fulfill the conditions on which prayer is based, we can not expect a blessing. The successors of the prophets can understand Jeremiah's lament. This is no time for weakening, but for those who have put on the whole armor—to stand. David H. King.

### THE NEW SAN GABRIEL MISSION.

Five years ago one California night in San Gabriel, the heavens flared with an unwonted red.

"Fire!"

Dark figures scurried in the glow, but it was too late. The Presbyterian mission burned to the ground.

There is an old elder in that church who first heard the Gospel story at the funeral of a friend. He was ignorant, and bad and dangerous. But God put live coals from off the altar on the lips of the preacher that day, and his words scorched the heart of the man who listened.

The bad man could not read, but he had a boy in school, and now he tells how he often kept that boy up until two in the morning, reading aloud the Gospel story. Of course, he found Christ; God himself takes care of that.

It is hard to tell one story without telling another; but the fact is, the one-time bad man, who had become an elder, stood looking gloomily at the ruins the morning after the fire. A Romanist friend passed by. The two made conversation:

"You've had a fire."

"Yes."

"Will you build again?"

"Yes."

"Well, you can never build a church as beautiful as the cathedral."

"Friend, the church has not burned—only the building. The beautiful church is the heart of man. We who know Christ are the real temples of the living God."

What are you thinking of? Why, of that other one who said, "Believe me, the day cometh when neither in this mountain nor yet in Jerusalem shall men worship the Father."

Hard to tell two stories without telling a third. On June 19th, a new building is to be dedicated at San Gabriel. Thank God—and the Board of Church Erection! The new structure is cement stucco, ample and beautiful. It is the only Mexican church in the Southwest that boasts of cathedral glass.

windows, and the people who have waited so long are very proud of it.

Come: June 19th, at three in the afternoon. This is your invitation. Let's show Mr. and Mrs. Lucero and Miss Frost that the Protestants of Southern California are with them in the work of both church and settlement. They have a better equipment and they'll do a bigger work.

There'll be a new glory flaring in the heavens at San Gabriel.

## NEW PUBLICATIONS

**In His Steps Today.** By Charles M. Sheldon. Cloth. \$1.25. Fleming H. Revell Company, New York.

Years ago Dr. Sheldon's book, "In His Steps," attracted great attention, and it is announced by his publishers that 22,000,000 copies of that book have been sold. This volume is a continuation of it in a certain way. While not presuming to know, or to state positively, what the views of Jesus Christ are, or would be, on all the practical matters considered here, it is certain that we know the general principles and spirit of the Gospel, and the author seeks to make actual application of these to the questions which arise in our life today for settlement. The presentation of the questions that are arising as to the family and family religion, the church and its work, the labor controversies, the railroad and farm difficulties, and many other matters, is in such a way as to arouse deep and earnest Christian thought. There is no way to settle any of these except in the spirit of the Gospel, and the author of this book does much to show how this spirit may be brought to bear upon these matters of today.

**The Case of Korea.** By Henry Chung, Ph.D. Cloth. \$3.00. Fleming H. Revell Company, New York.

The author of this book, Korean Commissioner to America and Europe, is well prepared to present the case of his country to those who wish to know the facts. A student in several colleges and universities in the United States, he is scholarly and well-balanced. We should know the facts as to Korea and Japan's injustice and tyranny. Militarism has been doing its cruel work in Korea, contrary to the better judgment of even Japan. We may learn what is the real truth in this book.

**From Genesis to Revelation.** By Mildred Berry. Cloth. \$1.50. The Macmillan Company, New York.

This is a very remarkable book on the Bible. It does not claim to be a Shorter Bible, but is a very reverent, thoughtful, evangelical condensation of the facts and teachings of the Bible, book by book, and almost chapter by chapter. There is an introduction by Dr. John Timothy Stone, who heard much of the contents in the form of lectures to a class of two hundred women, and then examined the manuscript. The book is a great help to any one who wishes devoutly to know the Bible.

The Bible We have received from the American branch of the Oxford University Press, 36 West Thirty-second Street, New York, a copy of The Bible and The New Testament. These copies, while small, are beautiful and attractive, elegantly printed and bound. In miniature they are like the finest Bibles. As with all the work of the Oxford University Press, the whole workmanship is of the best. The small copy of the Scriptures is so light and small that it can readily be carried in the pocket for daily use. Of course the print is small but it is very clear. The price of the New Testament is \$3.65 and that of the Bible, \$5.35.

**Thinking Through the New Testament.** By Rev. J. J. Ross, D.D. Cloth. \$1.75. Fleming H. Revell Company, New York.

The author of this book has had the experience and training which have fitted him, as pastor and instructor, to lead his readers into a thoughtful study of the Word of God. In this volume he takes up each book of the New Testament in order,

and gives such statements and explanations as help careful and thoughtful readers to understand its real meaning and main contents. With this in hand one is prepared, intelligently, to read the book and get from it what it was intended to teach. It is a valuable volume.

**The Gospel and the Plow.** By Sam Higginbottom. Cloth. \$1.25. The Macmillan Company, New York.

This volume contains the substance of several lectures delivered in Princeton Theological Seminary, and will serve a useful purpose in giving foreign missionary information and impulse. The author is one of our very distinguished and successful Presbyterian missionaries in India and is teaching agriculture there with the same purpose that some other missionaries have who conduct hospitals or teach schools. He is trying to open up the way for Christ into the hearts and homes of people in India, and is doing incomputable good. This volume tells of the work he is doing and the success with which he is meeting.

**Heaven: A Place—A City—A Home.** By Edward M. Bounds. Cloth. \$1.25. Fleming H. Revell Company, New York.

This is a book of great spiritual satisfaction and power. The author was a man of deep consecration and lived near to God. The book is made up of papers which he had been preparing for a long time, and which have been put together and published since his death. He was for many years the editor of leading church papers, and was a master of style and was acquainted with the truths of God's Word. The book comes out of a rich spiritual experience and will be a delightful treat to those who love to partake of "fat things full of marrow."

**Paul's Companions.** By Rev. David James Burrell, D.D. Cloth. \$1.25. American Tract Society, Park Avenue and Forty-fifth Street, New York City.

Dr. Burrell has prepared a notably good and engaging book, in presenting this group of biographies from the brief sketches and allusions found in the New Testament in the Book of Acts and the Epistles of Paul. Each of the characters named is dealt with Scripturally and reverently and affectionately. The companions are Barnabas, John Mark, Silas, Timothy, Luke, Lydia, Aquila and Priscilla, Apollos, Mnason, Epaphroditus, Onesimus, Sosthenes, Titus and Phebe. It is a heartening list, and the chapters are cheerful and full of Scriptural teaching.

**Evangelism.** By Rev. William E. Biedewolf, D.D. Cloth. \$1.75. Fleming H. Revell Company, New York.

Fitted by his long and successful experience to speak wisely and well on this important subject, we expect Dr. Biedewolf to present the matter of evangelism in a way to help all his readers. No one will be disappointed who reads this book in the right spirit. The author writes of the meaning and history of this great Gospel work and presents its justification, its operation and its value. It is not a mere essay or discussion. He explains why and how evangelistic work is to be undertaken and how it is to be carried on to success. It is a text-book and a call. Every chapter is full of value. It tells how to give the invitation and how to conduct the after-meeting. It tells how the results of the meeting are to be gathered and conserved. It is a book for every one who is interested in doing evangelistic work.

**Timoleon, A Friend of Paul.** By Mabel Ansley Murphy. Cloth. \$1.25. American Sunday School Union, Philadelphia.

This is a remarkably well written book, presenting in condensed and very readable form, the main facts and incidents in the life of the great Apostle Paul. Timoleon is a young boy when he first becomes acquainted with Paul, a boy in Tarsus. The towns and various localities in the Book of Acts are well described, in a way to interest and instruct young readers. The manners and customs of the people are well portrayed. The history of the times is given with sufficient minuteness. Paul, the Apostle, is made to appear as a

real man, and the effect of the story will be such as to strengthen conviction and deeper faith as to the Gospel of Jesus Christ. The book is well written. Timoleon becomes a disciple of Jesus Christ, led by the life and teachings of his great friend, the Apostle Paul.

**The Tryst.** By Mrs. Grace Livingston Hill (Mrs. Lutz). Cloth. \$2.00. J. B. Lippincott Company, Philadelphia.

Of all the attractive books that Mrs. Lutz has written, this is far and away the most interesting and powerful. It is a thoroughly winning story from start to finish, the interest centering about a charming young girl, Patty Merrill, who seems to fit in most delightfully wherever she happens to be. Almost an equally compelling interest attaches itself to a young man, John Treeves, the nephew of a multi-millionaire, who, notwithstanding material attractions, persists in being a hero and a minister. There are many incidents and much action to the story, with kaleidoscopic changes and the fulfilling of many golden dreams. For the story turns out as it should. In a most practical way the book is thoroughly evangelical and evangelistic, and shows how the saving grace of Jesus Christ can transform men and women in every condition and relationship in life.

**The Big Muskeg.** By Victor Rousseau. Cloth. \$2.00. Stewart and Kidd Company, Cincinnati.

A story of the North, located in Manitoba, with plenty of ice and snow and cold. The description of external conditions is vivid. But in it all and through it all runs a story that chills the heart more than the cold chills the body. There is tragedy and trouble and strife. There is long continued effort to change the heart-breaking conditions. There is a vital current that runs through the story and holds the attention until the end comes. The author is a master in the portrayal of passion. Human nature is the same in all latitudes, and under all degrees of temperature, and the chapters of this story prove that in all surroundings the human heart is essentially the same, susceptible to suffering and awake to the calls of joy.

**Three One-Act Plays: Madretta; At The Shrine; Addio.** By Stark Young. \$1.35. Stewart and Kidd Company, Cincinnati.

These short plays, from the same writer, are adapted for use by small companies, or for simple reading. They all have one general theme, of love and tragic self-sacrifice. They are well conceived and delicately presented.

**The Book of Revelation.** By James H. McConkey. Paper. Published by Silver Publishing Company, 1013 Bessemer Building, Pittsburgh.

This is a devout study of the Book of the Revelation, which is given free to any one who writes for it. The study proceeds chapter by chapter on to the triumphant conclusion.

**The Power of Jesus' Blood and Its Relation to Sin.** By C. E. Putnam. Paper. 35 cents. The Bible Institute Colportage Association, 826 North La Salle Street, Chicago.

A careful, evangelical, earnest presentation of the Scripture teaching as to the power of Jesus blood for our salvation. Worthy of being carefully read and studied.

**Why We Fought.** By Capt. Thomas G. Chamberlain. With a Foreword by Hon. William H. Taft. Paper. 25 cents. The Macmillan Company, New York.

A thrilling statement, in a number of forceful addresses, of the principles underlying the great world war, as fought by true Americans.

The World's Student Christian Federation, by Dr. John R. Mott, tells of the origin and achievements of the Federation in the first quarter century of its history, and of the work that it laid out for it to take up in the future. The volume is made up of two parts, the first taking up the history and the second concerned with the future work and prospects of the great organization.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. James M. Denton, from Jamaica to Yaphank, N. Y., for the summer.

Rev. Hurd Allyn Drake, from Elgin, Ill., to Howell, Mich., R. R. 3, for the summer.

Rev. H. Everett Hallman, from Harrisburg, Pa., to Newark, Del.

Rev. J. Duncan Harley, from Mapleton to Bismarck, N. D.

Rev. Herman G. Heuser, from Arcola, Ill., to Wheeling, W. Va., Hotel Wheeling.

Rev. W. W. Hicks, from Peking, China, to Tacoma, Wash., 1214 North Fourth Street.

Rev. Robert M. Hood, from Kendrick, Ida., to Rawlings, Wyo.

Rev. Wallace Radcliffe, D.D., from Washington, D. C., to Huron Mountain, Mich., Huron Mountain Club, for the summer.

Rev. Frank W. Sneed, from Columbia, Mo., to Wernersville, Pa., Galena Hall, for the summer.

Rev. James S. Wilson, from Hudson to Crandon, Wis.

### DEATHS IN THE MINISTRY.

Rev. Germain H. Chatterton, of Greenville, N. Y., died on July 3d, in the eighty-ninth year of his age. He was born at Rutland, Vt., July 15, 1832; graduated at Middlebury College and Auburn Seminary, and was ordained in 1866 by the Presbytery of Dubuque. His charges were at Janesville, Ackley, Dubuque, Northwood, Charles City and Des Moines, in Iowa; and in West Milton, Jefferson, Peru, Middlefield, Plessis, Augusta and Greenville. He has been retired from active service for a time. He was a useful and earnest minister.

Rev. David W. Cassat, of Corning, Ia., died on July 7th, in the seventy-eighth year of his age. He was born May 21, 1844, at Hunters-town, Pa.; graduated at Gettysburg College and Princeton Seminary, and was ordained in 1874 by the Presbytery of Clarion. His charges were at Reynoldsville, Perryville, Pa.; Emerson, Woodbine, Sac City, Vail, Independence, Hazelton, Platte Center, Prairie Star, Mediapolis and Corning, Ia. For a time he was financial secretary of Corning Academy. He married Miss Lillian Berryhill, who survives him, with four children: Rev. Paul C. Cassat, of China; Lisle M., David B. and Lillian; with three grandchildren. The funeral was in the Corning Church, conducted by Rev. W. C. Miles and Rev. S. R. Overholser. He was a good and useful minister.

Rev. Francis S. Blayney, Ph.D., D.D., pastor of the church of Abilene, Kan., for the last thirty years, died on July 9th, in the sixty-ninth year of his age. He was born at Iberia, O., July 31, 1852; graduated at Wooster College and Princeton Seminary, and was ordained in 1881 by the Presbytery of Omaha. His early charges were Second Church of Omaha, and Hebron, Neb., before going to Abilene in 1891. Throughout his ministry he did much teaching at Bellevue and Emporia Colleges and was largely influential throughout the presbytery and city where he lived. The funeral service on July 12th was largely attended.

Rev. Peter J. Marsilje, a member of the Presbytery of Springfield, died at a hospital in Grand Rapids, Mich., June 10th, following a surgical operation, in the forty-fifth year of his age. He was born at Rochester, N. Y., Nov. 5, 1876, graduated from Hope College and from the Western Theological Seminary, R. C. A., and served two and a half years in the Indian work of the Reformed Church in Oklahoma. Transferring to the Presbyterian Church, he continued to serve in Oklahoma until 1907, when he came to Springfield, Ill., and took charge of two missions. During his service there one of these was organized into the Fifth Church, and the other more recently into the Clementine Memorial. He served North Sangamon Church, Athens, Ill., three years, 1909 to 1912, when owing to failing health he retired, residing at Holland, Mich., where he had attended college and seminary, and where his remains rest. Surviving are his wife, who was Miss Min-

nie Vander Ploeg, their daughter, Lois May, and his aged mother. He was an earnest, devoted minister.

Rev. Charles E. Marvin, D.D., of Royal Oak, Mich., a member of the Presbytery of Detroit, died in a Detroit hospital, July 12th, in the fifty-second year of his age. He was born in Adrian, Mich., Sept. 19, 1869, and married Nellie May Dewey, of Raisin Valley, Mich., in March, 1893. He was for some years in the ministry of the Methodist Episcopal Church. He then entered the Presbyterian Church, and spent a year at McCormick Seminary, Chicago. He was afterwards pastor at Buchanan, Niles and Bay City, Mich. Two years ago he engaged in business in Royal Oak. He was active in church work, and served also as one of the village commissioners. His wife and one daughter survive him.

Rev. Charles M. Fisher, D.D., of Los Angeles, Calif., died on June 2d, in the sixty-sixth year of his age. He was born in Peoria, Ill., Oct. 4, 1855; graduated at Monmouth College and Princeton Seminary, and was ordained in 1882 by the Presbytery of Peoria. He then spent seven years as a foreign missionary in Japan. After this he had charge of West Adams Church of Los Angeles, Misphah of Philadelphia, Tustin, Monrovia, South Pasadena and Lomita, of California. His wife survives him, and his daughter, Mrs. Muriel D. Wise, and a granddaughter, Marjorie M. Wise.

Rev. John Gourley senior member of Waterloo Presbytery, died July 3 at the home of his daughter in Hansell, Iowa, in the ninetieth year of his age. A native of Ireland, he served fifteen years as a lay missionary in England and New York before his ordination in 1876 by the Presbytery of Waterloo. His pastorates were at Butler Center and Pisgah, and other points in this presbytery. He has been honorably retired for many years and is survived by his four married daughters.

Rev. Frank Elmer Armstrong, of Marlette, Mich., died on May 15, in the fifty-ninth year of his age. He was born in Washington County Dec. 24, 1862, graduated from Washington and Jefferson College and Union Seminary and was ordained by the Presbytery of St. Louis in 1888. He was married to Miss Nannie Blayney, who survives him. Mr. Armstrong's early pastorates were in Missouri and Wyoming. He also had pastorates at Sherrard, W. Va., and at Vienna, O. His four pastorates in Michigan were at New Baltimore, Plainfield and Unadilla, Concord, and Flynn and Marlette Second. Mr. Armstrong was a useful and good pastor.

### CINCINNATI AND SUBURBS.

The Loveland Church recently received ten new members, the parents of five families. Seven infants were recently baptized. The pastor, Rev. E. A. Walker, will take his vacation in August.

We have received a very attractive souvenir of the Hartwell Church, commemorating the thirty-fifth year of its life and of Dr. C. E. Walker's pastorate there, containing excellent pictures of Dr. and Mrs. Walker.

Rev. Arthur M. Campbell, of Cleveland, was heard in the Sixth Church of this city last Sabbath.

Rev. D. G. Smith, of Wyoming, has started on his summer vacation, to be absent some weeks.

Dr. Charles Frederic Goss preached for Dr. F. N. McMillin in the Walnut Hills First Church last Sabbath morning.

### ST. LOUIS AND VICINITY.

Rev. N. L. Euwer, assistant at the Second Church, has been spending several weeks' vacation at Philadelphia. Rev. F. C. Reiner, of Greeley Memorial Church, has supplied at the Second Church for the last two Sabbaths.

The Presbytery's Evangelistic Committee stated in a recent report that \$8,478 has been paid on the indebtedness made by last winter's campaign, and that very little of the debt remains to be paid.

An early Sabbath service, at 8:30 a. m., instead of 11, has been arranged at the Southampton Church, under Rev. W. A. Murdoch, who is supplying the pulpit. Mr. Murdoch was a missionary in India for several years, and he has suggested that the church adopt an Indian custom,

of early service while the hot season lasts. The 8:30 service is followed by the Sabbath school at 9:30.

Tyler Place Church is uniting with the neighboring Compton Heights Baptist Church in Sabbath evening services, alternating from church to church. Dr. Williamson preached on the evening of July 10th, at the Baptist church.

Rev. S. C. Palmer, D.D., emergency pastor of the St. Louis Presbytery, has had charge of the prayer meetings on Wednesday evenings, at the Central Church, all through July, continuing for the next two such services. He preached as supply at this church last Sabbath morning and evening, and will preach next Sabbath morning.

Two hundred and twenty boys and girls are reported enrolled in the daily vacation Bible school of Greeley Memorial Church. These are enlisted as "regulars," as the school strives to have no mere transients in its summer classes.

The St. Louis Presbytery last week fixed the second Monday evening in September as the date for ordaining Mr. Alex Asher, at the Rutger Street Church, provided the way be clear.

Southampton Church requested presbytery last week that Rev. W. A. Murdoch be appointed their stated supply for one year. Mr. Murdoch is connected with a presbytery in India, where he was a missionary, and he may return, at some time in the future, to that country, but for the present he takes work here. A request was also received for the sum of \$4,500 to build a manse at Southampton.

### OHIO.

Rev. W. H. Tilford was installed as pastor at Xenia on July 13th, Rev. Dr. Marston, of Cincinnati, preaching, and Dr. J. King Gibson, Rev. D. Earl McKinney, Rev. D. L. Myers and Rev. Julian P. Love taking part.

The 147th Infantry, Ohio National Guard, will leave for summer camp, at Camp Perry, O., Aug. 7th. Rev. Charles F. Irwin, pastor of the Presbyterian Church of Eaton, chaplain of the regiment, desires contributions of magazines and books, and athletic equipment of any sort. Box any supplies and mark it: For Chaplain Charles F. Irwin, Chaplain 147th Infantry, O. N. G., Camp Perry, O., and deliver it to your local armory prior to Aug. 5th, care of the local company, and it will be carried to camp. Any stereopticon slides of songs or pictures which men will enjoy can be used to advantage.

The Shreve Church, Rev. G. D. Adamson, pastor, received six members on June 29. In the evening of the same day all notes of indebtedness were burned, leaving the church entirely free of all encumbrance, and with one of the most beautiful churches, as to exterior and interior both, in the region. The beautiful Gothic blue limestone church was dedicated in 1916. The church was organized in 1865 with eleven members, one of whom, Mrs. Mary J. Robison, now of Mansfield, O., was present for the occasion at Shreve. The church has now nearly two hundred members and is in fine condition.

### INDIANA.

Twenty-four adults, including eleven new families, were received into the Third Church, Fort Wayne, Rev. H. B. Hostetter, pastor, at the June communion, making eighty-seven in the last four months.

At the Bethany Church, Fort Wayne, Dr. C. O. Shirey, pastor, eight infants were presented for baptism last Sabbath. The new Sabbath-school building is nearing completion. The building has three floors for departmental work, each capable of seating between 300 and 400 people.

Rev. Louis R. Giroux, of Westfield, Wis., has accepted the call to Walkerton, Ind.

Rev. D. S. Perry, pastor of Chalmers and Meadow Lake churches, has resigned, to take effect at the completion of his five years' pastorate this fall. His has been a fruitful pastorate.

The LaPorte Church, Dr. S. A. Stewart, pastor, celebrated, July 10th, the fiftieth anniversary of the dedication of their house of worship. This building was dedicated as a New School church, the union at LaPorte not taking place until some months later. At the time of its dedication it was considered

the finest church north of Indianapolis. The sermon of half a century ago was preached by Dr. R. W. Patterson, of Chicago. Of the strong membership in 1871, but thirteen are known to be alive today.

Rev. H. E. Bicksler, of Geetingsville, has accepted a call to Lingle, Wyo., and has gone to his new work.

Announcement is made of the marriage of Rev. Dr. J. J. Rae, pastor of the First Church of Richmond, to Mrs. Minnie B. Krone, also of Richmond, on July 12th, by Dr. J. W. Nicely, of Muncie.

The church of Decatur, Rev. A. H. Saunders, pastor, had eighteen delegates at the Young People's Conference at Winona Lake this year. One of the delegates offered himself as a candidate for the foreign field, making the fourth life-work recruit from this church in two years.

One of the members of the Knightstown Church has a large Bible, published by Holman in 1890, authorized and revised versions in parallel columns, as good as new, suitable for a pulpit Bible, that any mission church may have by paying the cost of transportation, if they will write to the pastor, Rev. Daniel H. Mergler, Knightstown, Ind.

A Union Daily Vacation Bible School was held at Nappanee under the auspices of the Ministerial Association, Rev. E. G. Beyer, president. The enrollment was three hundred, with an average attendance of two hundred. The Presbyterian manuals and literature were used.

Rev. Edwin F. Rippey, of Marion, took twenty-five of the church boys to a two weeks' camp outing, and the Rotary Club chose and sent out thirty-five others who could not otherwise have gone. Mr. Rippey personally conducted the camp.

Rev. H. L. Todd, of Indiana, preached in Westminster Church, Indianapolis, last Sabbath, for Rev. H. T. Graham.

#### MICHIGAN.

Dr. Crissman, of the First Church of Port Huron, gave a lecture on "The Presbyterian Church; the First and Pioneer Church of Port Huron," at the recent centennial celebration of St. Clair County, Mich.

The Church of the Redeemer, Detroit, Rev. I. E. Bradfield, pastor, received twenty-four members on July 10th. The church has contributed \$4,400 to Alma College recently. During the pastor's vacation the pulpit will be supplied by Rev. R. W. Hamilton, Rev. L. R. Montgomery, Rev. W. T. Jaquess, D.D., Rev. Norman W. Cary and Rev. M. C. Pearson, D.D.

Rev. E. J. Peacock, of Hart, has accepted a call to Tustin, where he is now at work.

#### ILLINOIS.

Union meetings are being held in Minonk in the city part during July and August. Rev. Charles W. Donaldson is the Presbyterian pastor.

Rev. J. B. Farrell is just entering on his sixth year as pastor of the First Church of Centralia. During the five years of his pastorate 243 members have been added, increasing the membership from 190 to 342. The Sabbath-school membership has increased from 270 to 486. A \$70,000 building has been erected. Mr. Farrell was born in Cincinnati and baptized in the old Fifth Church by Rev. Dr. J. B. Stewart.

Zion Church, near Xenia, Ill., Rev. J. R. Skinner, minister, on July 10th received two young men on confession.

The church of Lexington, Rev. Frank A. Campbell, pastor, has a Daily Vacation Bible School, with eighty enrolled the second week, and with seven teachers, Miss Florence Jones being principal. The Standard plan provided by the Board is used and all are enthusiastic.

House of Hope Church, Elgin, Rev. Hurd Allyn Drake, pastor, received seven members on July 10. During the pastor's vacation the pulpit will be supplied by Rev. Alvin A. Smith, Rev. George B. Laird, D.D., Rev. C. W. Donaldson and Rev. J. F. Vonckx.

Miss Edna Paisley, a member of the church of Hillsboro, was recently presented with \$650 to purchase an automobile for her work at Lodiana, Punjab Mission, India. She expects to return to the work in August. At the last communion five new members were received on confession, three of whom were baptized,

and also three children. In the afternoon the pastor went to Butler, which is vacant, administered the sacraments, receiving three members on confession and baptizing them, and also an infant. Rev. James R. Sager, the pastor, will preach the first Sabbath of August at the King's Highway Church, St. Louis, and spend the rest of his vacation at home, where he is platform manager for the Chautauqua, preaching one of the sermons.

#### PENNSYLVANIA.

A Slovak church of fifty members was organized at St. Clair, Pa., by the Presbytery of Lehigh on June 26. Rev. George Bardarik, the missionary, is a recent graduate of the Western Theology Seminary.

The sixteenth session of the International Congress Against Alcoholism will meet in Lausanne, Switzerland, Aug. 22d to 27th of this year. Dr. Charles Scanlon, secretary of the Board of Temperance of the Presbyterian Church, Pittsburgh, Pa., has been appointed by President Harding one of the ten delegates to represent the United States. Dr. Scanlon and his two oldest daughters sailed July 18th.

Rev. J. H. Colclough, recently pastor of Westminster Church, Cincinnati, where he had a successful work, was installed in the McGinnis Church of Pitcairn, near Pittsburgh, on June 22d, and has entered upon his work most happily. At the first communion, on July 10th, he welcomed sixteen new members.

Westfield Church, Mahoningtown, Pa., Rev. R. E. Porter, pastor, received eleven members at the June communion, after a week's services, in which Rev. D. Porter Williams, of Beaver, Pa., preached. The church's benevolences this year exceeded \$4,000. The church is prospering in every way.

The Presbytery of Lackawanna has released Rev. Thomas Williams from Shickshinny and dismissed him to Newton Presbytery, to accept the call from Westminster Church, Phillipsburg, N. J.; released Rev. Robert Hamilton from Plymouth Church to take up evangelistic work in the coming campaign in our presbytery; passed strong resolutions on Sabbath observance; received Rev. Stanley R. Evans from the Presbytery of Carlisle, to be installed at Wyoming July 20th, when Andrew J. Huddock, licentiate, is to be ordained. A presbyterial evangelistic campaign will be held for all our churches, in which three evangelists and forty-nine visiting pastors will be engaged.—P. H. Brooks, S. C.

Park Church, Erie, Rev. Harry Burton Boyd, pastor, received seven members on July 3d, making forty-seven since April 1st.

Twenty new members were received into the Central Church, Canonsburg, Rev. David Dempster, pastor, on July 3d, making eighty within the past few months.

The Winburne Church, Rev. Benjamin Thomas, pastor, has just completed a very successful Daily Vacation Bible School, with five volunteer teachers and an attendance of seventy-eight; also an evening school for adults, with twenty-five in attendance.

On June 29th President Samuel Charles Black, D.D., LL.D., of Washington and Jefferson College, was united in marriage to Mary Leal Harkness, Lit.D., of Tulane University, New Orleans. The wedding took place in the First Presbyterian Church of Fairfield, Ia., the girlhood home of the bride. President Black and Dr. Harkness are graduates of Parsons College. President Montgomery, of Parsons College, for some years a friend of both the bride and groom, assisted by Rev. H. Sears Thomson, pastor of the Fairfield Church, officiated at the wedding. President and Mrs. Black left Fairfield for a wedding trip to the West, before their return to their home in Washington.

The Western Theological Seminary of Pittsburgh, has granted Dr. Snowden a leave of absence for one-third of the time, in order that he may edit the Presbyterian Magazine, which takes the place of the New Era Magazine, after the first of October.

#### WEST VIRGINIA.

Dr. and Mrs. Ferris and daughter, of Wheeling, will go to Michigan for vacation in August. Dr. Potter and family will be at Chautauqua. Dr. and Mrs. Gibson will motor to Northfield, Mass. Rev. J. W. Noel, of Kirkwood Church, Bridgeport, will take his family to Auburn, N. Y.,

where he will attend the Summer School of Theology, as will Dr. J. P. Leyenberger.

Rev. H. G. Heuser, recently of Arcola, Ill., has accepted a call to become assistant pastor to Dr. Gibson at the First Church of Wheeling. His particular field will be in connection with the Eighteenth Street Mission, situated in what was East Wheeling.

The Second and Third Churches of Wheeling have united in the support of E. D. Vanderburgh, M.D., missionary at Siang-tan, China. At present he and his family are on a farm in Eastern New York, and will sail early in August for his field of labor.

It is hoped that the Sherrard group of churches will be able to secure a pastor before long. This field, of three churches, is rather difficult, owing to its isolation and great distances.

#### NORTH CAROLINA.

A series of New Era conferences, lasting fifteen days, has just ended in the Presbytery of French Broad. Meetings and institutes were held in eighteen churches and community centers, with an aggregate attendance at all sessions of 1,770. Nearly all the fields were reached. The trip was under the management of Dr. W. E. Finley, supervisor, who, with Rev. J. H. Gruver and Rev. Dr. George H. Mack, formed the team of speakers. In the day sessions discussions were given on family religion, Sabbath-school work, stewardship and local church organization, and at night the stereopticon lecture upon the work of all the Boards was given.

#### ALABAMA.

The Fifth Avenue Church, Birmingham, Rev. J. M. Broady, pastor, is celebrating its fiftieth anniversary this year, and one feature is the purchase of a larger building, site, 200 x 190, purchase price \$50,000, one square from the present site, upon which a new \$350,000 church is to be built, and for which money is now being raised.

#### NEW JERSEY.

The Presbytery of New Brunswick at Dutch Neck, July 12, Rev. John W. Lowden was released from Kirkpatrick Memorial Church and dismissed to the Presbytery of Washington City, having received a call to Darnestown. Licentiate Clark C. Alexander accepted the call of Dutch Neck and he was ordained and installed.—George H. Ingram, S. C.

The Presbytery of Newton met on June 29th, in Westminster Church, Phillipsburg, N. J. Rev. Thomas A. Williams was received from the Presbytery of Lackawanna, and Rev. J. R. Dalling from Northumberland. Mr. Williams accepted a call to Phillipsburg Westminster Church and Dr. Dalling a call to Stillwater. Oxford Second Church has called Rev. D. L. Doherty of Beemerville, N. J., and Musconetcong Valley Church has called Rev. J. W. Lowden of Ringoes, N. J.—Robert Robinson, S. C.

On June 29th, Rev. Thomas A. Williams was installed pastor of Westminster Church, by Rev. A. C. Kellogg. Rev. John C. Moore, Rev. J. A. Donahue and Rev. Hugh Walker. This is one of the largest churches in the Presbytery of Newton. It has had only two pastors since its organization; Rev. E. Clarke Cline and Rev. James Moore. The people are united and harmonious.

Rev. J. R. Dalling, M.D., Ph. D., was installed pastor of Stillwater Church on July 7, by Rev. R. Spencer Young, Rev. J. M. Waddell, Rev. Robert Robinson, and Rev. C. W. Rouse, D.D. Stillwater Church has been thoroughly renovated and refurnished.

The Protestant churches of Bridgeton recently organized the "Bridgeton Board of Education" with Rev. Addison B. Collins, D.D., pastor of the First Presbyterian Church, as its president. Under its auspices four Summer Vacation Bible Schools have been conducted, with ten teachers and 527 scholars.

The Presbytery of West Jersey met in Chelsea Church, Atlantic City, N. J. Rev. Fred W. Mathews was received from the Presbytery of New Castle, and arrangements were made for his installation in the Second Church, Camden. Rev. T. Reber Taggart's installation as pastor of Salem Church was arranged. Rev. Joseph C. Harvey was dismissed to the Presbytery of Philadelphia

North, and Rev. R. S. Snyder, D.D., to Utica. Mr. Francis Kinsler, a member of the Had-donfield Church, was received as a candidate. The license of Mr. J. H. Rue as a local evangelist was renewed for one year. Presbytery will meet in the Memorial church of Weno-nah Sept. 20.—A. B. Collins, S. C.

## IOWA.

Garden Grove Church, Rev. W. Jones, pas-tor, has closed a successful Vacation Bible School, with sixty enrolled.

At the communion on July 10th, at Audu-bon, Rev. William Mack, pastor, six adults and one infant were baptized, and seven adult members were received on confession, in-cluding two complete families. The church building has been improved recently. Even-ing services are being held on the church lawn.

The First Church of Waterloo on July 10th broke ground for its new church. The pas-tor, Rev. J. R. Macartney, D.D., conducted the service. Rev. Scott W. Smith, D.D., was invited to represent the Synod of Iowa. Mr. J. D. Liffing led in the responsive service. The senior elder, Mr. Henry Hurst, turned the first sod, assisted by Mr. W. W. Mc-Farlane.

Bethany Church, Council Bluffs, is hold-ing its second Daily Vacation Bible School, under the leadership of the pastor, Rev. T. G. Nethery. One hundred children are enrolled. Second Church, Council Bluffs, is also hold-ing a Vacation Bible School.

Rev. J. K. Driver has resigned at Atlantic, Ia., and accepted a call to Rockwell, Ia.

Dr. and Mrs. Frank M. Spence, of the "farthest north" mission at Point Barrow, Alaska, will give three days to Council Bluffs Presbytery, speaking in the three city churches of Council Bluffs on July 24th.

Rev. J. W. Everds was installed pastor at Maxwell, Ia., on June 5th. Rev. J. George Walz, of Nevada, presided, and was assisted by Rev. Theodore Morning, D.D., of Des Moines, and Rev. J. A. Laurie, D.D., of Mar-shalltown.

## COLORADO.

Dr. J. Y. Ewart, of Colorado Springs, is enjoying a few weeks' vacation in Illinois.

Rev. James M. Hamilton, of Denver, has been called to the North Church of Omaha and entered upon the work July 1st.

Rev. John B. Donaldson, Jr., of Springfield, Ill., has been called to the position of Director of Religious Education for the Synod of Colorado.

The Church Extension Board of the Pres-bytery of Denver, under its executive secre-tary, Rev. Howard I. Kerr, is reorganizing its forces.

A fine demonstration of co-operative work was given on July 10th, when twenty men from the other churches of Denver joined with an equal number of men from the Hyde Park Church and made a neighborhood canvass for subscriptions for funds to replace the church building which was recently burned.

Fifteen Daily Vacation Bible Schools are now open in Denver Presbytery, under the supervision of Miss Elsa von Reucau, with a membership of nearly 1,400, as against four such schools last year.

The cornerstone of the proposed million-dollar Presbyterian Hospital of Colorado was laid by the Governor of the state, in the pres-ence of a great company of people, on July 3d. Contracts are being let and the work is to go forward at once. The site includes fifteen acres of ground in the very heart of the city of Denver, and is said to be the most advan-tageous site held by any hospital in the entire country.

The church at Lamar has a Daily Vacation Bible School of two hundred pupils. The pastor, Rev. D. G. MacLennan, says that the interest is far above anything he has ever experienced.

Rev. Jesse Willis Hamblin, of Santa Fe, N. M., will take up the work as pastor at Canon City on Aug. 1st.

The Colorado Springs First Church reports a Daily Vacation Bible School enrollment of 118.

Rev. H. J. Baldwin writes: "In our two years at Emmanuel Church, Colorado Springs, the membership has doubled, the congrega-tions quadrupled and the budget tripled. The

Sabbath school has increased from an average attendance of 55 to an average attendance of 225. The efficiency of the physical plant has been doubled by excavating the basement and making room for our growth."

Rev. C. K. Powell, pastor of Ivywild Church, Colorado Springs, welcomed 24 new members at the Easter service. About a dozen of the young people have joined the Daily Vacation Bible School held in the First Church.

Good ministers are needed for vacant fields. Write Miss M. A. White, Romeo, Col.; Judge W. H. Cofield, Cortez, Col., Thomas Jenkins, Chivington, Col., or Mrs. Rupp, Brandon, Col.

Four members were received and there were five baptisms on July 3d in Monte Vista, Rev. A. C. V. Skinner, pastor.

Rev. J. Willis Hamblin, of Santa Fe, N. M., has accepted a call to First Church, Canon City, Col.

The Presbytery of Boulder met at Berthoud on June 30th. The pastoral re-lation between Rev. James L. Cameron and the Brush Church was dissolved. The Berthoud Church presented a call for Mr. Cameron and he was installed the same evening by Rev. Merchant S. Bush, Rev. H. B. Hummel, D.D., Rev. Charles D. Darling, Ph.D. and Rev. H. S. McCutcheon taking part.

Rev. and Mrs. H. P. Dunlop, evangelists, are enjoying the beauties of Colorado, motoring through from Carlisle, Pa. In sup-ply work at Superior twenty-five came out for Christ. A similar interest was mani-fested one Sabbath at Boulder. Mrs. Dunlop most acceptably supplied Fossil Creek and Nederland churches one Sabbath, while Mr. Dunlop preached at Brush. They are open for some Western dates and may be addressed at 604 Marine Street, Boulder, Col.

Seventy-two members were received by the Central Church of Denver on July 10th, Dr. Boyle, pastor.

## KANSAS.

Solomon Presbytery, on July 8th, dissolved the pastoral relationship between Rev. Cyrus J. Lattin and the church of Cawker City.

Mr. Leon M. Bocker spoke in several churches of Solomon Presbytery before his return to his mission work in China.

Rev. A. T. Dewey, of Chicago, has been appointed Director of Religious Education for Kansas Synod, and will co-operate with the synodical chairman, Rev. W. Clyde Howard, of Independence.

Baxter Springs Church has just closed a successful Daily Vacation Bible School, with an enrollment of 75. Superintended by the pastor, Rev. J. W. Hart, assisted by Mrs. Hart and eight other teachers.

Parsons College had forty graduates. The honorary degree of Doctor of Divinity was

conferred on Rev. Robert Clements, Rev. Warren F. Goff and Rev. Judson L. Under-wood. The summer school has an enrollment of more than 150.

Rev. H. R. Anderson, of Ellsworth, has re-ceived a call to the First Church of Wichita.

Clay Center Church, Rev. S. A. Siewert, pastor, received 15 members on July 10th.

There are sixteen Vacation Bible Schools in Wichita and a delightful result is apparent. The number will probably be doubled next summer.

Wichita Presbytery has, this year, exceeded all its past, except the winter when Billy Sun-day was here. This has been largely the result of faithful home effort. More than a thousand persons were added to the churches of presbytery. Several church buildings are in process of erection.

## MONTANA.

The church at Stanford, Rev. H. A. Brown, pastor, received two new members on July 3d.

## OKLAHOMA.

Rev. George B. Spanglet supplied the Kiowa Church recently and baptized two children.

## ARKANSAS.

Rev. Benjamin Berryhill was installed as pastor at Berryville, on June 19th, by Rev. D. T. Waynick, D.D., Rev. T. E. McSpadden and Rev. A. I. Gaither.

## MISSOURI.

Ebenezer Church, Greenfield, Mo., Rev. W. H. Ferguson, pastor, received 43 members on July 10th and 34 adults were baptized, the result of a union evangelistic meeting con-ducted by Albert C. Fisher and party, of Fort Worth, Tex.

## SOUTH DAKOTA.

The First Church, Sturgis, Rev. C. D. Erskine, pastor, received six members on July 3d. It was the fifteenth anniversary of the pastor in this his first and only charge. The church is prospering most happily. The buildings are being put in fine order. The pastor has won golden opinions from his service as chaplain in the war, and as State Senator this year.

## NORTH DAKOTA.

A mission church at Marcus, costing \$5,000, was dedicated last week. Rev. L. C. Eames is pastor. The village is small. It is in Mead County, in the Black Hills. South Dakota, thirty-five miles from the nearest railroad station, from which every stick and pound of material had to be hauled. Mead County is twice the size of Rhode Island. This church will be the center and nucleus for Christian life and work for a community many miles in extent. A hundred people came from a radius of fifteen miles. The village has twenty-five people. Sioux Falls First

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Box 101 St. Charles, Mo.



Church gave the pews. Sturgis gave the pulpit and the communion set. Rev. William Wallace is superintendent of this Southern Home Mission district. This church will be a great blessing.

Rev. J. W. Bond, pastor, Cavalier, recently baptized nine children and received two adults into the church on profession. The trustees are to remodel the manse while the pastor is away on his vacation. Mr. Bond promoted a Daily Vacation Bible School in Cavalier, with 150 enrollment; 111 pupils received the certificate of promotion.

NEBRASKA.

Bellevue College, Bellevue, Neb., has recently been leased by the trustees to the Federal Government, Department of Vocational Training for Disabled Soldiers, for a period of five years, for a total of more than \$80,000. Buildings and grounds are being prepared and put into shape for use by Sept. 1st.

The summer session of the Omaha Bible Institute, Rev. W. H. Jordan, president, at Castelar Church, will run from July 12th to Aug. 12th, with eight instructors and lecturers.

The Presbyterian and Methodist churches of Creston have united as a community church, to be called Presbyterian.

Rev. J. M. Norris, of Fairmont, has accepted a call to Clontibret, Neb.

Rev. W. F. Perry, of Auburn, will take his Boy Scout on July 25th to Bigelow for a ten days' camp.

CALIFORNIA.

Highland Park Church, Los Angeles, received twenty-five members at the communion July 10. A few weeks ago the new Westminster House was completed, a fine addition to the church equipment. Mrs. Mary Stewart Harvey, of Philadelphia, has been engaged as Director of Religious Education, and will begin her work Oct. 1. The church has sent twenty missionaries to the foreign field. Dr. Campbell Coyle is pastor.

WASHINGTON.

Rev. W. W. Hicks, of Peking, China, is at home now and may be addressed at 1214 N. Fourth Street, Tacoma, Wash.

OREGON.

The Synod of Oregon is meeting this week, July 12th to 19th, its members being housed in the dormitories of the State Agricultural College.

Mr. John J. Canoles, in charge of Lebanon, was ordained on June 10th by the Presbytery of Willamette.

Rev. Ward W. Long was installed on July 11th in the First Church of Salem, coming from Forbes Church of Portland, Oregon.

The Church of Brownsville has called Rev. A. M. McClain, of Vancouver, Wash.

OBITUARY

Obituary Notices at the rate of 75c per 100 words

**BUTLER**—Mrs. J. S. Butler, aged member of the Presbyterian Church of Springville, Iowa, died June 30, and bequeathed to her church \$3,500 and to Coe College \$3,000. She was a friend of the church and Christian education during her lifetime.

W. H. E.

**FOX**—Rev. John P. Fox was born near Bruceville, Oct. 18, 1831, and died at Indianapolis, Ind., July 3, 1921, at the age of 89 years, 8 months and 15 days. Early in life he united with the Bruceville Presbyterian Church. Having heard the call to the Gospel ministry, he entered Hanover College and graduated in 1859; taking the theological course at Western Theological Seminary. He was ordained in 1862. He was married Dec. 25, 1861, to Miss Mary Wampler, who passed to her reward Feb. 3, 1920. From this union he is survived by two sons, David H., of Terre Haute, Ind., and John F., of Nashville, Ind., and one daughter, Mrs. O. E. McMeans, of Indianapolis, Ind., and two grandchildren, Wayne F. and Mary McMeans. He had charges at Eldora, Iowa, Newton, Ill., Mirable, Crooked River and Hamilton, Mo.; Carlyle, Spencer, Indiana Church, Poland, Olive Hill, Farmersburg, Howesville, Bruceville, Royal Oak, Smyrna and Pleasantville, Ind. For a number of years he was presbyterial missionary of the Vincennes (now Indiana) Presbytery. Rev. A. R. Brown, Rev. Dr. A. Kistler, Rev. J. O. Ashburn and Rev. H. J. May conducted the funeral and the burial at the Upper Indiana Church cemetery.

A. R. B.

**KARRICK**—July 11, Edwin B. Karrick, aged 65. He was a printer and for years corrected the mailing lists of the Herald and Presbyter. He was interested in public work, active in the agitation for free textbooks and for child-labor laws and for other improved legislation. His death followed prostration from the intense heat.

# THE COLLEGE OF WOOSTER



PRESIDENT  
CHARLES FREDERICK WISHART, D.D., LL. D.

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**THE COLLEGE OF WOOSTER**  
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## HOME CIRCLE

### THE MISSES AT SCHOOL.

There was once a school,  
Where the mistress, Miss Rule,  
Taught a number of misses that vexed  
her;  
Miss Chief was the lass  
At the head of the class,  
And young Miss Demeanor was next  
her.

Poor little Miss Hap  
Spilled the ink in her lap,  
And Miss Fortune fell on the table;  
Miss Conduct they all  
Did a Miss Creant call,  
But Miss State declared this a fable.

Miss Lay lost her book,  
And Miss Lead undertook  
To show her the place where to find it;  
But upon the wrong rail  
Miss Place hung her veil,  
And Miss Deed hung the book safe be-  
hind it.

Then all went very well,  
As I have heard tell,  
Till Miss Take brought in Miss Under-  
standing;  
Miss Conjecture then guessed  
Evil things of the rest,  
And Miss Counsel advised their disband-  
ing. —New Zealand Outlook.

### THE DAY UNCLE TOM CAME.

BY CONSTANCE PRINCE.

Three times the twins had whispered  
that day!

Jimmy White had only whispered once  
—and Jimmy was the worse whisperer in  
Miss Blake's room.

Miss Blake had looked real surprised  
and sorrowful when she saw the twins  
whispering. It was not like Puss and  
Phil to whisper—or have poor lessons,  
and they had done both that afternoon.

Of course, you can not have good les-  
sons unless you 'tend strictly to business,  
and how can you think of arithmetic and  
reading and spelling when you know that  
Uncle Tom is coming that very day.

It did seem too much to expect of a  
seven-year-old boy and girl.

As they were getting ready to go to  
school that afternoon mother had said,  
"Now, have good lessons and come home  
as soon as you can, dears, for some one  
will be here when you get home."

"Uncle Tom, Uncle Tom!" they had  
shouted eagerly.

Mother laughed. "Yes, Uncle Tom,"  
she answered.

Uncle Tom was a great favorite with  
the twins. Next to father, he was the  
nicest man in the world. He always  
had candy or nuts in his pocket, and he  
could tell the nicest stories you ever  
heard.

Puss and Phil skipped and danced all  
the way to school, their eyes shining  
with joy.

But their lessons! Dear, dear! It  
seemed as if they could not think of any-  
thing except that Uncle Tom was coming  
and all they had to tell him.

When Phil thought of their party he  
leaned over and whispered to Puss, "We  
must not forget to tell him about our  
party."

Puss whispered back, "No, we must not,  
be sure."

Miss Blake looked at them so sorrow-  
ful that they determined not to whisper  
again; but soon Puss thought of some-  
thing and in her eagerness to tell Phil she

forgot her determination. And during the  
spelling they whispered again.

They were not naughty—just whisper-  
ing—and in such a hurry to see Uncle  
Tom.

After the papers were passed for spell-  
ing, Miss Blake gave out the words very  
slowly and carefully; twice Puss had to  
raise her hand to have a word repeated.

When the words were all written the  
papers were passed across the aisle to the  
one beside you, so every one corrected a  
paper not his own. If a word was right  
you put a — before it, but if it was mis-  
spelt you put an X before it.

"House," Miss Blake said; "h-o-u-s-e."

"Oh, my," breathed Phil; he remem-  
bered he had left off the e.

"Penny—p-e-n-n-y," spelt Miss Blake.

"Goodness!" murmured Puss. How  
could she have spent it penie? She real-  
ly knew how to spell it correctly when she  
paid attention.

And so it went. Out of the ten words.  
Phil had four and Puss three right. Then  
Miss Blake said—right before them all  
she said, "Catherine and Philip have paid  
so little attention this afternoon I think  
they had better stay after school and  
learn their spelling lesson."

"Oh, how bad the twins felt! They  
knew they deserved it, but it did seem  
hard, though, on the very day that Uncle  
Tom was coming.

At four o'clock the other scholars filed  
out, looking back at Puss and Phil sitting  
soberly at their desks. Miss Blake went  
out in the hall, watching the scholars file  
out doors.

"I think it's just dreadful," Phil de-  
clared to Puss, drumming his heels.

"Yes, it's dreadful," Puss agreed. Puss  
always said what Phil did. Probably that  
was why they were twins.

When Miss Blake came back she asked  
cheerfully, "Well, children, are you ready  
to spell now?"

"No'm," they answered in unison; then  
took their books. But Uncle Tom was  
waiting for them, so how could they  
study?

Probably Miss Blake wanted to stay or  
she would not keep them. Probably if  
some one was waiting for her she would  
not keep them.

Puss looked at Phil and he looked back  
at her—they just couldn't study.

It was fifteen minutes past four when  
there came a knock at the door, and Miss  
Blake opened it. The twins heard some  
one ask her if she was ready and heard  
her answer, "I do not believe that I can  
go because two of the children had to  
stay to learn their spelling lesson, and  
they just will not study. I must stay un-  
til they are ready to recite."

"Well, we might come back in a little  
while."

The twins heard that just as plain.  
They looked at each other in dismay.  
Miss Blake had been wanting to go some-  
where and they—Puss and Phil—had kept  
her in, and she had not done a thing to  
be kept in for; and she did not get angry  
about it, either.

Miss Blake was a lovely teacher, and  
how selfish they were!

When Miss Blake came back to her seat  
she saw two sorry, ashamed little faces  
bending eagerly over spelling books and  
in just four minutes the twins jumped up  
and came to her and spelled every word  
correctly. When they had finished each  
slipped an arm around her: "We're

awfully sorry we made you stay," Phil  
said manfully.

"Yes, awfully," Puss affirmed.

Miss Blake kissed them both. "We will  
try and pay better attention tomorrow;  
then we shall not have to stay," she an-  
swered.

Then the twins took hold of hands and  
ran our doors, and when they got to the  
gate Uncle Tom was there waiting for  
them. When they told him why they were  
late he squeezed the little hands clinging  
to his, and said, "We must learn, Twin-  
nes, that we can not be naughty without  
hurting ourselves, and to take gracefully  
the punishment we deserve; and, besides,  
we must not make others suffer for our  
naughtiness."

Then they all hurried home to mother.

After that Miss Blake never had to  
worry about the twins; they did not whis-  
per any more.—Ex.

### OUR BOYS' AND GIRLS' CLUB.

BY ALLIENE S. DE CHANT.

We like to cheer up lonesome folks  
Whose days are Oh! so long!  
We tell them stories and new jokes,  
Sometimes we sing a song

It's not much fun to be shut in,  
These happy summer days;  
That's why we try to make 'em grin  
And drive their "blues" away.

They like to hear the latest news  
'Bout town, church and next door;  
We tell them all the news that's new,  
And how they ask for more!

So, during our vacation months  
We'll not forget at all  
That tired, sick and lonesome folks  
Want us to come and call!

### HOW THE OLD CLOCK HELPED CHARLIE.

BY ALICE MONTGOMERY BARR.

Charlie Cain was visiting his best be-  
loved Auntie Anne—just how long the  
visit was to last was something Charlie  
didn't know—he only knew that he was  
to stay where he was until his parents  
came from foreign service.

To begin with: Auntie Anne lived with  
Grandmother Cain in the same old house  
that all the Cains for generations back  
had lived in.

Charlie never had seen such quaint  
furniture. From room to room he won-  
dered, looking at the old-fashioned pic-  
tures and over-stuffed chairs, but the thing  
that gave him more pleasure than all the  
rest of the old place put together was an  
old grandfather's clock.

This clock stood in one corner of the  
big living room where everybody sat  
around the table and read and talked in  
the evenings, and while the folks talked,  
Charlie usually lay stretched out on a  
bright rag rug in front of the fire and  
kept time to the loud click-click of the  
old clock.

Soon after Charlie came to live in the  
old home Auntie Anne started him to a  
neighboring school, and after that he had  
very little time for play. But Charlie  
found it hard to study alone, and one  
night made his complaints known to his  
aunt.

"Well, now," Auntie Anne answered im-  
mediately, "when I went to school, I  
found a wonderful helper in the old  
clock."

"In the old clock?" Charlie hepeated.  
"Yes," Auntie answered. "Just try  
reading or spelling or writing by the tick  
of the old clock, and see how fast you

get along, but don't look at the clock till you've finished."

Charlie wasn't at all convinced, so he drew out the dreaded reader and began to read a word in unison with the clock's tick. How it fascinated him! He finished his reading lesson, his writing and his spelling, then turned his eyes towards the old clock.

"Why, Auntie," he exclaimed, "I never dreamed an old clock could help a fellow so!"

"But it can," Auntie Anne responded, "and you might suggest to your friends to try it when you go home."

#### A QUEER LITTLE BOY.

A queer little boy has been to school,  
And was up to all sorts of tricks;  
He discovered that 9, when upside down,  
Would pass for the figure 6.  
So, when asked his age by a good old dame,

The comical youngster said:  
"I'm 9 when I stand on my feet like this,  
But 6 when I stand on my head!"

#### VICTORY IN DEFEAT.

Betty Haskins lived on a farm ten miles from the academy. Her three years' course of study had been bought by many sacrifices and by much patient work. Betty had not counted her own toils—boarding herself, walking home on Friday nights, making one gown do for Sabbaths and week-days, ignoring worn shoes and a hat of a forgotten fashion—and now the end was in sight, and Betty was valedictorian of her class.

It was the Saturday before graduation. Betty's essay was finished and committed to memory. Her white gown was freshly ironed. As she stood on the chapel steps after her last rehearsal she was glad to be alive, and conscious only of that joy—save for one pin-prick of anxiety as to why she had not had her usual note from her mother during the week. But that was lost in the happy surmise that the parents meant to surprise her by a visit to-morrow.

Suddenly she caught sight of her father in a buggy, driving rapidly down the street. She sprang to meet him, quick to see that his face was grave.

"Betty, child, you'll have to come home with me. Three of the children are down with the measles. Mother is ailing herself. The neighbors have been good, but they are worn out, I can see. Mother wants you. Seems as if nobody else would do. The baby—my dear, I'm afraid he's going to die!"

"O, father, he mustn't! I'll be ready in five minutes.

Not a word was said of the relation of this hasty summons to the coming Wednesday and its valedictory.

When Wednesday came Betty was too busy to think much about the academy. She was grateful that she had had a course of emergency lessons there, and that the doctor said she was as good as a trained nurse. She was fighting for the baby's life.

Three weeks later the baby was getting rosy and plump again. Mother was back at her post, but Betty was tired and restless, and could not sleep very well. She found herself dreaming herself back at the academy and wondering how the chapel looked on commencement day, and finding it hard to see how her disappointment had been right.

One afternoon, however, the principal of the academy knocked at the door of

the farmhouse. He had in his hand a blue-tied roll.

"I've come to bring you your diploma, Betty," he said. "I thought you would be glad to hear that Kate Fisher read your essay at commencement, and it had more applause than any of the others. The folks seemed to like your being at home with the baby. And, by the way, the trustees want to know if you will come over to the academy to teach English next year. They seem to think that a girl who could write that essay could teach other girls and boys to write. The salary would be ten dollars a week and 'found!'"

Betty's face was worth seeing just then. It was a curious coincidence, too, that her subject of that same essay had been "Victory in Defeat."

#### NATURE'S ARMAMENT.

There is hardly a modern weapon of which a counterpart is not to be found in Dame Nature's armory.

The tuck of the bear is a fine dagger and that of the elephant a wonderful bayonet.

In animals of the deer and gazelle types one gets every variety of sword, lance and bayonet, short, long, thick and thin; the rapier, the broad-sword, the great two-handed weapon of Goliath and the tiny blade of the French fencing master.

Poison gas has its prototype in nature. The skunk can keep off most of its enemies by the terrible effluvia it is able to create at will and the poison fangs of many serpents come under a similar category. Long before man thought of the idea, the rhinoceros was armor plated and the porcupine and hedgehog provided with barbed-wire defenses.

Electrified wire defenses are an old device in the animal world, as the jellyfish, the ray and the electric eel can prove. Even the device of sending up a smoke screen is as old as the hills, for more than one fish does this to escape from its swifter enemies.

#### A NEW GAME.

It was Maida's turn to invent a new game, an exchange tells us. She looked at Mother Floss and smiled at the three darling kittens.

"I know," she cried, and ran out to the kitchen. "Father," she asked, eagerly, "may I take one of your woolen mittens?"

The mitten was a blue one. Maida slipped it on Walter's hand and tied a silk handkerchief over his eyes.

"You must stand in the middle of the ring," she said, "and turn about three times. The children may change places while you twirl, but when you stop, no one must move."

Walter whirled about like a top. The children quickly changed placed with each other, until Maida raised her hand.

"Now," she prompted, "hold up the mitten and walk toward somebody and say, 'What naughty kitten has lost his mitten?' Then slip it on his hand and say, 'Was it you, sir?'" And the child must answer, "Not I, sir." If you can guess who it is, he must take your place in the middle of the ring, but if not, you must take the mitten back and try again."

Walter laughed and said that was easy, but he put the mitten on three times before he guessed the right child. Can you do better than that?

#### THE SOUL OF "OLD GLORY."

Its body came forth from that fair Quaker town  
Where the Delaware flows in its deathless renown,  
Past the Hall of the Heroes who never would yield,  
Where the Liberty Bell o'er the patriots pealed,  
There its stars were all set, its stripes laid across,  
By the swift-flying fingers of sweet Betsy Ross,  
On the plan that she got from Virginia's great son.  
How the whole nation cheered when her labor was done!  
And fearless Paul Jones flung it out from the mast:  
Of all this world's banners, the best and the last—  
But whence came the soul of "Old Glory"?

O! that radiant ensign that rides in the sky,  
Which lifts up the heart when it lights on the eye,  
Is the blossom of ages, of blood and of tears,  
As the aloe brings forth, through a long hundred years,  
On the stern, cruel cactus the crown of its flowers,  
With the warp of the sun and the waft of the showers;  
So the grim, thorny tree of the dark, bitter past  
Broke forth into beauty in our land at last;  
And each martyr who went up the high gallows stairs,  
Or died in the prison for man, put it there—  
And thus came the soul of "Old Glory."

How far back it goes, this dear flag of the free,  
Which now ripples proudly o'er land and o'er sea!  
For he whom the woman its wonder first gave  
Found the stars and the stripes on his ancestor's grave.  
'Twas the sign of their Lord, and for them he had died—  
The stars of his crown, who is now glorified,  
And the stripes of his suffering here upon earth;  
So deep in the faith of our race it had birth,  
And that wonderful faith hath this garment put on—  
Faith in man, faith in God, and in God's Holy Son—  
And this is the soul of "Old Glory."  
—Bishop Robert McIntyre.

#### THE CHOOSING.

BY VIOLET MORGAN.

The little school teacher in "Pancake Holler" turned the key resolutely and firmly in its shabby, rusty lock and turned her back on the tiny district school.

There lay the hills before her, towering, tree-covered, and if one got close enough you could smell the pine, and the wind-blown leaves, and hear the ringing gush of a stream as it swept on its course below the natural bridge.

Over those hills, and down, down into "Pancake Holler," the district-school teacher seemed to hear the steps of the little hill-top folks trudging down along the rocky, winding paths at the call of the little bell. And shadow forms seemed to flit past her quietly into the room, little freckle-faced girls and boys, and last of all the form of a tiny slip of a girl named Specs, who stopped and laid her hands on the school teacher's work-stained ones, and looking up through her big spectacles, whispered ever and ever so softly, "I love you, school teacher. I love you better'n anybody else in the world."

Then, deliberately, the teacher tore away her memories even as she had seemed to close the door on the stream of little hill-top folk, and looked away from the hills just faintly kissed by a purpling, sun-stormed sky, away from the tiny huts with their curling, snakelike smoke drifting lazily upwards toward the sky.

It had been a hard day, and she was tired, tired of her patient toiling, just eager now for the girlhood that somehow she had left behind when, five years ago, teaching had seemed alluring and wonderful. Just tired of working!

"Oh, it can't be this forever and forever," she cried softly. "There must be something else besides the hills, and the school, and the same miserable day after day. I must go on beyond the hills; I must be great. To be just a school teacher, always and always—oh!"

But the little school teacher caught her breath and said in a strangling sob: "I'll do it. I want to be free! I want to be away from the hills, with no responsibility. I want to live my life."

And from the top of the same great

hill, the voice of a shadow form said wistfully, "I jes love you, school teacher!"

The great hill opposite seemed to echo back, "School teacher, if we're real good, will you tell us a story this afternoon? Say, won't you come out and play with us?"

Then from out of the shadows a gaunt form stalked, and a man said huskily, "Mis' Conrad, askin' pardon, Tim Shivers' little gal was took last eve with the fever and she been callin' out fer ye."

Duty fell again, like a cloak, on her trembling shoulders. Her breath came hard and fast. Tim Shivers' little girl was the littlest girl in the school, the last of the line, and who always stopped to whisper, "I love you, school teacher. I love you better'n anybody."

So it was duty and the hour and a half passing found her with Shivers' child in her arms.

"She's got to go, I guess," said Shivers, the tears drenching his heavy face. "I can't tell her, and she's so afeerd. She ain't got no mother. I never told her about heaven and all that stuff, and so she's scared, and now I can't tell her—you tell her. Make it easy. I ain't never been no father to her; I can't tell her now."

So the little school teacher smiled sweetly and bravely, and with set lips, painted in words a beautiful picture of "little girl heaven." And then, holding her close in her arms, the little hill-top girl slipped happily away to the promised land.

The school teacher had chosen. Although the little voice would never again say, "I love you, school teacher; I love better'n anybody else," yet there were the other hill-top folk, and duty, and the happiness and joy of choosing something right and good.

Morning found the little school teacher in "Pancake Holler," turning the key in the shaky, rusty lock.

There lay the hills before her, towering, tree-covered, and if one got close you could smell the pines and the wind-blown leaves, and hear the ringing gush of a stream as it swept on its course below the natural bridge.

But instead of the quiet sunset she flung open the door to greet the protecting hills bathed in the golden rays of a morning's glory. And the smoke and the noise and the call of the world beyond died away forever as the little hill-top folk slipped in quietly and took their places.—W. C. Advocate.

#### READING.

BY J. MARION NICHOLS.

When you don't feel like reading, that is very likely the time to read a light but wholesome book. When you really want to read, that's the very time to read some volume that deals with great realities and the profounder truths of life. The one dread we have is that when we reach our winter days we shall bemoan the wasted hours of life's springtime. These moments are rich and golden. In nature there is a hibernating animal. It feeds on its stores laid up against the winter days. Youth time is the day of preparation against life's long winter evening. In the aftermath of our pilgrimage but few thoughts are born. The mind, weary with the toils of years, turns within for rest. At the sunset we feed on the unforgotten treasures of the past. That person who refuses

to cultivate the habit of reading good books, yields to mental disintegration. It is not how many, but what kinds of books you read. The character of books we love is prophetic. In a large sense literature is the undergirding of character. It is either the foundation of shifting sand or the impregnable rock on which manhood rests. Just as the physical nature betrays the character of the nutriment it receives, so does the mind reveal the pabulum on which it is forced to subsist.

#### A LAY OF ANCIENT ROME.

BY MALCOM R. EISELEN.

All Rome was wrapped in silence,  
Its once glad ways were still;  
Exams were on the program at  
The college on the hill.  
No more was sound of laughter,  
All joys were laid away;  
With fear they felt approaching  
The scholastic judgment day.

From forum to the campus,  
From gate to city gate,  
No Roman student trod the streets,  
No Roman had a date.  
But each was in his chamber,  
By flickering candle light;  
A thumb-worn text-book at his left,  
A grammar at his right.

For student customs change not,  
Though countless years have passed,  
And then as now each scholar  
Had left all for the last.  
And then as now each student  
Through midnight hours of toil  
Was burning up his substance  
In fumes of Standard Oil.

As now, each student fain wouldst drink  
The fount of knowledge dry,  
In four and twenty hours to gain  
All that he's let slip by.  
With envious eyes they gazed upon  
Minerva's learned fowl.  
Ah, would that they too might attain  
The wisdom of the owl!

While those who put their faith in  
The potency of prayer  
Besought with sacrificial rites  
For marks beyond compare.  
But here and there's a mocker  
Who at such fancies scoffs;  
They waste no prayers upon the gods,  
But use them on the profs.

But now had tempus fugit  
The blue books were come back,  
And where had gleamed a spotless white  
Returned red, green, and black.  
Then by the rolling Tiber  
Was sorrow and dismay,  
For "F's" there were a plenty,  
Alas, but scarce an "A."

For Cæsar in his history  
Had merely come and seen,  
While Virgil flunked in Latin,  
And Hercules, hygiene.  
In vain 'tis said Diogenes  
An honest mark was seeking,  
And as for Marcus Cicero,  
He flunked in public speaking.

But there was ont T. Livy  
Whose history fell flat,  
But not a bit disheartened,  
He thus disposed of that  
In words which have englanded  
So many flunkers' eyes:  
"Where ignorance is blissful,  
'Tis folly to be wise."

—Northwestern.

#### HIS MOTTO.

A boy walked into a merchant's office the other day in search of a situation. After being put through a catechism by the merchant, he was asked: "Well, my lad, what is your motto?"

"Same as yours, sir," he replied; "same as you have on your door—'Push!'"  
He was engaged.—Selected.

#### NOT FESTUS BUT FELIX.

The answer to the Alphabet Bible puzzle of June 22d, was wrong on F. It was not Festus, but Felix who "trembled." Thanks to readers who have called attention to the mistake. It takes mistakes to show how many readers study the puzzles.

#### 641—SQUARE WORD.

1. Listen. 2. A girl's name. 3. A city in China. 4. Lines diverging from a common point.

#### ANSWERS TO PUZZLES.

No. 640.— C R O P  
R O V E  
O V E N  
P E N T

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**SOME GOOD RULES.**

We have the wisest teacher, and she has given this rule,  
That helps us in our lessons—you can use it in your school.  
Always add a smile or two when things are going wrong,  
Subtract the frowns that try to come when lessons seem too long,  
Then multiply your efforts when the figures won't come right,  
Divide your pleasures day by day with everyone in sight.  
Now if you always use this rule you'll have a happy day,  
For lessons then are easy, and the hours fly away.

—The Christian Intelligencer.

**WHY I LIKE TEACHING.**

From a prize essay by Superintendent John Dixon, Columbus, Wis.

I like teaching because I like boys and girls, because I delight in having them about me, in talking with them, working with them, playing with them, and in possessing their confidence and affection.

I like teaching because the teacher works in an atmosphere of idealism, dealing with mind and heart, with ideas and ideals.

I like teaching because of the large freedom it gives. There is abundance of room for original planning and initiative in the conduct of the work itself.

I like teaching because the relation of teacher to learner in whatever capacity is one of the most interesting and delightful in the world.

Teaching invites to constant growth and improvement. The teacher is in daily contact with books, magazines, libraries, and all of the most vital forces of thought and leadership, social and educational. It is work that stimulates ambition, and enhances personal worth. There is no greater developer of character to be found.

Also, teaching includes a wide range of positions and interests, extending from kindergarten to university, covering every section where schools are maintained, and embracing every variety of effort whether academic, artistic, industrial, commercial, agricultural or professional.

There is no work in which men and women engage which more directly and fundamentally serves society and the State. Teaching is the biggest and best profession in the nation because it creates and moulds the nation's citizenship. It is the very foundation and mainstay of the national life.

**TWO SIDES OF THE CASE.**

Employers and employes are just now in stern contention throughout our country. Both sides appeal to the Church, and both criticise the Church when it shows sympathy for the opposite side. In one of our great industrial centers, some ministers were outspoken in behalf of the employes. In rejoinder, the secretary of the Employers' Association issued communications with the purpose of dissuading men from furnishing financial support to these organizations.

We hold that the secretary overstepped his privilege when he thus undertook to limit and direct the message of the pulpit. On the other hand, was it not in part provoked by the pulpit assuming to settle matters which can not come under its province. The ventures have done more harm than the recent venture of the former committee of the Interchurch Movement and the later committee of the Fed-

eral Council to attempt to act as arbitrators and pass specific judgments without authority or appointment. Such disorder and rashness never did bring peace, but confusion and contention.—Presbyterian.

**THOSE NEW COUNTERFEITS.**

The average man is not nearly as much concerned over his chances of having one of those \$20 counterfeits passed on him as he is that he won't connect up with a sufficient number of the one dollar denominations to pay the rent.—Commercial Tribune.

**OUR THEOLOGICAL STUDENTS.**

There is an alarming scarcity of young men offering for the ministry. Seven hundred and ninety churches without pastors stare us in the face, and worry Home Mission chairmen to a state of nervous prostration. Is there any remedy for this state of affairs?

Are we dealing squarely with our young men in the matter of money? Education costs. Even to the candidate for the ministry a good collegiate education will cost from \$400 to \$600 a year. The Seminary not much less.

Now, where is the young man to get this sum? He must earn it, which is often impossible, or wasteful to the Church. We know one man who turned aside and spent three choice years in making money to go to the Seminary on. The Church lost three good years of this man's ministry. It was wasteful.

His parents must supply it. This is frequently impossible too; as most of our candidates come from families poor in this world's goods, but rich in faith. It will always be so.

Then the Church must supply it, either by a common fund, from which all get money, or by special donations of churches for particular young men.

We have not noticed that the men who are trained at West Point and Annapolis lose there manhood by being supported by the United States. Our candidates ought to be furnished with a moderate amount of money, so that they may be as "free from worldly cares and avocations," as the Church promises the minister to be. It ought to be in the nature of an investment, not a loan.—Presbyterian of the South.

**EMPHASIS WHERE IT BELONGS.**

Men like Carnegie preached and pressed everywhere that in education pre-eminence should be given to natural science; history, languages, philosophy, and kindred discipline should be retired. Under pressure of the desire for big money and large popularity, educational institutions yielded to this demand. This led to the magnifying of things and the neglect of the personal factor. Men were regarded as machines and efficiency was the exclusive measure. The storm shattered all this. Science, in the surface motor, the aeroplane, and the submarine, only increased the power of nations for mutual destruction and of men to grapple each other by the throat. All this meant the power of death unto death, and not the power of life unto death. We have learned that we must put the emphasis upon persons, not upon things, upon character, not upon possessions.

Man's speculations must be subordinated to God's revelation.—Presbyterian.

# Grove City Bible School

August 19-28, 1921

**PROGRAM**

- Rev. F. B. Meyer, D.D.,  
London, England.
- Bishop Francis McConnell, D.D.,  
Pittsburgh, Pa.
- Rev. Herbert Booth Smith, D.D.,  
Los Angeles, Cal.
- Professor Henry E. Dosker, D.D.,  
Louisville Theological Seminary
- Professor James H. Snowden, D.D.,  
Western Theological Seminary.
- President John McNaugher, D.D.,  
Pittsburgh Theological Seminary.
- Professor George M. Sleeth,  
Pittsburgh, Pa.
- Rev. Harry Farmer, D.D., Methodist  
Board of Foreign Missions.
- Rev. S. M. Zwemer, Asia Minor.
- Rev. W. I. Swallen, Korea.
- Rev. J. A. McConneelee, India.
- Rev. F. L. Snyder, Siam.

**ENTERTAINMENT**

The College dormitories will be open to receive guests of the Bible School. The dormitories are modern in every respect and will be operated as first class hotels. Very moderate rates will be charged.

**RECREATION**

The College Gymnasium, Athletic Field, Tennis Courts, etc., will be open for the use of the guests of the Bible School. The Country Club has extended the privileges of the Club to those attending the Bible School. There will be opportunities for golf, fishing, bathing, boating, etc.

**COMMITTEE ON ARRANGEMENTS**

- Rev. W. L. McEwan, D.D., Chairman.
- Rev. J. M. Mealy, D.D.
- Mr. Wm. Albert Harbison.
- Mr. J. Howard Pew.
- Rev. F. Paul McConkey.
- Mr. Weir C. Ketler.

**INFORMATION**

For a complete program and for reservations for the Bible School period, apply to President Weir C. Ketler, Grove City, Pennsylvania.

# SABBATH SCHOOL

International Lessons for 1921.

THIRD QUARTER.

Lesson V—July 31.

## SAUL, TEACHING IN ANTIOCH.

(Acts 11:19-30; 12:25.)

Ch. 11:19. Now they which were scattered abroad upon the persecution that arose about Stephen traveled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only.

20. And some of them were men of Cyprus and Cyrene, which, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

24. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord.

25. Then departed Barnabas to Tarsus, for to seek Saul:

26. And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch.

27. And in these days came prophets from Jerusalem unto Antioch.

28. And there stood up one of them named Agabus, and signified by the Spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

29. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea:

30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

Ch. 12:25. And Barnabas and Saul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark.

Golden Text: "A whole year they assembled themselves with the church, and taught much people" (Acts 11:26).

Catechism—Q. 32. What benefits do they that are effectually called partake of in this life? A. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Home Readings—(M.) Acts 11:19-26; (Tu.) I Tim. 4:6-16; (W.) I Tim. 2:1-7; (Th.) I Cor. 16:1-9; (F.) Acts 11:27-30; (Sa.) Rom. 12:9-21; (S.) Psa. 19:7-14.

### INTRODUCTORY.

We find Paul starting out in his early evangelistic work in this lesson, and in a most effective campaign, in a large and needy city. While he was a persecutor at Jerusalem he had done all he could to destroy the Cause and Church of Jesus Christ. He had so harshly and severely treated the Christian converts at Jerusalem that they had been widely scattered. Some had fled for safety into Phoenicia; some to the island of Cyprus, and some to Antioch in Syria, on the Mediterranean coast, north of Cesarea and Tyre. The Gospel had been scattered as sparks are thrown off from a heated iron, struck by heavy hammer blows upon an anvil. Saul's persecution had been cruel, but God had overruled it. He made foreign missionaries out of the harried refugees, and thus made many a nucleus of Christians, to which the apostles and evangelists went, to encourage and build them up, and start the work of many a Church of Jesus Christ.

### EXPOSITORY.

19. The early Christians were willing to tell about the Savior wherever they went, and they did so, but they had no idea that the Gospel was for any but the Jewish people. Christ himself had belonged to this nation, as did all the apostles, and it was natural for them to think that the Gospel was just for Jewish people. But they were to find out the truth, after a time, and thus open up the way for us,

and others, in foreign lands and among Gentile peoples, to know the way of salvation through Christ. Our lesson finds the work going on among the Jews only.

20, 21. Some Christian teachers coming from Cyprus and Cyrene to Antioch, began to preach the Gospel to Grecian or Gentile peoples, outside the Jewish lines, and God set the seal of his approbation upon their work. These Gentile people had souls and they needed the salvation of Jesus Christ. A great number of them believed. They showed their faith by turning to the Lord. They were clear in their conversion and were outspoken in their testimony, and there was no doubt about their having been accepted by the Lord as his saved people. Why should they not be accepted by their Jewish brethren? God had settled the matter.

22-24. The church at Jerusalem, through such of the apostles as were there, kept a supervision over the work in other places, and, learning of the rising interest and work of grace at Antioch, sent Barnabas thither to assist and direct. He was well fitted for this task. He was a good man, personally, in his spirit and influence. But it was not merely natural goodness of which he was possessed: He was a real Christian man, full of faith in Jesus Christ, and he was full of the Holy Spirit. He came to Antioch, and, instead of having a spirit of jealousy or suspicion, was glad over what he saw and learned of the people being converted. So he joined in with the Christian evangelists, and exhorted the new Christians that they should cleave to the Lord with steadfastness and decided purpose. This was necessary. It is important that all new converts apprehend that religion is not for a little while but that it is to be an experience for the whole of life.

25, 26. Needing more help, Barnabas goes over to Tarsus, finds Paul there, brings him to Antioch, and gives him the opportunity to preach Christ. For a whole year these two great and good men work together with the other Christians at Antioch. There were many conversions that year. There was much strengthening of the faith of God's people. And here we find the beginning of the new name "Christian" to designate the followers of Christ. They had been called by many names. But now they are openly identified, by name, with their Lord. It is a good and great name. It includes all who love Christ.

27-30. The great work of grace at Antioch attracts many other Christian teachers from Jerusalem, some of them being prophets, in the sense of being able to know the future. One of them, Agabus, tells of a great famine which is to come upon the world in the near future. The account is that this great famine did come very slowly, in the days of Claudius Caesar. These Christians at Antioch show that they are Christians in more than name. They remember the poor brethren at Jerusalem, who had been stripped of all their worldly possessions by persecution, and who would be sure to suffer severely in such a time unless cared for by those in better circumstances. So these followers of Christ at Antioch resolved themselves into a board of relief, made up a fund, to which they all contributed. All of them gave, and they gave according to their ability, thus working in accordance with the well-established rules of Christian beneficence. It is a striking and interesting

incident. It shows that these early Christians were persons not only of faith but of works, and that they had the spirit of brotherly love and active charity. They sent it to the elders, as those who would be sure to distribute it wisely and honestly and well, and they sent it by the hands of Paul and Barnabas. Thus was emphasized the fact, at that early day, that the best preachers are to be relied on as capable and trustworthy men of business.

25. When Barnabas and Paul had concluded this errand of practical beneficence, they came back to Antioch from Jerusalem, and they brought with them a helper, by name John Mark, of whom we shall read more as the narrative proceeds. And thus the work goes on at Antioch, and we see how closely Paul is associated with it, and how useful and strong he is in the service of Jesus Christ.

### "HOLD STEADY, FRIEND, HOLD STEADY."

BY W. CLYDE HOWARD.

When tribulations come apace and all seems drear to you,  
And friends don't seem to act just right,  
And confidants are few,  
When earth has taken on a shade of deepest violet blue,  
Hold steady, friend, hold steady.

When trouble by the bushel seems to take a sheer delight,  
In piling up before your door until you want to fight,  
When foes are more than bitter and you can not see the light,  
Hold steady, friend, hold steady.

You have never seen a darkest hour without its brilliant dawn,  
The ways of God are varied, but they lead us smoothly on  
To the blessed land of peace and rest, all trouble passed and gone,  
Hold steady, friend, hold steady.  
Independence, Kan.

### MAKING ONESELF UNNECESSARY.

To make oneself unnecessary is a high form of service. A teacher has a class in Sabbath school. It seems there is no one else available to take the place. That teacher seems necessary to the class. Perhaps the greatest service that teacher can render is to put some one in training for the place, so that he may not be necessary to it. The wise workman will see to it that some one is being prepared for the place he may at any time leave vacant.—Central Methodist.

### HOME TRAINING.

Seventy per cent of the students in the San Francisco Theological Seminary of the Presbyterians entered college with the expectations of preparing for the ministry. That looks as if the responsibility for recruiting rests mainly on the pastors of churches and parents.—Congregationalist.

### HATS OFF TO THE CHURCH.

A secular paper says it would be only right for working men who use Sunday as a day of recreation to lift their hats off as a mark of gratitude to the churches as they pass them, for the reason that if there were no churches, there would be no Sunday.

Who gave this country its Sunday for rest, culture, uplook, emancipation? The church folks did it. "The churches are keeping Sunday alive." A good way to break up Sunday is to try to break up the

churches because the foundation of Sunday is its religious origin, and when falls the church, Sunday will fall—and with it Sunday rest, Sunday idealism, Sunday kinship with eternity, worth of a human life, dignity of manhood, justice and a judgment day to come.

Take off your hat to the church when you pass it even if you never enter it. The church is your best friend.

**"HOW TO MEET THE ATTACK."**

A leaflet by Dr. W. A. McKeever, published by the Board of Temperance and Moral Welfare, suggests methods of dealing with the common evils which vex society. It gives a list of the seven evils which are sapping the vitality of the young in our churches. It is free and may be had by writing to Dr. McKeever, Lawrence, Kansas.

As little child on mother's breast,  
O rest, my heart, have rest!  
Who rests on him is surely blest.  
So rest, my heart, have rest.

As warrior bold his foes among,  
Be strong, my heart, be strong!  
Who rests in him shall ne'er go wrong.  
Be strong, my heart, be strong!

—John Oxenham.

**PLAIN WHITE.**

BY SUSAN HUBBARD MARTIN.

Mary Jane caught sight of the tired little figure by the big range as soon as she reached the kitchen door. "I'll dish up the potatoes, mother," she called out, cheerily.

Mother turned. She was a little frail woman, with soft brown eyes.

"That you, dear?" she said, with a relieved sigh. "Run in, please, and see if the table is all right. Mrs. Jackson is bringing a friend to dinner today and I do want everything to be nice."

"Poor little mother!" she whispered. "She's forgotten to give Mr. Snodgrass a napkin and Mrs. Willets hasn't any fork. It's just a shame she has to work so hard. Boarders are no fun and she has had them so long. If father had just lived," and then Mary Jane, supplying the missing napkin, sighed a little.

Father had not lived and mother had been obliged to work, and work very hard, to keep food in their mouths and a roof over their heads and Mary Jane in school.

After seeing that the table lacked nothing Mary Jane went back to the kitchen, and for the next few minutes both were so busy that neither spoke. It was just after dinner that the opportunity came.

"Marjory Mills has invited me to her party," said Mary Jane, suddenly.

"She has?" answered mother, and then just a little shadow crept over the sweet tired face, for Mary Jane would have to have a new dress if she went to the party, and with the high cost of living, how was she to give it to her?

When her bills were met there was scarcely anything left. For boarders, to be permanent, must be well fed, and Mary Jane's mother could not economize at their expense.

Mary Jane saw the look, and when she came back from the pantry she put both arms about her. "Now, mother," she said, fondly, "if that party is going to worry you, I won't go."

"But your dress," protested mother, faintly.

"Well," replied Mary June, with a practical air, "I've about figured out the dress. What the other girls wear must not influence me. Wasn't it grandma who used to say that we must not 'measure our oats in other people's half bushels'? In other words, what the rest of the world has need not concern us."

"And I thought," added Mary June, in her sweet young voice, "that if you could get me a few yards of plain white goods I could make it myself after school."

Mother looked at Mary June. "Plain white!" she repeated.

Mary June nodded. "Plain white and nothing else. The goods won't cost much and the making nothing. And I can go to the party after all."

"You remember the little rhyme of the 'Birds' Ball' you used to tell me about, and what Jenny Wren said? The other birds were all going to dress up, but Jenny Wren said:

"I must wear my brown gown,  
And never look too fine."

"I'm Jenny Wren and my mother keeps boarders, but when I get to teaching after I have my diploma, she's going to rest. We can both have better clothes then, but just now it has to be plain white. Why, mother, I don't care a bit, really. That Alice will wear pink chiffon and Edith blue messaline and Mildred lace does not matter to me. If my mother is willing I will be happy to go in the plain white."

For a moment mother did not reply. She could not. Mary June was such a help, and so unselfish, asking for so little always.

And then she saw Mary June in the plain white, with her sweet, glowing young face and her brown curls, and she knew that even in a plain white dress Mary June would still be Mary June—the sweetest little daughter in the world. It was worth all her struggles to feel that. A tear ran down the pale cheek, but there was joy in her heart.

"We will get the plain white, dear," she said, huskily.—Boys and Girls.

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## YOUNG PEOPLE

### PRAYER MEETING, JULY 31.

**Endeavor Topic:** Christian Progress Among the Indians. Isaiah 61:1-9.

There are about three hundred thousand Indians in the United States. There are probably more now than there were when America was discovered. In recent years some have ceased to call themselves Indians because they have some white blood in them and have become citizens. A few years ago every one with a drop of Indian blood in him called himself an Indian, and thus was in line for a share in the Indian possessions. But the race is by no means dying out. It is as strong and sturdy now as it ever was.

It appears from Commissioner Sell's report that 61,000 out of 84,000 eligible Indian children in the United States are in school; that 43,000 out of 54,000 families live in houses; that there are only 236 polygamous marriages; that 113,000 Indians are church-going; that 120,000 speak English; that 81,000 are literate in English; that 191,000 wear citizen's clothing; that 79,000 are citizens and that 26,000 are voters.

Our Presbyterian mission or church work among the Indians during the past year has been in twenty states, among fifty tribes. Over 225 churches and mission points have been cared for by sixty-six ordained ministers and sixty-one unordained ministers and helpers, about equally divided between white and Indian. Four medical mission stations have been maintained and three Bible training schools, for preparing native ministers and lay workers for, as a rule, our Indian students do not attend our regular theological seminaries.

Our Presbyterian Church does a large work among the Dakota or Sioux Indians, there being a special presbytery made up of the ministers and churches among these people in South Dakota. There are thirty-eight organized churches among the Dakotas, with a large number of native ministers. Among the Choctaws in Oklahoma we have twenty-seven congregations, with large membership and many noble, good native ministers and helpers. Among these people there are many good schools, and the arts of Christian cultured life are apparent. Several Y. M. C. A. organizations have been formed, and a good many churches have social rooms. There are farms around the churches and a spirit of ambition prevails for spreading the truth and power of the Gospel.

Faithful work has been done among the Navajos and the Pimas. Mr. Cook labored among them for many years and saw great results. Dr. Dirk A. Lay has been at work among them more recently with great zeal and consecration and large numbers of them have been converted. Among them rapid advance has been made in Arizona and New Mexico, and attention is now being given to securing medical missions and hospital buildings.

The training of native workers is an outstanding need. Bible training schools have been conducted at Phoenix, Ariz.; Tolchaco, Ariz.; Santee, Neb.; Lapwai, Idaho, and scholarships provided at the Roe Indian Institute, Wichita, Kansas Summer institutes and camp meetings

have been held among the Pimas, Papagos, Choctaws, Creeks and Nez Perces, and annual conventions or conferences have been maintained for various communities or tribes.

There are hopeful conditions and converted men and women in all these fifty tribes. There is progress among the Indians toward civilization and good citizenship, but, best of all, in the growth of Christian life and service.

### BOYS WANTED!

Wanted, a boy. How often we  
These very common words may see!  
Wanted, a boy to errands run.  
Wanted, for everything under the sun.  
All that men today can do,  
Tomorrow the boys will be doing too;  
For the time is coming when  
The boys must stand in place of men.

Wanted—the world wants boys to-day,  
And she offers them all she has to pay—  
Honor, wealth, position, fame,  
A useful life and a deathless name;  
Boys to shape the paths for men,  
Boys to guide the plow and pen,  
Boys to forward the tasks begun:  
For the world's great task is never done.

The world is anxious to employ  
Not just one, but every boy  
Whose heart and brains will e'er be true  
To work his hands shall find to do.  
Honest, faithful, earnest, kind,  
To good awake, to evil blind.  
Heart of gold without alloy,  
Wanted—the world wants such a boy.—Ex.

### MANNERS.

Be thou ever one of those whose manners are Christian, whose conduct and conversation are so redolent of heaven that all who see you may know that you are the Savior's, recognizing in you his

features of love and his countenance of holiness.—Spurgeon.

### "NOBLESSE OBLIGE"

One of the saving factors in our civilizations is a wholesome family pride. "Blood is thicker than water." It is not a thing to be talked about or paraded in social registers or emblazoned on notepaper; but it "bewrayeth itself" like ointment in the hand.

Let us rejoice that in our country we have no titled orders. Some of our people are of a different mind: "they dearly love a lord." These are the "tuft-hunters." Get your crest at any heraldry office, buy your heirlooms of an antiquarian, then a suit of old armor and family portraits; and you are duly equipped for American opera bouffe. But you can not buy blue blood at a bric-a-brac shop!

"A prince can mak' a belted knight,  
A marquis, duke and a' that;  
But an honest man's aboon his might—  
Guid faith, he canna' fa' that!  
For a' that, an a' that,  
The pith o' sense and pride o' worth,  
Are higher ranks than a' that!"

The blood of the village blacksmith may be of purer strain than that of Tudors and Plantagenets. But not every man can meet the responsibility of such a birthright. These are times that call for American pride.

One of the sovereigns of France when approached by an ambassador with the request that he sign a dishonorable treaty answered, "The blood of Charlemagne runs through my veins. How dare you thus affront me?"—Intelligencer.

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## PRAYER MEETING

JULY 27.

SPECIAL TEMPTATIONS OF SUMMER.  
Ephesians 5:15-21.

Each particular season of the year, and each passing day, has its special temptations. But God does not permit us to have any temptation or trial which we can not successfully withstand, but, with every temptation, provides a way of escape that we may be able to come through it safely by his divine grace. So it becomes important for us to consider not so much the various forms of temptation, as the one course of all-sufficient grace, and be sure that we find safety in Christ.

The summer is a time of peculiar temptations though. The heat makes us careful that we shall not overdo ourselves, and endanger our physical health. Along with this, as a sort of consequence or concomitant, comes a tendency to relax all effort, and so, in a sort of physical laziness or self-indulgence, neglect our duty in many directions. It is well to be prudent, but it is not well to neglect our duty, especially our Christian duty of being in the house of God at the stated time on the Sabbath. In this case, for gratifying our bodies, we neglect our souls, and fail to bear our testimony to those around us. It is generally the case that those who are led by the heat of summer to swerve from their duty, are also the surest to be led to similar neglect by the cold of winter.

As this is a general time for vacation, and children and teachers are loosed from their regular places, it has become a sort of foolish fancy, or habit, for many to free themselves from a sense of responsibility, and talk of the whole, fine, magnificent time of summer as though it were a period for vacation from all sorts of serious life or work for Christ. Let us be sure to watch against this temptation.

There is danger too of disorganizing the home life, and by late hours, or absence in the evenings, or by similar interruptions, have the arrangements so broken up that there is not room for the regular Christian life at home, or for family worship. Let this be guarded against.

There is especially the temptation to Sabbath desecration in the summer. Multitudes habitually desecrate the day by loud and noisy games, picnics, excursions, automobile riding throughout the day, and similar out-door sports. The same persons would desecrate the day in other seasons of the year by theater attendance, card playing and other worldly amusements. Let Christians be careful, summer and winter, to abstain from that which violates God's law, and brings reproach on the cause of Christ.

There is danger, with all of these influences, that the services of the church may be neglected. Many do so and excuse themselves by saying that it is too hot. There is nearly always an excuse that can be found by the self-indulgent. It may be too hot or too cold or too wet; or one can imagine that he is not well. Let those who would honor Christ be careful that they are not caught in any such net by the enemy of their souls.

It is said that there are about nine hundred diseases or forms of sickness. The ordinary person may not be able to de-

fect all of these, nor remember the remedy to be applied. But the one safeguard against them all is good health. Let that be maintained and all diseases may be withstood. So the one source of safety in every temptation is the grace of Christ. Let us have Christ in our souls, and then we shall not be overcome and destroyed by any, or by all, of the temptations that may assail us.

### I SAID TO MY HEART.

BY ALBERT D. KNAPP.

I said to my heart, "Be still!  
If the waters are deep today,  
It is God's will;  
And he who ruleth the wind and the tide  
Will bear thee safe to the other side."

I said to my heart, "Be still!  
If the furnace is hot today,  
It is God's will;  
And ever his way from the years of old,  
In the heart of the furnace to try his gold."

I said to my heart, "Be still!  
If the road seems long today,  
It is God's will  
That every patient, enduring soul  
Shall reach some day the utmost goal."

And my heart was still—as a babe at rest  
In the velvet folds of the mother's breast,  
And hears no sound, and has no choice,  
But the sweet love-song of the mother's voice.

### HELP FROM ABOVE.

"Mary, what do you do when you feel cross and naughty?" asked a lady of a little girl five years old.

"I just shut my lips and eyes tight and think a prayer to Jesus to come and make me feel right," answered Mary.

Mary is a wise little girl. She knows that when she is tempted, she needs help from above to keep her from falling into sin.

Let us remember that in every time of temptation we need the help of the Lord Jesus Christ to keep us from doing wrong. So, when we feel our tempers rising, let us lift up a little prayer to Jesus, and he will surely hear and answer it.

### GRADUAL OVERTHROW.

There are sins which blast life as with a lightning flash. But they are not the common sins. There are some trees which are overblown in one great blast of the winter's gale. But the cause of their overthrow is dry rot that has been going on for a long time. The storm only makes visible that which has been going on destructively without any announcement.

We backslide gradually, so gradually as to attract no attention; and then some crisis comes, that shakes life to its foundations. An then the destructive process of the past are all unveiled and discovered in the overthrow.—J. Stuart Holden.

### TENDERNESS.

When the Apostle Paul enumerated the adornments of the Christian life, he gave the first place to the grace of pity. "Put ye on first a heart of pity." The grace needed today among Christians is tenderness toward failures. We should cultivate a disposition that seeks to heal those that are bruised and to help the fainthearted. One of the joys of Jesus was to restore those who, when a demand was made upon their own resources, failed and collapsed before the strain.

### THE RIVER OF LIFE.

Almost at the top of Mt. Marcy, the highest peak of the Adirondacks, is a little pool of water, called "the tear of the clouds." This is the highest and most northern source of the majestic Hudson. The stream flows down the mountain side hurrying on among the hills and valleys. But its constant flow is toward the ocean.

In like manner human life, with its sources hid in God, flows on like a river,—losing here and gaining there, with many tides and turnings of its current,—but inevitably going forward to its destined end. There is the constant contest between the old man and the new,—between the forces of evil that would divert the current from its true channel and the forces of good that would send the soul sailing forward on the river of God.—Ex.

## Auburn Will Train Laymen

For the first time in the history of Presbyterian education men and women who desire to be trained to serve the church in specific capacities—not as preachers—can obtain instruction in seminary surroundings.

Without diminishing its work as a Theological Seminary, Auburn on September 26 will open a new Lay School designed to train men and women to become assistants to pastors and directors of religious education.

The Lay School will have its separate organization equipped in separate buildings.

Auburn Theological Seminary will open as usual September 21, with prospects for a larger enrollment than a year ago.

PASTORS: Tell the young people of your congregation.  
PARENTS: Send for catalogue today of the School or Seminary.

### Auburn Theological Seminary

GEORGE B. STEWART, D.D., PRESIDENT

Auburn, New York



## SELECT READINGS

No matter what you try to do  
At home or at your school,  
Always do your very best,  
There is no better rule.

Pennsylvania has more higher institutions of learning than any other state in the Union, sixty-seven being located in the Keystone State. In order follow, Illinois, fifty-nine; New York, fifty-four; Ohio, fifty-three, and Missouri, forty-one.

In Japan only one person in 6,700 ever attends a school of college or university grade.

One-seventh of the students in the universities of France before the war were from other countries.

Forgive and forget! Why, the world would be lonely,

The garden a wilderness left to deform,  
If the flowers but remembered the killing breezes only,  
And the fields gave no verdure for fear of the storm. —Browning.

The school room was rather chilly and the school teacher from Boston sent this written complaint to the principle: "There is hardly caloric enough in this room to altitudinize the mercury above the freezing quotation."

You can lead a student to lectures but you can't make him think."

In the United States there are more than 25,000,000 school children. About 5,000,000 boys and girls of school age are not attending school. Only about seventy-five out of every one hundred enrolled in school attend daily. The average pupil loses two months of school annually, or about one-fourth the school term.

Efforts to be permanently useful must be uniformly joyous, a spirt all sunshine, graceful from very gladness, beautiful because bright.—Carlyle.

There are more than 1,650,000 high-school boys and girls between the ages of fifteen and nineteen years. Of these Dr. John R. Mott says: "This enormous field is most plastic and promising as well as critically needy and relatively neglected."

There are almost 600,000 school teachers in the United States. There should be no less than 750,000 for efficiency. Within a year 145,000 resigned, the places of the majority being taken by novices or inferior teachers.

There are in the colleges and universities of this land about 263,000 students, who will soon go out as the leaders of thought and action. Almost half of these are in the state universities.

### PATRIOTISM AND AMERICANIZATION.

The meaning of "patriotism" is "that which has come down from the fathers," and American patriotism must therefore be measured by the standards which the fathers of American independence and American institutions have set up. We can no more have true American patriotism and ignore the ideals and aims of the

## How Coca-Cola Resembles Tea

If you could take about one-third of a glass of tea, add two-thirds glass of carbonated water, then remove the tea flavor and add a little lemon juice, phosphoric acid, sugar, caramel and certain flavors in the correct proportion, you would have an almost perfect glass of Coca-Cola.

In fact, Coca-Cola may be fairly described as "a carbonated, flavored counterpart of tea, of approximately one-third the stimulating strength of the average cup of tea."

The following analyses, made and confirmed by the leading chemists throughout America, show the comparative stimulating strength of tea and Coca-Cola stated in terms of the quantity of caffeine contained in each:

<i>Black tea</i> —1 cupful.....	1.54 gr.
(hot) (5 fl. oz.)	
<i>Green tea</i> —1 glassful.....	2.02 gr.
(cold) (8 fl. oz., exclusive of ice)	
<i>Coca-Cola</i> —1 drink, 8 fl. oz.....	.61 gr.
(prepared with 1 fl. oz. of syrup)	

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity.

The Coca-Cola Company has issued a booklet giving detailed analysis of its recipe. A copy will be mailed free on request to anyone who is interested. Address:

The Coca-Cola Co., Dept. J, Atlanta, Ga., U. S. A.

American Revolution and set up arbitrary and transient standards, than we can ignore the religious ideals set up by Jesus Christ and the apostles and still have real Christianity. We may call certain things "American," just as we can call certain things "Christian," but whether or not they are actually American or truly Christian must always depend on whether or not they agree with the principles and ideals originally established. As we see it there are three great dangers which seem to threaten American patriotism and to corrupt the ideals of Americanization today: foreign propoganda, and domestic autocracy and intolerance, and it is hard to say which one of them is most un-American—Evangelical Herald.

### A TRANSACTION.

BY WINIFRED A. IVERSON.

With God I have had a transaction,  
A matter of moment today;  
A source of supreme satisfaction,  
That sent me relieved on my way.

I rose in such trouble this morning,  
So heavy of heart and distressed,  
So full of misgivings and warning;  
But hearts learn their secrets of rest!

I crept to God's Footstool, and kneeling,  
Committed it all to his care;  
And prayer is a definite dealing,  
As real as one's business is prayer!

### EASTERN COLLEGE-CONSERVATORY

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## GENERAL NEWS

### PRESIDENT ADVOCATES REDUCTION IN EXPENDITURES.

In a message to Congress last week, the President stated that the financial stability of the country would be "imperiled" greatly by enactment of soldier bonus legislation at present.

The three vital needs for restoration to "normalcy," the President declared, were reduction of internal taxation, refunding of the war debt and adjustment of foreign loans.

President Harding made it clear that, although he could not see the way clear to favor adjusted compensation for all former service men, the obligation of extending every aid to disabled veterans had to be met.

### DISARMAMENT.

"Informal, but definite" approaches had been made by the United States to the leading powers of the world looking toward a limitation of armaments agreement, it has been announced officially by the State Department.

The approaches, the announcement said, had been made to Great Britain, France, Italy and Japan, who have been asked whether or not it would be agreeable to them to participate in a limitation of armaments conference to be conducted in Washington in the near future.

"If the proposal is found to be acceptable, formal invitations for such conference will be issued," the State Department's statement read.

The statement also declares that, inasmuch as the armament question is related so closely to the situation in the Pacific, the United States has also proposed to take up the Far Eastern problems at the same time, and has invited China to participate.

\* \* \*

Great Britain, France and Italy have replied, accepting the proposal in its entirety. Japan has replied, but excepting to an unrestricted discussion of the Far Eastern question, which the United States regards as vital to any reduction of armaments agreement.

American officials, however, are optimistic that a way will be found for a satisfactory conference to which Japan will be a party and for a program of armament reduction acceptable to all.

\* \* \*

After the receipt of these replies, it was understood that Japan must participate in the proposed conference of world Powers on armament limitation and on Far Eastern affairs, or she will outlaw herself and, by implication, give confirmation of whispered charges that her enemies perennially circulate. This, reports state, is the view at the White House, and is said to be the attitude accepted by the Cabinet in discussions of Tokyo's reply to an invitation to "sit in."

China, it is further stated, would not have been invited if the Far Eastern situation had not been a main element of the President's plan, for China is not a great maritime nation, is not a first-class Power and certainly has no powerful navy to disarm, nor a building plan to abandon.

\* \* \*

Japan seems to be an empire divided on the great issues caused by the invitation of President Harding to attend a conference on limitation of armaments and Far Eastern problems.

On one side, largely in the ranks of the bureaucrats, there is fear that the proposed conference will be dominated by the Anglo-Saxons and may result in strangling Japan's political and economic development in Asia.

On the other side is a powerful liberal group, which demands that Japan enter into the deliberations fearlessly, submitting her desires resolutely, combatting for them with confidence and not opposing just claims. Hagglng and bickering, they insist, will ruin the cause of Japan.

### RHINE STILL TO BE OCCUPIED.

France has informed Germany she will continue the occupation of the Rhine region until Germany has complied with the conditions of the treaty of Versailles, relative to the punishment of those who violated the rules of civilized warfare in the World War, Premier Briand told the French Senate last week.

Replying to a question, he characterized the findings of the Leipsic Court as "scandalous."

M. Briand said the Government had decided to show Germany that France still had strength, and expressed the hope that the other allied countries would join in the French viewpoint.

### PROHIBITION COMMISSIONER TO REDUCE NUMBER OF PERMITS.

Reduction of the number of outstanding permits to individuals authorized to withdraw and sell whisky and other intoxicants is sought in regulations being prepared by Roy A. Haines, National Prohibition Commissioner. This, he said, would clamp the prohibition lid tighter.

It will effect a decrease in the number of wholesale druggists, and other restrictions will be added to other classes of permit holders.

Vigorous measures against bootleggers were contemplated, the Commissioner announced. If permitted to retain the \$6,500,000 appropriation, which Budget Commissioner Charles G. Dawes had threatened to cut, much of the money would be used to destroy the illicit traffic, he said.

Enforcement will proceed much more smoothly after the patronage snarls are untangled within the next week or two, the Commissioner says. A number of state directors are to be appointed, and conflicting indorsements of dry organizations, Senators and Republican committees is causing difficulty.

### TO GO AFTER THE BREWERS.

Brewers who evade conviction for manufacturing real beer by explaining that employes do so without their knowledge in the future will be held to be accountable.

This became known at the office of Prohibition Commissioner Roy A. Haynes, where it was said that new regulations under preparation will reverse rulings of former Commissioner John F. Kramer and of the former Internal Revenue Commissioner.

Many brewers throughout the country deliberately are violating the law and escaping punishment by blaming their employes, said Commissioner Haynes.

"Their permits will be withdrawn," he said. "The rules of this law will be made to apply to brewers to stop this promiscuous selling of beer that falls within the class of alcoholic liquors. Brewers, under rules soon to be issued, will be held to be responsible for acts of their agents."

The Railroad Labor Board has ordered wages of employes of the American Railway Express Company to be reduced six cents an hour, beginning August 1st.

No reduction of express rates is contemplated at this time as a result of the wage cut, company officials say.

It is estimated that approximately \$8,000,000 will be sliced from the annual labor bill of the company by the reduction.

The company employes between 70,000 and 75,000 workers.

Premier Lloyd George and Mr. DeValera, the leader of the Irish rebellionists, held a conference on Thursday and Friday of last week, and there is hope for peace in Ireland.

At the close of the conference it was announced "that there had been a free exchange of views, in which their relative positions were defined."

The United States Shipping Board, through its chairman, A. D. Lasker, has announced the formation of a "partnership" with the private ship owners and operators of America for the upbuilding of the American merchant marine. The private owners provide the "best minds" of the Shipping Board to establish the fleet on the seven seas.

As a starter, the private shipping business canvassed their own ranks and

selected three men to act as operators of the Government-owned fleet at a total salary of \$95,000 a year.

Although it was stated last fall that there had been no proposals from foreign governments for a cancellation of their debts to this country, a letter from Premier Lloyd George to President Wilson, dated August, 8, 1920, and dealing with a proposal for cancellation of inter-allied war debts, was placed in the record of the Senate Finance Committee by Treasury officials during hearings on the Administration's allied loan refunding bill.

A cablegram on the same subject from the British Chancellor of Exchequer to R. C. Lindsay, representing the British Treasury in this country, which was transmitted to the Assistant Secretary of the Treasury Department, also was presented.

Two arguments were concentrated upon in the Senate during discussion of the Willis-Campbell anti-beer and supplemental prohibition enforcement bill.

The first was that it is unconstitutional and the second that the bill is an implied and actual insult to the medical profession.

Weather reports showed that Chicago had sweltered through the first half of the hottest July on record, with an average temperature of nearly ten degrees higher than normal. The average thus far this month was 89 degrees, five degrees higher than the hottest July recorded by the bureau in 1872.

\* \* \*

In St. Louis the average temperature from June 1st to July 14th was 89 degrees, compared with 85.1 for the same period last year and 85.83 for ten years.

\* \* \*

In an attempt to produce rain, to end an eighty-day drought at London, Eng., sixteen six-inch bombs were projected against the leaden sky above Hampstead Heath, while tens of thousands of watchers prepared to hoist their umbrellas.

Not a drop of rain fell, however.

\* \* \*

The glaciers on the Swiss Alps are said to be receding, owing to the hot weather. This change is making ascent of the mountains dangerous.

\* \* \*

The prolonged drought has affected seriously the water supply of several parts of Belgium. Many villages are without water, which is brought a considerable distance in buckets from a French point of supply.

\* \* \*

In France the Archbishop of Paris has called upon the pastors of all Catholic churches to pray daily for rain.

\* \* \*

Twenty million persons are on the verge of starvation in drought-stricken sections of Russia, subsisting mainly on moss, grass and the bark of trees, according to the Berlin Vossische Zeitung.

The parched earth, it is asserted, is opening up great crevices and wells and rivers are drying up. Foliage has withered on the trees and a number of villages are reported to be on fire.

Prices, as paid by an early farmers' cooperative organization in Licking County, Ohio, in 1821, were:

Wheat, 25 cents a bushel; oats, 12½; corn, 12, potatoes 12½, flour \$1 per hundred, chickens 37 cents a dozen, eggs 3½ cents, and maple sirup 6 cents a gallon.

However, these values were only allowed when articles were taken in exchange for products. The figures were taken from old records secured by the Ohio Experiment Station.

The police of Paris are swamped with the worst crime wave since the war.

There have been eleven murders in six days.

James Rowland Angell was inaugurated as fourteenth President of Yale University last Wednesday. The gathering in Woolsey Hall, which witnessed his induction into office, was one of great distinction, including official representatives of sister universities in the United States, Canada, Great Britain and Continental

Europe, of learned societies and education societies at home and abroad, of the state and municipality and of civic bodies.

The inauguration ceremony itself was made part of the two hundred and twentieth commencement exercises.

Continuing the tests of bombing from the air against naval vessels, the former German Destroyer, G-102, was sunk by army aeroplanes eighty miles off the Virginia capes. The attacking force comprised thirty-five aeroplanes and three dirigibles.

\* \* \*

Two other former German destroyers were used as targets for shell fire.

The S-132, hit six times by four-inch shells from the destroyer Herbert, was finished by the six-inch secondary battery of the Delaware, at a range of 7,500 yards.

The V-43, after being hit twice by the destroyer Leary, was accounted for by the Florida, which scored time after time with shells from her star-board battery of seven five-inch destroyer defense rifles in twenty-nine minutes.

Lieutenant Kirsch, French aviator, is declared to have reached an altitude of 10,600 meters (about 34,768 feet) in an unofficial attempt to break the worlds altitude record.

Although the official record, made by Captain R. W. Schroeder, of the United States Army, is only 33,000 feet, it is thought probable that the Aero Club will not certify Lieutenant Kirsch's record.

Lieutenant Kirsch, during his flight, noted a temperature of 69 degrees below zero, while thermometers registered 97 degrees above on the streets of Paris.

State employes must work eight full hours a day, otherwise they won't have any jobs, is the gist of an order issued by Finance Director Floyd E. Waite to the eight major departments of the state of Ohio.

The eight-hour warning, coupled with the notice of removal, Waite said, was prompted "by the discovery, upon reorganization of the state government, that employes had been working less than eight hours."

The letter concludes:

"Directors are requested to notify all divisions that any employe working a shorter day will be dismissed, and any division or subdivision head who permits employes in his department to work less than eight hours a day will be removed from service."

The Greeks in their offensive against Turkish Nationalists in Asia Minor have reached Balmohmoud, fifteen miles east of Afium-Karahissar.

West of Kutaia, where the Turks are expected to make a stand against the Greeks, with large reinforcements of Tartar and Kurd troops pouring in from Angora, the Greeks also are coming into contact with the enemy.

A return to the American plan by a majority of hotels was predicted by members of the American Hotel Association in convention at Chicago. That plan supplied the guests with a better balanced menu, they said, and enabled him to know in advance the amount of his bill, as well as to have his meals in the hotel where he lodged.

Sulgrave, Manor, England, ancestral home of the Washingtons, was rededicated June 23d with elaborate ceremonies, after its restoration, at a cost of £50,000, to the state in which it existed three centuries ago.

A dispatch from Berlin gives reports from Riga which assert that war has broken out between Letvia and Russia. The trouble is said to have been due to the execution of seventeen Communists with the consent of the Lettish Government.

Formal declaration of the intention of the United States to continue its support of the principle of the "open door" is contained in a note from the State Department to the Chinese Minister in respect to

a contract entered into with the Chinese Government by the Federal Telegraph Company, an American concern, for the erection of wireless stations at Shanghai and other points in China.

The United States army post of embarkation in Hoboken passed out of existence June 30. The six historic piers from which practically the entire American army embarked for France during the World War will resume pre-war activities tomorrow.

The army post was established officially July 7, 1917, when the Government took over the combined piers of the Hamburg-American Line and the North German Lloyd Line.

Between that date and the date of the signing of the armistice a grand total of 1,777,109 American soldiers in uniform passed through the port on their way to France.

Coinage of silver dollars has been resumed by the mint after a lapse of seven years and the work of replacing 279,000,000 standard silver dollars taken from the Treasury during the World War to sell to Great Britain has been begun.

### WANT COLUMN.

WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kansas.

WANTED—White lady teachers, Mary Allen Seminary, Crockett, Tex., colored girls' school. Term 8 months, wages \$44 per month and maintenance and railroad fare both ways. Address President A. E. Hubbard.

WANTED—Matron for girls' dormitory in Presbyterian College in Kentucky. The matron must be a woman of undoubted Christian character. Presbyterian preferred. Applicants will please give qualifications and references in first letter. Address "R," care Herald and Presbyter.

WANTED—Supply work during August in city, with view to call as pastor, by a live pastor, now located in town of 14,000. Present salary \$2,400. Address "L," Herald and Presbyter.

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## HOME AND FARM

### THE PASSING OF EDUCATION.

"I'm neither pedant nor pedagogue," she said, "I'm merely a pessimist. But when an exclusive summer hotel, demanding the highest rates, sends a letter containing several misspelled words, words of primitive orthography like 'adviseable' and 'beleave'; when a letter from a girls' camp making every pretension thinks it unnecessary to capitalize 'english' while it transposes the final letters of my daughter Mabel's name; when never yet have I received a note from the private school my small son attends that does not contain a misused adverb or an awkward preposition and often words misspelled as well; when the English teacher in the private school my daughter attends says 'acrost' and 'heighth,' and when the principal to whom I mentioned the fact says she is sorry, but it is hard to get good teachers of English nowadays, and Miss Blank is well grounded in the rules of grammar—does it all mean the Passing of Education?"

"Not wholly," replied the optimist. "It indicates a lapsing. For a while—a long time, perhaps—the grade will be downhill. But, like Truth, Education is mighty and in the end it will prevail."—J. B., in New York Evening Post.

### THE COUNTRY SCHOOL PLAYGROUND.

BY J. W. WRIGHT.

A Kansas woman, who for twenty years has operated her own farm, passed one of Topeka's model schools at recess time. In the well-equipped playground she saw in a flash one of the attractions that draw farm folk to the cities.

Returning home, she invited the big boys of the school to a doughnut-and-lemonade feast at her house, described the Topeka playground, and proposed that if they would build the necessary apparatus she would supply the lumber and fittings. Those boys didn't need any urging.

They mapped out the ground, drew plans for the swings, seesaws, horizontal bars, vaulting horses, slides, ladders, bar stalls, sand boxes, and everything that boy ingenuity could improvise from lumber and poles. These materials she donated. It was at first proposed that the local blacksmith's services be enlisted, but the boys insisted on doing all the work themselves. The outfit of apparatus they produced with these cheap, simple materials and their own labor was surprising.

They even supplemented the original plans by fitting up two basketball courts, one for the girls and one for the boys. The result was beyond the expectations of the woman who originated the plan. Truancy stopped. By a system of merits restricting use of the playground to diligent pupils, school work was given an impetus that has been steadily maintained.

The boys and girls were so interested and excited over their new school attraction that parents drove from all parts of the school district to inspect the playground. Many of them had never visited the school before. The interest thus awakened has already resulted in unexpected benefit to the school in the way of co-operation from parents and increase of equipment for teaching. And the movement has only begun.

The women of any country school district, anywhere, can get together and do as much for their boys and girls as this Kansas woman, single-handed, has accomplished for hers.—Ex.

### KEEPING CHILDREN IN SCHOOL.

Every State now has a compulsory day school attendance law, according to information recently furnished by the United States Department of Labor through the Children's Bureau. The Bureau has just completed an analysis of education laws affecting child labor, the results of which are published in a chart entitled "State Compulsory School Standards Affecting the Employment of Minors."

In five States attendance is required until 18 years of age, in two of these in certain districts only; in 3 until 17; and in 32 until 16. One State requires attendance until 15, six others and the District of

Columbia until 14, and one State requires attendance until the age of 12 years, but applies this to illiterates only.

Unfortunately, the exemptions in the majority of States are so numerous that they greatly limit the application of the law. The most common exemptions are for employment, or upon completion of a specified school grade. Four States specifically exempt for work in agricultural pursuits, 3 with no age provision. The laws of 14 other States contain loosely worded provisions exempting a child at any age, which might be used to cover absence for farm work as well as for many other purposes. Several States exempt a child whose services are necessary for the support of himself or others, without any age or educational provision.

The amount of attendance required is still unsatisfactory in many States, several demanding only 12, 16, or 20 weeks in a year. Even in States where city children must attend for 8 or 9 months, the amount of attendance required in rural school districts is sometimes considerably less.

### WHERE SHOULD TEACHING STOP?

The University of Wisconsin is undertaking a great deal; some think altogether too much in the way of running the state. Among other things, it sends out a man to teach "salesmanship," which is really teaching the trade of inducing people to buy for the profit of the salesman. Now, the theory of a university, especially if supported by the state or by private contributions, is to teach men for the good of the world. To teach engineering, for instance, is to enable men to build better bridges and buildings, and do work for the world better than it would otherwise be done. So there are some things about commerce for the good of the nation rather than the individual. If a merchant buys goods where they are plenty and cheap, and carries them to a place where they are scarce, as where he buys tea in India and transports it to the United States, he is conferring a benefit on society. Even in buying goods in a retail store it is a pleasure to deal with a clerk who knows the goods, and who may be able to give the purchaser valuable information about them. But the salesmanship taught is based on the idea of increasing trade by creating demand, and inducing one to buy what the seller has. If a family has a certain income, the struggle is to get as large a part of it for yourself as possible. A favorite maxim with these instructors is to emphasize the good points of your article. That is, if you are selling a blind horse, it is best not to direct attention to his eyes, but to his sound feet, and emphasize the importance of good feet to a horse until it overshadows everything else. But this sort of thing does not benefit society as a whole. There is really no more business, because what trade one salesman gets, another can not get, since the ability to purchase is limited to one's income. Whether a great university should tax the people to send men around teaching this sort of salesmanship is open to question.—Ex.

### CHILD LABOR LAW ENFORCEMENT REVEALS BAD CONDITIONS.

The processes of federal law administration have brought automatically into view the vicious circle of child labor, illiteracy, bodily feebleness and poverty. This statement is made in a report on the "Administration of the First Federal Child Labor Law," issued by the United States Department of Labor through the Children's Bureau. As a necessary aid in the intelligent enforcement of this law, a body of important material was collected showing the conditions under which children go to work.

In five states it was necessary for the Children's Bureau to handle directly the inspection of certificates and the issuing of certificates. During the nine months in which the first federal law was in force over 25,000 children in these five states applied for certificates of age; 19,696 certificates were granted to children between fourteen and sixteen years of age, almost as many to girls as to boys. Less than one per cent of these children could furnish birth certificates as evidence of their age, and only two per cent offered baptismal certificates. Two-fifths submitted Bible records and over one-fourth life insurance policies. About one-fourth of the children, however, could furnish no docu-

mentary evidence, and had to secure a physician's certificate to show that they were over fourteen years old.

Many of the children who were found underweight when examined by a physician had been working in the mills for several years. Some gained quickly when taken out of the mill and put on a better diet. With others it was difficult to reach even the low standard which the physical requirement required. Many of the parents to whom physical defects in their children were reported were unable to pay for medical attention, and in most cases no public clinics were available to lend assistance.

One-fifth of the children in the five states left school when they were in the fourth grade; almost a tenth of them had never attended school or had not gone beyond the first grade, and only one twenty-fifth had attended the eighth or a higher grade. Their educational equipment was even more limited than the grade which they last attended would indicate. While 1,803 children expecting to go to work had not advanced further than the first grade even when they had gone to school at all, 3,379 could not sign their names legibly and 1,915 could not sign their names at all. Over one-fourth of the children would have been refused certificates if ability to write their names legibly had been a requirement.

### CHILD ACTIVITY.

BY MARY F. WILCOX.

Teacher of Manual Training, Westboro, Massachusetts.

Children like to be active. Of course there are things that the child must do whether he likes to or not, but there is much of entertainment and development that he can gain through the activities which he craves.

Training comes through activity. The use of tools may furnish endless opportunities for helpful, happy activity. The remark of one little girl who used to visit me is significant, "I like to come up here, because I can do things."

Because the child does enjoy creating and doing, he learns unconsciously; and how much there is to be learned through the ends of the fingers! Skillful hands, concentration, observation, forethought, judgment, are all developed, and best of all, respect rather than scorn for manual labor is implanted in the child when he is young and impressionable.

In making gifts to children, give them toys or tools with which they can create. Most children can not have a complete work bench nor join a class in manual training, but any normal child can get hours of helpful, happy activity from the use of such aids as can come within his reach. A hammer, saw, some nails and a few small pieces of wood; paper, scissors, paste, colored crayons or water color paints are all splendid mediums for self-expression. Let the child's work be supervised sufficiently to guide his activity into doing whatever he does well, and for some definite object. Method in activity is of the greatest importance, whereas aimless activity neither entertains the child for any length of time nor does it help him to develop skill and concentration. Let whatever the child makes be something which, from his viewpoint, is worth while.

Not long ago I bought a playtime circus for a boy; it consisted of several sheets with the outlines of different animals. I gave him a box of the best colored crayons, a pair of scissors and some paste. With a little supervision, he cut, put together and colored one animal at a time and then we began a frieze for his room by pasting them on a strip of neutral tinted paper about ten inches wide. He was delighted with the occupation. It called for careful execution with scissors, appreciation for shades of color, imagination, and best of all, he felt that he was creating something worth while.

Of course there are children who are not interested in making toys or household objects, but any child should learn to use his hands by having certain regular home duties and responsibilities. Even a small child feels the pleasure of self-reliance and self-respect that come from responsibility for some regular duties. A child of three or four can put away and care for his own toys even when it might

be easier for his mother to do so. Ownership entails responsibility and it may also develop generosity; for without possessions, how can we share? As soon as a child has a little responsibility placed upon him, he begins to develop self-confidence and self-respect; he becomes an intelligent individual who thinks for himself and feels for other people, who senses and respects the rights of others.

Only as our children are taught to appreciate the feelings and regard the rights of others can the citizens of the future become more humane and lawless consideration be relegated to the past.—Ex.

#### HOW THE PATRON HAMPERS HIS ARCHITECT.

American schools of architecture may be said to have passed their nonage, according to the recent report of a committee appointed by the American Institute of Architects to investigate American architectural education. This report, declares The New York Tribune, "will convince the most skeptical that, in spite of much loose talk about the marvels of European architecture and the skill of foreign architects, our own country takes the lead in an all-round comparison." Most flattering of all is the assertion of the committee that "on the whole, architecture is being taught in America with a broader view and in certain respects more effectively than in any other country," and that "in a few years the education offered in this country might be looked upon as final, except for the absolutely necessary element of study and cultivation through travel and research." As this conclusion has been independently reached by at least five of America's leading architects, comments The Tribune, "it may safely be accepted as a provable fact that American schools are no longer mere feeders for the schools of fine arts in Paris." However, as there is often a fly in the sweetest ointment, The Tribune is forced to confess that its joy is still alloyed by the reflection that the American patron is one whose education has not gone forward commensurately with that of the American architect, and who, consequently, has it in his power to defeat all that the most highly trained products of the schools can devise. The following shows how:

"Without depreciating in the least the great achievements and even greater ambitions of our architects, it is probably true that America is forging to the front largely because opportunity makes the man. Nowhere in Europe has there ever been such an enormous volume of building going on for a long period as in the United States. The unique feature about American construction is its diversity; everything, from the smallest, cheapest cottages and tenement houses up to Newport palaces and fifty-story office buildings, has been called for and delivered. If practice makes perfect, the American architect of the next generation ought to be the peer of his most distinguished foreign predecessors. Only one small cloud in the sky warns against our uttering this statement in the form of a positive prophecy; the cloud has the form of a man who has just made up his mind to build. European architects are far less hampered than their American colleagues by clients who insist upon putting fireplaces in the butler's pantry and running a three-story veranda around their city house. Before the American can outstrip his trans-Atlantic brethren in every respect, he must first educate a large, crude, money-spending part of the population to respect his professional judgment more than their own in matters architectural. Be it said to the country's credit, a great many persons have already learned this lesson, as hundreds of beautiful town and country houses erected during the past decade prove.

"The public will best be taught to respect the architect as an expert by having before its eyes constant reminders of the artistic and practical genius of high-grade architects. To increase the number of such designers is the first ambition of the committee. This is to be accomplished, according to the report, by the establishment of a post-graduate school where gifted students may work in close personal touch with able masters. Let us hope, though, that long before such a school shall have been established, the ordinary man will at least have learned to abhor the gingerbread monstrosities and the brick boxes which still pass for houses and flats in many quarters."—Ex.

#### YOUR KITCHEN UNIFORM.

BY CAROLINE FRENCH.

One needs a special sort of dress for kitchen work. It makes a woman feel far more business like if she has a sort of uniform to wear when she is in the kitchen. A dark gingham, just touching in the back, with rolled-up sleeves and the neck turned in may be easy to put on, but it is not an inspiring gown, and one does not work happily in it. A good model is this: A wash material, not too dark, but a pretty, bright color, but ankle length, with half-length sleeves, and that most-becoming thing, a square neck edged with white. A gown like that makes one love to work. A set of aprons should go with such a gown; not all of them the usual thing, either. One may be of rubberized cloth, to wear when there is washing to be done; one of dark gingham to wear when the range must be cleaned, and a number of white ones to wear when one is cooking. A pair or two of gloves are advisable also, to wear in doing heavy work, such as cleaning or blackening the range or handling oil in any way.

A great deal of time goes to waste in cleaning up. A set of utensils is brought out and used, washed and put away, and later on brought back for some other dish, washed and put away, and so on. It is far better to use as few utensils as possible in cooking, washing each when it is used, and using it over again in a few moments before it is put away finally. When anything has been prepared and put in the oven or on the stove, everything can be cleaned at once, not merely set aside till there is a great pile of pots and pans and spoons in the sink. And while a meal is cooking all the utensils should be washed up, so that after it is over only the actual dishes used on the table must be washed up.

Almost the most important thing a housekeeper can learn is system. That is the solution for her difficulties. It makes all the difference between the easy work of the trained woman and the dull, unending routine of the untrained.—Ex.

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**WIT AND WISDOM**

IN A MINOR KEY.  
Old Poem.

A little spring had lost its way  
Amid the grass and fern;  
A passing stranger (using a sterilized  
spade) scooped a well,  
Where weary men might turn.

He walled it in (with enameled tile) and  
hung with care  
A bundle of sanitary cups at its brink;  
He thought not of the deed he did,  
But judged that toil (without fear of  
germs and bacteria) might drink.

**THE CORRECTOR CORRECTED**

A college professor, who prided himself  
on his correct English, heard his wife re-  
mark. "I intended to tell Jane to bring a  
fresh bucket of water."

"You doubtless mean a bucket of fresh  
water," corrected the professor. "I wish  
you would pay some little attention to  
your rhetoric. Your mistakes are curi-  
ous."

A few moments later the professor said,  
"My dear, that picture would show to bet-  
ter advantage if you were to hang it over  
the clock."

"Ah," she replied quietly, "you doubtless  
mean if I were to hang it above the clock.  
If I were to hang it over the clock, we  
could not tell the time. I wish you would  
be more careful with your rhetoric, my  
dear; your mistakes are curious."

And the professor all at once became  
much interested in his book.—Philadelphia  
Record.

The Grass Was Hot.—The eye of a little  
city girl was attracted by the sparkle of  
dew at early morning in a park.

"Mamma," she exclaimed, "it's hotter'n  
I thought it was."

"What do you mean, darling?"

"Look, the grass is all covered with  
perspiration."

Mother's Art.—It was the drawing-  
class at the school.

"Sargent was a great artist," said the  
teacher. "With one stroke he could  
change a smiling face into a sorrowful  
one."

"That ain't nothing," piped up Johnny.  
"Me mother does that to me lots of  
times."—Chicago News.

Police Activities.—"Where can I find a  
policeman?"

"What for?"

"To make an arrest, of course."

"I don't know where you will find one  
for that purpose. There are two on the  
next block censoring moving pictures and  
one in a hall lecturing on law."—Louis-  
ville Courier-Journal.

"Second thoughts are best," said the  
sage. "But you can't do much thinking  
in a second," maintained the utter dolt.

Sometimes.—A teacher was telling her  
class little stories in natural history, and  
she asked if any one could tell her what  
a groundhog was. Up went a little hand  
waving frantically.

"Well, Tommy, you may tell us what a  
groundhog is."

"Please, ma'am, it's a sausage."—Ottawa  
Evening Citizen.

Jack's Answer.—The schoolmistress was  
giving a practical lesson on fractions.

"Children," she said, "here is a piece of  
meat. If I cut it in two what should I  
have?"

"Halves," said the class in chorus.

"And if I cut it again?"

"Quarters," came the reply at once.

"And if I cut it again?"

"Eights," said half the class, the other  
half maintaining a dignified silence.

"Good! And if I cut the pieces again?"  
Dead silence in the class, but one hand  
was raised in solitary state at the back of  
the room.

"Well, Jack, what is the answer.

"Please, ma'am, mincemeat."

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# HERALD AND PRESBYTER

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No. 30.



REV. HARDY D. TRICKEY  
Pastor Presbyterian Church  
ARGENTA, ILLINOIS



## OUR EXCHANGES

### GOOD NEIGHBORS.

Good neighbors, besides manifesting their good will in many ways, are sparing of criticism, refrain from unkind and sharp comments and try to add to the community's store of cheerfulness rather than to its fund of spiteful gossip.—Youth's Companion.

### THE ALL-KNOWING PROFESSOR.

Every day, almost, some professor, who may be well-versed in some particular subject that he teaches and unblissfully ignorant about the Bible, sets himself up as interpreter of some phase of Scripture. He is about as reliable in his utterances on the subject of religion as a preacher ignorant of some particular science would be were he to dogmatize on that subject.—Lutheran.

### A METHODIST PROTEST.

Unloading upon the Church a course of study, anti-Biblical and un-Methodistic, as the bishops have done, and then making a great ado about premillennialism looks very much like throwing dust into the air to blind the Church to their revolutionary doings.—Eastern Methodist.

### A FROST ON A HOT DAY.

The Fourth of July was admittedly a pretty warm day, but those who saw the "Wet" parade in New York declare that it was one of the biggest frosts on record. The New York correspondent of a Philadelphia paper says that the whole show of the "Wets" seemed pathetic, and that it was "the best boost prohibition has had since the Volstead Act went into effect." Including the bands and policemen, there were 14,922 marchers instead of the several hundred thousands which the committee boasted would be in line.—Reformed Church Messenger.

### SYMPTOM OF NATIONAL DECAY.

Analyze the big slugging match pulled off at Jersey City, N. J., in contrast with the doings in the Colosseum of ancient Rome and bull fights in Spain and Mexico and will not some cheerful optimist please tell us just when the man-made millennium will arrive?—Eastern Methodist.

### EXPENSIVE BUSINESS.

The expense of the war game, even in times of peace, becomes apparent when you consider that our Navy Department spends millions on air-craft, to destroy a target, that originally cost millions to build.—Times-Star.

### MORAL ASSETS.

If anything in connection with the great war is established beyond a doubt it is the predominance of moral forces. Our Empire came into the conflict in the first instance on a moral issue; and the struggle, so unequal at the beginning, could not have been maintained against overwhelming odds but for the conviction that we were fighting for the things that alone make life worth while. It was this conviction that won for us the sympathy of our powerful neighbor on this continent and of practically the whole world outside of the Powers which so wantonly attacked the liberties of the other nations. And while armies and fleets were the in-

struments by which the ruthless invader was flung back and cut off from the outside world, an unseen force more powerful than all the armies and navies of the world was operating for the triumph of right and the salvation of humanity.—Presbyterian Witness, Canada.

### PART OF THE CHURCH.

It must be remembered that the Christian Endeavor Society is not an independent organization. It is subject to the churches and denominations to which the societies belong, and must admit to its programs only those subjects on which the evangelical churches are substantially agreed.—Endeavor World.

### WHY IS THIS THUS?

A wandering infidel can come to a city and get off a harangue against the doctrine of hell, or the deity of Christ and the daily papers will give columns of space to the irresponsible stranger. In the same city are a score of earnest, able ministers representing the great denominations of the world about whose utterances from Sunday to Sunday these papers have not given as much space in twelve months as they give to one harangue made by one of these peripatetic infidels.—Herald of Holiness.

### THE BLUE LAW.

The blue laws which they now debate In me arouse no fear.

A blue law has controlled my fate

For many a pleasant year.

It is no statute in a book

Where scholars delve anew—

A lady rules me with a look—

The lady's eyes are blue.

—Washington Star.

### BY WAY OF PROPHECY.

The center of gravity in international affairs is passing from Europe. The Pacific Ocean washes the shores of the great nations of the future. Compared with the Pacific the Atlantic is little more than a Mediterranean Sea. Along the shores of the Pacific lie the peoples and lands that are in process of development —Western Canada, the Pacific states of America, Japan, China, Australia, South America. Capacious in resources, inhabited by people of capacity, ample in extent, these lands are capable of wonderful development. Armaments throttle prosperity in Europe and America and they foster the discord that exists. But if the growing peoples that border the Pacific arm themselves to the teeth, the world's future indeed is handicapped, if not doomed.

The thing is the conversion of Pacific peoples to a religion that will transform the spirit of national as well as of individual life. Foreign missions call for the wisest statesmanship. We must have applied Christianity in the political, economic and social life of China and Japan. We must make religion mean something in Latin America. And Canada and California, Australia and New Zealand must give religion a larger place.—Congregationalist.

### CHRIST'S SECOND COMING.

A husband has been a long time from home and his messages to his lonely little wife merely state that he is going to return soon, but that he can not, because of trip exigencies, say exactly when—"the day nor the hour." She begins to "look for him," not by sitting on the piazza and

gazing all day long down the road, but by placing the house in order and by making special provision for his comfort and entertainment when he arrives.—Baptist and Reflector.

### "HE KNOWS, HE CARES."

A young woman was going to entertain her friends in rather cramped quarters in the city, and had not all the conveniences. She went to a kind friend up the street, to borrow one or two necessary things.

"Is that all you want?" asked the friend.

"Yes, I think, everything," said the inexperienced one.

"But you will need this, and that, and the other," said the experienced woman, naming the articles.

"I was so thankful, afterward," said the young hostess, "that I went to some one who knew just exactly what I needed better than I did myself, and was willing to supply it."

It is almost an illustration of prayer. We go to God, asking certain things. We need not be afraid that we shall not get all we need. Our needs are usually much more numerous than we ourselves are conscious of.

In his experienced wisdom, he knows that wherefor we ought to ask even better than we do ourselves, and in the richness of his fatherly love, he supplies the known and the unknown lack.—Onward.

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NORMAN E. BARR

Olivet Institute

444 Blackhawk, Chicago

# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

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## EDITORIALS

### SUMMER-TIME RELIGION.

The summer-time is a period of great activity in the physical world, where God and men are working together for the production and conservation of the food supply and general welfare of the world. They are insignificant and inefficient persons who imagine that nothing of importance is being done during these warm and glowing days, and that the summer-time may be wasted in idleness and inactivity.

It may be that for some good and worthwhile reasons these mid-summer weeks are seized upon by many persons for vacation time, but if there is a real need for vacation, and the time is legitimately employed for genuine recreation, the use of it in this way may be more than justified as a duty. But vacation should be so purposeful that it shall not be construed as a time of idleness and the losing of responsibility. Thankful may those be who having earned, and deserving a vacation, are permitted to enjoy it at this fervent period of the year, when it is so really opportune for the enjoyment of quiet and rest. But let no one imagine that because he is privileged to rest, all the world thinks of the summer as a time for idleness.

The physical workers of the world are in the very busiest time of the year. The work of building construction, in all departments, is in the period of greatest activity. All out-door labor takes advantage of the opportunity afforded by freedom from storm and cold, and the summer is welcome as the time when men can work in the open air and save their money and other proceeds of toil against the cold and short and stormy days of winter, when many can do no work, or but little. Let the impression then be avoided that it is not necessary to be much in earnest in the summer-time. Let those who rest remember that most of the people are hard at work.

But if there be vacation enjoyment for some, the religion of the summer-time should preserve them from dissipation and worldliness. It is so easy to leave one's religion at home when one goes away among comparative strangers, and especially to summer resorts, where multitudes of strangers are found. Physical resting may be had at too great a price if one suffers worldliness to take hold upon his soul. A Christian's influence should always and everywhere be for Christ. Many a pastor has had cause for sorrow because strangers who came among his people in vacation time seemed to have left their religion at home. Questionable conduct has helped the cause of evil, and failure to manifest religious interest has weakened the cause of Christ. If one is a Christian let him show it, even in the summer-time, where he visits and rests, and in the homes

and in the little churches let him help to strengthen the holy influences that may be at work there under discouraging conditions.

Especially let professional Christians remember the sacredness of the Sabbath, even in summer-time, and even when away on vacation. The world seems mad, with the madness of the devil on the subject of amusements, and the Sabbath is treated with the greatest disrespect, as a time for reckless sport, commercial amusement, social merriment and outbreaching worldliness. Let the professed followers of Christ, at least, remember the Sabbath day to keep it holy, even in the summer-time, and even though a multitude seems wildly and recklessly determined to do evil.

While God is so manifestly declaring his faithfulness and goodness in keeping his covenant with us, in the Natural World especially, pouring out the warmth that ripens our harvests and gives us fruitful seasons, "filling our hearts with food and gladness," we should be most reverent and grateful before him. Our faith should be most ardent and our reverent gratitude most outspoken. Let there be no hardening of our hearts. Let us be loving and prayerful before him, in the outgoing of praise and devotion. "Unto thy Name be all the praise for thy mercy and for thy truth's sake."

### GOD DOES ANSWER PRAYER.

If there were more prayers there would be more answers to prayer. The one who, in living faith, has prayed much and often has many reasons for believing and knowing that God does hear and answer prayer. There may be many philosophical objections to prayer, and many rationalistic and materialistic arguments against it, but those who make it the practice of their lives to pray, come to know that Christ means what he says when he tells us: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you."

A story comes to us of a mother who was one evening pleading with her son to remain at home and not go out to spend the night in dissipation. He answered, "I'm of age and too old to be tied to your apron strings." She said, "My dear boy, I can't force you to stay, but please remember that your mother will be all night on her knees praying God to save your soul." The young man went out and spent the night carelessly, forgetting all about his mother. About four o'clock in the morning he returned home, partially intoxicated. Seeing a light in his mother's room, made him think of her last words. He crept up to the window and looked in. There on her knees beside the bed was his mother, with upturned face, crying, "O God, save my poor lost boy!" Quickly he turned away and went up stairs to bed, but not to sleep. He tossed and turned until he was forced to get up and throw himself upon his knees before God and call for mercy. He rose from his knees a saved man. The news of his conversion went like wild-fire around the country and upward of five hundred young people were converted shortly afterward in that little village of Summerville, N. J. This young man was married and had children born to him. They all grew to manhood and became ministers of the gospel. One of them at-

tained world-wide recognition as one of America's best-known preachers and religious writers of his day. His name was Dr. T. DeWitt Talmage.

Some may say that such experiences may come to some persons, but that they can not be common experiences. In this they are certainly mistaken. If there were more Hannahs, there would be more Samuels. If there were more Monicas there would be more Augustines. And if there were more women like T. DeWitt Talmage's mother, there would be more ministers to fill the pulpits of our evangelical churches, and call men and women to the great salvation of our Lord and Savior Jesus Christ.

### WHAT IS IT TO FORGIVE?

A great deal is said in the Word of God as to the duty of Christians to forgive those who have done them wrong. The possession of a forgiving spirit is laid down as one of the essentials in Christian character. It is made one of the conditions of the divine forgiveness. We are told that if we do not forgive, from our hearts, every one our brother his trespasses, we are subjects of God's displeasure rather than of his forgiveness. We must have forgiving hearts. While the possession of a forgiving heart does not, of itself, secure God's forgiveness, it is one of the necessary results of divine grace, and where it is lacking we show that we ourselves have not been saved.

But what does this mean? What does forgiveness mean? Is it necessary, in the case of every one who has injured us, that we shall go to that person, assure him that we regard the injury as trivial, and insist that it is all right? This is what some persons think should be done! But what if it is not all right? What if the person is still ready to injure us, and has no regard or compunction or penitence for what he has done, and is ready to repeat or increase the injury? What if his offense was a criminal injury that we have no right to pass over, so that ignoring it, or hushing it up, would be equivalent to compounding a felony? Does a Christian have no duty in having a crime punished, simply because the crime was committed against himself personally? It seems that back of all this matter of forgiveness lies the matter of righteousness, or justice, or holiness, than which nothing is more sacred or compulsory, even including forgiveness.

It would seem that we are not called on to go further in the matter of impossibilities than God does himself. God is ready to forgive every sinner on earth. He does this in his heart. He tells us that he is ready to forgive and he wishes all to come to him in repentance and be forgiven. But many do not come. Many do not repent. As a consequence many are not forgiven, actually. The attitude of God's heart and mind is that of forgiveness, but he does not do the impossible thing of forgiving the impenitent. Should he do this it would break down all moral distinctions in the universe; it would destroy justice and holiness; it would obliterate righteousness. Even where God does actually forgive, it is on the basis of Christ's atonement or substitution, so that he has borne the penalty of the penitent and believing sinner. God is forgiving, and yet all are not forgiven, and none are forgiven on the mere basis of amiability or Universalism, but on the sole basis of a penitent and believing

acceptance of the atoning mercy of Jesus Christ.

It is this spirit to which God calls his people. They are to have the same ready, tender spirit that God himself possesses. They are to be ready from the heart to forgive any one who comes, in acknowledgment of wrong, even seventy times seven times. But it is not possible to say in regard to all sorts of crimes and misdemeanors that it is all disregarded and forgotten, even where there is no repentance on the part of the evil-doer. Let us be forgiving in heart, but let us not claim to be more tender-hearted than God, and let us not demand of other Christians that they be more forgiving than God is himself.

A father was left with his motherless infant. In the home were a couple who agreed to care for the child. One morning the child was sick and the father called a physician, who said that the child was seriously ill and left medicine for it with exact directions for giving it. The father and physician went away, the father being a railroad man who was compelled to go on a round trip on his road. When he returned, the next day, the child was dead. Those in whose care he had left it said that they were "Christian Scientists" and did not believe in the use of medicine. The father was desolate, heart-broken and indignant over the criminal duplicity and murderous neglect. He was told by some that he must be "forgiving."

What would forgiveness be in such a case? They have sinned against him most grievously and criminally. Instead of acknowledging the evil, and expressing penitence, and asking forgiveness, they persist in their error, and wish him to realize that he is all wrong because he can not and will not regard them with amiable complacency. He has no right to so regard them. They are criminally guilty. They should confess their sin, show repentance and beg for forgiveness for a crime. He may be and is forgiving in heart. He forgives them as God does, in his heart. On condition of repentance and prayer for forgiveness, he can and will forgive them in fact. God will do no more. Let us not be too severe on the demands of righteousness, and too lenient with unrepented and unacknowledged sins.

#### THE FAITH OF A GOOD PASTOR.

A minister who has been pastor of one church for forty years, Rev. Dr. W. C. Campbell, of Roanoke, Va., told his people on his recent anniversary what he is still believing; and his faith was so evangelical, so simple and so sturdy, that one does not wonder that his church membership is 808, that he received 51 members last year, and that all departments of his work are prospering. God honors those who honor him. Faithful service in a church is usually rewarded with worth-while results. If all ministers "stuck to God's testimonies" as David did, and stuck to one pastorate as Dr. Campbell has, we might see our world more rapidly moving toward Christ. In reaffirming his faith, Dr. Campbell said: "I believe in God, the one only living and true God. I believe in the triune God, Father, Son and Holy Spirit. I believe in the deity of Jesus Christ. I believe that he took upon himself human form and lived and suffered and died that men might live. I believe that we can be saved in no other way than by faith in

him as a personal Savior. I believe in the Bible as the Word of God. I believe in its plenary and verbal inspiration. I believe in the existence of a heaven and a hell. I believe in the sanctity of the Holy Sabbath Day. I believe that only the religion of Jesus Christ can save this lost world."

#### THE INTERCHURCH MOVEMENT.

In answer to an inquiry as to the purposes and accomplishments and failure of the Interchurch World Movement, we quote the statement of the Cleveland Conference, that it was "a co-operative effort of the missionary, educational and other benevolent agencies of Evangelical churches to survey unitedly their common present tasks and secure the necessary resources of men, money and power for these tasks." It was very thoroughly organized, with departments and officers in all parts of the land. Many denominations endorsed it. It was liberal in expenditures and eventually failed, leaving a deficit of about eight millions of dollars, of which our Church paid or must pay one million. The statement also declares that it is not an organic union movement or an attempt to disturb the autonomy of the churches, but this was called in question, notably in our Assembly of 1919. It is very probable that different leaders in the movement had different ideas as to its purpose and conduct.

However, there is now a general agreement that the movement was visionary; its conduct extravagant and its failure complete.

This summer is a period of great and distressing drought, that is, prevailing not only in our own country, but largely throughout Europe and the countries of Asia. There will be a great shortage in the food supply in many lands, and we will, doubtless, be called on, with a shortened supply ourselves, to help relieve the suffering in other countries. This, and not war, is the proper field for activity among civilized nations. If it were not for war, any distress in the world could be easily remedied on its occurrence.

If it is true, as reported, that Admiral Sims said in a recent address in England, that he "was not a teetotaler, that he hoped to be able to come to England thirty years from now, that he believed he would be able to get drunk then, and that he would if he could," he deserves to be reprimanded. But Admiral Sims declares that he never said anything of the sort. The report is obviously a slander, intended for liquor propaganda, or to discredit Admiral Sims for what he said against Sinn Fein. Such slanders are abominable.

Recently Ambassador Harvey said publicly in England that "as his country is a prohibition country he is, himself, a prohibitionist at home and abroad," and showed that he understood the proprieties and obligations resting on him at least in this department. Law is a sacred thing, and public men should show that they are in accord with the law of the land in which they live. Failure here is a departure from patriotism and good citizenship.

Dr. Albert W. Palmer, of Honolulu, has a review in the Congregationalist, of Professor Pitkin's book, "The Rising Tide of Color." One statement is true and forceful, not only touching race prejudice, but as to discussions of many other problems of the day. He says: "One of the

most dangerous men in our modern world is the man who uses the terminology of science without its fair, balanced, truth-seeking spirit, and so produces something that looks like science but is really only prejudice and propaganda."

Our nation attaches a great deal of importance to secular education, and there are a great many institutions for higher training and instruction as well as the public schools which are found all over the land. This is excellent, of course, but it is not sufficient. Men may be well educated, and yet only be educated scoundrels. The character needs to be affected, and this is the province of religion. If we leave the Bible and religion and Christ out of the lives of the young, we shall be in dire straits in the future.

When Dr. Billy Sunday was invited to take a ride in an aeroplane he refused, saying: "I have a wife and four children." A man who has responsibilities is not called on to take wholly unnecessary risks. It may sometimes be necessary to rush into danger and then a brave man will take the risk even when others are dependent on him. If a man is really courageous and manly, he will take care of himself for the sake of the persons and the causes for which he is responsible.

The sane and conscientious demand an answer to the inquiry, Why, if the Christian religion can not be taught in our national schools and colleges, is there any right or reason for teaching materialistic evolutionary irreligion? If the Bible may not be read in every school and college, what right is there for teaching the old Greek and Latin myths and mythologies, and for studying the books of the old heathen writers of those lands? There is no reason that can, for a moment, stand any reasonable test.

The Western Christian Advocate wisely suggests that "the great body of Christians are quite willing to allow individuals to hold personal views on premillennialism." It adds that "the concerted attempt now being made to brand as heretics every dissenter from that doctrine simply invites controversy and division." We are curious to know who is making such an attempt. We have not been able to find a premillennialist who does it. The fact seems to be that if there is such an attempt it is made by liberal new theology people in order to divide conservatives, by giving the impression that the old line between liberals and conservatives is gone and that the present line is between liberals and premillennialists.

There is no assurance that the soul of any departed person ever communicates with friends who are left on earth. Spiritualism is dangerous and demoralizing to mind and morals. The strong probability is that if there are communications from the unseen world they come from evil spirits, or demons, not from the departed. Modern spiritualism is hostile to God, and to Jesus Christ, and its purpose and effect is to interfere with the work of Christ in saving men. It is dangerous. Better let it entirely alone, and follow Jesus Christ in simple faith.

We have received advance sheets of the General Assembly Minutes, extending as far as the latter half of the Statistical Reports, seeming to give assurance that, if there be no unexpected delays, the Minutes may be put out at a comparatively early date.

**SOLDIERS OF THE KING.**

**Soldiers of the King,  
Ever ready stand,  
Armor girded on,  
Waiting God's command;  
Enemies' assail,  
A host on ev'ry hand,  
Stand then for the King of kings.**

**Soldiers of the King,  
Will we halt or flee,  
When the hosts of sin  
Strive for mastery?  
May we never fail,  
Never fearful be,  
Trusting in the King of kings!**

**Soldiers of the King,  
Ever onward go,  
Christ will lead us on,  
Fear not then the foe;  
For the cause of right  
Strike a mighty blow,  
Fighting for the King of kings!**

**Soldiers of the King,  
Victory comes at last,  
When the warring days  
Are forever past,  
Then we'll join to sing,  
'Neath heaven's arches vast,  
Praises to the King of kings!  
Toronto, Canada.**

**GREAT BIBLE CHAPTERS.**

(THE PILGRIMAGE OF ABRAHAM.)

BY REV. JOHN Y. EWART, D.D.

Abraham's pilgrimage, which occupies more than twelve chapters of the Book of Genesis, beginning with chapter twelve, is very instructive to the Bible reader. For one thing, it suggests that every one of us is a traveler and a wanderer through this world, and that "here have we no continuing city" (Heb. 13: 14).

This fact has been brought tragically to our attention recently by the fate of our neighboring city of Pueblo, Col. Flood and fire have been the agents of terrible destruction. Thousands have been made homeless. Great buildings have been undermined and extensive stocks of valuable goods destroyed. Many lives have been lost. As if the great God had been saying to us: "Move on, this earth is no place for immortal souls to build on permanently. Like the "Father of the faithful," "look for a city which hath foundations, whose builder and maker is God" (Heb. 11: 10).

"I'm but a stranger here,  
Heaven is my home;  
Earth is a desert drear—  
Heaven is my home;  
Danger and sorrow stand  
Round me on every hand,  
Heaven is my Fatherland,  
Heaven is my home."

But as Abraham journeyed on, he had repeated assurances that he was going in the right direction. Again and again God appeared to him and he recognized the divine presence and comradeship by building altars unto the Lord. (Gen. 12: 7, 8.)

"Away went Abraham from Ur of the Chaldees and on his way he received a renewal of the promise. Very beautiful was this. He showed that he was on the right road, and that God's faithfulness followed him like an angel of defence. It is so with ourselves on the journey to the better Canaan, where the upper springs never dry, and the summer lies like an infinite blessing over the whole land."

"And as we move to it, step by step,

what words of love and hope are spoken to us by the Lord of the fair land! How he helps us up the steps that are long and hard; how he cheers us along the road that is flat and tedious; how he throws a robe around us when the fierce winds blow upon us in bitter cold!" (From Dr. Joseph Parker on "Genesis," p. 190.)

On account of the famine in the land of Canaan, Abraham moved to Egypt temporarily. And this came near being his undoing. For he instructed his wife to represent herself as his sister. He wished them to be deceived as to his real relationship to Sarai, for he feared for his own life. This was a foolish fear. Should not his trust be in God under all circumstances? The rebuke he received from Pharaoh when the facts were known was deserved. What a humiliation to be rebuked by the heathen for telling lies!

Notice here the forbearance of God with human infirmity. "God forbid," pertinently remarks Dr. Joseph Parker, "that I should make any excuse for sin; yet there are sins that come out of weakness rather than out of love of sin for its own sake. Abram's sin arose rather from weakness than depravity. A great fear seized him. A sudden squall from the hills struck his little boat sharply, and for the time being he foolishly took his affairs into his own hands."

Please note, dear friend, in this history, that mention is made again and again of Abram's habits of religious worship. It is mentioned after his first arrival in the land of Canaan, as follows:

"There build he an altar unto the Lord who appeared unto him" (Gen. 12: 8).

Again, after his return from Egypt:

"Unto the place of the altar which he had made there at the first: and there Abram called upon the name of the Lord" (Gen. 13: 4).

There is danger in these days of intense business and social activity that the home altar and the home worship will be neglected. We must save from the wreck, at any cost, the hallowing influence of the family gathering for Bible reading and prayer.

Finely writes Dr. Edgar W. Work:

"What a wonderful place is the home, more wonderful even than the church in its way. It antedates the church. The better we can make our homes, the deeper and fuller will be the hidden life of the soul. Also there will be invisible ideals in such a place that will elevate conversation and produce domestic usefulness and mutual helpfulness, and the growth of manly and woman respect. An atmosphere of reverence will be there and the sound of prayer will be heard. The Bible also will have its place. When a man at the end of his day's toil has gone back to his appointed dwelling, no matter how humble, he has come to the place where his soul should grow."

No wonder Dr. J. Wilbur Chapman said:

"The greatest need of the American nation today is homes—not platial buildings, of necessity, but homes where Christ is honored, where God is loved, and where the Bible is studied."

To have true religion in the home is to have true love, true peace, true faith and true joy there. These are eternal realities and they come from above. They are not the products of habit, important though good habits are. They are not polish or

venerer that are put on from the outside. They do not come from the observance of a set ritual of worship, although a set ritual has its place. These great realities to which we pray that men's eyes may more and more be opened, are inwrought by the Divine Spirit in the penitent and prayerful heart. They come from God. They descend from the everlasting hills. They are refreshing, life-giving breezes to wearied bodies and jaded spirits.

May God send down from heaven the fire, the light, the life into the thousands of fathers and mothers throughout the whole Church whose home fires are not burning with true love, joy, peace because Christ is not loved as he deserves to be loved and honored as he deserves to be honored by them in their home life.

Colorado Springs, Col.

**SATISFACTION AND VISION.**

BY REV. CHRISTOPHER G. HAZARD, D.D.

The ninety-first Psalm closes with a promise that is doubly precious; after reciting many blessings as the belongings of the man who sets his love upon God, the Most High is pleased to say concerning him, "With long life will I satisfy him, and show him my salvation." There shall be such satisfaction and vision as came to Moses, the man of God, who, in old age, at the command of his Maker, went up upon a mountain and died there a high death, surrendering his spirit as a sigh, but not without a song, a blessing pronounced upon the people, and a vision of the promised land.

There is such a thing as getting enough of this life. Goodliness inherits the earth in a very real and large sense. It enjoys the manifold goodness of God through many years, and it sanctifies the many afflictions that are allotted to it, by the power of a superior peace and joy. But even godliness grows old. Accumulating years weigh more and more heavily. Energy that sprang up declines into weakness that falters before things too high for it. The desire for the good of life fails. The interests that once seemed so important are transferred to others. The friends of the past are gone. The pride of life is humbled. The world grows empty and lonely. There comes a longing to look upon the landscape of the land that has seemed very far off, but that now draws nearer. We have been filled with all that this world can give. We think of nothing more to be added to our earthly experience of God's providential goodness. We want something that this life can not offer.

We can not see the whole of salvation in the world. Salvation is too large for so small a sphere. Salvation has eternity for its scope. We see it as a far star and receive but a beam of its full glory here. Our foretastes of salvation are limited by earthly imperfection. We are alienated from the fullness of righteousness and an abundant knowledge of God by clouds that shut out heaven and fogs of haunting doubt. Our eyes are too dim to see, our ears too dull to hear, our hearts too hard, to receive the things that God hath prepared for us in the fullness of the Savior. We know salvation in its shortage. We shall know it in its length, and depth, and height. We have worked salvation out, we have thought it out, we have expressed it in part, but we feel the attraction of a greater world, the call of an unlimited and empowered sphere. God has shown us a

part of his salvation; we want to see the rest of it.

There is such a thing as seeing all that God has to show us. Now in outline, then in detail. Heavenly things mean more to us now as we think of them in general rather than in particular terms, but all the heavenly plains will be starred with worlds of light and beauty. It shall be our delight to seek out and find all the treasures of wisdom and knowledge that now lie hidden in Christ. Thank God for this world, but thank him more for the world to come. Praise God for the earnest of salvation, for the elements of perfection, for the bud of eternal life, but praise him in advance for the promised fullness of vision. The old father who has charge of the Garden of Gethsemane will hand you a rose, to remind you what loveliness of life can come out of the Savior's sorrows; God will show us the glorious beauty of that world and that life which rise from the grave of his only begotten Son. We grow impatient for the realization, not of any "great adventure," but of the divine promise to show us his salvation.

Catskill, N. Y.

#### FELLOWSHIP; WITH WHOM?

BY REV. W. H. ILSLEY.

"If we walk in the light, as he is in the light, we have fellowship, one with another, and the blood of Jesus Christ his Son, cleanseth us from all sin." John is here dwelling upon "the message which we have received from him" and which he, as an apostle, was commanded to "announce to you, that God is in the light and in him is no darkness at all." Light, in its figurative sense, is a symbol of truth and righteousness to such an extent that when John would summarize what God is in his infinite, divine nature he affirmed "God is light"; he is the embodiment of all that is absolute in truth and perfect in righteousness. Then, desiring to inspire in those to whom he wrote a desire to become like God, he used the words with which this article opens.

As usually applied, so far as the writer has observed, one of the prime consequences of believers walking in the light is that they have fellowship, one with another. This is true, on account of the resultant state into which each is sure to come because of the common "light" which is theirs. Of the many sermons to which I have listened, based on this text, that has been the universal application. But is that what John is trying to teach? True though the statement is, I am sure it falls far short of what John intended to say.

Bear in mind the central truth here is "God is light" (v. 7). A second truth in the context is, "If we say we have fellowship with him and walk in darkness we lie." Here first appears the idea of fellowship with God. Then follow the words we are considering, "We (God and ourselves) have fellowship one with another" if, and only if, "we walk in the light as he is in the light." The real fellowship is with God, not among believers only.

That this is John's meaning appears if viewed from another angle. We, professing Christians, have fellowship "one with another" regardless of the question of walking in the light. We have true Christian fellowship "if we walk in the light as he is in the light." But that, by no means small, body of professing Christians who do not so walk also have "fellowship one with another"; fellowship in self-deception, in sin and in a common destiny if such a walk persists till

the end, even as they who are bold in sin, making no Christian profession, have also a common fellowship.

Further, there is no logical connection between fellowship and the fact that "the blood of Jesus Christ, his Son, cleanseth from all sin," except the fact that all who are thus cleansed are truly Christian. They have fellowship because they are cleansed; they are not cleansed because of their fellowship.

But, and here again we come to John's meaning, "if we walk in the light as he is in the light we (God and ourselves) have fellowship one with another," and because of that divine fellowship, fellowship in truth as to faith, and righteousness as to character, "the blood of Jesus Christ his Son cleanseth us from all sin." But the order must be reversed even here; it is because the blood has cleansed from all sin that we are permitted to come into that blessed fellowship. The fellowship is the result, not the cause.

With this view of John's meaning we catch a glimpse of the immense and glorious results which accrue to the believer who walks "in the light" as he is in the light; fellowship with God and with believers in all ages, and, because of such acquired fitness, ultimate fellowship with the host which no man can number, redeemed, like ourselves, by the blood of Jesus Christ which cleanseth from all sin.

Belle Plaine, Iowa.

#### "SHARING THE SACRAMENT."

BY REV. J. GIBSON LOWRIE, D.D.

Under the above caption the story is told, in a religious paper, of a young boy who, apparently with the approval of his pastor, carried a portion of the bread offered him at the Lord's table home to his invalid mother, and the comment is made: "Taking the sacrament at the hands of her own young son brought Christ very near, and truly he was made known in the breaking of bread."

This is an instance of uninstructed piety. Had the mother, not to say the pastor, been sufficiently intelligent, the young boy would have been told that the Lord's Supper can not thus properly be shared by one who is not present where the ordinance is observed by a number of Christians who are assembled in Christ's name for this special purpose. Yet the writer of these lines some time ago heard a prominent minister relate with approval how a Chicago pastor sent by mail a portion of the bread and wine that had been consecrated at the communion table to a soldier boy in one of our army cantonments, that he might partake alone of the elements that his fiance had shared in her home church. Here were undoubtedly both zeal and love, "but not according to knowledge."

The sacraments of the Church are to be observed according to Christ's appointment, and in no other way. Our Presbyterian Confession of Faith teaches (Chapter 29, Section 4) . . . "Receiving this sacrament (the Lord's Supper) by a priest, or any other, alone . . . another reserving the elements for any pretended religious use are contrary to the nature of this sacrament and to the institution of Christ." Upon which Dr. A. A. Hodge comments: "Our standards, in common with the general judgment of the Reformed Churches, teach that the Lord's Supper is essentially a communion, in which the fellowship of the believer with Christ and with his fellow believers is set forth by their eating and drinking of the same bread and the same cup. It follows that it should not be sent to persons not present at the administration, nor administered by the officiating priest to himself alone." It may, however, he says, be

properly administered in the sick chamber provided that the officers and a sufficient number of the members of the church be present to preserve the true character of the ordinance as a communion."

This is sane and sound instruction: Partaking of the sacramental elements apart from a company of believers gives color to the Romish theory that they convey both regenerating and sanctifying grace by their own nature and efficacy—an error that can not be too carefully guarded against.

Dr. R. L. Dabney, in his *Systematic and Polemic Theology*, p. 818, says: "Protestants deny the propriety of private communions, because they deny that the Supper is a sacrifice. It is a commemoration of Christ's death, and shows forth his death. There should therefore be fellow communicants to whom it shows it forth, or at least spectators. It is a communion, representing our membership in the common body of Christ. Hence to celebrate it when no members are present to participate is an abuse. The motive for desiring private communion is usually superstitious, and therefore our Church does wisely in refusing it."

Galesburg, Ill.

#### "FOLLOW THE TRAIL."

BY REV. J. W. COUNTERMINE, D.D.

Two of us started out early in the morning to climb a small mountain to witness the sunrise, which was said to be beyond description when seen from this mountain top. We started up the trail together, and the climb was easy and gradual. But for me it was a little too slow, and, as I was stronger than my friend, I struck out to cut corners and to make a dash for the top. For a time I made progress and left my friend behind, and concluded that there should be two ways up that mountain. But after an hour or so, I found myself in what the mountain hiker calls a "pocket." To advance farther was impossible, and there was a high wall on either side. I sat down and "thought on my ways," and while meditating, I heard a voice, and as I looked up I saw my friend several hundred feet above me, who saw that I was in a pocket, and heard him say with a gentle, clear voice, "Follow the trail."

His advice was well taken. I went back down the mountain, regretting all the way the loss of time and elevation, till I reached the trail. For the rest of the way up I followed the trail. Having climbed up the mountain, reaching the top nearly one hour too late to see the sunrise, I sat down and began to soliloquize as to how true my experience that morning had been to climbing the mountain of life. For the most part we enjoy being on the mountain top of Christian experience. With Peter we can say, "It is good for us to be here." But the question is, which way shall we take to ascend the mountain? In short, I might say, "Follow the trail." And for these reasons:

(a) The trail is a narrow path, shall I say, from the bottom to the top. Not a beaten road or paved street for an automobile to speed over, but a footpath beyond the road. Many are traveling the highways of life, but we travel the trail alone. "Narrow is the way which leadeth unto life, and few there be that find it."

(b) The trail represents sacrifice. Some one has had to blaze the way through the woods; some one has had to make the "uneven level and the rough places a plane" for others to follow. As I climbed up the trail I felt truly grateful to those who had paid the price of sacrifice to find a way up the mountain side for me to follow, and this

appreciation was enhanced by the fact that my way of short-cuts brought me face to face with the impossible. What joy and pleasure to the faithful follower of the trail! Hear the Master say, "I am the way." He built a trail. Will we find it and follow it?

(c) The trail is not always visible or well marked. Where it crosses the hard, smooth rock, it becomes necessary to set up stones along the way to mark the trail which the hiker calls "ducks." Will we remove the "ducks," or will we add a few stones to them to make the way clearer to those who follow? "Remove not the ancient landmarks which thy fathers have set." Will we follow in the path of righteousness that Christ has made, and set up some marks along the way of that path so that others may more easily follow "in his steps"? Follow the trail in your Christian service and help to mark it for others to climb to heights of glory

Honolulu.

### A GREAT COURSE OF STUDY.

BY REV. W. H. JORDAN.

We do not know how long it took Paul, but he says, "I have learned, in whatsoever state I am, therewith to be content." It was a fine course of study, well learned. Contentment and Godliness, he declared, is great gain. The source of his contentment was in having found Christ in his fullness.

Contentment is a wonderful word. It is interesting to study both in the Bible and in the dictionary. But it is far more interesting when once it becomes a part of one's daily life. It then sits in kingly power upon the throne of the heart, invincible, peaceful, serene.

Contentment is not stoicism, not mere indifference. There is a vast difference between stoicism and contentment, a great gulf fixed. There is a difference in the feeling and the atmosphere. It is habitual satisfaction, mental ease, freedom from anxiety and agitation.

Contentment does not include thriftlessness or idleness. Discontent can know no peace. The world's unrest is caused by sin. Greed and covetousness compel famine and pestilence to dig the graves of millions of despairing, broken-hearted people. But the world is desperate because it has ignored God. God alone is the stabilizing power. He alone can preserve and keep. Christ alone is the Desire of all nations. He only can meet the cravings of the soul.

Put yourself on the witness stand and take the oath to "tell the truth, the whole truth, and nothing but the truth" as you answer these questions:

Have you found your bearings? These are most important both in navigation and in surveying. Do you know your weight? You have been weighed. Have you been found wanting? Have you taken your measurements? Do you know your worth? Do you know your own heart? God says it is deceitful and desperately wicked, who can know it? Do you know you are too valuable to grumble and complain; to waste your time and strength, your money and your opportunity?

Do you know that you are God's workman, created in Christ Jesus unto good works; created for a specific purpose, just as truly as a typewriter is made for a specific purpose? Do you grow daily? You are so commanded. Beware of the day you cease to grow. It will soon be time to put crape on the door and to engage the undertaker. When a man dies,

a funeral is held and a decent interment made, but many a soul dies long before the body and no funeral is held. There are any number of disensouled bodies.

Are you contented or discontented, pessimistic or optimistic, melancholy or cheerful? Do you brighten the corner where you are, or has the sun of your life been darkened? Do you live today or are you always getting ready to live? Are you giving yourself and your home and your environment your best?

Giving up accomplishes nothing. Difficulties are not to be stumbling blocks but stepping stones on the stairway of holiness. Do you cultivate the habit of contentment or discontentment? Does the tale of woe another pours into your ear pull you down? Can others talk you into discouragement and discontent? Do you endure as seeing him who is invisible? Can you see things eternal?

Contentment is a wonderful blessing. But beware of a contentment whose ingredients are ignorance, blindness, arrogance, stoicism, prejudice, neglect of the things that are above, the great spiritual truths and righteous principles.

Some find happiness only in spending, in living outside their income; in getting when the secret of happiness is in giving. Some find pleasure only in going; some in satisfying their appetites and passions. Some mistake their wants for their needs. Some lose faith because their selfish prayers are not answered. Some expect big crops from shallow plowing. Some sheep think the pastures over the fence are greener and better. Some folk seem happiest when they make other people miserable. Some folk seek happiness only within the high walls of their own selfishness, not knowing that heavenly joys will follow when they pull down those walls, and live for others. God did not make the world too large, but you have made your life too small.

"I have learned to be content." What a wonderful lesson. The lesson is far more valuable in that it is learned in the school of experience. The precious promises are all for us. He satisfieth the longing soul. Blessed are they that hunger and thirst after righteousness, for they shall be filled. He satisfieth them with the bread of heaven. The Lord shall satisfy thy soul in drouth. Surely goodness and mercy shall follow me all the days of my life. I shall be satisfied when I awake in thy likeness.

### INDIAN MISSIONS—SYNOD OF OKLAHOMA.

BY REV. DUNCAN MCRUER.

They tell us that Choctaw Presbytery has gone far over the top in the New Era Movement. So it has. It has done wonders and will continue to do great things. It is a really home-mission presbytery. It carries out the idea of home missions better than any other presbytery in the whole Assembly. All of its churches are supplied. All of its ministers must come from its own tribe. The Church has never spent a dollar educating any of the Choctaw ministers. Yet we have a ministry that is carrying on the work equal to any other presbytery. I thought when I heard Mr. Bryan make that wonderful suggestion of having the five wise counsellors to visit the Church at large, what a wonderful thing it would have been if these men had appeared in this country seventy years ago and had planned with men like Wright and Lilley, to establish educational centers to train leaders in the Indian work; men from their own tribe to do the work.

The Moderator of Choctaw Presbytery is an elder in the Buffalo Church. This Moderator, Thomas Watson, is a born

leader. He is straight as an arrow in the make-up of his physical form, and in his character noble and true. He can preach to his people. He has just completed a new building of worship. It is a beautiful little church. It was built without any aid from the Board of Church erection.

It was a good time at Dixon Chapel a few Sabbaths ago. A young Choctaw soldier was there who had been over in France and gone on over the top. He praised the work of the Y. M. C. A. and all other good American institutions, and said he would not live in France. He thought they were far behind the Choctaws. He told the Choctaws that they should be thankful for their homes, their schools and their nice little church. Dixon's Chapel has twenty acres of land. He said many French families would be glad to live on such land. He said the foreigners needed help. He took up an offering for missions and got \$44 for foreign missions and \$6 for home missions. The quota of Dixon Chapel in the New Era is \$100 and they raised half of that the first collection and have another \$25 ready to send. He said it was a noble thing to help free a people from tyrants, but in sending their offerings to foreign missions they were helping to free the world from all sin. He spoke of "our brothers and sisters across the sea." I have heard many talks on foreign missions, but this was one of the best I ever heard. Fifteen at Dixon Chapel signed the Tither's Union Card.

Norman, Okla.

### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

For the development of a phase of the institutional work, at the First Church, among the large number of boys congregating there, the pastor, Rev. Maitland Alexander, D.D., recently asked for \$3,000 to put in bowling alleys, and not only received more than that amount, but a request from one lady to be permitted to bear the entire expense. This healthy recreation will be advantageous to these lads, who are very limited in such opportunities. This form of amusement is very popular in this city, and the bowling alleys are crowded and engaged in advance. In the old days when like the billiard table, they were always in connection with the saloon, the Church rightly interdicted them, among the sordid pleasures. But the Church forced a purification, and made them available. Oftener than we realize, the Church has lifted amusements by its criticism to a higher plane. It is pleasant to hear of such a response to such a request.

Our Freedmen's Board is listening with both ears for some generous man or woman to ask the privilege of bearing the expense of the needed Theological Dormitory at Biddle, and the completion of the Dormitory at Albion Academy.

Rev. T. C. Pears, Jr., assistant to pastor W. L. McEwan, of the Third Church, has gone to Maine for his vacation.

Rev. Dr. S. N. Hutchison, of the East Liberty Church, has gone to Mendham, N. J., for his vacation, and Prof. D. R. Breed will supply the pulpit until Sept 1st. On the front page of each Sabbath Bulletin of this church, Dr. Hutchison has a message for the week, which is pointed, suggestive, and often unique. It is partly a distillation of his sermons. Some of these messages are exceedingly pointed. On Sabbath, July 10th, answering the question: "Is it wrong for me to play a quiet game of golf or tennis on Sunday, as I am so busy?" he says: "There are very few who can not find time during the week for recreation if they are so minded. But to the man who says he can not find the time we unhesitatingly say that it is wrong to use the Lord's day for amusements." Then he argues the need and purpose of the Sabbath, and later says: "If you have no life beyond that of the sheep, it does not matter what you do with your Sabbath—but if you are more than a beast; if the grave for you does not end all; if your life reaches across the gulf and takes hold on eternity; then it does make a difference what you do with the Sabbath. This trumpet gives no uncertain sound. And there is here a clear call to the spiritual side of life, and the care and culture of the

soul, something we are overlooking in our materialism and perhaps, in our social emphasis.

As we approach another mayoralty election an effort is being made to introduce better nominations, and a large number of the Bible Classes are being urged to direct attention to this responsibility.

President M'Crory, of Biddle University, Charlotte, N. C., reports an attendance of 207 colored teachers at the Summer School conducted at the University for six weeks this summer, the largest number ever enrolled. After the school closes, Aug., 22, a school of Method will be conducted for eight days under the auspices of the Presbyterian Church, and an attendance of 200 from North Carolina and Virginia is expected. The Daily Bible Vacation Schools held by a number of the colored churches in the South, are proving a great success.

The fearful riot at our Western Penitentiary, North Side, may have different explanations, but it is probable that the lack of sufficient work, or physical occupation, may be an efficient cause. Confine a thousand or more men and women without moral principles in idleness and listlessness, and something is going to break. I shall not argue the case, but it is certain that when labor unions forbid prisoners to manufacture or produce goods, and there is not enough farmland to offer an outlet for muscular power, Satan finds some mischief still for idle hands to do.

Rev. J. D. Campbell, of the Morningside Church, will spend his vacation in Canada. This Church, on July 10th, received seven new members.

At its recent communion the First Church, Crafton, Rev. W. J. Dempster, D.D., pastor, received twenty-eight new members.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

Dr. King writes from the meeting of the Synod of Washington, saying that Synod is asking for a campaign on the subject of home missions. He goes from that Synod to Great Falls for the Synod of Montana; then to Cheyenne, Wyoming, for that Synod, and from there he comes home for a day or two, and then he and I go on to Ovoca, Tenn.; then on to Hollister, Missouri, for the Summer Assembly there. Dr. Montgomery has been with the Synod of North Dakota at Jamestown and returned about July 16th, hoping to get a few days of rest here at home. Those of us who have so much traveling to do feel that it is real rest to be at home.

This is the period of the year when Daily Vacation Bible Schools are in session, and from all sources there come most enthusiastic reports of the attendance and interest in them. Dr. McLean, who has charge of our Spanish-speaking work, writes: "We enrolled a school of one hundred and twenty in Phoenix. In San Bernardino Miss Lindsmith is limited only by the capacity of her equipment. We have schools also at Laverne, San Gabriel, Los Angeles, Azusa, San Diego and Coachella." He says this last place is a new station which he is anxious to open up, as there are two hundred Mexicans there and he has a summer student there now and at work, but he says: "I know we have not enough money in the budget, but I want to see the work go on." Here we are, facing a great opportunity to do a great service and the door is wide open, and this man, capable of doing splendid work among these Spanish neighbors of ours, can not enter it, because he does not have the means to sustain it.

Almost every day letters come to us asking for men who are willing to do a hard job, but we are not able to point the writers to them. One of our field men writes, in a letter just received: "I wonder if we are praying as we ought to the given of men, for the men we need." Then he suggests that this is a good time to call the attention of the Church to this need of men, and ask all our people to go to their knees in behalf of vacant churches.

The Summer Assembly for Texas is on now at Waxahachie, and they are taking hold of it with spirit and hopefulness. Ovoca, Tennessee, comes on July 26th, and

runs until August 2d. Then Hollister, Missouri, begins August 2d and runs to the 10th. I am hoping to attend both of these, and am expecting helpful sessions of both.

A superintendent of home missions in a self-supporting synod was in my office a few days ago and reports that in his long service in this capacity he has never known a time when men were as ready to turn to God and to hear what he will say to them at a time like this. I am wondering if men have not despaired at getting help from men, and, in their helplessness, they are turning to God. It is time, it seems to me, that we should all come to this conclusion and turn in penitence to him and ask his guidance. If this seems to be general, and I am disposed to think that it is, then should not the Church wake up and capitalize this feeling and bring men to see what the power of the truths taught in the Bible will do for a wandering world, and a world, that is tired and disappointed in whatever it has tried? With such a situation as this facing us, why should we spend time on trifles and not get down to the supreme business for which we have been called into being by our loving and faithful Head?

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

Rev. Dr. William C. Covert, pastor of the First Church, Chicago, was the preacher last Sabbath at the Lafayette Avenue Church, Brooklyn; Rev. Dr. W. H. Griffith Thomas preached again in the Fourth Church, New York; Rev. Albert Parker Fitch, of Amherst, Mass., preached at the Brick Church; Rev. Dr. Charles L. Goodell was at the West End Church, and Dr. Robert E. Speer preached at the Fifth Avenue Church.

At the Tent Evangel Rev. Dr. John Roach Straton, pastor of Calvary Baptist Church, spoke, striking another blow at prize fights. Dr. John K. Sterritt, former surgeon, of Pittsburgh, Pa., spoke in the evening. During most of this week Mr. Frank Goodman, a converted gambler, spoke from night to night on "Are Gamblers Bred in Hellholes?"; "Crime and the Remedy"; "The Modern Judas." Mr. Goodman says positively that gamblers are trained in the homes of respectable people, many of them known to him as members of the churches. The start is made with the social game, just for fun, and soon the playing is for money. Mr. Goodman was converted at the Billy Sunday meetings in New York several years ago, and he cries aloud and spares not at every opportunity, sometimes rather harshly it may be, but with great accuracy for he knows whereof he speaks, having been the leading gambler of New York City for years.

The Christian Endeavorers of Leverich Memorial Church, Corona, Rev. J. E. Carlin, pastor, opened a tent last Sabbath, to be conducted entirely by the young people of the church. They have had a tent for four seasons. The tent of the Abyssinian Church in Harlem was opened last Sabbath.

Rev. Dr. J. Stuart Holden, of London, is in New York City again this summer. Last Sabbath he preached in St. James Episcopal Church, and in the afternoon in the chapel of Columbia University. Dr. Holden is rector of St. Paul's Church, London. He is of the low church party and his sermons and addresses heard in this country are always simple and stimulating. Dr. Holden is editor of "The Christian."

Rev. Kenneth D. Miller, of the Home Mission Board, will go this fall to Czecho-Slovakia, that he may, by a study of the people, be ready for larger and more efficient work among them as they arrive as immigrants in New York City from time to time.

The immigration of undesirables continues at Ellis Island up to the limit of the law. There is nothing in Europe for these people, and just now, if they find work in this country, it will be at the expense of the hundreds of unemployed citizens who surely should have the first opportunity.

Rev. William H. Foulkes, General Secretary of the New Era Movement, is

among the Western Synods, as are also Rev. Dr. David G. Wylie and Rev. Dr. Jesse C. Bruce, of the Board of Church Election.

In the Vacation Bible School of the Church of the Covenant, Rev. Graham C. Hunter, pastor, the Bible stories are read to the boys and girls. The streets of New York City, particularly on the East Side, are so thronged with children at play-time that one can scarcely get along. There is room for many more Vacation Bible Schools.

#### STONY BROOK ASSEMBLY.

Stony Brook Assembly, that remarkable Presbyterian enterprise on Long Island, New York, is more than ever demonstrating its spiritual worth and practical Christian achievements, this season. There has just been concluded there a great Victorious Life Conference, attended by hundreds of people from many states. This is being followed by a Bible and Missionary Conference, a Presbyterian Young People's Conference, a Messianic Conference, and a General Conference, each extending a week, all to be succeeded by a Missionary Institute.

Stony Brook has grown considerably since last season. The large new dining-hall in L'Amoreaux Park, near the Homestead, the Bungalows and the bathing beach, will be ready for business about August 1st. Already there is need for its accommodations. Stony Brook is this year crowded to capacity. Johnston Hall, munificent gift of Mr. Robert Johnston, of St. Louis; Hopkins Hall, the gift of the family of Mr. Ferdinand T. Hopkins; and all the other buildings belonging to the Assembly, are overflowing with those to whom the conferences are spiritual food, and to whom the clean country air and wholesome living appeal. The villagers have thrown open their homes with their usual hospitality, and so impressed are these Long Islanders by the Christian character of the summer visitors that the Golden Rule applies and there is no profiteering.

Stony Brook is a place of glad news. The Gospel is the fundamental of all the doings of the famous Auditorium, facing the J. Wilbur Chapman Memorial Parkway. Especially glad news this season is the announcement that the Stony Brook School for Boys will be opened next year, and at last Christian parents will have a place where their boys may study the Bible for four years as faithfully as their other books, and where there will be no danger of the youth having their minds poisoned by the modernism which is today the curse of many colleges. Scholarships will be provided so that no poor need be without a Christian education. The fees are to be fixed at the lowest possible rate. Stony Brook School for Boys promises to be the solution of a serious problem. It is enlisting the support of some of the most devout Christians throughout the country.

Not all Presbyterians know that Stony Brook Assembly is distinctly a Presbyterian institution. In case it should ever cease business, which no one who knows its record can for a moment consider possible, its property would revert to the Presbyterian Board of Foreign Missions. Yet its appeal is to Christians of all evangelical denominations, and each year thousands flock there representing various church affiliations.

The platform of principles of Stony Brook has for its planks the divine inspiration, integrity and authority of the Bible, the Deity of our Lord Jesus Christ, the need and efficacy of the sacrifice of the Lord Jesus Christ for the redemption of the world, the presence and power of the Holy Spirit in the work of redemption, the divine institution and mission of the church, the broad and binding obligation resting upon the church for the evangelization of the world, and the consummation of the kingdom in the appearing of the glory of the great God and our Savior, Jesus Christ.

Stony Brook is ideally situated among the beauties and bounties of Nature, just sufficiently remote from the distractions of the world. It is officered by that splendid veteran Presbyterian minister, Dr.

John F. Carson, of Brooklyn, N. Y., as president; Dr. David G. Wylie, secretary of the Presbyterian Board of Church Erection, as vice-president; Mr. Roy M. Hart, of 32 Court Street, Brooklyn, N. Y., treasurer, and Rev. Edward Humeston, Presbyterian pastor of Huntington, Long Island, New York, as executive secretary. There is a long list of Presbyterians and others of national prominence on its directorate.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Rev. Louis P. Cain, D.D., is supplying the pulpit of Logan Square Church. This is a piece of real missionary service on Dr. Cain's part, as the church is making a struggle for its existence, and a strong man such as Dr. Cain will put courage and hope into the band of the faithful.

Olivet Institute Church is conducting a neighborhood pleasant evening under a great cotton wood tree near the church. A program for the week evenings, in addition to refreshments, is provided. When the weather permits, the Sabbath evening service is held in the same place.

Albany Park Church, Rev. A. S. Nickless, pastor, made merry on the national holiday, by the men of the church and congregation entertaining about 500 at a picnic in Glen View of the forest preserves. Forty girls and boys from Olivet Institute were among the guests of the Fellowship Club.

Subscribers to the Semi-annual Book List of McCormick Seminary Library have received their July issue. It may be had of the librarian, Rev. John F. Lyons, at the Library.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

At a special meeting of Detroit Presbytery, held at Fort Street Church July 18th, Rev. Hugh Jack, D.D., was released from his pastorate at Central Church, and dismissed to the Presbytery of Newark, to accept a call to the Central Church of that city. Resolutions of appreciation and good wishes were unanimously adopted.

The open-air evangelistic meetings now being carried on in Detroit under the direction of the Federal Council of Churches is proving a great success, the attendance and response far exceeding our highest expectancy.

The Vacation Bible School attendance has passed all previous records, in spite of the exceptionally hot weather. We figured on a possible 5,000 in the fifty-eight schools, but that number has been passed long ago. The weekly drill of the teachers has shown the thoroughness of their work, and their enthusiasm in this consecration of talents to the Lords service.

#### WASHINGTON CITY LETTER.

BY REV. W. F. EAGLESON, D.D.

Many events of national significance have stirred the Capitol City recently. It is gratifying to have two Ex-Presidents in the city. The matter of outstanding interest just now is the intense debate in the House, on the tariff.

Many of the ministers have already gone for vacations, and others are about to go. Rev. J. H. Dunham, of the Western church, will take an auto trip to Niagara, Thousand Islands and New York. Rev. H. K. Fulton, of the Northminster church, will try mountain climbing in New Hampshire, and will challenge Mt. Goram, 6200 feet high. Rev. H. R. Johnson, of Chevy Chase Church, who has just come through a great campaign for funds for a new church building, will rest with his sister in her villa near Boston. Dr. A. E. Barrows, of the Eastern Church, has been attending Bible conferences, lecturing and teaching. He will visit his brother in Hastings, Neb., then, with Mrs. Barrows, will return to Chautauqua, N. Y. Dr. H. E. Brundage, of Eckington Church is at cool River Springs, Md. Dr. Wallace Radcliffe, of New York Avenue Church, has joined the Huron Mt. Club, at Bay City Mich. The ministers are required to tell their vacation experiences when they return. Doctors Clark, of the First Church, Brascamp of Gunton Temple and Rohrer of Metropolitan, are doubtless already in

some pleasant spot to "rest a while." Dr. J. C. Palmer, is entertaining friends and will go later.

The commissioners to the Assembly, made their report to the last meeting of presbytery, and by vote were commended not only for fidelity in attendance, but for success in advancing the Memorial sent by the presbytery.

A Presbyterial Exposition will be conducted for a week in September. Nineteen churches will represent nineteen countries. A splendid event is assured.

The "Statistical Abstract of the United States, 1920," is now bound with 874 pages of the most compact reports on education, population, manufacture, money, religion etc. Your congressman can assign one to you from his free quota, while it lasts. It is worth seeking.

#### MONTANA MUSINGS.

BY J. F. SHEPHERD, PH.D., D.D.

The meetings of synod and summer conference held at Great Falls, July 12-17, were well attended and of exceptional interest. There were present, to represent the Boards and Agencies, by addresses or daily teaching, the following: Drs. Foulkes and Jenness, of the New Era; Dr. King, of the Home Board; Dr. Bradt, of the Foreign Board; Dr. Holt, of the Relief and Sustentation Board; Dr. Wylie, of the Church Erection Board, and Dr. McDonald, of the Committee of Men's Work.

The reports showed additions last year of 23 per cent of the membership a year ago and a net gain of 12 per cent, said by some present to be the largest gain in any synod. Seven new church organizations were added during the year, one of which is already self-supporting and another also for half time. Dunkirk and Lothair Churches are the last to be organized by the superintendent, both on July 10.

The synod appointed a committee to arrange a plan for recognition in our presbyteries and synod of a "Great Unrecognized Force," the Ladies' Aids of the state. A synodical young people's organization was effected, and the movement for a Union Christian College at Great Falls was approved and a committee consisting of Dr. E. J. Groeneveld, of Butte; Dr. J. F. Shepherd and Rev. L. L. Totten was appointed to make overtures to the Baptist and other denominations. Synod will meet in Missoula next year. A strong invitation to meet in Helena, the state capital, was presented in order that we might there celebrate the fiftieth anniversary of the organization of that great church and of the churches of Bozeman and Deer Lodge, but July was not suited to the meeting there, so the choice went to Missoula.

The Home Missions Council of Montana held an all-day meeting July 21 in the Presbyterian church of Helena, considering and acting upon many vexing problems. This is a movement peculiar to our great state, being an honest endeavor on the part of the twelve co-operating denominations to prevent overlapping in our work and to give the Gospel to the many portions of the state not yet entered by any church. Commendable progress is making in the experiment and, if those interested in Home Missions in the East, and fearing the overlapping so common there, could know how little of it is found here, they would know that their money is not being expended in keeping up useless competing churches. Rev. N. H. Burdick, of Helena First Church, is the honored president of the council.

Bozeman First Church should have been included in the list of churches conducting successful Daily Vacation Bible Schools.

Rev. William Mason will close his work with the Pony-Harrison group Sept. 1. Rev. Albert Pfafs, of the Glengarry-Kolin group, retires from the work Aug. 1 to accept a government position in the Hawaiian Islands. Rev. Vernon Martin has resigned at Cut Bank that he may become superintendent of schools at Shelby. Rev. Mr. Milne is superintendent of the city schools of Havre.

It seems to the writer that too many men in the ministry are quitting the work for other employments. However, ministers may have a tremendous influence for good in educational work. Religious education is vital, and Mr. Milne is supporting the movement not only for high-school credits for standard work done in our Bible schools, but also for the hours from three to four on Tuesdays and Thursdays to be spent in the several

churches of the pupils receiving religious instruction by the several pastors or other competent teachers. We need more such school men in these days, when the high-school dance is rampant and the majority of the youth know nothing of the Ten Commandments.

The writer, with his wife, will spend his vacation on Orcas Island, near Bellingham, Wash., enjoying the breezes from the Pacific Ocean.

Great Falls.

#### IDAHO LETTER.

BY REV. J. H. BARTON, D.D.

Rev. Mortimer M. Stocker, of Montpelier, is supplying the pulpit of Boise First Church for a month while the pastor, Rev. J. H. Baird, is away for a vacation.

The Jerome Church, Rev. R. Lloyd Roberts, pastor, has just completed the foundation of a \$20,000 church.

The third annual Synodical Training Conference for Young People and Christian Workers was held at Bellevue, July 12-19. There was an attendance of 150, and a profitable time. The leader of the conference was Rev. Calvin W. Laufer, who conducted courses of study in "Teacher Training" and "Sabbath-School Organization and Management." Other courses were: "Foreign Missions," by Dr. E. T. Allen, of Urumia, Persia; "Home Missions," by Rev. Harris Pillsbury, of Logan, Utah; "Young People's Society Work and Methods," by Rev. J. H. Baird; "Junior Society Organization and Methods," by Mrs. A. H. Brand; "Men's Work," by Dr. W. F. Weir; "Bible Study," by Prof. H. H. Hayman, of the College of Idaho. Prof. Edwin J. Spence, of the Boise High School, had charge of the music and athletics. All the vesper services were conducted by Rev. R. Lloyd Roberts with "The Supremacy of Christ" as a theme. A popular address was delivered each evening as follows: A stereopticon lecture on "New Era Work," by Rev. G. William Barnum; "The Supremacy of the Church," by Dr. W. F. Weir; "Home Missions," by Rev. Harris Pillsbury; "Foreign Missions," by Dr. E. T. Allen. On Sabbath Dr. Weir preached on "The Judgment of Christians" and in the evening Dr. Allen spoke on "War in the Garden of Eden," giving a vivid account of his experiences during the world war. On the final evening communion services were held and Rev. J. H. Baird spoke on "Life Decisions."

The conference has grown in attendance and interest each year. Nearly all who attend live in tents in a cottonwood grove by the river, and eat in a common dining hall. Streams of water flow through the grounds, a dam furnishes a good swimming pond and a clear, cold spring supplies excellent drinking water. The city school building is used for class work and the evening meetings are held in the grove, which is electrically lighted. The enthusiasm and good feeling with which the conference closed give promise of a larger attendance next year.

In the absence of Rev. A. H. Brand, chairman of synod's Committee on Religious Education, the general management this year was in the hands of Rev. E. W. Hollowell, who discharged the duties efficiently.

#### SYNOD OF WASHINGTON.

BY REV. E. A. WALKER, S. C.

The Synod of Washington met in Bellingham, Wash., July 5, Vice-Moderator Rev. Richard A. Van der Las, D.D., presiding, and was opened with a sermon by Dr. William R. King, secretary of the Board of Home Missions. Rev. T. Davis Acheson was elected moderator. Ruling Elder Edward T. Mathes, mayor of Bellingham, gave an address of welcome.

The synod had a great meeting. There were present eleven board secretaries and representatives, no doubt due to the fact of the synod meeting in the summertime as do the Pacific Coast synods of Washington, Oregon and California. Rev. Lewis Sperry Chafer gave four lectures on "What Is the Gospel," and "Preaching in the Power of the Spirit," and "Satan and the Cults of the Day." Dr. William P. Shriver, Rev. William P. Schell, Dr. Harold McAfee Robinson, Dr. William J. Johnson, Dr. William R. King, Dr. Charles H. McDonald, Dr. Walter M. Irwin, Dr. W. Willard Lampe and Dr. Mark A. Matthews gave impressive addresses.

The Board of Trustees of Whitworth Col-



lege presented a report showing fine financial progress and providential guidance in obtaining a man for president, of scholarly fitness and executive ability, ready to make it his life work, in Dr. Willard Haskell Robinson.

Ruling Elder Robert L. Edmiston, chairman of a special committee on "The Bible in the Public Schools," presented a painstaking report, going back to the Declaration of Independence for its basis.

The report of the Permanent Committee on Freedmen, presented by Dr. James H. Shields, chairman, was unique and valuable.

Rev. Alexander Hood, missionary to the Spokane Indians, offered a resolution, which was adopted, and should have wide circulation: "Whereas, the work of the missionaries among the Indians is greatly hindered and embarrassed by the commercializing of the old heathen Indian customs, such as war dances, snake dances, medicine dances and native gambling games, by promoters of county, state and interstate fairs, 'round-ups' so called, Fourth of July celebrations, 'Indian villages' and other public gatherings, and Whereas, such customs are demoralizing to the Indians themselves, leading them into immorality, encouraging idleness, and playing havoc with the spiritual and moral development of the Indian race, and Whereas, such customs would soon die a natural death if not encouraged by white people who do not know the significance of said customs, therefore, be it resolved, that the synod of Washington does most earnestly protest against the public exploiting of these old heathen customs, and the exhibiting the Indians themselves, and that a copy of these resolutions be sent to the officers of the fair associations."

By the efforts of Ruling Elder John Bushell, of Seattle, \$2,160 was raised and pledged on the floor of synod in twenty minutes, to complete the amount needed to erect a memorial at the grave of Rev. Henry Harmon Spalding, pioneer missionary among the Nez Perce Indians.

Saturday, July 7, is memorable for a trip in Puget Sound among the islands of San Juan County, and the lunch at Friday Harbor.

## NEW PUBLICATIONS

Jesus and Paul. By Benjamin W. Bacon, of Yale Divinity School. Cloth. \$2.50. The Macmillan Company, New York.

The writer discusses the changes from "the Gospel preached by Jesus in Galilee to the Gospel about Jesus preached by Paul." Of course such a discussion involves a depreciating view of the inspiration of the New Testament Scriptures. He says: "Revelation and Inspiration will take on for us an altered meaning. Conservative brethren may even deny our right to apply the ancient terms to the new doctrine." Yet the daring experiment is made and a propaganda for human notions goes on under the form of ancient words, perverted. It would be well for critics to pause a moment and remember that, where all the books of the New Testament have been given by inspiration of the one Holy Spirit, there will not be found conflict, except where human presumption forces it in. In such cases, he who is determined to know or teach what is not the revealed truth, "knows nothing as yet as he ought to know it."

The Old Testament, of The Shorter Bible. Cloth. \$2.00. Charles Scribner's Sons, New York.

This arrangement of the Bible, by Professor Kent, of Yale University, assisted by four other persons, is a condensation of the original matter, by leaving out what is deemed unimportant or redundant. If this were called by some other name it would not be so objectionable. But it is not called by some other name. It is called the Bible, and the parts that are left out, as unimportant, are unimportant only in the opinion of the editor. This editor, then, has the opportunity to expunge some important matters at his own free will. It is a dangerous privilege, for some may accept the expurgation as the

very inspired Word of God. If the work is accepted as the editor's notion this difficulty is largely done away with, but it is not sure, in any case that it will be so accepted. As a fact too much liberty is taken, and too much human liberty is allowed in dealing with the sacred language.

Stories for Worship and How To Follow Them Up. Cloth. \$1.50. Charles Scribner's Sons, New York.

This is a very beautiful and attractive book, helpful to all who have anything to do in the addressing of children. The book has many talks and stories, and many suggestions as to the making of more of the same sort. It is a very suggestive book to all whose interests run in this direction.

Sex: For Parents and Teachers. By William Leland Stowell, M.D. Cloth. \$3. The Macmillan Company, New York.

It is of exceeding importance that children and young people shall be preserved from the evils that come from ignorance or perversion of the sex nature. A true and pure knowledge of the facts is an important safeguard. Parents and teachers may do much in protecting them by imparting a knowledge of the facts before they are learned from the impure and conscienceless. This book contains much that is valuable in the way of instruction and suggestion. Those who should be the teachers of these vital, but delicate, mysteries are here taught how to do the teaching. The book is of great interest to those who would have light on this very great and helpful duty.

The City Sleeps. By Charles Mulford Robinson. Cloth. \$1.50. The Cornhill Company, Boston.

In loving memory of the writer, these charming selections from his writings have been made by his wife and printed in very simple but pleasing form as a memorial. They display a fine and pure poetic taste and ability, and the prose selections are on the same high plane.

Sweet and Twenty. By Floyd Dell. Paper. 50 cents. A short Modern Play. Stewart and Kidd Company, Cincinnati.

A humorous and yet rather serious consideration of marriage, by two young people who meet and become engaged almost immediately.

Ballads of a Bohemian. By Robert W. Service. Cloth. \$1.60. Barse and Hopkins, Newark, N. J.

The writer of these verses has done some remarkable work in the gold fever days of Alaska and from the war fields of France. The verses here are descriptive of life among the boulevardiers of Paris, the cafe frequenters, the artists, models, grisettes, sewing girls of the Quarter, Philistines and all the busy frequenters of the jostling life of a reckless, whirling city. One feels that he is in a strange and teeming life of careless thoughtless ones as he reads these ballads. There is talent, and much dirt.

### PAMPHLETS.

In Memoriam. A beautiful message of comfort and consolation. Paper. 35 cents. Presbyterian Board of Publication, Philadelphia. Scripture passages and beautiful Christian poems, with a memorial and presentation page.

Christ or Class. A sermon by Rev. Charles E. McCartney, Philadelphia, pastor of Arch Street Presbyterian Church. 25 cents. A strong and helpful utterance.

Apostolic Baptism, a Consecration to our Lord Jesus Christ. By Rev. W. A. Cutler, 1326 Frederica Place, Milwaukee, Wis. Sound and excellent.

The Christ of Science. Paper. By J. G. Rodger, Ph.D., Witherspoon Building, Philadelphia. Published by the "Religio-Scientific Institute." The lecture is devoted to the truth that Material Evolution is not scientific, but that God is the source of every higher species generating in the Virgin potentiality of the next lower species. The virgin birth of Jesus Christ is in line with all true science, as well as Revelation.

## MISSION WORK

### SCHOOLS IN PEKING, CHINA.

Peking is the educational center of China. There are 30,000 pupils enrolled in the lower grade schools, and this enrollment is possible only because of many private schools.

Peking now has a population of nearly a million, 63 per cent of which is male; and a large proportion of them are between eighteen and thirty years of age. It is truly a young man's city! Nearly one-half of the returned students from America and Europe are in Peking. The city described by Marco Polo in 1290 A. D. as "a great and noble city" is being recognized as such by tourists, who now crowd its hotels and shops, and the people of China as never before.

About half of the higher schools now supported by the Chinese Government are in Peking. The equipment of the American Indemnity College would be a credit to any American university, with its tennis courts, baseball fields, beautiful gymnasium, and a swimming pool fed by a splendid artesian well. The new site of Peking University is within a mile of this college, and the government just secured a site for the National University in the same neighborhood; they expect to have it thoroughly equipped in ten years.

There are about 1,500 young men and women in the Government Normal Schools preparing to go out as teachers, but their training lacks the one thing needful. They are not opposed to Christianity, and all that is needed to win them and multitudes from the student body is a group of outstanding Christian men and women in the capital city, whose scholarship and piety are alike unquestioned.

### UNSUSPECTED DANGERS.

Charles G. Trumbull, of Philadelphia, Pa., editor of the Sunday School Times, in an address at Stony Brook, warned against an un-Christian tendency in the colleges of our country. One of the awful results, he said, was the fact that the number of Chinese youth of Christian parents who come to this country to be educated and lose their faith in "Christian" colleges is greater than the number of Chinese students who are won to Christ in this Christian land.

"Chinese boys and girls are having their newfound Christian faith utterly undermined in American colleges, through pernicious teachings. Children of Christian parents, trained in mission schools, are losing their faith, in so-called Christian colleges in the United States."

Mr. Trumbull recently returned from a survey of Japan, China and Korea. He found that the native converts there believed the Bible implicitly, but that many of them are taught not to believe by "highest critics."

He found in Japan a "gulf stream of sin flowing through the land, sin rampant, terrible, unrestrained, overflowing." The people were painfully polite, but their politeness was superficial; their manners emphasized the emptiness of Christian good manners. Among the missionaries in Japan he found an over-emphasis sadly apparent on education as against evangelism. Japan was sorely in need of a great Bible union, like the one now in China. Rationalism and modernism had a worse hold on the people and missionaries in Japan than in the other countries of the Orient. He protested emphatically against the dancing, card-playing missionaries he found in some places, but was glad to say that there were in the minority, though there was a dangerous number of them. Modernism in conduct and wrong beliefs were a real peril in Japan. There were missionaries in practically every denomination in Japan, he said, who had lost their faith in the Bible.

Mr. Trumbull reported less modernism in Korea than in Japan and China, and the missionaries there were higher spiritually. The whole of Korea had been lifted up by Christianity and there was a minimum of unbelief and modernism. He felt that a

## RELIGIOUS NEWS

real, great revival was outbreathing in Korea, so great, indeed, that the missionaries needed to be greatly reinforced to be prepared to handle it. Korean Bible women were a great help to the missionaries; these were native converts. A sad feature of the world war was that some of these Bible women, because of reverses and the high cost of living, had been led away, though formerly living consecrated lives, had lost their faith; but happily some of them had been restored.

### A FOREIGN MISSION DAY.

The Foreign Missions Committee of the Presbytery of Pittsburgh is co-operating with the Pan Presbyterian Alliance in making its Foreign Missions Day a memorable missionary occasion. Sessions will be held morning, afternoon and evening in the First Church of Pittsburgh, and the entire program of Friday, Sept. 23d will be devoted to foreign missions. Seven great fields will be discussed at the morning session, Rev. S. H. Chester speaking on Latin America, Rev. J. H. McClure on Africa, and Rev. J. S. Jaffray on the Island World. Rev. W. I. Chamberlain will speak on India, and Rev. S. M. Zwemer, of Cairo, will speak on the Moslem World. China and Japan and Jewish evangelization will also be discussed. Four speakers will be heard at the afternoon session, Dr. Ogilvie bringing in the report on Foreign Missions for the Eastern section and Dr. R. P. Mackay for Western section. Sec. Arthur J. Brown will speak on "The Home Base," and Dr. Barclay, of Formosa, on "The Development of Leadership and Autonomy in the Native Churches." At the evening mass meeting Dr. Irwin will treat the topic "Foreign Missions and the Spirit of Nationalism." Women are invited to attend the meetings. The Foreign Missions Committee is endeavoring to secure delegations of men from every one of the 137 congregations of the presbytery, and for this purpose is asking that one in every church try to bring by automobile a small group.

### A DAY IN COACHELLA VALLEY.

The Coachella Valley lies northwest of Salt Lake, and like the Imperial valley, of which it is a continuation, is below the level of the ocean. There are date palms and cotton ranches, vineyards and melon patches; and some two thousand Mexicans do the work in the fields.

May I tell you the story of one day in the valley?

I hopped off the train at four eight in the morning, and watched the gnarled finger tips of the desert mountains reach out for the coming glory of the morning. Then suddenly the sun blazed out over the valley, and the cool dawn had changed into heat of the desert.

Mr. Welliver has put on a successful Daily Vacation Bible School in Coachella, and has two flourishing Sabbath schools in Thermal. And after he had coaxed a decrepit mulish Ford into action, we set out over the desert roads to visit Mexicans who had "learned the Gospel."

One old lady arose from her knees with tears in her eyes, "for" as she said, "we dont hear people pray much around here." At three in the afternoon, with the thermometer hovering around one hundred and fifteen in the shade, that same old woman hitched her horse to her little buggy, and drove five miles through the desert to tell another woman and her daughter that a Protestant minister who could speak Spanish had come to the valley, and that they could be baptized.

In all there are nineteen Protestant Mexicans in Thermal—some the results of the summer work, but mostly men and women who have "learned the gospel" from each other.

It's a sad thing to record that unless our appropriation can be increased in September these people who "would see Jesus" must wait until more funds are available.

But while the day lasted we sang with them and talked and prayed. Then the sun dropped from sight, and the fierce heat was forgotten in the vesper beauty of the desert. Mellow amber melted into red, and red into purple—for there was a prophetic glow in the heavens ere the coming of the night.

### CHANGES OF ADDRESS.

Rev. William S. P. Bryan, D.D., from Chicago, Ill., to Harbor Springs, Mich., for the summer.

Rev. Horace E. Hoover, from Mechanicsville to Syracuse, N. Y., South Presbyterian Church.

Rev. Campbell L. Mackay, from Elkhart to Nappanee, Ind for the summer.

Rev. Frederick N. McMillan, D.D., from Cincinnati, O., to Ocean Grove, N. J., Beach House for the summer.

Rev. Henry E. Neff, from Evansville, to Winona Lake, Ind., for the summer.

Rev. Frank N. Riale, D.D., from New York, N. Y., to Long Lake, Mich., for the summer.

Rev. Edwin S. Secrest, from Miltonvale, Kan., to Seattle, Wash., Gen Del.

Rev. David Garrett Smith, from Wyoming, O., to Westminster Park, 1000 Islands, N. Y., for the summer.

### DEATHS IN THE MINISTRY.

Rev. G. W. C. Self of Rusk, Texas, died suddenly on June 14, in the sixty-ninth year of his age. He was born in DeKalb County, Tenn., Nov. 18, 1852. His early ministry was in the Cumberland Presbyterian Church, from which he entered the ministry of the Presbyterian Church. He was pastor of the Church of Friendship and other churches grouped with it for thirty-five years. He was a good and useful minister.

Rev. Joseph Milton Greene, D.D., was born at Smithtown, Long Island, New York, on August 11, 1842, and died at Oconomowoc, Wis., on July 10, 1921, in the seventy-ninth year of his age. He graduated from Princeton College and Union Seminary, and was ordained in 1868 by the Presbytery of Brooklyn. After pastorates in Brooklyn and on Staten Island, he was sent by the Board of Foreign Missions as one of its missionaries to Mexico and remained there from 1881 to 1893. After his return from Mexico, he was pastor at Fort Dodge, Iowa, from 1893 to 1899. He was then invited by the Board of Home Missions, to go to Porto Rico, and then take charge of its work in Cuba which he did, from 1901 to 1918. Dr. Greene was one of the strong men of the Presbyterian Church, identified with the important missionary work among the Latin-speaking people in Mexico and in the Caribbean. He commanded and received the profound respect and affection of all who were brought into contact with him. He gave himself without reserve to the great work committed to his care, and after making an enviable record, during fifty active years, retired to spend the remainder of his days in Wisconsin. He was a true friend, a faithful counsellor and a devoted servant of the Church.

Rev. Alexander F. Davis, Ph.D., pastor of the church at Liberty, Ind., until about a year ago, when he suffered a breakdown from which he was unable to rally, died at his wife's old home in Piqua, O., July 13, in the forty-eighth year of his age. His pastorates were Vevay, Lawrenceburg, Mitchell, Fowler and Liberty, all in Indiana. He is survived by his wife, one daughter and five brothers, two of whom, Elmer E., of Hartford City, Ind., and Francis M., of Flora, Ind., are in the Presbyterian ministry. The funeral service was held in the Piqua Presbyterian Church, in charge of Rev. E. H. Montgomery, D.D. Two of his successors in pastorates were present, and spoke of the high esteem in which he had been held as a minister and a man among men.

### CINCINNATI AND SUBURBS.

The church of Williamsburg, since the going of Rev. R. F. Edwards, is still vacant.

Rev. and Mrs. Victor L. Raphael, of Greencastle, Ind., are spending part of their vacation in this city.

The Norwood Church, Rev. W. T. Paterson, pastor, is pressing the matter of its new building, and subscriptions in encouraging amounts have been made. A drive will com-

mence about the middle of September, for the necessary funds.

Poplar Street Church, Rev. D. A. Greene, pastor, received four members last Sabbath, representing two families. Two adults and three infants were baptized.

Rev. Dr. S. C. Bates, of McArthur, will spend part of his vacation in this city and may be secured as pulpit supply the last three Sabbaths in August.

Rev. Paul R. Hoppe, of Atlantic City, N. J., occupied the pulpit of Westminster Church, Price Hill, last Sabbath.

Dr. McKibbin, of Lane Seminary, conducted the services in the Sixth Church last Sabbath.

Dr. Lewis Earle Lee preached at the union-open-air service last Sabbath evening in Evanston.

At the union open-air service last Sabbath evening in Norwood, Rev. W. T. Paterson was the preacher.

Dr. C. F. Goss preached in the Walnut Hills Church last Sabbath morning in the absence of Dr. F. N. McMillin.

Wyoming Presbyterians worship with the Baptists during the vacation of their pastor, Rev. D. G. Smith.

Dr. W. L. Whallon and family, of Zanesville, O., spent a few days in this city last week visiting at the home of his parents, Dr. and Mrs. E. P. Whallon.

### ST. LOUIS AND VICINITY.

Miss Lexie Denyven, of Boyle Memorial Center, led the vesper service of the Y. W. C. A. last Sabbath evening. Mrs. Sue Owens, so long the city missionary of the Center, has been seriously ill in St. Luke's Hospital.

Rev. N. L. Euwer, assistant at the Second Church, has returned from his vacation, spent at Pittsburgh, and has preached at the Second Church on the last two Sabbaths.

At the annual meeting of Brookes' Bible Institute, officers were re-elected as follows: President, W. O. Andrews; vice-president, O. B. Bottorff; secretary, George B. Cummings; assistant secretary, Dr. J. H. Gauss; treasurer, B. F. Edwards. The faculty for the coming year will include the following city ministers: Rev. R. L. Evans, Rev. A. F. Wells, Rev. W. F. McMillin and Dr. J. H. Gauss. The institute is now entering on its tenth year.

An evangelistic service, to continue one hour, from 7:30 to 8:30, is now being held each Sabbath evening at the Gibson Heights United Presbyterian Church. The first half hour is given over to the young people. The pastor, Rev. Lawrence Ferguson, preaching a half-hour sermon afterward.

Rev. Karl Frederick Wettstone, pastor of Sidney Street Church, has received the degree of Doctor of Divinity from the Centennial State University of Denver, Colorado.

On Tuesday evening of this week, notable exercises by the children of the Westminster Daily Vacation Bible School was presented, closing their school for the season. Central Church has united efforts in carrying on this school, which is now completing its second annual session.

A service commemorating Markham Church's forty-sixth anniversary was held on Sabbath, July 17th. The offering taken was given for the support of this church's missionary in North Siam, Mrs. Ray Bachtell.

Summer assemblies of the Baptists and Methodists, on separate hills in Arcadia, Mo., are being well attended from St. Louis. A considerable Presbyterian delegation is expected, a little later, to go to Hollister.

### OHIO.

Columbus Presbytery met in Central Church July 24, and dissolved the pastoral relation between Rev. Carl H. White and London Church. He accepts work with the General Assembly's Committee on Evangelism and will labor in Mahoning Presbytery. This brings to a close a successful pastorate of over six years, including the erecting of a new building. Presbytery is called to meet July 25th in Central Church to dissolve the pastoral rela-

tion between Rev. Wm. Wilson and Mt. Sterling that he may accept work with the same committee among smaller churches in Philadelphia. Mr. Wilson has been successful in building up this church. Rev. Walter H. Houston, D.D., 80½ N. High Street, Columbus, is chairman of Presbytery's Committee on Vacancy and Supply.—Gibson Wilson, S. C.

Madison Church in Steubenville Presbytery is vacant. A good minister is desired at once. The location of church and manse is ideal, on the Lincoln Highway, and on the Youngstown and Ohio River Interurban. There is a fine opportunity for work among excellent people. Address Mr. W. L. Eells, Clerk of Session, Libson, Ohio, R. No. 2.

The Victorious Life Conference of Linwood Park, on Lake Erie, Aug. 2d to 7th, has a fine program. For information address Miss Ottilie Ruetenik, 44 Elm Street, Willoughby, O.

The First Church of Canton received 31 members on July 10th, making 174 since the beginning of the pastorate of Rev. Alfred Lee Wilson, the first of February. Of these, 30 have been boys, 36 girls, 48 women and 60 men.

The completed program of the Wooster Bible Conference, Aug. 3d to 11th, is now ready, and may be obtained of Rev. William E. Bryce, secretary. Among the speakers are Dr. Campbell Morgan, Dr. John McNaugher, Dr. G. W. Richards, Dr. Henry E. Dosker, Dr. A. E. Thomson, Dr. E. A. Van Nuys, Dr. W. I. Swallen and others. Mrs. J. C. Talbot, in charge of the dormitories, says that from the large number of room reservations already asked for there will be a banner attendance.

The Presbytery of Marion met in Marion, July 21st, and dismissed Rev. E. J. Peacock to the Presbytery of Grand Rapids; placed a call from Trenton in the hands of Rev. J. M. Huston and arranged for his installation Sept. 8th; dissolved the pastoral relationship between Rev. H. I. Evans and Marysville, to take effect Aug. 28th. Mr. Evans has accepted a call to the Second Church of Portsmouth. Rev. H. W. Barr was elected to succeed Mr. Evans as moderator, and Rev. T. F. Watkins as chairman of the Vacancy and Supply Committee.—R. F. Smith, S. C.

#### INDIANA.

The Church of Greencastle will be supplied during the pastor's vacation, on July 24th, by Dr. J. P. Moffat; July 31st, Rev. T. V. D. Dillon; August 7th, Rev. T. N. Hunt; August 14th, Rev. H. L. Todd.

The First Church, Sullivan, is in good condition and new members are being added. The manse has been put in fine condition. This is the eighth year for Rev. W. E. Gray as pastor. The congregation has presented the pastor \$250 for himself and wife to spend August at Winona Lake. The mid-summer communion service was largely attended. Hon. Will H. Hays, Postmaster-General, came from Washington to assist as a ruling elder in the service.

The church of Matthews, near Hartford City, celebrated its eightieth anniversary last Sabbath, the sermon being preached by Rev. Edgar L. Williams, D.D.

The largest church, numerically, in the Synod of Indiana is the First Church of Gary, Rev. Fred E. Walton, D.D., pastor, with a membership of 1,204, receiving 194 members last year. The next is the Tabernacle Church of Indianapolis, Rev. J. Ambrose Dunkel, D.D., pastor, with 1,117, receiving 305 members last year. The Indianapolis Second Church, Rev. Jean Milner, pastor-elect, has 963 members and the Indianapolis First, Rev. M. L. Haines, D.D., pastor-emeritus, has 905. The church at Muncie, Rev. J. W. Nicely, D.D., pastor, has 878 members, and the South Bend First Church, Rev. Archibald McClure, pastor, has 866. No other church is reported as having as many as eight hundred. Frankfort Church, Rev. H. L. Crain, pastor, has 758; Olivet of Evansville, Rev. W. F. Padgett, D.D., pastor, has 743; Memorial of Indianapolis, Rev. J. M. Eakins, pastor, has 754; Lafayette Central, vacant, has 725; Fort Wayne Third, Rev. H. B. Hostetter, pastor, has 747; and Logansport Calvary, Rev. J. S.

Corkey, D.D., pastor, has 764. No other church reports as many as 700 members. Six have 600 and over and seven have 500 and over.

#### ILLINOIS.

The success of the White Hall Daily Vacation Bible School, which closed July 15th, having had fourteen teachers and 222 pupils, shows the possibilities of such work in a town of not over 3,000 inhabitants. This school, under the leadership of the pastor, Rev. Lee A. Hanchett, has become a community asset, and has created a desire for a permanent craft school. Rev. W. D. Vater spoke at the closing.

The Rossville Church, Rev. G. M. Jordan, pastor, received six members at the July communion. The church will celebrate its fiftieth anniversary in September.

Children's Day was observed in the Bethlehem and Madison churches the first of June with large attendance and offerings of more than forty dollars. A Vacation Bible School closed July 8th with forty children enrolled. Rev. W. S. Neely is pastor.

The Church of Argenta, Ill., is prospering under the pastoral care of Rev. H. D. Trickey, who came to them from Lucerne, Ind., after good service at Manchester, and Cisco, and Pawnee, Ill. The spirit of the church is full of heartiness and life. Rev. Marion Humphreys, pastor-at-large of Springfield Presbytery, speaks in the warmest terms of Mr. Trickey's consecrated enterprise and devotion to his work, and to the high character of the spiritual and social life of the people of the church. A picture of their attractive church building appeared a few weeks ago on our first page.

#### MICHIGAN.

The Grosse Pointe Church of Detroit, Rev. George Brewer, D.D., pastor, welcomed thirty-six new members on July 17th.

#### NEW YORK.

Rev. D. B. McCurdy, of Sodus, N. Y., has received the degree of D.D., from the College of Emporia, Kansas.

#### NEW JERSEY.

The church of Stirling received fourteen members on July 17th.

Rev. W. J. B. Edgar resigns at Jamesburg to enter evangelistic work, and Monmouth Presbytery will meet at Jamesburg, Aug. 5th, at 2 p. m., to release him.

#### WEST VIRGINIA.

Rev. J. Thompson Baker, Ph.D., recently of Macomb, Ill., was installed as pastor of the French Creek Church, W. Va., Presbytery of Grafton, by Rev. J. V. Koontz, Rev. E. M. Rittenhouse and Rev. James Ferguson. This is a historic church, which has been a stronghold of Presbyterianism. It has sent out seventeen ministers and missionaries and a large number of teachers and professional men. The church is full of life and promise today.

#### TENNESSEE.

A Daily Vacation Bible School has been successfully conducted in the First Church, Milan, with an attendance of eighty-two, by the pastor, Rev. G. Frank Burns.

Rev. H. B. Phillips, pastor of the Cleveland Street Church of Nashville, has just returned from Milldale, where he conducted a ten-day Boy Scout Camp. Eighteen of the boys of his church were in attendance, and a well balanced program was carried out. This is the third year for the camp and lasting results are being secured through this work with the boys.

#### GEORGIA.

Harris Street Church, Atlanta, Rev. Roy Talmage Brambaugh, pastor, received six members recently. This is the only U. S. A. Presbyterian church in Atlanta.

#### MISSOURI.

The church of Louisiana, Rev. C. P. Foreman, D.D., pastor, received four members on July 10th on profession. The pastor and wife leave today for their vacation, to be in Wisconsin until the first of September.

Since coming to Bethany and New Hampton, Mo., last January, Rev. L. A. Thompson

has received twelve members into Bethany and eight into New Hampton. These churches presented the pastor a fund to attend the Young People's Conference and Summer Assembly at Hollister.

The Cameron Church recently received seventeen members. Rev. A. E. Arnfield, S.T.D., is pastor.

#### KANSAS.

Emporia First Church, Rev. J. M. Todd, D.D., pastor, received twenty-six members on July 17th.

#### UTAH.

The church at Brigham, Rev. C. E. Fowler, pastor, has recently painted and redecorated the interior of the church.

Rev. J. E. Carver, of the First Church, Ogden, in a recent financial crisis in one of the mission churches, came to the rescue with one hundred dollars of his own money, to prevent the sale of church property in connection with a paving tax.

The manse of the Davis County Church, at Kaysville, has recently been papered and painted inside and outside. Rev. A. G. Frank, the minister, is writing a sketch of how the mission work has been done in the past.

At Logan, Rev. Harris Pillsbury, minister, the new \$5,000 manse is already well under way.

#### WISCONSIN.

Rev. Engrald Iverson, our Sabbath-School Missionary for twenty years in Northwestern Wisconsin, has become greatly worn with the work, and has been considering a change to the pastorate. Synod and the Presbyterian Board came to realize what a valuable worker they had, and resolved to lessen his work and give him a helper.

Rev. Dr. W. A. Ganfield, the newly elected president of Carroll College, has told the trustees that he accepts the position and will devote his life to the great work. He met the officers and friends of the college and assured them of his purpose.

The Chetek Young Peoples' Conference at the new camp on the shores of Lake Chetek, June 25th, was an important religious meeting. Rev. E. A. Finn had charge of the program, and Rev. Carl E. Franz, Rev. P. L. Leahy and Rev. E. Iverson had charge of the entertainment. The speakers from abroad were President Bess of Macalester College and Rev. Roy Brown of the Philippines.

The neat and comfortable Riverview Chapel, Manitowoc, was dedicated June 27th with interesting services. Rev. M. S. Axtell, pastor of the First Church, presided and Rev. W. W. Perry, Milwaukee, preached the sermon.

The commencement exercises of Carroll College were largely attended. Dr. W. O. Carrier, a former president, preached the annual sermon. Dr. Carrier and his wife will sail for Japan in August and will visit the mission stations of the Far East, expecting to be absent one year.

Dr. Leonard Calvert, of Des Plaines, Ill., expects to go to Ireland July 1st, to visit relatives and take a vacation.

Dr. C. S. Nickerson has nearly recovered his usual health.

Pastor Young, of the First Church, Beaver Dam, exchanged with Rev. E. B. King, of Horicon, on July 10. The Lord's Supper was administered and Fred Bird and Edward Matthews were installed as ruling elders at Horicon.

Rev. E. A. Finn and Dr. C. E. Bovard, of Waukesha, are on the program for the summer conference at Green Lake, July 20-27.

Rev. M. B. Allison, of the University of Madison, Wis., preached in Calvary Church, Milwaukee, on July 10.

Rev. J. O. Buswell, of Perseverance Church, Milwaukee, is away on a vacation, and his assistant, Rev. M. Philippi, is supplying the pulpit.

Rev. Mr. Rubv is the new pastor of the Assembly Church at Beaver Dam. There was a large accession of members at the summer conference.

Dr. P. B. Jenkins, of Immanuel Church, Milwaukee, and his elders, deacons and Men's Club took an auto ride to Lake Ge-

news recently taking the whole day for an outing, visited Yerkes Observatory and took dinner together.

MINNESOTA.

Dr. C. E. Clarke, of Seoul, Korea, while in Minneapolis, addressed the young people of Stewart Memorial Church. Dr. James O. Buswell, pastor, Dr. Clarke stated Korea's greatest need today was missionaries who believe and teach the fundamentals of the Gospel of Jesus Christ, and told of immediate need of doctors, nurses, evangelistic workers and home economic teachers. Miss Olga Johnson recently went out from the church of Korea.

The Winnebago Church received five members July 10th, Dr. Arthur G. Bailey, pastor.

Rev. I. I. Gorby, Ph.D., of Winona, Minn., is taking a prolonged rest, after an operation at the Mayo Clinic, Rochester, Minn. His recovery has been rapid and permanent. He expects soon to be able to assume pastoral and pulpit responsibilities.

Rev. Paul Voris, of Mankato, was recently appointed Superintendent of Missions for the presbyteries of Mankato and Winona, and is doing good work.

The churches of La Crescent, Hokah and Houston, long vacant, are supplied by a student from McCormick Seminary for the summer, and good reports are made of his work. Fifty-one years ago this summer these churches were supplied by Mr. Samuel H. Murphy, a midler of McCormick Seminary.

Rev. Dr. W. B. Jones, D.D., for the last two years the successful pastor at Rochester, has been bereaved by the recent death of his wife. At a congregational meeting on July 14th, moderated by Dr. I. I. Gorby, he resigned, and his resignation was reluctantly accepted.

The church at Belle Plaine, Minn., celebrated the sixty-third anniversary of its organization on June 26th, by rededicating its remodeled and refurnished building. The building was erected fifty-one years ago. The solid stone walls have stood but the steeple, floors, windows and furniture needed replacement. They used about three thousand dollars on the building. A former pastor, Rev. T. S. Thompson, of Carlton, Minn., Prof. H. D. Funck, of Macalester College, and Rev. John H. Sellie, D.D., of LeSueur, Minn., assisted in the exercises. The program included the reception of three members. The only unfortunate thing is that the church has no pastor.

The church at Wrenshall received two young men as members on July 3d.

The Carlton group of churches, Rev. T. S. Thompson, pastor, is having an attendance contest between its four congregations during June, July and August.

Rev. S. H. Roberts, son of Dr. Stanley B. Roberts, pastor of Bethlehem Church, Minneapolis, has accepted a call to the Open Door Congregational Church of that city.

Oliver Church, Minneapolis, at a recent communion service received ten new members. Eight infants and three adults were baptized. Rev. Raymond J. Rutt is the pastor. A committee has been appointed to find an assistant for the pastor, of which the pastor is chairman. His address is 2814 Fourteenth Avenue, South Minneapolis. The assistant need not be an ordained man, but must be a good personal worker, and have community-work experience.

SOUTH DAKOTA.

Rev. V. A. Weir, of Whitewood, has resigned as Stated Clerk of Black Hills Presbytery, as he is going to Oregon.

Immanuel Church of Los Angeles, Dr. Herbert Booth Smith, pastor, received 105 new members on July 10th. Four infants and four adults were baptized. Eleven were received on confession and 94 by letter. The assistant pastor, Rev. John A. Leusinger, has returned from vacation, and will have charge of the pastoral work in the absence of the pastor, who left on July 25th for the East. Dr. Smith will speak in Denver, Cleveland, Pittsburgh, Grove City Bible Conference, and at other points. Among the ministers who will fill the pulpit during his vacation are Dr. Josiah Sibley, of Chicago; Dr. Boyle, of Denver, Col.; Dr. James K. Thompson, of Fort Worth, Tex.; Dr. Ervin Chapman, of Los Angeles, and Rev. John A. Leusinger.

Immanuel Church has gone over the top in its quota for benevolences for the ensuing year, having pledged already \$34,000 for the same, the quota being \$32,000. The session has recently decided to assume the support of Metet Station, in Africa, paying the salary of Dr. Silas Johnson, the missionary there, who is a member of Immanuel Church. A new Director of Religious Education is shortly to be employed also. Plans are proceeding for the erection of a new church, an architect having been selected, and plans are now being drawn.

Rev. A. H. Kelso, who recently left Vincennes, Ind., and went to California for the benefit of his health, has been installed pastor of the La Crescent Church, by Rev. W. D. Edmonds, Rev. Paul W. Stephens, Rev. Dr. W. D. Landis and Rev. E. R. McMillin. Seven members have recently been received. This is a beautiful spot among the mountains.

NEW MEXICO.

Mr. Henry Floud, of the Johnson Mesa, near Folsom, New Mexico, reports a great meeting, the pastor, Rev. Trevor Orton, being assisted by Evangelist F. A. Geisenheiner, of Chicago. Mr. Geisenheiner has been helping the pastor at Des Moines, New Mexico, in a meeting, resulting in thirty-one accessions to the membership. Rev. Mr. Van Gundy, the pastor, is a recent comer from Ohio.

DISTRICT OF COLUMBIA.

Westminster Memorial Church of Washington City recently received ten members, making sixty since the present pastorate of Rev. J. D. Keith began Dec. 17, 1920. At a meeting held July 18, addressed by Hon. W. D. Upshaw, M. C., a Men's Club was organized. The pastor will spend his August vacation at Charlottesville and Orkney Springs, and will hold an evangelistic service at Proffit. During his absence the pulpit will be supplied by Rev. J. M. Anderson, D.D., and Rev. Conrad Bluhm.

WASHINGTON.

In the absence of Dr. George T. Gunter, pastor of Westminster Church of Seattle, Dr. John H. Elliott, world-wide evangelist, has been supplying his pulpit with great acceptability to the people during June and July, with large attendance for these months. Dr. Elliott will continue his evangelistic work during the coming season and will be glad to answer any inquiries for help. He may be addressed at Alderwood Manor, Wash., P. O. Box 53, or 14 East Jackson Boulevard, Chicago, Ill.

Rev. H. M. Course, of Westport, has removed to Everson, where he has charge of Everson and Clearbrook Churches.

CHURCH AT LARGE.

THE DISCIPLE ASSEMBLY.

The Disciples of Christ held an assembly at Springfield, Ill. The principal discussions were over church unity, the contributions of the Disciples to Christianity, the mediatorship of the church in social conflict, and the relative value of denominational and state universities. The conclusion of The Christian Century is that the discussions had more light and less heat than in former years.

The evangelistic and missionary spirit and purpose of Dwight L. Moody is still alive. At the annual members' meeting of the Bible Institute Colportage Association of Chicago, founded by Mr. Moody in 1894, the secretary's report on the work of the past year showed that 43,846 copies of Gospel literature were distributed in the prisons and jails of the United States and Canada; 22,938 copies among the spiritually destitute in the mountain districts of the South, and 20,961 copies of Spanish books were placed through missionaries in the Latin Americas; nearly one-half million gospels tracts were printed, and the issue of the Gospel of St. John totaled 208,250 copies. Of Mr. Moody's books alone there has been a total of 22,560,548 copies published on the Association's order.

A SUGGESTION.

Enclosed please find my check for renewal subscription. I wish you would use your influence more to counteract the German and Irish propoganda for Irish republic and war with England. J. B. R.

A FALSE CLAIM.

What per cent of the pastors in Presbyterian pulpits are reasonably honest? A representative of a church paper said quite recently: "Half or more than half of the preachers in Presbyterian pulpits are out of harmony with the confession."

What is their brand of honor?

Geo. N. Crichton.

We do not believe the statement. It is quite common for advocates of modernism to claim they have the majority.

UNFORTUNATE, IF TRUE.

The old-fashioned American home is passing, along with the horse, and in due time will be exhibited along with the stuffed dodo bird and the egg of the great auk.

Future generations will be housed in apartment houses and hotels and Americans will become a nation of cliff dwellers. This is the earnest prediction made by delegates attending the National Hotel Men's annual convention at Chicago last week.

"The renaissance of cliff dwellers is coming," said F. G. Bothwell, National Secretary of the International Stewards' Association. "There will be cities of hotels. Already the mass exodus from the costly, burdensome houses has gained impetus by the present high rent era."

"Automobiles have helped to put cobwebs in home life," said Herman Mack, President of the Chicago Hotel Men's Association. "People flee from their homes for the country clubs, the cabarets and the movies. Many persons migrating to the hotels are elderly couples whose sons and daughters have married and moved away. Their big, fine homes are empty and desolate, so they move into a hotel where they can be free of worry and have companionship."

FROM OUR SUBSCRIBERS.

I like the paper very much and do not want to be without it. I can't speak for others, but I know I am a better Christian, and also a better Presbyterian, when I read such a splendid religious weekly as the Herald and Presbyter regularly.

W. E. M.

Find enclosed check for \$2.50 in payment for the Herald and Presbyter for the ensuing year. We have taken the Herald and Presbyter for over fifty years, in the family, which shows we appreciate it.

T. S. K.

Yes the Herald and Presbyter will always be a welcome visitor in my home as it has been for over fifty years. It was a great help to me in training my children. May I ask a request of you? There are so many young parents who are not teaching their children to obey, just letting them have their own way, hoping they will come out all right, which they never will. Those are the kind of children who are filling the reform schools and the houses of correction and later the jails and penitentiary. Can't you write articles in the Herald and Presbyter that will help those young parents to see the danger their babies are in? Obedience was one of God's first commands. Mrs. M. J. B.

OBITUARY

Obituary Notices at the rate of 75c per 100 words

SAWYER—Mrs. Mary Woolfolk Sawyer died at her home, Chatham, Ill., July 17, 1921. Mrs. "Mollie" Woolfolk Sawyer, daughter of Mr. Richard H. and Amanda E. Woolfolk, was born in Paducah, Ky., and spent her life, until the time of her marriage, in Louisville. She gave her heart to Christ early and united with the Chestnut Street Presbyterian Church, now the Warren Memorial Church. She was married, Nov. 23, 1862, to Mr. Joseph L. Sawyer, who attended the theological seminary at Danville, Ky., and has been active in the Presbyterian ministry. Mrs. Sawyer was a devoted servant of Christ and a true helpmeet to her husband in his pastoral duties. For some three years she has been in failing health, but, with all patient, cheerful and resigned. The funeral services, held July 19 at Louisville, were conducted by Rev. Edward L. Warren, D.D., and the burial took place at Cave Hill Cemetery. She is survived by four brothers, Lee, Henry, Julius and Louis Woolfolk. Write, "Blessed are the dead who die in the Lord."

## HOME CIRCLE

### IT IS BETTER

It is better to lose with a conscience clean  
Than win by a trick unfair;  
It's better to fall and to know you've  
been,

Whatever the prize was, square,  
Than to claim the joy of a far-off goal  
And the cheer of the standers-by,  
And to know down deep in your inmost  
soul

A cheat you must live and die.

Who wins by trick may take the prize,  
And at first he may think it sweet,  
But many a day in the future lies  
When he'll wish he had met defeat.  
For the one who lost shall be glad at  
heart

And walk with his head up high,  
While his conqueror knows he must play  
the part  
Of a cheat and a living lie.

The prize seems fair when the fight is on,  
But save it is truly won  
You will hate the thing when the crowds  
are gone,

For it stands for a false deed done.  
And it's better you never should reach  
your goal

Than ever success to buy  
At the price of knowing down in your  
soul

That your glory is all a lie.

—School Journal.

### THE BOY WHO WAS READY.

The boys' line was perfect. With heads erect, chins tucked in, and backs as stiff and straight as broom-sticks, they turned a splendid square corner and filed triumphantly into Room Five. Sunshiny Miss Fay did not smile at her faithful little pupils, however. Her dimples were all ironed out, the twinkle in her eyes had vanished, and worst signs of all there was a genuine criss-cross frown between her eyes!

"How many boys are ready for something hard?" she demanded.

Twenty-four hands flew up. (There were just twenty-four in the school.)

"Good!" exclaimed Miss Fay. "We can't play in Mr. Foster's field any more, boys. The principal got a letter from him last night. Now I want you boys to remind the little fellows to stay in the school-yard. I haven't forgotten how you stopped the snowballing last winter, and I shall count on you to help me."

The boys of Room Five tried to smile back loyally, but it was hard work. There wasn't any playground near the school, but for years the boys had spent their recesses in Mr. Foster's field, which was big enough for two baseball diamonds, with room to spare for other games.

Everybody was unhappy the first recess. The children were crowded in their own yard, and all they could do was to sit or stand around. Phil Rice, Bob Lowe, Tom Whitney and several other boys sat on the steps and looked longingly at the woods in the distance.

"Let's go to the cave tonight right after school," proposed Phil.

"Let's," agreed everybody in the group.

Phil, Bob, Tom and Jamie were the first boys out that night. They waited a moment for Chester, who always mixed the "e" and "i" in receive. As soon as he had written it ten times he joined them and the little troop started off.

They followed Parker's Brook for half a mile. Phil gathered specimens of any flower he didn't know, and Bob picked an armful of black alder berries for the painting lesson the next day. Tom tried to

catch a fish with his hands and tumbled in head first. He was used to duckings and laughed the loudest of all.

Suddenly Phil stood still. His head was thrown back and he sniffed the air like a hound. "I smell smoke," he announced. The others shook their heads. But Phil stood his ground. "It's up in Mr. Foster's woods. Let's run up and see."

"Don't bother," argued Chester, "if we go up there we won't have time to go through the cave."

"Mr. Foster is as mean as dirt," sputtered Tom, "and I'm not going on his land for one."

Phil didn't say a word, but sniffed the air again and started to make his way through the tangle of vines and bushes. The other boys looked after him a moment and then followed on. It was hard climbing. The bank was steep and the way was obstructed by a growth of briars and brambles.

Phil kept on doggedly and the others pressed on after him. They stopped a minute at the summit to get their breath, but Phil's eyes shone like lamps. "There it is," he shouted, "come on, boys."

It was only a little fire, but it was burning brightly. In a few minutes it would have been beyond the boys' control. Now they ground it under their heels, and soon the bright flames were conquered and only a heap of black ashes remained.

"Good for you," said a gruff old voice, and Mr. Foster came in sight. "I smelled that fire a mile away, but my legs aren't as good as my nose. I thought the woods would be gone when I came."

He looked at the boys keenly. "I didn't know boys were so useful." He fumbled in his pocket and drew out a shabby purse.

"We don't want any money," Phil said promptly, "but we'd like the right to play in your lot again."

"You've earned it," said the old man. He scribbled a few words on his pad and gave it to Phil. "Give this to your teacher tomorrow." So at the next recess all the boys of the school got together. "Hurrah for the boys of Room Five!" they shouted.

Every boy cheered until he was obliged to stop for breath, and then Chester climbed the fence and waved his hands. "Three cheers for the boy who was ready and saw his chance," he shouted.

So the boys started cheering all over again until Phil sensibly reminded them that recess would be over and the new football untried.—Ex.

### WHY SHE LOST HER FRIENDS.

She was not loyal to them.

She measured them by their ability to advance her.

She did not know the value of thoughtfulness in little things.

She was cold and reserved in her manner—cranky, gloomy, pessimistic.

She never thought it worth while to spend time in keeping up her friendships.

She never learned that implicit, generous trust is the very foundation stone of friendship.

She never threw the doors of her heart wide open to people, or took them into her confidence.

She was always wounding their feelings, making sarcastic or funny remarks at their expense.

She was always ready to receive assistance from her friends, but always too busy or too stingy to assist them in their time of need.—Exchange.

### MOTHER'S VACATION.

BY JOHN THOMAS CORLEY.

Give Mother a rest, she's earned it full well,  
Though the story's too long in these verses to tell,  
Of duties and cares, both early and late,  
For Mary and Johnny, Susie and Kate.

She's up with the dawn with a heart full of love,  
And a prayer on her lips to the Father above,  
To lead her and guide her, and point the good way,  
That leads from earth's sorrows to heaven's bright day.

When evening has come and prayers have been  
said  
And Mother so sweetly has tucked you in bed,  
She goes to the closet, and there all alone  
She lays her sweet charges before the White-  
Throne.

So send her away with promises sweet,  
That things will be kept just as tidy and neat,  
No use for to worry with anxious care,  
For things will be right though Mother's not there.

I've a two-fold reason in asking this favor,  
Although of presumption it may seem to savour,  
Through respite from labor, her life may last  
longer  
And your love for each other increase and be  
stronger.  
—Christian Observer.

### ONLY A PUMPKIN.

BY HILDA RICHMOND.

"And I will bring a pumpkin," said little Johnny Travis, soberly. "My mamma said I could give a pumpkin."

"Only a pumpkin!" said Fred Nelson, out on the edge of the group. "I wonder what he thinks Mrs. Lucas can do with a pumpkin?" Of course Johnny did not hear this, but the others did. "I'm going to take a basket of potatoes."

The children at the school—the little red school-house at the turn in the road—were planning a shower of nice things for poor Mrs. Lucas. The old lady lived near the school-house, and they were very kind to her. The big boys carried in wood and water for her, and the big girls helped her with her housework, while the little ones did what chores they could. The week before somebody had stolen all her hens, and the poor lady felt very much discouraged.

"My mamma said I could take a basket of apples," said Susie Flint. "I guess I can take some bread, too."

"And I am to have two hens to give her," said another. "My papa said he would go down and mend the lock on her hen-house door, so no thief could get in again."

"That is a good idea," said a big boy. "I'll get my father to let me bring some hens, too."

When the teacher had the list ready it certainly looked very long and nice, and they hoped Mrs. Lucas would like the things. "And all the things good and useful," said Nellie Frost, looking over the list. "All but that pumpkin John Travis promised. Poor Mrs. Lucas hasn't a drop of milk to make a pumpkin pie. And Johnny's folks are about the richest in the district. That's the way it always goes, though."

Late that night the little procession went down the road, and very soon the good things were silently placed in the little sitting-room. Mrs. Lucas could not hear very well, so they were not afraid of being caught. The chickens squawked a little at having to find new beds in a strange place, but even their noise did not disturb the owner of the little brown cottage.

"Children! Come in! I want to show you something!" called Mrs. Lucas next morning as they went to sweep her paths and do her chores.

"I do believe the fairies were here last night. Somebody left a lot of good things for me."

Of course the young people all trooped into the little house, and there were the—

things just as they left them the night before. The pumpkin was on the table where Johnny had put it, and the chairs and tables and floor were crowded with baskets and boxes and bundles.

"Dear me! I upset something," said the poor old lady, as her arm struck the pumpkin and it rolled down on the floor. "There goes my pumpkin! Well, it doesn't matter, as I have no milk and eggs to make pumpkin pies with."

The pumpkin broke all to pieces as it smashed on the floor, but instead of seeds and yellow pulp out rolled dozens of little bundles. The wondering old lady picked them up and opened them one at a time, to find stockings, money, handkerchiefs, and a little can of fragrant tea, and so many good things that she had a lap full.

"What a nice way to give things," cried the children. "We thought it was only a pumpkin and didn't amount to anything."

"It is the best pumpkin I ever say," said the old lady. "I wish it had some seeds, so I could raise a whole crop of this kind of pumpkins."

And little Johnny Travis, out at the edge of the group, this time laughed happily to think that his little pumpkin joke had brought such happiness to Mrs. Lucas and his schoolmates, for he had heard the whisperings, and he knew that they thought "only a pumpkin," was a very tiny gift, even though the yellow globe was as big as a pumpkin could grow in a long summer.—Ex.

#### JUST DO IT YOURSELF.

When Dan Boone's old buckskins gave out, hind and fore,  
Did he call in a tailor to make him some more?  
He made 'em himself.  
When he carved up a redskin who threatened his life,  
Did he call in a grinder to sharpen his knife?  
He did it himself.  
When he knew of the haunt of a sockin' big bear,  
Did he send for a jitney to carry him there?  
He hiked it himself.  
We're all mighty proud of our honest old Dan—  
A fearless, resourceful, strong wilderness man:  
When he needed supplies and provisions, I guess  
He knew he'd go barefoot and hungry unless  
He got 'em himself.  
When you put on your socks, and your toe punches through,  
Don't leave all the mending for others to do;  
Darn 'em yourself!  
The next time your trousers are due to be pressed,  
Just say to your mother: "Please sit down and rest."  
I'll do it myself.  
If your basement is littered with rubbish and trash,  
Don't send for the ashman—save your dad's cash  
And do it yourself.  
Far removed are you now from that pioneer life  
When daily existence meant unceasing strife,  
But though you don't live on the frontier, like Dan,  
You'll find—if you try—many things that you can  
Do for yourself. —Boy's Life.

#### AN INDIAN'S HONESTY.

An old Indian once asked a white man to give him tobacco for his pipe. The white man gave him a loose handful from his pocket. The next day he came back and asked for the white man. "For," said he, "I found a quarter of a dollar among the tobacco."

"Why don't you keep it?" asked a bystander.

"I've got a good man and a bad man here," said the Indian, pointing to his breast, "and the good man say, 'It is not mine; give it back to the owner.' The bad man say, 'Never mind, you got it, and it's your own now.' The good man say, 'No, no! you mustn't keep it.'"

"So I don't know what to do, and I think to go to sleep, but the good man and the bad man kept talking all night, and trouble me; and now I bring the money back, I feel good."

Like the old Indian, we have all a good and a bad man within. The bad man is Temptation, the good man is Conscience, and they keep talking for and against

many things that we do every day. Who wins?—Selected.

#### THE GIRL IN SILK.

BY J. L. CLOVER.

"Mother, I just can't stand that new girl!" And with these words Kitty threw her books on the table and herself into the Morris chair with a founce, which emphasized her sharp statement.

"What new girl? And what harm has she done my little daughter?" asked Mrs. Preston, with a reproving shake of her head at her vehement little girl.

"It's those people who have just come to that old brown house at the foot of the hill," explained Kitty, taking breath. "There's a girl about my age—Madge, her name is. She came to school today, and she's just as proud as can be, mamma. You ought to see the clothes she wears to school; the prettiest dark blue silk, trimmed with plaid, and silk stockings, and such a lovely coat—grey, trimmed with fur. She's real stuck-up about her fine clothes."

"But how did you know she was stuck-up?" asked mother, with interest.

"Oh, she wouldn't speak to Leila and me at recess—just walked by with her head in the air."

"And did you and Leila speak to her, and ask her to join in your play? Remember she is a stranger, and you ought to make the first advances."

"But mother, we couldn't go with young ladies dressed in silk."

"Perhaps she would rather have had on gingham, too, and had a good time," suggested mother. "It is never safe to judge too hastily, little daughter, unless you know all."

Kitty looked unconvinced, but she said no more. The next day, however, she came in from school triumphantly.

"Now, mother, she is proud, and I'll prove it to you. Lou Allen asked her to go blackberrying with us on Saturday and she said Madge just looked down at her silk dress, and said, 'I can't go in this, it would be ruined.' So now, don't you see?"

"I see," returned Mrs. Preston, "but now I have a story to tell you in my turn, little daughter. I went today to call on Mrs. Lindsey, Madge's mother. She is a sweet-faced woman, very gentle and refined. While she talked to me, she was working on a beautiful dress. She seemed to think that I would be surprised that Madge should have such a handsome dress, for after a while she said very quietly that Madge's aunt in the city sent her daughter Ruth's outgrown dresses to Madge. 'And it is a great help,' she added frankly, 'because otherwise I could hardly afford to dress her suitably for school. I know these dresses are too handsome for our circumstances; and it's a real cross to Madge to have to wear silk and velvet, when her little sisters and I wear calico, and everyone knows we are poor. She would rather have gingham for school wear, but there are shoes and stockings and so many other things to be bought that she will just have to keep on wearing Ruth's outgrown things.' I guess it isn't a very heavy cross." Mrs. Preston ended, smiling, "but I knew, from what you had told me, that it is a cross, and not a light one, sometimes, to a girl to be misjudged by her schoolmates. And you girls haven't helped to make it easy for her, have you?"

Kitty looked ashamed. "I'm sorry,

mamma; but how could we have guessed such a thing? I wonder if we could fix it up in some way, without hurting her feelings. I know, mother. You remember that blue gingham of mine that was too short, and I've never worn it. Do you think—"

"I think you might suggest in some nice way to lend it to her to wear blackberrying. Do it in a friendly way, and I don't believe she will take offence."

"I'll try it," promised Kitty.

The next day she sought out Madge at recess, and made friends; and soon they were thoroughly "chummy." Madge proved a congenial spirit, and before long a group of girls were eagerly discussing the blackberrying party they had planned for Saturday.

"You'll come with us, won't you, Madge?" asked Kitty, as the two girls walked homeward together, after school. "Do come, we'll have such fun."

And this time Madge answered very frankly:

"I'd like to, Kitty, really, but—I know it sounds funny, but I haven't anything to wear but this," looking down at her handsome suit, "and it would be spoiled with the briars. I'll explain to you about it, some time."

"Oh, but what a pity," said Kitty, impulsively. "Of course you couldn't wear that lovely dress, you want a gingham—something that won't tear, and will wash."

"I know—but I haven't one good enough," said Madge.

"Well, but listen, Madge. I have a pretty little blue gingham I've never worn. It doesn't fit me, but you are just a shade smaller and it would fit you exactly. Please let me lend it to you, and come, Madge. You won't be mad, will you?"

"But suppose it got torn," demurred Madge.

"It wouldn't matter. Come, it's all settled. I'll bring it over this afternoon, shall I?"

Thank you, said Madge, simply, "I'll be glad to go blackberrying, then, Kitty. It was just this stupid old dress that stopped me."

So the next day a merry party of girls went to the blackberry fields, and, getting their pails and baskets full of great, juicy berries, they took the girl in the blue gingham dress into their innermost circle of comradeship.

"We had the best time, mother," said Kitty, that night. "Madge is so nice; and she helped everybody pick, and didn't mind whether she had her own basket full or not, and she told funny stories to amuse little Janey when she got tired and began to cry on the way home; and she told us how to play some new games. We wouldn't have had half as much fun without her; to think we called her proud and stuck-up!"

"Judge not, that ye be not judged," quoted mother, softly.

"Well, I'll never judge anybody hastily again—that's positive!" said Kitty.

Madge came to school on Monday in a beautiful brown plaid silk, but nobody thought of calling her proud again. She had won her own place in the little world of school.—Ex.

#### KIND WORDS.

Kind words do not cost much. They never blister the tongue or lips. We never heard of any mental trouble arising from this quarter. Though they do not cost much, yet they accomplish much. They

make other people goodnatured. They also produce their own image on men's souls, and a beautiful image it is.—Pascal.

#### AFRAID OF THE TRAIN.

A wee little boy was afraid of the train  
When he went to see Grandma Malone;  
For the big choo-choo train had to go up a hill  
Just alongside of grandmother's home.

And the wee little boy crawled under the bed  
When the big engine choked and said, "Chir-r-r."  
For the train it was heavy and ever so long,  
So it couldn't help making a "stir-r-r."

Though the engine man poured streams of sand on  
the rails.

Still the wheels spun and almost stopped still;  
And the engine it puffed and jiggled and jerked  
When it tried to go over the hill.

And the wee little boy, under grandmother's bed,  
Held his breath when the engine went "Chir-r-r."  
And he wouldn't come out till the train had gone  
by  
With its terrible, terrible roar.

Now why did the wee little, dear little boy  
Feel afraid of the train that went by,  
And cry to crawl under grandmother's bed?  
Don't you know? Well, then, neither do I.  
—Exchange.

#### ANGELS IN THE KITCHEN.

A painting by one of the old masters depicts a kitchen in which is an angel attending to homely household duties.

Kitchen work has not often been considered the highest form of service, yet if we consider those who have performed it may well consider it among the highest.

Gideon made ready cakes and a kid for the angel who visited him; and an angel baked cakes for the prophet Elijah when he was too weary to do it himself; and from those cakes he derived such strength as to go forty days into the wilderness unto Horeb, the mount of God.

Then, when Jesus had fasted forty days and "was afterward an hungerer," angels came and ministered unto him." And he at another time deemed it fitting that he should get breakfast for hungry fishermen.

The following is a story of a woman who felt the dignity of service in the kitchen.

Mrs. Potter had spent a week at the mountains, and naturally her neighbors plied her with questions as to what she had seen and how she had enjoyed her visit. "We all know you're fond of your house and home," said one of the neighbors, "but wasn't it a kind of a relief not to have to think of washing and ironing and baking and sweeping for a good long week and just feast your eyes on views and sights?"

"Yes," said Mrs. Potter, with an absent-minded expression, "of course the mountain views are grand. I took a good look at 'em morning and night, and sometimes between."

"What did you do the rest part o' the day?"

"Well," said Mrs. Potter, looking as if she had been detected in a crime, "that woman we boarded with, she'd been using some kind of powder that had eaten holes in her clothes and table linen, and she didn't know how to make her own yeast, nor she didn't understand the ins an' outs of a boiled dinner. So I said to Anna, my duty lay clear before me.

"You take in the mountain views," I said, 'an' I'll see what I can do at the kitchen end o' the house.'

"To tell the truth," and little Mrs. Potter looked as nearly defiant as was possible to a woman of her size and with her features, "those mountains kind of overbore me, but that kitchen made me feel as if I was of some account after all!"

There is only one fear a brave man should have—the fear of doing wrong.

#### WAS HE WORTH IT?

A little boy having hurt his foot, came to his mother and, as all mothers would, she washed it carefully and then wrapped it up. When this was done and the blood was all out of sight and the pain allayed, the little fellow looked up into her face and said: "Mother, it seems to me that you would find me more trouble to you than I'm worth." What did she do but gather the child up close to her heart and try to tell him how much he really was worth. She was wise enough to know that there was a greater value hidden in the boy than he realized, and told him how much he was worth to her and to the world and to God. What an enhanced appreciation of motherhood that reveals! She was nourishing the child that was dearer than life to her, but in so doing she was preparing a man for the world and her God.

#### THE OPEN HAND.

A child put its hand into a rare and valuable vase, and could not withdraw it. The father said, "You must open your hand and straighten out the fingers; then you will be free." But the child said, "O papa, I couldn't straighten out my fingers, for then I should drop my marble." It is only when we insist upon holding on to the things of clay that we find trouble in doing as Jesus would like to have us do.—Selected.

#### THE CAPITAL OF THE KINGDOM.

The capital of the United States has been in a number of places besides its present location. It was in Baltimore, in Lancaster and York, Pennsylvania, in Trenton, Annapolis, Princeton and New York City and Philadelphia. It is conceivable that it may some day be removed from Washington to a place nearer the center of the country. What a contrast to these removals is the capital of the Kingdom of God! It is anywhere, and it is everywhere. Its Ruler dwells not in temples made with hands, and yet he is to be found in every such temple built for him.

#### INFECTED.

"Look out for the scratches," said a physician to a friend as they entered his car and drove away from the hospital. "Gage is a pretty sick man, and it all comes from a splinter that lodged under his thumb nail. It brought about blood poisoning. If the system happens to be in a certain condition—weak or run down—a little infection is apt to prove a serious thing."

"Look out for the scratches" is good advice for all of us. Many sins leave but little scars upon the soul; mere pin scratches, so we think. But a little sin may do a lot of damage if left unmolested; the smallest, most insignificant sin in the world can do that. It was not a big sin that wrecked Saul, Israel's first king, nor Gehazi, the prophet's servant. When the virus of sin once gets into the blood it spreads through the whole life, and suffering and tragedy are apt to result.—Ex.

#### No. 642—DIAMOND.

1. A letter in Christmas. 2. And so on. 3. A frequent visitor in the winter. 4. Scream. 5. A letter in Christmas.

#### ANSWERS TO PUZZLES.

No. 641.— H E A R  
E M M A  
A M O Y  
R A Y S

### SELECT READINGS

Great privileges never go save in company with great responsibilities.

Whether I have much or little, I am at God's providing and live upon that from day to day. The Lord is my shepherd; I shall not want.—Robert Leighton.

Consider we the value of the moments that remain?

Noiseless in flight, the days go by, but come not back again;

And talents that should be in use lie hidden in the clay—

It is only till the daybreak, and the shadows flee away!

It is ours to work and witness, and, if need be, to endure;

Christ bids "the faithful servant" strive to make his calling sure.

Happy are they who know his will. Still happier who obey—

It is only till the morning, and the shadows flee away.

—The Christian (London).

Conviction of ignorance is the doorstep to the temple of wisdom.

What does your anxiety do. It does not empty to-morrow of its sorrow; but it empties to-day of its strength. It does not make you escape the evil; it makes you unfit to cope with it if it comes.—Ian Maclaren.

If thou art blessed,

It is thy duty

To let the sunshine of thy blessing rest  
On the dark edges of each cloud that lies  
Back in thy brother's skies.

Every man can help on the world's work. What we want is the single eye, that we may see what our work is, the humility to accept it, however lowly, the faith to do it for God, the perseverance to go till death.—Norman Macleod.

You will find souls that are mean and shriveled amidst great fortunes, and you will find souls that are grand and noble in surroundings of the barest poverty. The true measure of a man is not what he has but what he is.

"I'll fill each day with Christlike things

As the passing moments fly,

The tendril which to the great oak clings  
Grows strong as it climbs on high.

I'll trust my Lord, though I can not see,  
Nor e'er let my faith grow dim;  
He'll smile—and that's enough for me,  
If its done with a thought of him."

In order to know who is our neighbor, we must first possess the spirit of neighborliness. It is the spirit of love which knows no limitations.—Cosmos Gordon Lang.

The light falls upon the rich man's orchids, and blesses the poor man's mignonette; it floods the majestic cathedral; it fills the humble church on the moor; it steals through the chinks of a gipsy's tent. Jesus blesses the widow with two mites, and Zaccheus, "chief among the publicans, and rich." He makes a friend of Peter, an unlearned fisherman, and of Nicodemus, "a ruler of the Jews." There is no respect of persons with God.—J. H. Jowett.

## SABBATH SCHOOL

International Lessons for 1921.

### THIRD QUARTER.

#### Lesson VI—August 7.

#### PAUL IN CYPRUS AND IN ANTIOCH OF PISIDIA.

(Acts 13:1-12.)

Acts 13:1. Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene and Manaen, which had been brought up with Herod the tetrarch, and Saul.

2. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

3. And when they had fasted and prayed, and laid their hands on them, they sent them away.

4. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence sailed to Cyprus.

5. And when they were at Salamis, they preached the word of God in the synagogues of the Jews; and they had also John to their minister.

6. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Barjesus:

7. Which was with the deputy of the country, Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God.

8. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9. Then Saul (who also is called Paul), filled with the Holy Ghost, set his eyes on him,

10. And said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11. And now, behold, the hand of the Lord is upon thee, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand.

12. Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord.

Golden Text: "Ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

Catechism—Q. 33. What is justification? A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Home Readings—(M.) Acts 13:1-7; (Tu.) Acts 13:8-15; (W.) Acts 13:16-24; (Th.) Acts 13:25-33; (F.) Acts 13:34-43; (Sa.) Acts 13:44-52; (S.) Isa. 42:1-7.

#### INTRODUCTORY.

Christ had a world-wide program for his people as he left his apostles with the commission to go into all the world and preach the Gospel to every creature. We find the early church taking up this task. The golden text for today is taken from Jesus' words to his disciples just before he left them: "Ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was their work and we are now studying how they took this up and carried it on. Our lesson today starts at Antioch in Syria, where there had been a great revival. In this church there had been gathered a large number of good Christian men, some of whom were prophets and teachers. Barnabas was one of them and Saul of Tarsus was another. Both had distinguished themselves already by their great faithfulness and their aptness to speak for Jesus Christ and turn souls to the Lord for salvation. Happy is the church that has good men in it to do the Lord's work.

#### EXPOSITORY.

1-3. The church at Antioch was a revived church and the members and leaders were busily engaged in the work and service of the Lord. Among them are named Simeon and Lucius and Manaen, besides Barnabas and Saul. As they talked of the work of preaching the Gospel, and giving it to the world, there came borne in upon their souls by God's Holy Spirit, that they themselves should send out some of their own number to foreign lands. The

message pointed out to them Barnabas and Saul as being called by God to this work. There was nothing to do but to be obedient to this holy call. These two must go, and the rest of the church must send them. So there was fasting and prayer. It was a solemn occasion, as it always is and should be when men and women are sent away to this work of foreign missions. It was a great ordination service. The hands of these ministers were laid upon the heads of the missionaries and they were sent away with the commission to preach the Gospel of Jesus Christ to the souls to whom he was directing them.

4, 5. Saul and Barnabas went under the guidance of the Holy Spirit to their work. This is the beginning of the first great missionary journeys of Paul. He made three of them. This first one lasted about two years and is described in the thirteenth and fourteenth chapters of Acts. They first went to Selencia, the seaport of Antioch. Then they started for the Island of Cyprus, and landed at Salamis, its nearest seaport. They immediately attended the synagogue services, where the Jews assembled for worship, that they might preach Christ to them. They had with them a young Christian man named John Mark. He was a cousin of Barnabas. He lived at Jerusalem. His mother's name was Mary. He wrote the Gospel of Mark. Cyprus had been the home of Barnabas and he had property and friends there. So it was natural that he should feel like beginning his work there.

6-11. They preached at Salamis and then started on a tour of the whole island, going from city to city. Their first noteworthy experience was at a place called Paphos, where they encountered a certain false teacher, a sort of sorcerer, a Jew, named Bar-Jesus, or Elymas. He took it upon himself to oppose Paul and Barnabas, and their Gospel teaching. The Roman pro-consul, Sergius Paulus, was a man of intelligence, and hearing about the work of these Christian newcomers to Cyprus, sent for them that he might hear from them the message they had to bring. They came to him at his request, and no doubt taught the truth clearly and forcefully. Like many another Roman officer, this pro-consul weighed the matter carefully. This wicked sorcerer was afraid that he might accept the Gospel. He did not wish him to do so. All wicked men hated Jesus and his Gospel. The sorcerer did what he could to interfere with the work of Paul. Perhaps he burst in with some expostulations or arguments, and tried to attract the pro-consul and keep him from believing. But Paul was Christ's servant and advocate and was more than a match for this wicked Jew. Filled with God's Holy Spirit, he looked at him directly, and denounced him as a son of the devil, full of all guile and villany, and as an enemy of all righteousness, and demanded that he should cease his wicked work of perverting the right ways of the Lord.

It is a good thing to speak with force and with righteous anger sometimes. Christ did, and John the Baptist did, and the prophets and apostles did. Wickedness is to be rebuked, in a way that the rebuke may be understood.

Here this false prophet was told that God's hand was to be on him, like that of an arresting sheriff, and that he was to be blind for a season. Immediately it

was fulfilled. The man was in a mist of darkness. He had to be led. It was a miracle that was most noteworthy. The people saw the bold opponent arrested, blinded, and stopped in his wicked life. Whether he was converted we do not know. It would probably be recorded if he had been. Paul must have thought of his own temporary blindness, and of his own coming into the light of a new life in Jesus Christ. He wished, of course, that it might be so with this wicked man.

12. But the pro-consul believed. He was astonished and convinced by the teaching of the Lord's Gospel, as it came from Paul and Barnabas, and when he saw this miracle he could no longer hold back. So here was the result of God's blessing upon the work of his servants at Paphos.

The whole of this chapter should be carefully read. It is really a part of the lesson, although too long to be treated here. We should follow these missionary journeys step by step, and the rest of this chapter is a very important part of the first journey, as we see Paul going from Antioch in Syria to Antioch in Pisidia.

#### THE TEMPLE OFFERINGS.

"The last shall be first, and the first last." The rich man took from the purple fold Of his robe a piece of shining gold, Cast in the gift, a treasure rare, And then passed on with a lordly air, As he thought of merit justly won, By his noble deed so nobly done. The widow followed, with lowly mien— A respectful space was placed between— Cast in two mites, and her thought seemed bold,

When she wished their worth as the shining gold.

The rich man rolled in his state away, Drawn by chargers, sleek and gray. The widow her lonely pathway trod, And her heart was filled with the thought of God,

Of the loving-kindness that gave her all She had ever prized, and her gift seemed small.

Long years have passed, and the rich man's name

Were lost, were it not for the widow's fame.

His deed without love, so cold and dead, Had sunk in the wave of time as lead.

Her humble gift was a seed with wings, And rich the harvest that from it springs.

Her wish that the baser coin were gold, Has been fulfilled a thousandfold.

So the promise comes, we know not how, And the widow's mites are millions now.

The rich man's deed is but seen afar, The shadow that follows the widow's star,

Which adown the ages still shall shine, To show the wisdom and grace divine,

Of him who reckons each deed apart, Not by worth of metal, but warmth of heart.

—Watchman and Reflector.

#### WHAT SHALL WE TEACH THE CHILDREN?

Teach them to know Jesus by means of Bible stories, Bible reading and Bible history.

Teach them to pray.

Teach them to worship in the regular church services.

Teach them to sing; to sing the hymns of the church and to understand what they sing.

Teach them to love their church by learning her history.

Teach them to know what it means to be a Christian; and help them to practice that Christianity each day in their home, at their work and at their play.

Teach them how men and women have served others in the largest life by telling them the great missionary stories.

Teach them to read their Bible and thus



know for themselves what the Bible teaches.

Teach them Bible verses, storing up God's promises which shall sustain them during temptations.

Teach them to be church workers.

Teach them to love their parents and home because they have become intelligent Christians.—Ex.

#### SABBATH SCHOOLS IN SYRIA AND PALESTINE.

Sabbath-school work in Syria and Palestine during the war almost ceased. It is now reported that decided progress is being made, the interest shown by both missionaries and natives is most unusual. There was an increase of more than fifty per cent enrollment in those countries during the past year.

#### PLAYING THE GAME.

Let's play, for this is the play season of the year. Let's play leap-frog over the next two months, thereby arriving at Rally Sabbath, the last Sabbath in September.

We must put the enthusiasm of a well-played game into the business of the Sabbath school and church, or we shall have little success in it. "Dis worl," says Uncle Eben, "Dis worl is a-gwinter be all right jes' as soon as de crowd cheers a kind word or a gin'rous action de same as it does a home run."

We may build our program about the idea that Rally Day is a parade. when we are all present, in holiday attire, banners flying, band or orchestra playing, a speaker or two to shoot off oratorical skyrockets, something doing every minute! At least part of the two months would have to be used even for this lowest type of Rally Day success.

But Rally Day is more than a parade. What we need in connection with Rally Day is not so much the program for a day as for a campaign. We must look ahead and plan for things that are big enough to enlist our undivided energies. We are oftener too unambitious than too ambitious.

The Sabbath school and church are seeking to capture folks and ever more folks, so that by acquaintance with the Bible they may come to know the Savior as their own Savior.

Who are the folks we want to see won to Christ and his Church? Do we know who is in the parish or community for whom our presence makes us responsible? Who lives on these surrounding farms or in these surrounding homes? Do they go to church? Are they members anywhere? Do they attend a Sabbath school? How many children are in these homes? There are answers for such questions. Preparation for Rally Day means obtaining this information long enough ahead to make use of it.

And who are the workers to win them for Christ and his church? The workers already in harness must be rallied long before Rally Day. From these interested ones interest must spread like a blessed contagion to the uninterested. Get them together. "The laborers are few." Who are the possible helpers you might find for this task? The church must be surveyed as well as the community. Some of the "inactives" can be converted into "live wires."

We shall have a fruitful and happy Rally Day only if we bestir ourselves betimes!—Christian World.

#### WHAT LOVE DOES.

Love is its greatest element, including, as it does, "Long-suffering, gentleness and goodness." In a famous chapter in the

Bible love seems to fill the whole life. Elsewhere it bears the burdens of others; it pleases all men for their good; it forgives injuries; it is compassionate toward the worst and helpful of the weakest. Everywhere it is the supreme victory over self, ready for every sacrifice and every service, and won, by our effort, but as the outflow of the divine love in our hearts.—Exchange.

#### JOSEPH, AN AVERAGE BOY.

In many homes there comes a day when the question, "Shall Joseph go to Sabbath school?" is raised by the parents. Perhaps they themselves are members of a church, perhaps they are not even church attendants. There is, however, a desire to secure for their children not only the best education, but whatever blessing the church may have to bestow. They often express this as did one mother when she brought her Joseph, "I want my boy to be a good boy," she said.

While going to Sabbath school is not synonymous with being "a good boy" any more than going to church insures honesty in business, yet the church is a fundamental agency in creating the ideals, the aspirations, the attitudes that serve as the motive power for right action. The Bible story is a potent factor to this end. Theodore, who had listened eagerly to the story of David, told by a teacher, remarked, "Do you s'pose I could ever be like him?"

Not alone the creating of ideas of service, but the carrying out of such ideas is a prominent feature of Sabbath school work today. A class of ten-year-olds had heard with deep concern an account of the starving children of Armenia. They longed to help, and decided to solicit doughnuts, cookies and canned fruit from their mothers. They held a sale with the aid of the Sabbath-school teacher and

realized sixty dollars with which to support starving children.

The teaching of the Sabbath school is not restricted to establishing a right relation to one's fellows, but it includes acquainting the child with God as the Creator of all things, thus answering the eternal question of Genesis satisfactorily. It includes the presentation of God as the Father, and friend, protector and guide of every child. "Thank you, God," said a tiny child, "for keeping care of me." The atmosphere of reverence and devotion makes a deep impression upon the child. John's father, a man who never attended any church, consented to his boy's attending at Sabbath school. One morning a few weeks after John had entered the Sabbath school, the father became irritated at a refractory collar button, and "took the name of the Lord in vain." John, who apparently had been asleep, sat up, and in a tone of grieved reproof, said, "Daddy, if you went to our Sabbath school you wouldn't speak of God like that."

"Shall Joseph go to Sabbath school?" Well, let us at least try the experiment and watch the result. It may do for Joseph what it has done for many another lad.—Returned Church Messenger.

#### THE GOOD SEED.

That there is no other place where the good seed can be sown with more lasting results than in the heart of a child, is beautifully expressed in the words of the poet:

"An Angel paused in his upward flight  
With a seed of love, and truth and light,  
And said: 'Oh where shall this seed be  
sown,  
That it yield most fruit when it is grown?'  
The Master heard and said as he smiled:  
'Place it for me in the heart of a child!'"

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## YOUNG PEOPLE

### PRAYER MEETING, AUG. 7.

*Endeavor Topic: Thy Will Be Done. II. With My Pleasures. Matt. 6:7-15.*

It is in connection with what are known as our pleasures that a great many lives are wrecked, and a great many professed Christians lose their power and influence for good. It seems strange that in what seems to be so unimportant a department of life as its pleasures, there should be so much of possibility for evil or for good.

It is therefore of very great importance that we bring this part of our life into complete subjection to the will of God, and try to make our pleasures just such as are pleasing to him. If our pleasures do not do us good, they are certain to do us much harm. If they are not such as God can bless, they are sure to bring to us bitterness and blighting at the last.

Whatever we do we must learn to do all to the glory of God. That is, we must do all in such a way that God will be seen to have our high regard and reverence and love, and others will be led to serve him as a consequence of seeing what we are and do. If our influence is such as to promote the power of true religion in the world, and lead others to love and serve God, we are living to the glory of God. If it is otherwise we are not living to God's glory, but in such a way as to injure his cause.

It is for us then to choose whether we will live as the friends or the enemies of God. If we are his friends, and love him, we will try to do all in our power to please him and to lead others to be believing and religious. If we are not his friends we will not care whether we help or hurt his cause. Many live as the enemies of Jesus Christ. Some are trying, with earnestness and devotion to live as his real friends.

All our pleasures should make us better prepared for our real work in life. The word recreation is a good word. It means, and is, re-creation. Thus sleep re-creates, or strengthens us for the work of the new day. So does good food re-create our strength and energy. So does healthful rest give our powers the opportunity to gain their normal tone. So should all our pleasures, diverting our attention from the strains and stress of life, give us rest and re-creation. After the pleasures we should be all the better fitted for our regular work and duty. If the pleasure does this then even the pleasure becomes a duty.

The true Christian is the happiest person in the world. He takes God into all his work as well as into his pleasures. He tries to do all things as God would have him do them. He asks God's blessing on all he does. Whether he eats or drinks, or works or plays, he does it heartily, as in respect to God. The simple life of faith, the godly life, the obedient and prayerful life, is filled with serene satisfaction and gladness far exceeding the pleasure there is in any whirling, noisy life that leaves God out of the account.

It seems oftentimes that this is an age that has gone mad over amusement. To read the daily papers leaves one with the impression that amusement is the supreme interest with great multitudes, for seven days of the week. For many there seems

to be no Sabbath, and no time for thinking of God or the soul, or eternity. This is veritable madness.

Let us have simple, healthful recreations and pleasures, and our lives will be lightened, our Christian influence heightened, and God will be glorified.

#### MY BOOKS.

BY WALTER D. GLADWIN.

Upon the shelves in stately rows they stand,  
My quiet friends. They murmur not, nor fret.  
Because I am too weak to reach a hand  
To draw them near me. Quiet, I say, and yet

They speak in clearer tones than those who talk  
In louder voice: and dearer tales they tell  
Than any told me in my daily walk  
By friends and neighbors who around me dwell.

This one recalls a golden autumn day,  
When dark the heather glowed 'neath the clear sky,  
And in a hollow, book in hand, I lay,  
Heedless how swift the moments glided by.

And that, with plain red covers, calls to mind  
A friend who borrowed it, and gave it praise,  
Saying that in its pages one might find  
Both truth and tenderness. Since then the days

Have grown to months, and lengthened into years,  
Since that dear friend I saw. But when I take  
This book within my hand, a face appears,  
And, as I turn the leaves, fond memories wake.

As one far inland, longing for the sea,  
Close to his ear should hold a tiny shell,  
And for one blissful moment dreams that he  
Can hear the roar of waves that break and swell,

So, yearning for the scenes of long ago,  
And far removed from friends supremely dear,  
I turn my eyes toward my books; and lo!  
The vanished scenes and faces reappear.  
Albany, Pa.

#### THE COLORS.

Independence Day has again reminded us of the beauty and significance of our national flag. Flags have been the symbol of national life and honor, of patriotism and love of country, for more than 3,000 years. The Chinese had flags as early as the twelfth century B. C. Ensigns, standards, banners were in constant use among the Assyrians, Egyptians, Hebrews, and other oriental peoples from the earliest times. Much is said in Roman history of the Roman standards. Among these the most famous was the Labarum of Constantine, which consisted of a long gilded spear, on the top of which was a cross bar, from which hung a purple cloth beautifully decorated with a monogram of Christ and the Greek letters "alpha" and "omega." It commemorated the emperor's conversion to Christianity.

Our "Red, White, and Blue," is the most beautiful flag in the world. When the Chinese first saw it they called it the "flower flag." The thought of it was not born in the heart of any of our great statesmen, but in the heart of a loving, loyal, gifted woman, and the mere designing of the "Stars and Stripes" is enough to give the name of Betsy Ross, of Philadelphia, a place of permanent fame in our nation's history.

#### THEY WERE WELCOMED.

We hear a great deal about the failure of churches to welcome strangers. We learn from a Kansas City paper that some reporters in that city tested the matter. They dressed themselves up as indigent, out-of-work specimens and went to several churches to see what would be their reception. They expected the marble hand. Instead, they were welcomed most cordially. They were welcomed by the people already in the pews. They expected a stone and instead they got bread, the hearty welcome of well-wishers. That is the Church today. It is a venomous slander to speak of the Church as a class possession. There may be snobs who draw aside at the poor, but they are not the Church; they are its barnacles.

## PUBLISHERS' NOTES.

Many subscribers pay their subscriptions at this season, and some are interested in securing new subscribers, and make inquiry as to terms, commissions, etc.

We do not give the paper for less than the price to subscribers, new or old, but we do give to any old subscriber a commission for securing new subscribers. We give this commission in money, \$1 for each new subscriber, or in books or other articles at what is practically the wholesale price, being about half the regular retail price.

Among the books which have proved popular with our readers are a number of practical discussions of Christian doctrine and stories. Some of them have appeared in the paper and afterwards been issued in book form.

We will send to any subscriber who sends a new subscription at the price, \$2.50, any two of the following books:

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#### C. E. B.

These initials will be recognized by our older readers. Dr. C. E. Babb, for many years one of our editors, was a popular and instructive writer. A volume of his writings with the title C. E. B., price \$1.50, had a wide sale. We still have calls for it. We have secured a few copies, handsomely bound and only slightly shopworn, which we will send postpaid to any subscriber for \$1, or give it as a commission to any subscriber who secures a new subscriber at \$2.50.

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## PRAYER MEETING

AUGUST 3.

### CONCERT OF PRAYER FOR MISSIONS.

Shantung and North China missions are specified as the parts of China for special consideration at this time, the other missions, in Central and South China, having been before us earlier in the year. It is proper to make some such division as this, for this great country is too large to be gone over at one meeting. About one-fourth of the whole population of the world is to be found in China. So it is that about one-fourth of all our Presbyterian missionaries, and, in fact, one-fourth of the missionaries of all the evangelical churches, are found in this country, China, which is its rightful share.

It is in North China, in five of its provinces, that the great famine has been so serious during the past year and more. From lack of rain the people were reduced to terrible straits, and many thousands perished from hunger, and cold, and exposure. But our missionaries did heroic work, and with much labor and sacrifice, ministered to the people. The larger part of the distribution of food, secured largely by means of funds raised in the United States and other lands, was through our missionaries. The United States sent nearly eight million dollars for famine relief. The Chinese know what the missions and missionaries have done, and the hearts of many are made ready for receiving Christ and his Gospel.

Rev. W. A. P. and Mrs. Martin began work in Peking in 1863. Dr. Martin had entered the work in China in 1850. Within a few years he established at Peking, "Truth Hall," a boarding school for boys. Later the girls' boarding school, which has since removed to Paotingfu, was established, and in 1880 the medical work was begun by Dr. Atterbury. The siege of Peking, from January 19 to August 19, 1900, was one of the most stirring events in modern history. The members of Peking Station shared in it and nearly all of the mission property was destroyed. Very few of the church members survived, excepting those who had found refuge in the British Legation. The losses have been more than recovered, both materially and in the Chinese Church. Paotingfu was one of the scenes of missionary martyrdom in the Boxer outbreak in 1900. Dr. Taylor, Mr. and Mrs. Simcox with their three little children, and Dr. and Mrs. Hodge gave up their lives in martyrdom. On the next day six missionaries of the American Board met the same fate. The work has been reestablished both in the city and in the extensive outfield. In 1898 plans were made to establish a station at Shuntufu. The Boxer outbreak caused delay and the station was not opened until 1903. There is a large and effective force of missionaries at the various missions of North China.

The Shantung Mission is in a province about the size of Missouri, with a population of about thirty millions. Among the founders of this mission are three names of outstanding prominence among missionaries: Rev. J. L. Nevius, D.D., Rev. Hunter Corbett, D.D., and Rev. C. W. Mateer, D.D. Dr. Nevius first visited the province in 1861, continuing in the work until his death in 1893. Dr. Mateer

came in 1864 and died in 1908. Dr. Corbett began work in 1865 and died in 1919. Events to be remembered are the famine of 1867, when about \$200,000 in relief was distributed to 150,000 starving people; the floods of 1899, with the following pestilence and famine; the German occupation of Tsingtau; the Boxer outbreak of 1900; and the taking of Tsingtau in 1915 by the Japanese. During the Boxer troubles the mission property was nearly all destroyed and the missionaries had to leave the field, but no lives were lost among the missionaries, though the native Christians numbered many martyrs among their membership. The oldest station is Tengchou. In 1866 Dr. Mateer opened the Boys' School, and in 1881 Tengchou College, which since 1904 has become a part of Shantung University. The Girls' Boarding School was established by Mrs. Nevius in 1862. Chefoo, which is a station field of about 3,500,000, is one of the great evangelistic stations. It was founded by Dr. Corbett. Educational institutions have grown up, among others a school for the deaf. Tsinanfu has become the educational center of the mission. Ichoufu was formerly a center of anti-foreign feeling. At Tsiningchou an attempt to establish a station in 1890 was frustrated by mob violence. This station escaped property loss in the Boxer outbreak. Tsingtau was the center of German influence and was rebuilt by the Germans on modern lines. Yih sien is a center of considerable Mohammedan population. A number of the stations are made more accessible by the railroad systems. Shantung is remarkable for the union work of the different missions both along evangelistic lines and in the Shantung University, which is the center of highest education.

A devoted band of missionaries are to be found here, worthy successors of the earlier laborers who laid the foundations here in the name of Christ.

### THE BOND OF UNION.

BY DONALD A. FRASER.

One Sabbath, as my Presbyterian feet  
Conveyed me to our simple House of Prayer,  
I passed the Home whose kind protecting roof  
Shelters old women, friendless and alone.

Here the Salvation Army held the street,  
Giving an early service of glad hymns,  
And music sweet from trumpets silver-toned:  
Their offering of cheer to dreary lives,  
Waking soft memories in burdened hearts,  
And lighting faded eyes with misty smiles,  
Like evening sunshine kissing ancient trees.

As I drew near, they ceased; the Army turned,  
And to the drum's low tap they marched away,  
Up the ascending street. Unconsciously  
My step fell in with theirs. Then on the air,  
From the Cathedral's tower Episcopal,  
Pealed out the chimes, in tones sublimely clear,  
Aurelia's tone majestic, singing plain,  
"The Church's One Foundation—Christ, the Lord!"

The Army, band, and I took up the strain,  
And with the bells in unison we went,  
To Barracks they, and I to my own Church,  
One Song, one Purpose pulsing in our hearts.

### THE LOST PRAYER BOOK.

We were reading of a pastor the other day who after thirty years of service in a certain congregation resigned his pulpit. When pressed by the membership of the church for his reason in declining to serve them longer he replied: "I have lost my prayerbook and I can not preach for you any longer." Instantly they asked what he meant. "When I became your pastor each one of you was a page in my prayerbook; you prayed for me. As the years have gone on, this page and that page has been torn out of my prayerbook, until today I have nothing left but the covers. How can I preach without my prayerbook?"

The poor dying rate at which many a

church lives is not always due to the pastor. It maybe due to the worldly-mindedness of the membership and the lack of vital Godliness. A half dozen earnest souls who would covenant together in a real prayer league would transform the entire church life and make it glow with Divine power.

Dr. Elwin L. House has aptly put the truth in the following language: "It is not a new minister that is needed; not a new church; not a new choir; not more organizations, but a Holy Spirit-filled laity, working with the pastor, upholding his hands, commending his preaching, inviting the people to the church, and being there at each service to greet and uphold all with their interest and prayers."—*Evangelical Messenger.*

### THE DIVINE PRESENCE.

Should you ask, "How can I have such an experience for my own?" the answer is, Only by seeking for it with all your heart. The Father of all has given his word: "Ask, and it shall be given you." Any one can find God, and enter in, and live with him, who will really give his soul to the search. Do not forget that the God you seek is seeking you, too. It takes time and a resolute determination to come to a natural realization of the friendship of God. But there is nothing to which you can devote your life that will so richly reward you with gifts that never fade nor fail.

A woman of my acquaintance, thoughtful by nature, but living a thoughtless life, came under the influence of a man of spiritual power. As she listened to his words, and watched his life, and yielded to his influence, her better self awakened, and she began to live a life far more worth living. Within a short time he moved to another city. She hung his picture where she would see it from time to time; and she wrote to a friend, "It is like having my conscience photographed and hung on the wall." To be conscious of the presence of God, to "set the Lord always before you," is just such an influence toward the best living and speaking. It makes for self-restraint in the presence of evil, and for eager response to all that is good. You are constrained to live in a way that shall make you worthy of such a friendship.—*Ex.*

### THE SPIRIT OF RECEIVING.

This is important. It is more important than the spirit of giving, about which we make so much ado. The man who is not in such an attitude of heart toward God that he can receive of him joy, peace, power and other riches will not have a very genuine spirit of giving. He will never have much of real value to give, and what generosity he does practice must have an artificial motive. The giving of money for the support of Christ's cause is not the first requisite of faithfulness. The relating of ourselves to God in such a way that he can reveal and impart himself to us, that is a privilege of first importance. A Christian of real worth must be a reservoir before he is a fountain. He must receive and appropriate before he can give or transmit.—*James A. Maxwell.*

My Father knows, my Father hears,  
My Father sees, my Father cares,  
My Father loves because he knows,  
And, knowing all, his love o'erflows:

He sees, he hears, he cares, he knows;  
With love for all his heart o'erflows!

## GENERAL NEWS

### NOW SETTING A DATE FOR THE LIMITATION OF ARMAMENT CONFERENCE.

Negotiations for the disarmament conference among representatives of the leading world Powers have reached a stage where a demand as to the time for opening the sessions may be expected soon.

This was the information given out at the White House following the Cabinet meeting, at which Charles E. Hughes, Secretary of State, told Cabinet members of the progress of the negotiations.

Numerous inquiries have been sent informally to the President concerning certain details of the conference, but the Chief Executive has made it clear that he does not intend to attempt to dictate the rules of procedure.

He has his opinions, and is not expected to hesitate to express them in the form of suggestions, but final decision on all matters is to rest with representatives of the nations participating acting in concert.

As previously indicated, President Harding is not to be a participant in the proceedings, his efforts having been directed toward bringing the Powers together for the purpose of reaching an amicable adjustment of the controversial problems that have resulted from the World War, and the universal desire for world peace.

The United States will be represented at the conference by a commission that will be selected by the President, which is certain to include Secretary Hughes and one or two members of the United States Senate. Beyond that nothing is known of the personnel of the American commission.

### ARMY-NAVY BOMBING TESTS COMPLETED.

The tests of the ability to sink ships by means of bombs dropped from aeroplanes ended last week with the sinking of the former German light cruiser Frankfurt and the former German battleship, Ostfriesland.

The Frankfurt successfully resisted all bombs landing on her decks, but was finally sunk by one which just missed the ship and exploded in the water under her bows.

The result with the Ostfriesland was the same. After a day of bombing the vessel was still afloat, with only her upper works slightly damaged. On the second day the attack was by seven bombing planes, each dropping one one-ton bomb of T. N. T. The bomb which finally sunk the ship missed, but exploded in the water alongside and just below the armor belt.

The tests have shown that capital ships have little to fear from direct hits, but have shown that there are matters of construction to be worked out. Also they have shown that in dropping bombs, to make a hit, the aeroplanes must fly so low as to expose themselves dangerously to the enemy.

### IRISH NEGOTIATIONS FAIL.

Negotiations between Premier Lloyd-George and DeValera, "president" of Ireland, for the purpose of finding a solution to the Irish problem, have come to naught.

DeValera insists upon the six northern (Protestant) colonies, which are operating under the Home Rule Act, being incorporated under the Dublin parliament. Also that the Dublin government be permitted to establish naval bases, build a navy and raise an army separate from that of the Empire.

### PESSIMISTIC AS TO GERMAN-POLE SITUATION.

"War between Germany and Poland may be expected within a fortnight," declared Andre Lefevre, former Minister of War, in an address at Paris last week.

"France would be foolish to send additional forces into Upper Silesia because she would be bound to be caught between the two fires," he added.

"Furthermore, I have inside information that the Soviet Russian is preparing to

march upon Warsaw as soon as the German-Polish war is begun.

"Thus Europe again is on the eve of a terrific conflict which the allies are powerless to prevent by any except the most strenuous measures.

"The end of the whole dreadful business is lost in the mists and dread of uncertainty."

### GOVERNOR OF ILLINOIS INDICTED.

Governor Len O. Small, Lieutenant Governor Fred E. Sterling and Vernon E. Curtis, banker, of Grant Park, Ill., were indicted by the Sangamon County Grand Jury for alleged conspiracy and embezzlement in connection with the interest earnings of the State Treasurer's office during the terms of Small and Sterling.

Warrants were issued for the three men indicted.

The investigation hinges on the \$10,000,000 loan of state funds to Armour and Company and Swift and Company. This loan, it was said, was made through the Grant Park Bank, an institution operated by the late Senator E. C. Curtis, close friend and political colleague of Governor Small for many years.

\* \* \*

Following the issuing of the warrants, Governor Small claimed constitutional exemption to arrest during his term of office, and intimations were given the court that in case attempt was made to serve the warrants, the Governor might resist arrest, even to the extent of calling out the National Guard to protect himself.

### SOVIET COLLAPSE PREDICTED.

The possible downfall of the Russian Soviet Government, unless means are found to prevent the starvation of large numbers of persons because of the crop failure in Russia, is suggested by the Rote Fahne, Soviet organ, which asserts that 25,000,000 Russians are in immediate danger of dying. An official dispatch from Moscow, the newspaper says, verifies reports that the situation is most serious and that death is threatening a majority of the population of the Volga region.

"During the last year the Russian cities have suffered hunger and complete economic disorganization and the destruction of traffic between cities makes the task of feeding now exceedingly difficult," the Rote Fahne declares. The newspaper expresses the fear that the "capitalistic countries will take advantage of the confused conditions to cause new military action against Russia."

An estimated saving of \$112,512,628 could be effected in the appropriations of approximately \$4,000,000,000 available for Government expenditures during the current fiscal year, President Harding was informed by Charles G. Dawes, Director of the Budget.

Included in the estimate of possible saving, General Dawes said, was the sum of \$22,822,113 pertaining to continuous appropriations for building and construction, which would be postponed for expenditure in future years.

Mr. A. D. Lasker, the new head of the Shipping Board, in his first public interview, scored his predecessors as incompetent to the point of criminality.

With authority from President Harding to "yank the lid off the entire shipping situation," Mr. Lasker summoned newspaper correspondents to his office. There he threw on to his desk for the American public figures purporting to show that the Shipping Board, despite its estimate of expenditures totaling \$99,518,000, actually "went through" \$680,000,000 during the fiscal year ending June 30, 1921.

That the Germans have no sympathy with a reign of terror is evident from their lack of response to Maxim Gorky's appeal on behalf of famine stricken Russia. The general attitude appears to be that Germans are in no condition to help anybody, and, if they were, they would not support Bolshevism, which is charged with responsibility for the bad harvest through failure to furnish seeds with materials

and discouraging the willing by confiscations.

The Vossische Zeitung only hopes "the Germans will not confuse the Russian people with Bolshevism."

The Lokal Angeiger says:

"We have nothing to give; if we had we would not dare to give it. Perhaps it is better so. The fearful suffering through which the Russians are passing brought on by Bolshevism, must run its course. We must look on from a distance while the orgy plays itself out."

Two hundred Philadelphia policemen, last week, were organized as a mob staging an attack on a jail. The object was to test a new Lachrymatory gas as a means of breaking up a mob. As the mob came on the gas grenades were hurled among them, and in two minutes it had dissolved, while each member hunted for his handkerchief.

The attack was repeated three times, each time with the same result.

The United States has paid \$32,688,352 to Great Britain, in full settlement of all transportation claims arising from the war.

The city of Cincinnati last week inaugurated the plan of having city firemen at every engine house, play the hose on children who want a shower bath, each afternoon during the hot spell.

Two hundred convicts in the Western Pennsylvania Penitentiary made a break for liberty after setting fire to several buildings. Eight of the prisoners were wounded before they were forced back to their cells, and buildings valued at \$50,000 were destroyed.

Five of the largest and finest steamships in the United States merchant marine, which had been chartered to the United States Mail Steamship Company, were seized by representatives of the United States Shipping Board because of an alleged violation of contract.

The seized vessels, all former German liners, are the George Washington, America, Susquehanna, President Grant and Agamemnon.

Failure of the steamship company to pay rentals which, in the aggregate, up to the time of the seizures, would amount to about \$400,000, was given as the principal reason for the board's action by Elmer Schlesinger, its general counsel.

Four other vessels also under charter to the United States Mail Steamship Company, which now are on the high seas, will be taken over by the Shipping Board as soon as they return to American port.

### ARTIC EXPEDITION STARTS.

Donald MacMillan, Artic explorer and former chief lieutenant to Peary, has started with a party of six scientists to attempt to map Baffin Land.

His vessel, the Bowdoin, is of the Gloucester fisherman knockabout type, sheathed with ironwood, 87 feet long, with a draft of nine and one-half feet and 115 tons burden. Crude oil engines capable of developing 60-horse power, are included in her equipment, as well as 2,000 fallons of fuel oil and 500 gallons of kerosene. The Bowdoin also carries stores and provisions sufficient to last two years.

According to MacMillan's plans, he intends to reach Baffinland August 25th, and establish a camp south of the entrance to the dangerous Fury and Hecla Strait, where the ships of Captains Parry and Lyon, seekers of the northwest passage, were blocked a century ago.

The location is 160 miles north of the Artic Circle and 700 miles south of Etah, Greenland. It is not far from the point where MacMillan's Circum Arctic Expedition passed the four winters of 1913-14-15 and 16.

During the winter of 1921-22 attempts will be made to explore the coast of Baffinland, and the following summer an effort will be made to penetrate the interior where, according to Eskimo tales, there exists one of the richest and most alluring fields of research in the frozen North.

## HOMES AND FARM

### GREEN TOMATOES.

After a light frost lift the vines and hang in an out-building or in a cellar, or place large green tomatoes on a shelf in a cellar, and they will ripen in a month or more. Green tomatoes should be gathered after a heavy frost, before the sun strikes the vines.

\* \* \*

Soy.—To four quarts of sliced tomatoes add ten medium-sized peeled and sliced onions, four teaspoonfuls of sugar, a tablespoonful each of ground cloves and cinnamon, a heaped teaspoonful of pepper, two tablespoonfuls of salt and a tablespoonful of mustard powder. Boil slowly until the compound can be easily rubbed through a colander. Reheat, bottle and seal.

\* \* \*

Whole Pickles.—Prick the skin of small tomatoes of even size and put into weak brine for twelve hours. Cook in half and half vinegar and water until a broom splint will pierce them. Drain, pack in cans and cover with a syrup of four teaspoonfuls of sugar, a quart of vinegar, a teaspoonful each of cinnamon, cloves, ginger and pepper, tied loosely in a cheese cloth bag. Boil the syrup until moderately thick and pour over the tomatoes, first turning off the liquor in the bottom of the can. Fill to the brim and seal.

\* \* \*

French Pickles.—Cut a piece from either end of a peck of tomatoes; slice and mix with six sliced onions and a teaspoonful of salt. Drain in twelve hours, and cook about half tender in one-third vinegar and two-thirds water. Now drain through a colander with light pressure. Into three quarts of vinegar put two pounds of brown sugar, half a pound of mustard seed, two tablespoonfuls each of ground allspice and cinnamon, and a scant tablespoonful of pepper. Add the onions and tomatoes; cook fifteen minutes, lifting several times that they may cook evenly and can hot.

\* \* \*

Piccalilli.—Take eight pounds of finely-chopped tomatoes, a large head of cabbage and four onions, chopped. Press and strain through cheese cloth; add three pounds of brown sugar, a quart or more of vinegar, a tablespoonful each of ground cinnamon and cloves, two level tablespoonfuls of salt and pepper if liked. Cool tender, and can when cold.

\* \* \*

Preserves.—Weigh sliced tomatoes, cook in water until quite tender, drain; allow three-quarters of a pound of sugar to a pound of tomatoes. Make a rich syrup with the sugar and a very little water, the juice of two or three lemons and a few slices of peel. Cook the tomatoes in this syrup five minutes, remove the lemon peel, and can.

\* \* \*

To Fry Tomatoes.—Cover the bottom of an iron spider with pickled-pork fat or lard (butter will make them black), dip the slices in flour, and fry brown on both sides, seasoning with salt and pepper, and turning with a pancake shovel. When done, which will take about twenty minutes, place carefully on a platter, dot with bits of butter and sprinkle with sugar.

Mixed Pickle.—For a good mixed white pickle try this receipt: Chop a dozen large green cucumbers, a dozen large onions and a dozen ripe tomatoes. Salt the cucumbers and onions and let them stand one hour. Strain off the juice, add the meaty part of the tomatoes and cover with vinegar. Season with two tablespoonfuls of sugar, two teaspoonfuls of celery seed, one teaspoonful of red pepper. Mix all the ingredients in the preserving kettle, bring to a boil and can and seal hot.

Fried Green Corn.—Cut the tips of the pearls of the ears of corn, then take blunt knife and scrape the rest off the ear. Put three tablespoonfuls of butter and one teaspoonful of good cooking oil in a large skillet and when melted, add the corn and one-half cup of water to six ears of corn, some pepper and some salt. Cook slowly for twenty minutes. Do not thicken, as the corn thickens itself. This is a simple recipe and once tried, it will be found to be delicious.

### THE CHURCH AT PINEVILLE.

BY DOLLY GOODWILL.

It was an out-of-the-way place and the people had lost their grip on spiritual things. Some one said they had no "pep." They had all grown luke warm and were content to lounge at home or go visiting on the Sabbath. When they attended divine service they went from a sense of duty and sat glum in the hard seats with a "don't care" look on their faces. Some parents even allowed the children to go fishing on the Sabbath. A new pastor came who was full of "ginger." He made things move. Some declared they had almost forgotten how to sing. He quoted the old saying, "The bird that can sing and won't sing can be made to sing." They realized the trying situation and began to "tune their lyres." Two violins were put in order, also a base viola; then two clarinets and a generous woman gave her dead daughter's piano. It was standing in the parlor unused and the sorrowing mother had only dusted it and cried over it.

The friendliest members canvassed the neighborhood and advertised the good times coming to the parish at Pineville. How it pays to advertise! Careless people forsook their rocking chairs and went to the rural "meetinghouse" to see what was "doing." Bustling women had been active with brooms and mops and made the temple shine with cleanliness. Men took hoes, rakes and scythes and made the lawn and cemetery attractive. The parson brought to them the good old message of "Behold the Lamb of God Who Taketh Away the Sins of the World." Old ardor was revived and old-time religion tasted good! People did not put all the burdens on the pastor, but each did something.

Each talent was exercised. Friendly people on the social committee were busy during the week. Printed slips were in men's pockets, to be distributed at sales, at the mill or raisings. These invitations were welcoming greetings from the church at Pineville to interested neighbors. This rural church became a social center. It became alive because everybody "boosted," aroused the "natives" from that Sabbath apathy that had settled over them like a London fog.

Some author said: "When you lift a man socially, you lift him morally and spiritually." Poor people in shabby clothes were welcomed. Timid strangers were introduced and made to feel at home. The babies were not considered an intrusion.

There was much hand shaking. The minister told them how he liked "folks," for he was like the disciple John—"a man sent from God." The automobiles were consecrated on the Sabbath, for they brought in loads of aged, infirm, and people from a distance. Young people met and cupid often did his work for the Johnnies and Jennies are the same in heart at retired Pineville parish as elsewhere.

In the month of matchless June they celebrated Children's Day. Little tots in white coats recited and sang sweetly. Lads with gentle tones helped the clear voices of young boys are as sweet as meadow larks.

They were alive to patriotism, for on Independence Day they had Fourth of July doings at Pineville parish. Yes, they had speeches, songs and fireworks, and a balloon and dinner. After the busy summer was past they celebrated Old Peoples' Day. The grandfathers and grandmothers wore ye old-time clothes and sang ye old-time way in the once popular fa-sal-la style. I believe our grandsires called that ancient style the "Buckwheat" notes.

The Sabbath school took on new life. Two captains were appointed and secured scholars and it was all like a hive of in-

dustry. This transformation may take place in other rural communities if people have a mind to work. It can not be done by the few and the shepherd must be willing to lead the flock. The old Jubilee Camp Meeting hymn says: "Old sheep know how to follow, to follow, But young lambs must learn the way."

### BOOKKEEPING OF BABIES SHOWS LARGE WASTE OF INFANT LIFE.

Since 1915 the Federal Government has been able to keep a ledger for the birth-registration area showing profit and loss in terms of infant life and death. The figures for a five-year period are given for eighteen large cities in a brief report, entitled "Infant Mortality in Pittsburgh," which has just been issued by the United States Department of Labor through the Children's Bureau.

Of the nine large cities in the birth-registration area since it was established in 1915, Washington, Philadelphia and New York show the most satisfactory progress toward a reduction of rates, though Minneapolis has consistently maintained the lowest rate of any of the nine. In each year of the five-year period, 1916-1920, Pittsburgh lost more babies in proportion to its births than any other of the nine cities.

In Pittsburgh as a whole, in 1920, there was a loss during infancy of one life out of every nine. The rate varied greatly in different parts of the city, the rate in the most unfavorable ward being 157 deaths of every 1,000 births, while in the most favorable ward the rate was only 64 per 1,000.

Nearly one-half the babies who failed to survive died before they were a month old, when deaths are largely due to natal and prenatal causes. It has been clearly demonstrated that such deaths are largely preventable through care and instruction for the mother before the baby is born, and skilled care at and shortly after birth. Nearly one-fourth of the deaths were caused by gastrointestinal diseases. Deaths from these causes occur for the most part in the heat of summer. They can be reduced through instructions to mothers in the proper care and feeding of babies and through civic supervision to insure purity and proper handling of milk supplies.

Milk stations, maternity and baby clinics, and public health nursing service have been established in Pittsburgh. An extension of such services is necessary if the city is to deal effectively with the problem of infant mortality, and if the ledger for the next five years is to show saving in infant life.

### CHILD LABOR LAW.

The legal standards adopted by the various states to protect children from the hazards of too early employment are shown by a chart recently issued by the United States Department of Labor through the Children's Bureau.

In all except four states the minimum age for work at least in factories and often in many other employments is placed as high as fourteen years, and seven states have an age minimum of fifteen or sixteen years. Exemptions exist in most of these states, but they apply in many cases to children employed outside school hours or during vacations.

Twenty-nine states have recognized the eight-hour day standard for children under sixteen by prohibiting them from working longer hours in certain occupations, or by extending this prohibition to all gainful employments, usually, however, exempting housework and work on farms. Of the other states, nearly half limit the working hours in the regulated occupations to fifty-four or less a week. The eleven-hour day still exists in two states, with a weekly maximum of sixty hours. Forty-one states have some prohibition of night work applying to children under sixteen, and of these seventeen prohibit such work without exemptions, except in some cases for agricultural pursuits and domestic service.

Eighteen states, including some of the principal industrial states, require a child under sixteen to have a physician's certificate of physical fitness before he can obtain an employment certificate, and ten

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others permit the certificate-issuing officer to impose this requirement in his discretion.

For work in mines the general minimum age standard is sixteen, but ten states still permit the employment of boys fourteen years of age, and six have no minimum age for such work.

The chart is compiled from the laws in force in the various states Jan. 1, 1921.

**THE STATELY PINES.**

All boys and girls who have tied suet on the bough of an evergreen tree and watched the birds come and peck off bits of it have noticed that these trees keep their needles throughout the year. These needles are their leaves. No matter how young your children may be, it is possible for them to learn something about the interesting family of pines.

There are three families of pines; those having three needles, the leaves growing in a little bunch; those having two needles and those having five. One way that we know our pines is from this fact, the leaves grow in bunches and these bunches always have a definite number of needles in them, five, three or two. The most common pine of the five-needled family is the White Pine, which is found in many sections of our country. These trees, which grow with straight trunks, are sometimes one hundred and fifty feet high and their branches are covered with bunches of five fine needles, the softest and most delicate of all the species. The Pitch Pine is a well-known member of the three-needled family. It is a rugged-looking tree of from thirty to eighty feet high with coarse and rigid needles. The graceful Red Pine is generally from fifty to ninety feet high and its long straight needles grow in pairs. There are many pine children in the three and two-needled families, but not many in the five-needled one.

Have a little more fun with the pines! Ask Father to buy a blue-print frame, not a large one, but a little one, perhaps 4" x 5". Get some blue-print paper cut to the size of the frame and spread a bundle of needles on the glass, being careful not to break them apart. Place over them a sheet of the blue-print paper, clean side next to the needles, then put on the back of the frame and set it in the direct sunlight so that the sun shines upon the glass side. Leave it there for two or three minutes if the sunshine is very bright, but if it is a partly cloudy day, you may have to leave your frame in the light for ten minutes. Then take the blue-print paper out of the frame and put it, picture side down, in water and leave it there for fifteen or twenty minutes. Now as you look at it, you will see that the impression of the pine needles shows a clear white picture, while the background is blue. If the water in which you wash your picture is green in color, that will show you that you did not leave the picture in the sunlight long enough. A little experience will soon teach you how to get the best results. After taking the picture from the water, place it face down on a clean white blotter and let it dry. Any child can have great fun mounting these pictures on a piece of paper and can use them for gifts or keep them as examples of the different families of pines.

**WANT COLUMN.**

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## WIT AND WISDOM

### WHAT WERE THEY?

Small Girl (entertaining her mother's caller)—"How is your little girl?"

Caller—"I am sorry to say, my dear, that I haven't any little girl."

Small Girl (after a painful pause in conversation)—"How is your little boy?"

Caller—"My dear, I haven't any little boy, either."

Smaller Girl—"Then what are yours?"—  
The People's Home Journal.

### NOT A SERIOUS ILLNESS.

Father was giving the fair young daughter a lecture about her beau. He exclaimed, "Does he know who pays the light bills? Doesn't he know enough to go home at the right time?"

The daughter replied, "Yes, he knows enough to go, but he was sick last night."

With that the father started in again. "Don't tell me that a big husky fellow like him was sick. What on earth was the matter with him?"

As the fair young daughter started for the door, she sang back, "He has heart trouble."

Johnny—"What was your sister angry with you about?"

Willie—"She sent me to the drugstore to get some cold cream, and I got ice cream. That was the coldest I could get."

### AS IT IS DONE IN WASHINGTON.

When J. K. Paulding was Secretary of the navy he wrote to the postmaster of a small village in the South, as follows. "Sir: This department wishes to know how far the Tombigbee river runs up." The answer came back: "It don't. It runs down." The Postmaster General was informed of the affair and failed to see the humor of it. He wrote a letter to the postmaster that said: "Sir: Your appointment as postmaster is hereby revoked. You will turn over the funds, etc., pertaining to your office to your successor." In no wise put out, the postmaster once more took up his pen and the Postmaster General received this: "The revenue for this office for the quarter ending September 30 has been 65 cents; its expenditures, same period, for candles and twine, 85 cents. Please instruct my successor to adjust balance."

Leary: "Still waiting for your ship to come in, eh?"

Weary: "Oh, they've come. Whole fleet of 'em. All hardships."—Tit-Bits.

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# HERALD AND PRESBYTER

VOL. XCII.

CINCINNATI, O., AUGUST '3, 1921.

NUMBER 31

## THE GROWTH OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA DURING THE PAST FIFTY-ONE YEARS.

	1870	1880	1890	1900	1910	1915	1920	1921
Synods .....	51	38	30	32	37	39	40	46
Presbyteries .....	259	177	213	232	293	292	288	302
Candidates .....	541	600	1,235	973	1,152	1,283	1,012	1,034
Local evangelists .....	....	....	....	116	252	162	133	157
Licentiates .....	338	294	403	380	286	215	192	228
Ministers .....	4,238	5,044	6,158	7,467	9,073	9,685	9,924	9,979
Licensures .....	141	152	237	264	183	214	131	199
Ordinations .....	93	158	211	286	206	259	169	159
Installations .....	247	377	480	607	722	723	786	805
Pastoral dissolutions .....	224	251	356	482	611	541	669	619
Ministers received .....	44	46	82	68	98	139	109	120
Ministers dismissed .....	16	23	40	53	42	43	44	37
Ministers deceased .....	73	76	125	141	145	163	176	212
Elders .....	....	16,500	23,809	28,605	38,840	42,251	44,025	45,581
Deacons .....	....	4,506	7,718	9,895	14,036	15,545	17,178	17,714
Churches .....	4,526	5,489	6,894	7,750	10,011	9,996	9,769	9,842
Churches organized .....	133	159	222	165	202	133	74	80
Churches dissolved .....	33	48	65	63	95	117	103	130
Churches received .....	14	3	6	3	12	5	3	6
Churches dismissed .....	10	1	5	5	15	4	4	7
Manses.....	[For year 1914 (First Report), 3,601]					4,107	4,650	4,650
Added on examination .....	32,003	26,838	49,302	57,183	75,442	116,064	99,722	122,231
Added on certificate .....	21,447	22,148	35,370	40,090	54,298	63,552	73,779	84,858
Restored .....	....	....	....	....	....	8,438	9,388	12,345
Dismissed, etc. ....	....	....	....	60,800	49,280	52,405	60,846	63,386
Suspended roll .....	....	....	....	....	48,956	49,756	61,640	61,157
Deceased .....	....	....	....	12,508	15,821	16,695	19,973	19,058
Communicants .....	446,561	578,671	775,903	1,007,689	1,339,000	1,513,240	1,637,105	1,692,558
Net increase .....	....	....	....	23,782	17,614	55,155	34,072	55,453
Baptisms, adults .....	10,122	9,232	17,471	21,620	29,271	43,740	35,515	43,015
Baptisms, infants .....	16,476	18,960	25,187	26,253	32,007	38,905	38,819	46,296
Sabbath-school members .....	448,857	631,952	867,463	1,058,051	1,211,527	1,375,875	1,351,260	1,433,292
<b>CONTRIBUTIONS</b>								
Home Missions .....	\$366,274	\$429,769	\$889,856	\$1,088,367	\$1,497,271	\$1,954,421	\$3,228,089	\$3,701,369
Foreign Missions .....	328,847	420,427	722,305	822,811	1,311,413	1,812,661	3,516,884	4,200,144
Education .....	246,889	109,006	470,356	117,139	149,437	243,592	1,069,360	1,077,067
Sabbath-school Work .....	42,049	27,688	108,646	117,702	205,177	200,897	416,099	453,833
Church Erection .....	210,939	151,815	313,119	115,852	211,786	312,807	354,912	391,950
Relief and Sustentation.....	53,832	57,780	126,762	97,055	172,988	249,002	589,661	596,881
Freedmen .....	51,845	48,497	138,388	161,537	238,352	215,455	297,499	308,672
Aid for Colleges .....	....	....	248,107	213,731	460,203	501,736	.....	.....
Temperance .....	....	....	....	....	135,181	206,926	226,480	211,087
Evangelistic Work .....	....	....	....	....	....	....	146,406	203,359
†American Bible Society .....	....	....	....	....	\$22,900	\$26,803	38,300	64,470
General Assembly .....	32,645	42,044	72,352	79,833	*151,726	*198,191	*231,142	*262,933
Congregational .....	6,416,165	6,311,768	10,009,599	11,372,393	16,648,360	19,633,945	25,760,382	30,996,123
Miscellaneous.....	690,636	954,943	1,213,287	776,330	1,777,074	2,255,421	7,195,858	4,568,554
Totals.....	\$8,440,121	\$8,361,028	\$14,368,131	†\$15,054,301	†\$22,958,968	†\$27,785,036	†\$43,071,072	†\$47,036,442

\* Includes in part Synodical and Presbyterial expenses.

† Does not include interest on Permanent Funds of the Boards, about \$900,000, or income of the Theological Seminaries, about \$640,000, or many of the legacies and individual gifts to the Boards.

‡ Included in Miscellaneous. § Decrease.



# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Entered as second-class matter, August 3, 1879, at  
the postoffice at Cincinnati, O., under  
the act of March 3, 1879.

## EDITORIALS

### A GREAT AND GLORIOUS CALLING.

There must be more ministers to man the churches. Our own Presbyterian Church is one of the few bodies that has more ministers on its roll than it has churches, but this does not change the fact that we have hundreds of churches that are vacant, because so many of our ministers are in educational, or evangelistic work, or in some form of business, or are aged and infirm. More than a hundred ministers are dying every year, and all the rest are growing older, and unless the ministry is being recruited more rapidly than at present, we shall soon be suffering acutely from lack of men for the pulpits.

This shortage has been developed since the breaking out of the war. Young men were called away from college and seminary life. Business of many sorts, with great financial inducements, has been calling young men into worldly activities, away from the ministry. It is not strange that many do not hear the call to the ministry.

But the call is being made, and Christ is making it, and ministers and other Christian friends must help these young men to hear it. Boys and young students must be appealed to, that they may make choice of this sacred office, and may commence, even this fall, to make preparation for it as their life work. It would seem that one such young man might be found in each church, by the combined interest of minister, elders, parents and Sabbath-school teachers. Let there be a determined effort, throughout the Church, to recruit for this great work, the best and brightest and most promising young men who may possibly be found. Christ deserves the best.

It is not claimed that the financial returns in this work are as great as in some other lines of life. But they are sufficient. Ample are the rewards, even from a temporal standpoint. The men who are giving their manhood's very best today are having returns that satisfy them. They are sustained and nourished as they serve the King. As they honor him with their best, he is honoring them. Happier, more contented, better satisfied men are not to be found than are the men who are doing God's work today in the Gospel ministry.

A life outside the ministry is not sure to be a success, by any means. Thousands of men are unsettled, dissatisfied and unsuccessful. Let young men give their hearts and lives to Jesus Christ and his service without reserve, and he will see to it that they are led in safe and sure paths. Let them be willing to be industrious, enterprising and persistent in securing the necessary education, and in making the necessary preparation, and the life of service that will open up before them will be full of golden satisfactions.

There is nothing in all the world that

is so great and important as the work of leading souls to Jesus Christ, that they may be saved with his everlasting salvation. Let it be chosen and pursued, and the life will be in the way of accomplishing the greatest achievements that fall within the range of human possibilities.

### THE GROWTH OF THE CHURCH.

The total membership of our Presbyterian Church, U. S. A., is 1,692,558, a net increase of 55,443 over last year. At least the figures of the published table as reproduced on the first page, show this net increase. But if we take last year's total, add to it the additions by confession and certificate and restoration, and deduct the losses by death and suspension and dismissal, we find that the total for this year should be 1,712,938, with a net increase of 75,833. It is to be hoped that the new Stated Clerk will be able to inaugurate a system of more accurate statistical book-keeping.

There were added last year by examination 122,231, by certificate 84,858, and by restoration from the suspended roll 19,058, or a total of 219,434. But there were lost by dismissal 63,386, by suspension 61,157 and by death 19,058, a total of 143,601, there being thus shown a net gain of 75,833. But the printed report says the gain is 55,453, and thus it will be officially counted.

There were 43,015 adult baptisms and 46,296 infant baptisms. The Sabbath-school membership is 1,433,292, a gain over last year of 82,032.

There are 9,842 churches, with 9,997 ministers, 45,581 elders, 17,714 deacons, and with 4,650 manses.

For all purposes the sum of \$47,036,442 is reported as having been received. For Home Missions, \$3,701,369, and for Foreign Missions, \$4,200,144 were raised. For congregational and local church expenses the sum of \$30,996,123 was expended, the rest of the amount, \$16,040,319, being devoted to the various departments of missionary beneficence.

The figures show that it has been, in many ways, a great and encouraging year. Of course much more work might have been done and more money might have been raised and given. But we thank God and take courage, and pray that this coming year may, under God's good blessing, be productive of still greater results.

### THE CONGREGATIONALIST COUNCIL.

The Congregationalist, in reviewing the work of the Los Angeles Council, notes first that the editor, having attended most of the meetings of the Council since 1889, is impressed with the importance of changes in its methods and scope.

Prior to 1913 the Councils were held every three years. Since that date every two years. The new constitution adopted in 1913 has unified the missionary and benevolent work of the Church. It has "brought the societies within the jurisdiction of the Council and made its voting membership the predominant voting membership of all the societies."

A result is that the Council has become "self-conscious without becoming conceited, strong but not domineering, compact but still elastic, forward-looking but not radical."

Special attention was given to the subject of education. Formerly the colleges and seminaries, as well as the societies, were practically outside the circle of the Council's interests. It could resolve about them, but it had no official relation to them. Triennium

after triennium, it and they went their respective ways, their orbits seldom intersecting.

One result of unification is that whereas formerly delegates attended the meeting of the society in which they were especially interested and then left, now they stay through.

The policy of holding meetings in all parts of the land is approved. There were predictions that a meeting as far west as Los Angeles would be ill balanced and a failure, but the editor's judgment is that "though the delegations from the states between the Hudson and the Mississippi were comparatively small and from the states east of the Hudson still smaller, the Council was not stampeded by any one section of the country or in the interests of any one candidate or cause."

Touching the Congregational World Movement, which is like our New Era Movement, we read that the Council remedied whatever maladjustments had come to exist in the relations of the Congregational World Movement to other agencies by incorporating it into the Commission on Missions.

As in our Assembly, deep interest was felt in the election of a moderator and of a clerk to take the place of Dr. Herring, who had a place in the work and heart of the Church like that long held in our Church by Dr. Roberts. The editor recorded that there was no politics in the elections; that Dr. William E. Barton was a fine moderator, and that "the election of Dr. Charles E. Burton to the secretaryship of the Council, its highest gift and its most important office, revealed as much the guiding of God as the hand of man."

### ZIONISM.

A comparatively small proportion of Jews, at least in this country, believe in the re-establishment of the Jewish nation in Palestine as hoped for by Zionists. Many leading rabbis and Jewish laymen of high standing oppose it. Henry Morgenthau, former U. S. ambassador to Turkey, says: "Zionism is a surrender, not a solution. It is the most stupendous fallacy in human history. I assert that it is wrong in principle, and impossible of realization; that it is unsound in its economics, fantastic in its policies, and sterile in its spiritual ideals." This is the statement of a Jew.

Others point out that Great Britain, which has a mandate for Palestine, will not allow an independent state. The Zionists cherish the hope of an autonomous state, but England never promised this. It views with favor the establishment in Palestine of a national home for the Jewish people. This is like saying, "The government views with favor the establishment of national headquarters of your religious sect." Great Britain did not intend and does not now plan ever to relinquish Palestine to the Jews. The Suez Canal is too near, that jugular vein of the empire.

Others, however, who are not classed as Zionists would be glad to see a Jewish state established as a refuge for Jews in Turkey and other lands where they are persecuted.

Zionism bases its hope on the literal interpretation of Old Testament prophecies. The sufferings of large numbers of Jews in Russia and Poland gave it impetus. Palestine seemed to offer a promised land of safety and peace. But Mr Morgenthau is sure that such hopes are vain and disillusionment certain.

Palestine is too small and too poor to support a large population. Arabs already there are not willing to yield the land to others. Moslems will make persecution life even in Palestine. If a Zionist state were established

independent of all other governments, it would lead to great anti-Semitic troubles in other countries. Where Jews are already unwelcome, pressure would be brought to bear upon them through persecution to force them to migrate to Palestine.

#### SOUTHERN PRESBYTERIANS.

We have received a copy of the Minutes of the General Assembly of the Presbyterian Church South, from the Stated Clerk, Rev. Thomas H. Law, D.D., of Spartanburg, S. C. It has been a good year with the Southern Church, which received 24,369 members on examination and 21,889 on certificate, with a total of 397,058, the largest number yet, in all three points. There were 11,892 adult and 7,210 infant baptisms, with 370,840 in the Sabbath schools. For all purposes, \$12,124,891 was raised, of which \$2,557,002 was for pastors' salaries and \$3,673,657 was for congregational expenses, the rest being for missions and other benevolences. There are 2,026 ministers and 3,475 churches.

#### KEEPING UP THE ASSAULT.

In the "fifty years ago" department of the Commercial-Tribune of this city it comes to light that, at that date the "liberal" element was as zealously determined to destroy the Sunday laws and permit unrestricted Sabbath desecration as they are today. In order to the general welfare and public peace and quiet, this element must simply be held in check. It seems unfortunate that in today's daily paper a Jewish gentleman of this city is advertised as prominently connected with a movement to compel the gates of Mt. Vernon, near Washington City, to be opened to the public on Sunday. This would compel the running of the pleasure steamer on the Sabbath, and the labor of care-takers at the home for seven days of the week. The Jewish people, and others, would be held in higher esteem if they were content to fall in with wholesome restrictions, and not be so determined in their assaults on the Christian Sabbath, and the good laws of the land for a weekly rest-day.

#### HERESY HUNTING.

Dr. T. T. Martin, president of the Southern Baptist Convention, paid his respects in the opening sermon to various fads and phrases of liberal religions. One of his points was: "We are living in a time when he who contends for the faith is jeered at as a heresy hunter, but no one ever sneers at a heresy hunter except him who holds heresy that needs to be hunted, or who, for advantage, desires to cover up and protect the heresy of another. Only those object to contending for the faith who have no faith worth contending for."

He also said: "The modernists are trying to get rid of the supernatural everywhere. The Bible is pre-eminently a book of God. It declares that God made the heavens and the earth. The battle for vital Christianity is between those who believe in the spiritual creation of the world and the spiritual government of it and those who believe in materialistic forces.

"Suppose all the world came out of a handful of protoplasm, who made the protoplasm and who put all the potentialities into the protoplasm that made the world? The materialistic philosopher gets God so far back that the ordinary man does not see him, and that is what they are after.

"The sanest philosophy is that there is one great Creator who made the heavens and the earth, who made the minds and souls of peo-

ple, and that the same spiritual Creator is the spiritual governor."

#### KEEPING GOD'S COMMANDMENTS.

The testimony and the admissions in the Stillman case, which has been served up as a poison in the courts and papers for this season, have been so morally hideous that every one could see the necessity for this man to retire from the presidency of the great New York bank of which he had been the head. People do not feel that an institution, however great its capital, is safe under such a person. Mr. Roger Babson, in commenting on this case recently, warned his clients against doing business with institutions directed by men whose want of religion is so marked as to allow them to trifle with the great trusts of life. He who will not respect his marriage vows can not be trusted in a financial transaction. We are bound to feel instinctively that he who is a breaker of the Seventh Commandment would break the eighth, or even the sixth, if he felt it to be to his temporary advantage. Unclean men are not safe men.

Religion is the most practical and forceful thing in all the world. The grace of God in the hearts of men brings about changes for good that nothing else can accomplish. The only solution of world problems today lies in the general adoption and application of Christian principles.

From various quarters come complaints of the shortage of ministers and candidates for the ministry. Papers of several denominations comment on "the calling of pastors from active church work to secretarial offices." One editor, after visiting his denominational headquarters, says: "I count by the dozen, strong, efficient preachers at desks all over the establishment filling secretarial positions. They have robbed the pastorate of hundreds of our ablest preachers, to fill these positions which ought to be filled by laymen. They are engaged in raising, or administering money for church purposes. We could better afford to do without the money than to lose these men from the pastoral work."

We have received many expressions of indignation, protests and warnings, in reference to the "Centennial University of Denver, Col.," only two of which, as being in a sense official, we have printed. Those to whom the degrees were offered need not be troubled. One minister to whom a degree was offered says, "Do not mention my name, to bring me further shame." We will not as he had no notion of accepting. A degree from a reputable college, in recognition of one's worth and standing, is to be appreciated. Received otherwise it is no help nor honor.

Every few days some group of Irish-Catholic malcontents in the United States issues an appeal to the Senate to recognize the "Irish Republic," which has no existence, or sends word to Great Britain that "the people of America" insist on the absolute independence of Ireland. Then some money is raised for the "starving children" of Kilkenny or Kerry, and it helps carry on the rebellion in South Ireland. Of course it may not be easy to stop such antics, but it is to be hoped they may not be carried far enough to threaten the friendship between this country and Great Britain. We are almost as

wearied of these hyphenated Irish as of the same sort of Germans. It is to be presumed that Great Britain knows, from its own experiences, that the performances of the Catholic Irish in this country are not to be taken too seriously, however unpleasant they may be.

When the devil is particularly anxious to succeed, as for instance in fighting prohibition or Sabbath observance, he thinks he is much surer to succeed if he can get some one to help him who is supposed to be good and respectable. If he can get some one, for instance, who has been at some time a minister, even if he is now a renegade, to advocate liquor drinking or favor Sabbath desecration, he is filled with delight, and introduces this renegade as if he were the holiest and best man in the profession. It is in reality a great compliment the devil thus pays to good ministers, when he does so much honor to even the unworthy specimens whom he can draft into his service, and transforms them into angels of light.

There is one thing about these so-called "blue laws," which is simply another name for the Christian conception or observance of the Sabbath, and that is, you never hear a Christian man opposing them, or speaking in favor of Sabbath desecration. If a man talks in favor of Sabbath desecration you know he is not a Christian, just as if one speaks against the Seventh Commandment, condoning the sin of adultery, you are compelled to assume that he is not a good man.

It seems strange that the United States Senate does not speedily pass the House bill preventing the manufacture and sale of beer on physicians' prescriptions, thus opening up the way for the return of the beer saloon. It could be effective in only nine states at the worst, but the worst should not be permitted even in those unprotected states. Reputable physicians are utterly opposed to such a provision.

The Western Recorder says that "the crux of the discussions in the Northern Baptist Convention was an effort to sidestep committal to the fundamentals of Christian faith. It was the effort of the small minority, though it is a potent group."

A contemporary thinks many ministers fail because they have to do too many things. It says: "The present-day preacher is a multifarious person whose curse is scatteration. There was a day, and there were circumstances when the minister was allowed to concentrate on the most important duty (preaching), but no longer may we call the minister the preacher, for this is reckoned among the least of his tasks. He is the organizer, the executive, the parish visitor, the debt-raiser, the church builder, the committee chairman, the marrier, the buyer, the baptizer, the lecturer, the talker, the speech maker, the janitor perhaps, but there is no assumption that he is far excellence the preacher." There is truth in this, but it should be added that with all these duties, the majority of preachers do find time to study and do preach sermons that are worth hearing and accomplish good.

Christ is the only hope of our nation and of our world. Christ must be believed in or the soul is lost. It is Christ or death for the individual. It is Christ or destruction for a nation or the world.

## THE LIFE BROKEN.

BY REV. ARTHUR C. LUDLOW, D.D.

Man lives by loving, not by being loved;  
By losing life true character is proved.  
To bear a cross, with its attending sting,  
May wholesome be to those who, bearing,  
sing.

Cathedral windows, beautiful and bright,  
Resplendent glow, with day's increasing  
light,

Because mosaics, of artistic skill,  
Are bits of broken glass, arranged at will.

So God in wisdom glorifies the broken,  
Each thrust into the heart, of love a token,  
Instead of anger, or of wrath divine;  
Perfection, not destruction, his design.

Cleveland, Ohio.

## AN OLD TESTAMENT WONDER.

BY REV. JOHN Y. EWART, D.D.

We will never cease to wonder at the  
wonderful works of God. One of his  
names is "Wonderful" (Isa. 9:6).

This miracle recorded in the sixth  
chapter of second Kings is one of the  
Old Testament wonders.

The King of Syria was bent on captur-  
ing Elisha, for he held the key to the sit-  
uation in Israel. Through his wireless  
communications with high heaven he was  
able to give Israel's King the latest in-  
formation so that he repeatedly saved  
himself from the traps set for him.

"Therefore, the heart of the King of  
Syria was sore troubled over this thing;  
and he called his servants together, and  
said unto them, Will ye not show me  
which of us is for the King of Israel?  
And one of his servants said, None, my  
Lord, O King, but Elisha, the prophet that  
is in Israel, telleth the King of Israel the  
words that thou speakest in thy bedcham-  
ber."

Immediately a large Syrian army was  
ordered to go and capture Elisha. It was  
learned that he was in Dotham. The army  
surrounded Dotham by night.

"And when the servant of the man of  
God was risen early, and gone forth, be-  
hold, an host compassed the city both  
with horses and chariots. And his ser-  
vant said unto him, "Alas, my master,  
how shall we do?"

There it is, cringing fear in the presence  
of danger! How like poor, human nature!  
Elisha's servant was alarmed, terrified at  
the sight of the immense Syrian army. He  
was defenseless, like all the other inhabi-  
tants of the town and was at his wits' end,

Now watch Elisha!

"Fear not," he said, "for they that be  
with us are more than they that be with  
them."

Heroic Elisha! Faith-filled Elisha!  
Calm, strong soldier-prophet! For Elisha  
was in league with Omnipotence and knew  
it. Elisha was on good terms with God.  
He had access to all the resources of  
heaven and earth. Elisha felt like Jesus  
when, under arrest in the Garden of Geth-  
semane, he said to Peter: "Thinkest thou  
that I can not pray to my Father, and he  
shall presently give me more than twelve  
legions of angels?" (Matt. 26: 53.)

Elisha, like our Savior, was fortified with  
impregnable bulwarks of divine power and  
ready for any emergency.

And why can not God's people always  
feel equally confident because equally fort-  
ified? We can just as truly say today:  
"Fear not, for they that be with us are more  
than they that be with them." Then let us be  
strong in the Lord and in the power of his

might. It may be just as truly said of us  
as of the victors led by Deborah: "They  
fought from heaven; the stars in their  
courses fought against Sisera" (Judges 5:  
20.).

The trouble is the Devil cuts the sinews  
of many a Christian's strength. Over-  
much devotion to the world! Too little  
prayer! Many a Christian's spiritual  
garden is over-run with weeds. "The  
cares of the world and the deceitfulness of  
riches choke the Word and it becomes un-  
fruitful" (Matt 13: 22).

But the discouraged servant, the weak-  
ened church, the barren spiritual garden  
can be prayed for, thank God. That was  
Elisha's plan: "And Elisha prayed, and  
said, Lord, I pray thee, open his eyes that  
he may see. And the Lord opened the  
eyes of the young man; and he saw: and  
behold the mountain was full of horses  
and chariots of fire, round about Elisha."  
(II Kings 6: 17).

What a wonder and yet not a wonder!  
Strictly in accord with God's regular habit  
of dealing with men. He answers prayer.  
He listens to the cry of the needy, the  
weak, the penitent. He answers the prayer  
of the prophet that his servant's eyes may  
be illumined. Strange that we do not  
count on him more! Strange that we do  
not draw more liberally on his illimitable  
stores of spiritual power! Listen to an il-  
lustration of the weakness and unbelief of  
men and women which is, alas, duplicated  
in the church of today: "Then came the  
disciples to Jesus apart and said, Why  
could not we cast him out? And Jesus  
said unto them, Because of your unbelief:  
for verily I say unto you, If ye have faith  
as a grain of mustard seed, ye shall say  
unto this mountain, Remove hence to yon-  
der place; and it shall remove; and nothing  
shall be impossible unto you. Howbeit this  
kind goeth not out but by prayer and by  
fastings." (Matt. 17: 19-21.)

"The mountains were full of horses and  
chariots of fire round about Elisha!" Om-  
nipotent help ever ready to answer the  
faith-filled prayer! Why should any  
church be spiritually dead? Why any lack  
of workers in the world-wide vineyard?  
Let the following facts answer which have  
been sent out by the Great Commission  
Prayer League:

"A Sabbath-school teacher, because no  
conversions had occurred in her class of  
sixteen young men, resigned, thinking her-  
self to blame or unfitted for the great  
work. Seeing the unflagging interest of  
her pupils, neither superintendent nor pas-  
tor would consent to it. In her anxiety  
she prayed more earnestly for the Holy  
Spirit's help.

"One day while thus pleading, she was  
so strongly moved to go and see a certain  
one at his home, that she at once yielded,  
and in that home parlor she so told her  
anxiety that when prayer was suggested  
the pupil kneeled with her and soon  
yielded to Christ and was most happily  
converted. Thus encouraged she visited  
another, and another in turn, as oppor-  
tunity opened, till she saw the whole sixteen  
won to Christ and added to the Church.

"As vacancies occurred in her class  
others joined, who were often converted.  
These pupils passing out into the business  
world were urged by her to write annu-  
ally a letter as to their Christian life, till  
finally she was receiving, as years rolled  
on, over two hundred letters from mission-  
aries, lawyers, mechanics, farmers, physi-  
cians and others from various parts of the

world, still busy in pulpit, or Sabbath  
school, or other church work.

"More things are wrought by prayer than  
this world dreams of,

Therefore let thy voice rise, like a foun-  
tain, for me night and day;

For what are men better than sheep and  
goats

That nourish a blind life within the brain,  
If, knowing God, they lift not hands of  
prayer

Both for themselves and those that call  
them friend?

For so is the whole round world bound  
By golden chains around the throne of  
God."

Colorado Springs, Col.

## FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

There are some things fundamental in the  
kingdom of God. I do not mean in doctrine  
so much as in what it takes to make one a  
real missionary. I have found that the early  
missionaries, whether they went to the fore-  
ign field or the home, were men who had a  
passion that I do not find in many of our  
missionaries today. We have been putting  
emphasis upon plans and methods, and sur-  
veys, and schools, and maybe we have for-  
gotten that it is the Spirit that quickeneth  
after all. I do not decry methods, plans or  
schools; rather do I advocate them; but I  
would deplore the day when these should be  
substituted for the real spirit of the work.

Some are proposing new plans, and changes  
in present plans, and, in many cases, it is  
evident we must make some changes, because  
what was useful a few years ago will not be  
so, maybe, today. One thing we must not  
forget is, that the same Truth must be given,  
no matter what method we may employ.  
That is essential, and I have about reached  
the conclusion that almost any method will  
do if we have the proper spirit. Life will  
organize itself, but we can not create life by  
organization, and here seems to be one seat  
of our trouble.

We are not making the progress that we  
desire, and we begin to examine our plans  
and methods, rather than to examine the  
spirit with which we go to our work. We  
may need a new furnace to heat the plant,  
but nine times out of the ten we need more  
coal in the fire box.

I know there is truth in the statement that  
improved methods will improve the spirit,  
and yet, at the same time, it is much more  
true that the right spirit will improve the  
method, and put life into our dead systems.  
I have re-read the story of Brainerd lately,  
and this one passage in his story stirred me  
greatly and is, in part, responsible for these  
thoughts. He said: "I care not how or where  
I live or what hardships I go through, so  
that I but gain souls to Christ." John Mason  
Pock said: "It is my desire to live, to labor,  
to die as a kind of pioneer in advancing the  
Gospel. I feel a most heavenly joy when my  
heart is engaged in this work." J. L. Dyer  
said: "My constant prayer was that God  
would make me useful to every house." We  
are their spiritual children, but how far we  
have departed from the spirit that made them  
martyrs and heroes of the cross? They  
counted their lives not dear unto themselves  
if by any means they might win some men  
and women to Christ. They were of the  
apostolic school, and they moved men and  
antions by their work and their words.

Now if we will couple our plans on to their  
spirit, what mighty things will be done. It  
seems to me that we have the greatest oppor-  
tunity now to make the world see Christ that  
we have had in years, and it will be a great  
misfortune if we do not take advantage of it.

We have a great piece of machinery. I  
have never seen better. Now let us oil it up  
and see that the bands are on and all bolts  
and taps are in their places, and then pull the  
throttle wide open and see what will come  
to pass.

The harvest is ripe, and the grain is ready  
for the garner. Let us see that the summer  
does not pass with men and women not saved  
because we failed to do our part.

This is the dry season of all our Boards.  
Churches should keep in mind the exhorta-  
tion which I saw in a church calendar a few

weeks ago: "Let our people remember that bills must be paid and salaries met in summer just as in winter, and if you are going away for the summer, pay your subscription before you leave." Of course it was put in somewhat more courteous language than this, but the meaning was the same. The Boards of the Church could well urge people to pay up their subscription or their pledge before they go away for the summer, as our bills must be met in summer as well as in winter.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

The Children's Church, which the Fourth Church has been conducting in the chapel at the same hour with the service in the auditorium, with Dr. Van Nuys, the associate pastor, in charge, is to have a pipe organ. Dr. Paul Marquis has presented the church with an organ in memory of his wife. It is now being installed in the chapel and will be ready for use at the resumption of the special services for the children in the fall. The two services have been consolidated during the vacation season, with Dr. Van Nuys preaching.

Rev. Emory W. Luccock, a graduate of McCormick Theological Seminary of this year, will sail from Vancouver on Aug. 18th for China. Mr. Luccock is the son of Dr. George N. Luccock, student-pastor at Wooster College and former pastor of the Oak Park First Church. During his seminary course Mr. Luccock acted as assistant to Dr. Van Der Meulen, then pastor of the Oak Park First Church, and under Dr. Vale, the present pastor. Mr. Luccock was ordained in the Oak Park Church immediately upon his graduation at McCormick. He will go to Nanking, China, for a year's schooling in the Chinese language, and then to Hunan, where he will take up the work as a missionary. He still maintains his membership in Chicago Presbytery.

Dr. William Evans, formerly a teacher in the Moody Bible Institute, was the preacher at Buena Memorial Church on July 24th. Dr. W. Irving Carroll, of Marshall, Tex., at one time pastor of the Washington-Compton Church of St. Louis, occupied the pulpit on the 31st. Dr. Hepburn, the pastor, is visiting his parents in Hopkins, Mo., and will go on from there to Association Camp, in Colorado.

Rev. J. W. Findley, brother of Rev. S. W. Findley, pastor of Morgan Park, and field secretary for Lafayette College, preached for the Hyde Park Church July 24th.

Rev. Prof. Stanley M. Hunter and Dr. Henry S. Brown have been recent preachers at the Edgewater Church.

The following ministers are present patients in the Presbyterial Hospital: Willis Weaver, of Houston, Tex.; E. R. Clark, of Schoolcraft, Mich.; A. E. Boyd, of Storm Lake, Ia.; Lorin H. King, of Jalapa, Mexico; also, Mrs. Dr. Parley Zartman, of Winona Lake, Ind.

#### CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

Sabbath, July 24, was observed as Anniversary Day by most of our churches, in celebration of 125 years of Cleveland's life. Most of the pastors either preached special sermons or referred in some way to the event. Dr. Adelbert P. Higley, pastor of Calvary Church, returned from the East, where he is spending his vacation, to preach a special commemorative sermon. The churches of Cleveland are regarded by the leaders as in a prosperous condition. During the past ten years the population of Cleveland increased 51 per cent, but the Protestant church membership increased during the same period 64½ per cent and contributions increased 112 per cent. Two hundred and ninety-two Protestant churches contributed for all purposes last year \$2,204,785. During the past 125 years, the emphasis in church work has been along lines of strengthening the denominational spirit and organization, but the emphasis has changed, and in the future will be along lines of building up the spirit of unity and co-operation.

The Federated Churches organization, that is each year growing more influential in the church life of the city, has this week issued a ringing challenge to its constituent churches. The following goals are given: Trained workers in every church enlisted and prepared for the purpose of winning men and women to Christ and twenty thousand new members added to our churches by next Eas-

ter. The slogan of the campaign will be: "Every pastor his own evangelist; every church a recruiting station for Christian discipleship; every church member a personal worker; every church service an effort and opportunity to win others to Christ." To accomplish this a great many plans are proposed, to be worked out this fall and winter.

The death of a prominent member of the Old Stone Church, Mr. James H. Cogswell, brought Dr. Meldrum back to the city from Gloucester, Mass., where he was the guest of one of his members. Mr. Cogswell had been a member of the Old Stone for over half a century. Dr. Meldrum went from here to Mansfield, O., to visit his daughter. He will spend part of August at his old home at Goderich, Canada, where his mother died several years ago.

The National Convention of the Young People's Union of the U. P. Church was in session at the Old Stone Church last week. Many prominent leaders of the Church have been on the program. Rev. J. Knox Montgomery, D.D., president of Muskingum College, filled the pulpit of the Old Stone Church last Sabbath morning.

Dr. Alexander McGaffin, one of the pastors of the Church of the Covenant, has been sick in the East for several months while his wife has had a serious operation. They have recently been able to go to their summer home at Lakeside, N. J. Dr. Stephen has been preaching during the summer, but will, after the August communion, take a prolonged vacation.

Rev. L. L. Strock, D.D., of Marion, O., was the supply at the vacant Boulevard Church last Sabbath.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The Pilgrim Tercentenary is attracting a multitude from New York and vicinity, many being descendants of the men and women who made Plymouth Rock the cornerstone of this great country of ours. President Harding and Vice-President Coolidge with other notables joined in the great festival procession and witnessed the pageant on Aug. 1. It is refreshing to note the expressions of approval of the Pilgrims and Puritans by people and press so ready to sneer, at times, at the rock-ribbed religion and alleged "blue laws" of the sturdy folk who breasted wind and wave for the sake of conscience and the honor of God.

It is indeed disheartening to observe how little attention is paid to the Sabbath by the people of New York. To see the crowds hurrying to the excursion boats and trains Sabbath morning, hundreds and thousands, young and old, one almost wonders whether there are any people left to attend the churches. But while so many are on pleasure bent, there are many others who are not only in church on the Sabbath, but in the tents erected for evangelistic work and on the streets preaching and hearing the everlasting Gospel of the Son of God.

It is gratifying to note that those who are converted in these tent and street meetings are quickly trained in many instances to "carry on" the Good News. The National Bible Institute has at work in the Bronx Charles Horn, Jr., converted at an outdoor meeting several seasons ago. Monday mornings at the Bible Teachers' Training School, conferences are held with reports of the evangelistic meetings and prayers for their increasing success. Another tent of the New York Evangelistic Committee was erected at 186th Street and St. Nicholas Avenue on ground owned by the Fort George Presbyterian Church, of which Rev. Lyman R. Hartley is pastor. The tent will be known as the Gospel Tent Emmanuel. Rev. Charles H. Winter, a widely-known evangelist, will be in charge.

Dr. Robert E. Speer continues to be the summer preacher at the Fifth Avenue Church. Dr. Speer, who is one of the secretaries of the Board of Foreign Missions, together with Mr. Russell Carter, assistant treasurer of the Board, and Mr. Henry H. Wells, 2nd, of the class of 1921, Princeton University, will, before long, spend three months in India, and then go on to Persia to consider the re-establishment of the work in Urumia, Resht and other stations. Dr. Speer visited Persia in 1896-7. This expedition will in part pay its own expenses. On June 9, Mr. J. M. Patterson, Southern District secretary of the Board of Foreign Missions, and Rev. W. H. Hudnut, D.D., and

wife, of Youngstown, O., started for a visit to the missions in West Africa and Syria.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

The First Church of Pontiac had an interesting summer communion service, receiving twenty-two persons, seven of them being on confession. The ages of those received on confession ranged from six to seventy-two years. One entire family, father, mother and two boys, were received. This church is still waiting until the business outlook is more promising, to complete the fine building that has been planned. At present the large congregation is worshipping in the basement, which is intended for the institutional work of the church.

The pastor of our Italian Church in Detroit, Rev. G. Buggelli, has been honored by King Victor Emmanuel III by being created a "Knight of the Order of the Crown of Italy." "He is the first Italian evangelical minister to receive this honor." He is still a citizen of the Kingdom of Italy.

The Presbytery of Detroit recently passed some deservedly high resolutions of praise for Dr. William T. Jaquess, who has resigned the office of executive secretary of Church Extension. He will probably remain in Detroit, where several offers of important positions have been extended. The committee on securing his successor have some good men in view, but no decision has been reached so far. It will need a man with an unusual combination of talents.

Michigan is exceptionally fortunate in having comparatively few vacant pulpits. This is due partly to the desirability of residence in Michigan and partly to the energetic work of presbyterial committees. The only important vacancy in Detroit Presbytery is that of Central Church, from which Dr. Hugh Jack has just been dismissed. That is a difficult field, a down-town church, with a congregation gathered from every part of the city, and even from Windsor, Canada. It was long known as the Scotch Church, and it retains many of the traditions of that history. It has a good building and is partially endowed.

As we read the church notices in the Saturday papers, it is quite evident that the majority of pastors are away on their vacations, but, as a rule, the pulpits are supplied for the morning service at least, and many of them for both services. Fortunately we have plenty of good supply material in the ranks of the presbytery.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

In this region we are greatly concerned in the death of President S. C. Black, D.D., of Washington and Jefferson College. There is a special sadness in this event, since only a few weeks ago he had married, and was on his wedding tour when fatally stricken.

The Fourth Church, Trenton, N. J., is much beyond our neighborhood, but since its last pastor, Rev. Dr. Curry, now called to Philadelphia, came from Parnassus, our neighbor, we note with interest that this church has called as his successor Rev. Gill R. Wilson, assistant pastor of the First Church, Parkersburg, W. Va.

So the wise men no longer always come from the East, for Philadelphia appreciates Western Pennsylvania in Drs. Curry, McKelvey and McConkey; but now Grove City, which recently gave up Dr. McConkey, has called from the Pottsville First Church, Rev. C. H. Williamson.

As a sometime neighbor, being pastor of the Avalon Church, one of our delightful suburbs, we follow Rev. Frank Graustaff, D.D., in his call to the Lane Seminary Chair of Homiletics and Apologetics. We know he has the gifts and graces to be of large usefulness in such a chair.

In these torrid days there is little attraction in profound reading. But there is a great attraction even now in the words of writers who are concerned with the great vital principles and solutions of great problems. So let us carry out on the front porch the last issue of Harper's Monthly, and read and talk over the views of Edward S. Martin in "The Easy Chair." Stop for a moment, and some of my older readers will recall their delight in youth in the charm with which George William Curtis conducted that section of the magazine. Mr. Howells tried to give it interest by lucubrations on novelists and minor topics, but Mr. Howells lacked a certain en-

ergy of moral thought, a breadth of vision which Mr. Curtis had. If there is a library near, obtain some of the old copies and read again those monthly sketches, those gentle discourses of the scholar and statesman, whose style could range from "Prue and I" to the editorials of Harper's Weekly, criticisms of life, poetry, literature, society, marked by a culture and richness which made those articles fine examples of composition. They ranged from grave to gay, and though refined and often dainty in touch, you believed there was an iron hand beneath the velvet glove. Of his remarkable work and influence as editor of the Weekly I shall not speak. He believed morality and politics should never be divorced. To him statesmanship rested on truth and divine laws, and it was his refusal to support the candidacy of Mr. Blaine, after the publication of certain letters, that led the Harpers, who feared a loss of subscribers, to ask his resignation. And now Edward S. Martin follows where he so interestingly led. He, too, seems to see the ray of moral light in the prism of literature and government. Commenting upon a letter signed by seventeen English persons of considerable religious, social and political importance, headed by Canon Barnes of Westminster, Lady Balfour, Principal L. P. Jacks, of Oxford, and others, and which discusses somewhat sadly the declining force of our civilization, Mr. Martin, while agreeing in a measure with their premises, takes exception to their suggested remedy. He says: "The new structure of international relations must provide for the world as a whole. The watchword of it must be, 'Live and let live,' but its basis can only be religion." And then he calls attention, approvingly, to a comment by a periodical called The Villager, evidently a British magazine, which says: "We have here this letter signed by the Canon of Westminster, and by Dr. Jacks, the editor of The Hibbert Journal. In the whole course of that letter God finds no place. In every line of that letter man's duty to man is stressed, but there is no line that suggests man has a duty to God. We do not speak as a pious person would, merely missing the name of God from a sober document intending reform. It is the sense of God we think of; you may call it by any name you please, but we mean that part of man's relation on which he must concentrate his best endeavors before he can expect his relation to his fellow men to be anything but ugly." Then showing how Ghandi and Bolshevism can offer no progress. Mr. Martin says: "The sense of God is religion, and at the bottom it is religion that must save our civilization and keep it going." How surely the deeper thinker swings round to the first and great commandment of the law to reach the second, and how surely the answer to the first question of the Shorter Catechism is not only religious, but philosophical, as Carlyle realized. After all, regeneration precedes both life and morality. We must be born again to see the kingdom of God, and it is only the new-born and restored heart that is led to the highest service for his fellow men. You may get Burtons and Franklins and Pearys, by sheer love of adventure, but you do not create Livingstones and Patons and Moffatts and Corbets except by regeneration.

Then turn over the pages of the same magazine, and glance at some thoughts expressed by the late John Burroughs, who was not content to be an observer of birds and insects, and decried a reputation as philosopher and metaphysician, without the proper ability. Poor John Burroughs, at times misled by science falsely so-called, he had not the logical ability to see that Design implies a Designer; that law in Nature is significant of a Mind as great as our own; and so he talks of God as It, and discarding Darwin's evolution, and Professor Osborne's theories, and realizing that M. Fabre saw deeper into the natural existence, must yield to the idea that chance governs all. Speaking of the difference between men and horses, Burroughs says: "This difference we owe to some Power, or, shall I say, to the chance working of a multitude of powers that are beyond our ken? That some Being willed it—no; yet it was in some way provided for in the constitution of the world." Either Burroughs was ignorant of the meaning and implication of words, or he was sophistical, and, like Tallevrand, used language to conceal thought. May we not ask, What is a power, or how can a multitude of powers explain the mental and moral difference so that a man is of more value

than a sheep? To say it is "beyond our ken" is not in point. Why, if he claims there is a constitution of the world, in which remarkable differences are provided (mark that word "provided"), must we say no Being willed it? Poor Burroughs is hoist with his own petard. If he claims It provided such a constitution and such a working, shall we not use a term more logical, more satisfying to our intelligence, and say that a Being, a Mind, provided and arranged? Theism is more satisfactory to a trained mind than atheism. It is only the fool who says in his heart, "there is no God." And you need not wonder that while Christianity in many of its truths swims far out beyond our knowledge, further than Einstein's theories of time and space, and that now, as in Job's time, man must realize that we can not by searching find out God, the Christian scheme, take it by and large, is the clearest theory, the most satisfactory statement of the universe, and of man, nature and spiritual relationships, the world has ever gained. Bacon was right in avowing a preference to accept all mysteries, rather than believe that Nature had not behind it a Creator and Governor and Mind, and was the product of chance. So on the front porch we muse, and believe that yonder fruit tree is designed by a wise and loving God; those rose-tinted clouds obey a divine will, and, nearer by, the intelligent friend is made in the image of God. And there, also, it is cheering to learn, from one who sits in the Easy Chair, that the old laws of progress still are unshaken, that God is over all, and there is a balm in Gilead, and even our torn and scarred and tottering civilization can be healed and take up its bed and walk. Locksley Hall is poor poetry, unless God is in Christ saving the world.

#### THE CHINA BIBLE UNION.

As one connected with the earliest origin of the Bible Union of China, I can affirm that neither Dr. Thomas nor Mr. Trumbull had any part in, or direct influence upon, the organization of the Union. It would undoubtedly have come into being had neither of them visited China. Responsibility for it rests solely upon China missionaries, the Presbyterian share being at least as large as that of any other denomination.

A secretary of the Presbyterian Board of Foreign Missions has sent to the field copies of his correspondence with and regarding Dr. Thomas, in which either the names of missionaries concerned or retraction of the statement by Dr. Thomas is demanded. The same course was used some years since in the case of Dr. Wilbur Chapman, after his visit to China, the result of the pressure being a statement by him that his reference was not to Presbyterian missionaries.

However, it is now a fact as true as it is unfortunate, that there are missionaries of our own Presbyterian Board who can not, or at least do not, stand for what the Bible Union statement regards as essential, and which is in accord with the Standards of our Church. This is quite distinct from saying that there are those unwilling to join the Union. Varied reasons may prevent a missionary from taking this step, and non-membership in the Union does not necessarily mean disapproval of its statements.

The members of the Union are not "heresy hunters," but are convinced that the churches in the home lands must frankly face the issue whether radical, or liberal, theology is to have free course in the Chinese Christian Church, or whether the conservative forces are to make a united stand for the Word as bequeathed by the apostolic Church. This is the whole issue and the Chinese Church is the strategic point. If the matter is pressed and it appears to conform to the Lord's interests to do so, names such as were demanded of Dr. Thomas can and will be given.

The membership of the Union some time since exceeded one thousand, and is still increasing, nearly all being Protestant missionaries of China.

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1. It had a spontaneous origin. Its originators, though previously alive to the need, had not, a fortnight before its organization, any idea of such a thing taking place. Some emerging later as leaders had no part in its start.

2. The source of the idea was not outside the China missionary body. It was not evolved by or in the interests of any special religious theory or type of theology.

3. Its purpose is to erect a banner about which those who stand for the Word of God as bequeathed by the apostolic church may rally and find a medium of expression and action.

4. It leaves to those who do not join, the responsibility of the reasons for their position.

5. It has no motives other than those clearly stated in its official literature.

6. It exists chiefly for the sake of the Chinese Church: (1) To testify to the confidence, within the missionary body, in the Bible as the trustworthy Word of God; (2) to confirm the faith of Chinese Christians in the Scriptures and warn them of errors whose import may not yet be realized; (3) to assist them to believe, to study, to love, to understand and to obey the Bible.

7. It is not a creator of division; it simply refrains from refusing to recognize existing division. The verdict that Smith died by violence does not mean that the coroner killed him. The situation in the China missionary body is just one with that in the church in the home lands. In both cases, causes and effects are identical.

8. It knows that true outward union is impossible without inward unity, and that union of believers is not the last word in Christ's religion. Jesus said: "That they may be one, even as we are one." Getting closer to men ceases to be a duty when it means getting further from God. It all hinges on what is God's will.

9. It is not an attempt to "steady the ark," but it knows that a discredited ark is powerless. We can not alter the sun's power, but we can prevent men from receiving much of the sun's benefits. To try to buttress the Bible is one thing; to seek to maintain the influence of the Bible in men's lives is another. The Bible's attitude toward men is constant; our concern is for men's attitude toward the Bible.

10. Its members feel that they stand with one who said at Worms, "I can not do otherwise; God help me," and desire, however painful the duty may be to themselves or to others, or at whatever personal cost, "to serve God rather than play safe," to quote one who denounces the Bible Union of China.

George L. Gelwicks,  
Chairman of Membership Committee.  
Hengchow, China.

#### CHRISTIAN LIFE AND WORK.

The rules of the General Assembly provide that the Moderator shall be chairman of the Committee on Christian Life and Work. The present official has appointed Elder Nathan G. Moore, of Chicago, Vice-Moderator of the last General Assembly, as acting chairman of this committee. Mr. Moore has signified his acceptance of the position.

Henry Chapman Swearingen.

#### A WORD OF WARNING.

Readers of the Herald and Presbyter—ministers and lawyers—are hereby warned against an institution calling itself the "Centennial State University of Denver." Ministers who have already sent a fee to this institution should communicate the fact to me at once, inclosing receipt or canceled check, in order that steps may be taken to secure restitution.—J. Mont Travis, Stated Clerk, 651 High Street, Denver, Col.

#### WORTHLESS DEGREES.

I have received numerous inquiries from ministers in the Central West asking about the "Centennial University of Colorado." Letters from this institution, signed by "Edward E. Altman, Registrar," have been sent to many ministers, offering to confer the "honorary degree of Doctor of Divinity" upon certain conditions, chief of which is the payment of "at least \$25 for the engraving of the diploma." The institution has no existence except that the articles of incorporation have been filed. It owns no property, has no students or faculty, and has not even issued a prospectus. In other words, it is regarded as a fraud, and is now being investigated by the postal authorities. Criminal prosecution will probably follow.

Denver, Col.

P. V. Jenness.

Enclosed please find check for \$2.50 to pay for the Herald and Presbyter for the ensuing year. This is the 54th year since I first subscribed for the paper. It grows more precious each year. I am now in the 82d year of my age. S. H. D.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Herman Arndt, from Sunman, Ind., to West Chester, O.

Rev. William H. Christian, from Deer Lodge, Mont., to Willard, O.

Rev. John W. Christie, from Cincinnati, O., to Hamills Point, Muskoka Lakes, Ont., Can., for the summer.

Rev. Herbert M. Course, from Westport to Everson, Wash.

Rev. Walter M. Elliott, from Detroit, Mich., to Garrett, Ind., 211 E. Keyser Street.

Rev. J. Duncan Harley, from Bismark to Mandan, N. D.

Rev. Paul Heiligman, from LeRoy, Minn., to Dayton, O., 1236 S. Wayne Avenue.

Rev. Arthur Lee Odell, from Phoenix, Ariz., to Tulsa, Okla., Henry Kendall College.

Rev. David Reiter, from St. Louis to Mosele, Mo.

Rev. Samuel F. Sharpless, D.D., from Mansion, Ia., to Savannah, Ga., Box 1579.

Rev. Samuel I. Ward, from Roxbury to Codell, Kan.

Rev. Edgar L. Williams, D.D., from Indianapolis to Matthews, Ind.

Rev. Alfred Lee Wilson, from Canton, O., to Alanson, Mich., for the summer.

Rev. John J. Wilson, from Urbana, Ill., to Baraboo, Wis., Devil's Lake, R. R. 5.

### DEATHS IN THE MINISTRY.

Rev. Samuel Charles Black, D.D., LL.D., President of Washington and Jefferson College, Washington, Pa., died on July 25, in the hospital at Denver, Col., after an illness of two weeks, in the fifty-second year of his age. On June 29, less than four weeks before, he had been married to Miss Mary Leal Harkness, and they were on a wedding trip when he was taken ill at Denver, resulting from an attack of influenza last spring. Dr. Black was born Sept. 6, 1869, at Monticello, Iowa, graduated at Parsons College and McCormick Seminary, and was ordained in 1897 by the Presbytery of Chicago. His charges were at New London, Iowa; Kewanee, Ill.; South Chicago, Ill.; Clinton, Ill.; Boulder, Col., and Collingwood Avenue Church of Toledo, O., from which, after chaplaincy service in the war overseas, he went to the presidency of the institution in which he was leading with great and signal success. The sudden termination of his useful and forceful life seems like a great calamity.

Rev. Dr. Stanton B. Olinger, associate secretary of the General Board of Education, New York, died after a brief illness in St. Bartholomew's Hospital, New York City, in the fifty-fourth year of his age, July 24. Dr. Olinger had gone to the hospital for a slight operation and was recovering apparently when complications set in. He was born at Huron, Kan., Dec. 27, 1867, graduated at Kansas University and Omaha Seminary, and was ordained by Council Bluffs Presbytery in 1898. His charges were at Carson, Iowa; St. Paul, Neb.; Great Bend, Kan., and Coffeyville, Kan. Previous to coming to the Board of Education, two years ago, Dr. Olinger was president of Buena Vista College, Storm Lake, Iowa, for three years, following a term of service as student-pastor at Kansas State University, Lawrence, Kan. As student-pastor and pastor, Dr. Olinger endeared himself to hundreds to whom word of his death will be received with a deep sense of loss. His passing is keenly felt at headquarters of the Board of Education. Dr. Olinger's wife and children accompanied the remains from New York, July 26, to the old home place at Topeka, Kan.

### CINCINNATI AND SUBURBS.

Dr. McKibbin of Lane Seminary preached in Carmel Church last Sabbath, assisting the pastor, Dr. W. L. Brean, in the ordination of four elders, and the installation of six, instituting the rotary system.

Rev. Dr. Calvin D. Wilson, of Glendale, will spend part of August in Hartford County, Md., and part on Long Island. The Glendale pulpit supplies will be Dr.

McKibbin, Aug. 7th, Dr. McCulloch, Aug. 14th, Dr. Marshall, Aug. 21st, and Dr. Walker, Aug. 28th.

Evanston Church building will be closed for repairs during the four weeks vacation of Dr. Lewis Earle Lee, which he will spend, partly, at Winona Lake Bible Conference. The Church has received 23 members since the Billy Sunday meetings.

Rev. E. W. Clippinger, D.D., of Dayton, preached last Sabbath in the Walnut Hills First Church.

Rev. Dr. C. F. Gossel preached in the Avondale Church last Sabbath.

West Chester and Sharonville Churches has called Rev. H. Arndt of Sunman, Ind., and he has already taken up his new work.

Mt. Auburn Church will be supplied during the vacation of its pastor, Rev. J. W. Christie, as follows: July 31 Rev. C. A. Reagan of Hanover College; Aug. 7, Rev. Dr. Lewis Earle Lee; Aug. 14, Rev. Dr. Jesse Hermann; Aug. 21, and 28, Rev. Dr. G. D. McCulloch; Sept. 4, President Millis of Hanover College.

Rev. Lewis Earle Lee, D.D., of Evanston preached in the Seventh Church last Sabbath morning, for Rev. Jesse Halsey.

Dr. J. V. Stephens of Lane Seminary preached last Sabbath in the College Hill Church, Rev. C. A. Austin, pastor.

In the vacation absence of Dr. Frank Stevenson, Rev. Lester E. Kemper, preached in the Church of the Covenant during August, as he did last Sabbath.

Prof. Brokenshire occupied the pulpit of the Sixth Church last Sabbath.

### ST. LOUIS AND VICINITY.

Closing exercises of Boyle Memorial Center daily vacation Bible school, held last Friday evening were participated in by 176 children. The average attendance was 88 per cent of the enrollment. Six nationalities made up the school, as follows: 33 Americans, 5 Germans 15 Poles, 6 Greeks, 13 Jews and 104 Italians.

The annual Sabbath-school picnic of the Oak Hill Church was held last Saturday, at Forest Park, in charge of the Sabbath-school superintendent, W. L. Clucas.

The Church Federation is holding open-air services at Fifteenth and Market Streets, with large congregations. In the last week there have been eleven conversions.

Commencement exercises for all the Presbyterian daily vacation schools, thirteen in number, were held in the last week, with finished work exhibits of what has been done by nearly 2,500 boys and girls enrolled in the last five weeks. The Presbyterian Daily Vacation Bible School has Rev. N. L. Euwer of the Second Church as its chairman, and Rev. F. C. Reiner as superintendent.

Dedication of the new Roemer Hall of Lindenwald College is now planned for early in October. The building will be furnished complete by the opening of the school year, in September. Sidney Hall is being renovated and made more modern, and Jubilee Hall is being remodeled, so that living rooms for students will take the place of the old art department and of other spaces.

### OHIO.

On July 29, the Presbytery of Dayton released Rev. Julian P. Love from the Dayton Fourth Church and dismissed him to the Presbytery of Cincinnati, to accept a Chair in Lane Seminary.—J. K. Gibson, S.C.

The Sabbath school of the Frist Church of Middleton, Rev. B. J. Brinkema, D.D., pastor, has undertaken the support of Rev. F. E. Johnson, a recent graduate of McCormick Seminary, who starts Aug. 1, as a foreign missionary to Brazil. Mr. Johnson spent July 1 at Middleton This church and Sabbath school now support both a home and a foreign missionary.

The Summer Bible Conference is from Aug. 3 to 11 at Wooster, and Young People's Summer Conference Aug 15 to 21.

The church at Mt. Sterling will be vacant after Aug. 28th. The pastor, Rev. W. Wilson has accepted the call of the Assembly's Committee on Evangelism. He came from Canada a little over two

years ago and in that time the membership of the church has doubled. The congregation while concurring in his request for dismission, did so with reluctance. This will leave a vacancy to be filled by some minister ready to do faithful service. C. D. Finley, Mt. Sterling, is Clerk of Session.

The Muskingum College Bible Conference, Aug. 6 to 14 has a fine program and arrangements for a great meeting.

The Brotherhood of First Church, Greenville, organized themselves into a Gospel team and accepted invitations during the summer months, from neighboring churches throughout the county to conduct an evening service in each place. More than fifty men were included in the team and they have sat together on the platforms, presided at the services, led the singing, furnished the special music and had charge of the devotions wherever a service has been conducted. The sermons have been delivered by their pastor, Rev. C. L. Plymate. More churches asked for an engagement than could be supplied and the churches were packed and people turned away nearly every place the men have gone. The services have been a distinct encouragement to the churches visited, as well as giving the men religious work during the summer months while the home church had no evening service.

### INDIANA.

Dr. Edgar L. Williams, pastor of the church of Matthews, Muncie Presbytery, will preach for the First Church of Indianapolis one Sabbath of his August vacation and one Sabbath for the Tabernacle Church. At the reopening and homecoming of the Matthews Church on July 24 four members were welcomed and nine infants were baptized.

Delaney Church, Presbytery of New Albany, Rev. H. B. Gebhart, pastor, received twenty-seven members on July 24, of whom nineteen were on confession.

The Pine Street Church of Hammond closed a successful Daily Vacation Bible School July 22. It lasted for five weeks, six teachers being employed, the pastor, Rev. E. LeRoy Steffey, superintending the school.

A successful Vacation School has been carried on in the Jonesboro Church by Rev. John Welsh, D.D., and twelve workers. There were 114 enrolled and an average attendance of fifty-one, with a total expense of \$45.02.

Dr. Billy Sunday, after leaving Cincinnati the first of May, conducted two meetings at Bluefields, W. Va., and Big Stone Gap, Va., with great results. Returning to Winona Lake, he held a four days' meeting. At least 15,000 persons heard him on Sabbath, July 24. An offering of \$3,000 for the benefit of Winona Assembly was taken, and Dr. Sunday raised this to \$6,000. He had already given nearly \$20,000 for improvements at Winona this year. He has now gone to Hood River, Ore., for a vacation of two months.

### ILLINOIS.

Revival tent meetings are being conducted in Wheaton, Ill., by Rev. B. M. Brown, of Chicago Presbytery. All Christian people of the community are asked to join in the meeting, and all Christian people everywhere are asked to pray for the success of the work.

Rev. D. L. McNary, D.D., Freeport, has suffered a great loss in the death of his eleven-year-old daughter Josephine.

Middle Creek Church has purchased a stereopticon and the people have been enjoying several of the illustrated lectures prepared by our Boards of Home and Foreign Missions.

Mrs. Charles R. Murray, wife of the pastor at Winnebago, is spending some of the summer months at Winona Lake as a teacher in the Bethany Girls' Camp.

The church at Clarence, Bloomington, has just purchased and fully paid for a new manse.

Edwardsville, Rev. Arnold Simth, pastor, has had a successful daily vacation Bible school, which enrolled 162.

Rev. W. D. Vater, field representative of the Sabbath-school Board, has made a tour of Cairo Presbytery. At Equality, since Rev. J. G. West became pastor, less than a year ago, the Sabbath school attendance has increased from sixty-five to over 150, with an enrollment of 236, and a

Boy Scout troop of 31 has been organized. At Galatia, also served by the same pastor, over \$800 has recently been spent in improvements.

Five hundred Presbyterians in ninety-five automobiles recently attended the annual church picnic at Danvers, Ill.

Rev. Edgar V. Headen has resigned the pastorate at Rankin, Ill., to take up work in North Dakota.

The First Church of Piper City has called Rev. S. A. Johnson, of Chicago and he accepts.

Rev. Morton C. Long, D.D., becomes, for the second time, the pastor of the church of Monticello, Ill.

The Young People's Conference of Rock River, Freeport and Ottawa Presbyteries was held at Dixon, Ill., July 11-17, with about 150 delegates present. Mr. Walter D. Howell and Dr. Gerrit Verkuyll represented the Board on the faculty. Mrs. Louise M. Oglevee had charge of the Children's Work. Rev. Lloyd S. Rutland represented the Boards of Home and Foreign Missions. Other members of the faculty were Rev. J. T. Mordy, of Rock Island; E. P. Westphal, of Fulton; Miss Ruth Hughes, of Freeport; Rev. E. W. Smith, of Argyle; Rev. H. A. Drake, of Freeport; Rev. John F. Vonkx, of Ottawa; Rev. M. M. Walters, of Joy; Rev. Jesse M. Tidball, of Dixon, and Dr. J. M. Stevenson, of Rock Island. At the consecration service more than twenty young men and women came forward to signify that if the Lord opened the way they were ready to go into his work wherever he should call.

#### MICHIGAN.

The Alma Summer Conference reports an attendance of two hundred from sixty churches; last year thirty-six churches sent about half the number. Director William Ralph Hall, Associate Director W. B. Shirey and synod's committeeman, W. C. McKnight, made a valuable team. The addresses, lectures and books read covered the most practical phases of church work. There were forty-three life recruits listed, mostly new names. Thanks are due to the faculty members.

Rev. Harry E. Porter and his people of the First Church of Ionia, are joining in union open-air Sabbath evening services at the Court House grounds.

Rev. W. H. Belfry, Ishpeming, is now Stated Clerk of Lake Superior Presbytery, succeeding Rev. F. A. Kuder of Menominee.

#### NEW YORK.

Rev. Joel C. Glover, S.T.D., was installed at Trumansburg, July 26th. Dr. Glover came from the pastorate of Grace Church, Rochester. Rev. George Orvis, Dr. Alexander Thompson, Rev. H. A. Porter and Rev. A. H. MacMillan conducted the services. This church celebrated its one hundredth anniversary several years ago. Its plant is unique and beautiful and the congregation has an enviable history. Trumansburg is eleven miles from Cornell University.

#### PENNSYLVANIA.

The fifth annual Ministerial Institute at Montrose, Pa., July 18th to 28th, was conducted by the Moody Bible Institute. It was attended by about one hundred and fifty ministers from Pennsylvania and adjoining states. Dr. James M. Gray was the leader. Among his assistants were Dr. Henry Ostrom, Dr. Otis G. Dale and Dr. A. L. Latham.

Rev. R. B. A. McBride, D.D., now of Swissvale, has preached several Sabbaths at San Diego and Long Beach, Calif., since leaving Emporia, Kan.

The twenty-fifth anniversary of the marriage of Rev. Dr. and Mrs. W. F. McKee, of Monongahela, was celebrated by the people of the congregation with a reception and many presents. The church received eight members on July 10th.

During the vacation of Dr. W. F. McKee, of Monongahela, his pulpit will be filled by Rev. S. F. Marks, Rev. L. B. Llewellyn and others.

#### MARYLAND.

Westminster Church, at Georgetown, Rev. Bergen B. Staats, pastor, celebrated the fiftieth anniversary of its organization on Sabbath, July 24th. In the morning was the "Historical Address" by the pastor. Four mem-

bers were received. Four others were received last April. Rev. Eber W. Gaylord, first pastor of the church, spoke in the afternoon. Westminster is the logical successor to the "Old Brick Church," organized previous to 1740, and is fairly entitled to be considered more than one hundred and eighty years old, instead of fifty.

#### WASHINGTON.

Each year there is held at Pullman, Wash., a summer school for rural pastors, in connection with the regular summer school of the State College. The churches, through their Boards of Home Missions, co-operate in preparing a course of instruction that will be of special value. This year the session was from July 4th to 14th. There were about twenty ministers from Idaho, Montana, Oregon and Washington, and about evenly divided between Methodists and Presbyterians. Rev. Nathan M. Fiske, pastor of the Presbyterian Church, State College, Davis, Calif., represented the Country Life Department of the Presbyterian Board of Home Missions. The forenoons were taken up with lectures, the afternoons with demonstrations on the college farm, and the evenings with lantern lectures. It was a ten days' vacation full of profit and enjoyment.

#### MISSOURI.

Rev. Chester Birch has been holding a successful evangelistic meeting at Deepwater, Mo.

#### NEBRASKA.

The First Church of Aurora, Rev. J. A. Currie, pastor, received five members on July 17.

Creston.—The basement has been decorated and new song books purchased for the Sabbath school. By the uniting of the M. E. Church with the Presbyterian, and the reception of as many others, the church membership has doubled in the last three months. Rev. George A. Wickwire is pastor.

#### WISCONSIN.

The First Church of Manitowoc has received 511 members during the eight and one-half years' pastorate of Rev. M. S. Axtell, and the total membership has advanced from 271 to 545. The total money raised during the last year was \$13,446, of which \$11,428 was for local self-support and the rest for benevolences.

#### MONTANA.

Montana Synod met at Great Falls and had a meeting of five days. Great Falls Church celebrated its thirty-fifth anniversary. Rev. Eliot Porter, of Harlowton, was moderator. The meeting next summer will be at Missoula. It will be the fiftieth anniversary of Montana Presbyterianism. The Boards were all represented and it was a great meeting.

#### OREGON.

Rev. W. H. Amos, assistant synodical missionary, preached at Cottage Grove and received twenty-five new members. The church is supplied by Ralph Spearow, a State University student.

Rev. A. M. McClain, of Vancouver, Wash., has accepted a call and begun work at Brownsville, Ore.

Rev. Donald A. MacKenzie, of Dallas, Ore., has accepted a call and begun work at White River Church, Auburn, Wash., leaving Dallas vacant.

Rev. Ward W. Long was installed pastor of First Church, Salem, Ore., by Dr. W. H. Lee, Rev. H. L. Bowman, Rev. W. H. Nugent, Rev. W. M. Case and Rev. R. W. Achor.

The Synod of Oregon had a fine meeting at Corvallis, July 12-19. Several Boards were represented by secretaries. Dr. Wicher, of San Francisco Theological Seminary, gave a series of great Bible addresses.

#### UTAH.

Mount Pleasant, the seat of our Presbyterian Wasatch Academy, is the exclusive field of our Presbyterian Church, which is doing excellent work there under the pastoral care of Rev. Arthur V. Board.

#### MINNESOTA.

The field known as Crosby and Ironton has been divided. The Ironton people have retained the services of Rev. E. L. Kelly, who had been pastor of both churches, and the Crosby Church is looking for a pastor. Crosby is a mining town of about

4,000 and offers a good opportunity. It should reach self support in a couple of years under the right leadership. Rev. E. L. Kelly, is chairman of the committee on Vacancy and Supply.

Plans for a new \$60,000 church at Brainerd, Minn., have been secured and the trustees are taking subscriptions. The plans are for a building 60 by 90 feet, equipped for Sabbath school work, and social service, as well as for preaching services. Almost \$20,000 has already been secured in subscriptions.

#### OKLAHOMA.

Rev. L. W. Scudder, of Watonga, has resigned as Stated Clerk of Cimarron Presbytery, having removed to Iroquois, N. Y.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

McKINNEY—Whereas, our heavenly Father has in his infinite wisdom removed from among us our worthy and esteemed fellow-laborers, Mr. and Mrs. A. Smith McKinney; and, whereas, the long and intimate relationship held with them in the faithful discharge of their duties as members of the Presbyterian Church makes it eminently befitting that we record our appreciation of them; therefore,

Resolved, That the wisdom and ability which they have exercised in the aid of our congregation by service, contribution and council will be held in grateful remembrance;

Resolved, That the sudden removal of such lives from our midst leaves a vacancy that will be deeply realized by all the members of the congregation, and will prove a serious loss to the community.

Resolved, That with deep sympathy with the bereaved relatives of the deceased, we express our hope that even so great a loss to us all may be overruled for good by him who doeth all things well;

Resolved, That a copy of these resolutions be spread upon the records of the congregation, a copy printed in the church paper, and a copy forwarded to the bereaved family.

J. E. AGANS,  
GEORGE SHUMAN,  
A. B. HURD,

Committee of the Session of the Presbyterian Church, El Paso, Ill.

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## HOME CIRCLE

### AN IDYL IN THE KITCHEN.

BY WASHINGTON VAN DUZEN.

A woman plied her tasks the live long day—  
The table spread, the dishes cleared away;  
Then sewed and cooked, and spread the cloth once more—  
The same dull round completed o'er and o'er.

And yet she did not sigh, but sang instead,  
Blithe as the bird that swung above her head,  
For whom no bars could cage the spirit bright  
Nor mar the glory of the flooding light.  
She washed and scoured, yet life was fair to view;  
For love was hers, and happy children, too;  
And though winged fancies led her forth to roam,  
Her thoughts returned and centered in her home.

Lost in a book when household tasks were o'er,  
Or in the garden at her kitchen door,  
She looked beyond her treadmill rounds to see  
Life's beauty over all its drudgery.

—Ex.

### GOD'S PROTECTING CARE.

*A True Story.*

BY JESSIE AIKEN.

"It will not be necessary for me to ask if you will take fresh air children this summer Miss Margaret?—you always do," said the young lady sent by the Fresh Air Association to secure places to send little children for a two weeks outing. "No" laughed Miss Margaret, "You need not ask, of course I will take two."

Miss Margaret was a plump little woman of middle age. She and a married brother and sister, were the last of a large family. All her younger years had been spent in caring for an invalid mother. Now she was all alone. She had her own little home, and a small income, but she was very lonely. She dearly loved little children, and was never happy as when she was doing something for them.

A few weeks later, she was seated on her front porch, waiting the arrival of the farmer, who had volunteered to meet the fresh air children, when they arrived at the little station, which was some miles from the village. Everything was in readiness for her little guests, and she was anxious to see, "what she would draw," as she laughingly told her neighbor, who was also watching for the arrival of the children. Presently they saw the farmer's big, old-fashioned carriage coming down the quiet street, fairly overflowing with children of all description, big and little; wild with joy to be out in the country. As they drove up, Miss Margaret especially noticed a little black-eyed girl of about five years of age. She looked so bright and so happy and so clean. "Oh, if I could only have her." She thought, and her heart fairly jumped, when the farmer scanning the card, tied around each child's wrist said, "Miss Margaret, you are in luck sure, this little girl goes to you."

"I know I shall love her dearly," said Margaret, "but where is the other one; I was to take two." Together they again went over the tags, but found no other assigned to her. She carried the dear little

tired child into the house, and after giving her a warm bath, and bountiful supper, she sat on the porch, watching her, with loving eyes, play on the smooth lawn, with the children next door.

Before the two weeks were up Miss Margaret, learned from her little guest, that her mother was dead, that her father and brother two years older, were the family. The father was a cobbler by trade, and could not speak English, but was bravely trying to keep a home and make a living for his children.

"Perhaps God has sent her to me," thought Miss Margaret, "Oh if I could only keep her. It would break my heart to give her up now."

That night a letter was written, to the cobbler shop in the great city. A few days later, the answer written by the little brother was received. "Papa says kind lady may keep sister till she be eighteen years old, but he beg kind lady let her come home once in a year to see us."

"God has been good to me," said Margaret with tears in her eyes.

The next summer found her trying to plan a way to send little Betty to her father for the promised visit. Very unexpectedly a way opened. A young lady was going as delegate to a convention, and gladly offered to take little Betty. A letter was sent at once telling her father to meet the train on Thursday, and hurriedly the preparations were made for the long journey of nearly 175 miles. In no way could they reach the city earlier than eleven o'clock at night, but feeling sure of a warm welcome for little Betty, they did not worry about that part of it. She was anxious to see her father and brother, but was heart-broken, when she found Miss Margaret was not going too. "You will come back in a few weeks," said Miss Margaret, and I will pray every day, that God will take care of my dear little girl."

It was almost eleven o'clock at night, when the long train pulled into the big city. Miss Alice was excited and nervous. She had never traveled much, and everything seemed strange and unreal. As she alighted from the train, leading little Betty by the hand, two girls approached her, and asked if she was Miss B. They told her she was to be entertained at their home, and their father was outside with the car, they looked in surprise at the little child clinging to her hand. She told them about little Betty and how her father was to meet her. Together they scanned the crowd, lifting the little child up, bidding her try to see her father, but in vain.

The father of the girls felt sure that her father had gone to the East Station. "What shall I do," said distressed Miss Alice. "There is no way but to send her with a cab-man was the answer. Hurriedly they interviewed the cab-men. Some bluntly refused to go at all, others asked a fee that was prohibitive, but which Miss Alice almost decided to give, when one negro asked again for the address and said, "I will take her."

"Oh, what would Miss Margaret do" thought Miss Alice as she put the frightened child into the cab, and gave her the money Miss Margaret had given her for safe keeping. Poor little frightened child, she sat on the very edge of the seat, clasping tightly the money, the tears rolling down her cheeks, but not uttering a sound: On, on, they went. At last the cab stopped and little Betty found herself lifted out,

and there was her father's little shop, all lighted up, and she could see inside her father and brother looking very anxious and sad. The driver led her in, and great was the joy and relief when they saw her.

As she clung around her father's neck, with one arm, she extended the other little hot, trembling hand, still clasping the money to the driver.

"No, no, little Missie," he said, "I don't want no money, I one of de cab men at your mother's funeral, it all right little Missie."

### AND JUST FROW STONE.

BY DONALD F. R. MAC GREGOR.

The firstest day when I am grown,  
That I can go out all alone,  
I'm going out—away—way out,  
And just frow stone.

'Cause ev'ry time I frow a stone,  
Some one will say, "Let that alone!  
Don't frow that stone! I'll tell your Ma!  
You're the worstest boy I ever saw!  
Stop that at once! Now do look out—  
There you go! What are you 'bout?  
Now, boy, you will crack your head!"  
A boy might just as well be dead.

So the firstest day when I am grown,  
That I can go out all alone,  
I'm going out—away—way out,  
Where there's not a one about,  
And just frow stone.

### DO IT WELL.

A group of children were happily playing on the broad stone walk under protecting shade trees. They were going to play "Mother."

"I'm the mother," cried the largest little girl. "There always has to be a mother, and I'm it."

Black-eyed Ned sat next.

"I'm the father," he asserted, sturdily. "Nellie and Rob can be children, but I'll be the father, and, of course, I'll see to things and make everybody do what I say."

A little blue-eyed tot of a girl saw a very good chance of being left out in this family game.

"What am I?" she asked, a little pitifully. Very little girls are so apt to be left out, anyway.

"There has to be servants," said the self-elected father and mother. "That's all that's left that we can see."

"Well," remarked the little girl, very sweetly, "I'll be a real nice one, then. Somebody has to do something for the rest, and it's just as good as anything if you do it well."

### "IT WILL DO."

Nothing is good enough that is not as good as it can be made. The verdict, "good enough," which in boyhood passes the defective task, will become "bad enough," when the habit of inaccuracy has spread itself over the life.

"You have planed that board well, have you, Frank?" asked a carpenter of an apprentice.

"Oh, it will do!" replied the boy. "It don't need to be very well planed for the use to be made of it. Nobody will see it."

"It will not do if it is not planed as smoothly as possible," replied the carpenter, who had the reputation of being the best and most conscientious workman in the city.

"I suppose I could make it smother," said the boy.

"Then do it. 'Good Enough,' has but one meaning in my shop and that is 'per-



fect.' If a thing is not perfect, it is not good enough for me."

"You haven't made things look very neat and orderly here in the back part of the store," said a merchant to a young clerk.

"Well, I thought it was good enough for back there where things can not be seen very plainly, and where customers seldom go."

"That won't do," said the merchant sharply, and then added in a kinder tone:—

"You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That kind of 'good enough' isn't much better than 'bad enough.'"

The girls who don't sweep in the corners or dust under things, and the boys who dispose of tasks as speedily as possible, declaring that things will "do" if they are not well done, are the boys and girls who are very likely to make failures in life, because the habit of inaccuracy has become part of their characters.

The old adage, "What is worth doing at all is worth doing well," is as true now as when it was first spoken, and it will always be true.—Monitor.

#### A VACATION PRAYER.

BY MABEL EARLE.

Our lesson books are laid aside;  
O Master of us all!  
Take thou thy children to the wide,  
Sweet school rooms of the fields an tide,  
Where summer voices call.

Let thy dear hills and forests be  
Our teachers for today,  
Until their pure simplicity  
Shall train our hearts to trust in thee,  
Unflinching as they.

The fields that look to thee for rain,  
The trees that strike their root  
Deeper for every storm and strain,  
Through patient years, until they gain  
Their crown of flower and fruit.

The tides that follow at thy will,  
In rhythmic ebb and flow,  
The waves that yet thy word fulfil,  
As when thou bad'st them, "Peace, be still!"

So many years ago.

Thy myriad hosts of living things  
In sea and field, and air;  
Thy birds that soar with sunlit wings,  
Glad in the joy each morning brings,  
Untouched by sin or care.

Lord, let them teach us in thy book  
Of simple happiness!  
Until we learn from tree and brook,  
And storn-beat crest, and sheltered nook  
Thy power to heal and bless.

#### LINCOLN AT A DEATH BED.

We made a pilgrimage to see an old retired army officer who had been a journeyman printer in an office in Springfield, Ill., and one of Lincoln's intimate acquaintances and asked him to tell us a story that the magazines and books had not found. He told this:

"One day Lincoln asked me to ride fifteen miles out in the country with him and become a witness to a will he was to write for a woman on her deathbed. When the will had been signed and witnessed, the woman asked him if he would read a few verses out of the Bible to her. They offered him the book, but he did not take it, but began reciting from memory the twenty-third Psalm, laying especial emphasis upon 'Tho I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff they comfort me.' Without the book he took up the first part of the fourteenth of John, 'In my Father's house

are many mansions.' After he had given these and other quotations from the scriptures he recited several hymns, closing with 'Rock of Ages Cleft for Me.'

"I thought at the time I had never heard any elocutionist speak with such ease or power as he did. I am an old man now, but my heart melts; as it did then in that death chamber, as I remember how, with a pathos truly divine, he spoke the last stanza, beginning, 'While I draw this fleeting breath.' The woman died while we were there.

"Riding home, I expressed surprise that he should have acted as pastor as well as attorney so perfectly, and he replied, 'God and eternity and heaven were very near to me today.'"

#### A ROMANCE OF THE BLUEBIRD BUS.

A lady from the old country joined the membership of Knox Church in Hamilton, Canada, by certificate from a church in Scotland, and immediately began to teach in the Sabbath school. She was a refined and bright woman, and was soon an active member of the church.

A year later she called on the pastor, Dr. Nelson, accompanied by a stalwart, happy-looking Scotchman, who intimated that they would like to arrange for their marriage. The doctor asked him how long he had known her. She told the doctor that she had heard of folks in Toronto she used to know in Scotland, and wanted to visit them, and went on the motor 'bus, the Bluebird.

A gentleman seated across from her, pointed out of the window and asked her if she knew what a certain place was, but she had to reply that she was only a year in Canada, and had never been over the road before. "Well," said he, "I have just been demobilized. I was in the United States army, at the front."

"In the United States army?" said she; "you have the tongue of a Scotchman."

"Ay," said he, "but I was fifteen years in the United States, and was there when Uncle Sam went into the war, and that explains it. Ay," said he, "It is a good while now since I left my native place."

"What part of Scotland did you come from?" said she. "I came from the town of —," said he. Noticing a strange look in her eyes, he asked her, "You didn't come from there, did you?" "I did," said she with a catch in her breath. "Did you happen to know a family named—?" said he. Quick as lightning she exclaimed, "Ay, and I'm Jean—myself; and you, oh, you're Donald—". "I am! Jean," he cried.

Now, said the couple to the doctor, we kept company in Scotland as lad and lass, and some one of our relatives interfered, and we had words. Donald left for America "And that's all, till we met, by God's will, in the Bluebird." They were married. "And when we meet," said Dr. Nelson, "we have a happy laugh, when I say to them that the Bluebird mated them, and the Presbyterian Blackbird married them."—Hamilton Spectator.

#### No. 643.—CHARADE.

My first is to learn by heart.  
My second is pecuniary penalty.  
My whole is to limit.

#### ANSWERS TO PUZZLES.

No. 642.—

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## SELECT READINGS

You can not turn the mill  
With the water that has passed  
Nor can you make it go  
With the water that won't flow;  
And so it is with power;  
You must use it—every hour,  
And replenish the supply  
As the hours hurry by!

What is life for but to walk in harmony with God, to secure that disposition and character which will fit us for the companionships of heaven—and to spend and be spent for the temporal and eternal weal of this suffering world.—William Booth.

Let judgment begin at home; it will probably not have any desire to go further.

Could we but draw back the curtain,  
That surrounds each other's lives,  
See the naked heart and spirit,  
Know what spur the action gives  
Often we should find it better,  
Purer than we judge we should;  
We should love each other better,  
If we only understood.

The elixer of life is not a physical compound; it is a spiritual possession. There was an old apostle who said something about the power of an endless life. That, through Jesus Christ, every man has.—Exchange.

The petition is not, "Help us to suffer thy will," but, "Help us to do it." This is not a prayer simply for the invalid and the mourner and the bereaved; it is a prayer also for those that are happy and well and strong.

#### HASTE AND SPEED.

The speed of a train is much compromised by the number of stops it makes. The speed if some Christians is much modified by the tendency to rest too much betimes. They travel fast, but they do not get far, because they stop so often.—Methodist Protestant.

#### THREE SIEVES.

One good Quaker woman, notable for her Christ-like conversation, explained that she always used "three sieves" for all utterances struggling to pass her lips. She first sieved. "Is it true?" and that left much unsaid! Then she strained it, "Is it kind?" and much more was never uttered; lastly, "Is it necessary?" and that disposed of more. Let us all get these good sieves set up and working.

#### SPIRITUAL VISION.

A certain artist used to keep near at hand a group of precious stones in all their various colors. His reason for it was that, in plying his colors on the canvas, his eyes became wearied and confused and he lost his fine power of discrimination. By turning to his group of precious stones he refreshed his eyes and corrected whatever false sense of color his weariness might have produced. In a similar way we need often to refresh our spiritual vision by turning to the great simplicities of God's requirements. There is no mystery about them. "He hath showed thee, O Man, what is good. And what doth the Lord require of thee, but to do justly and to love mercy and to walk humbly with thy God?"

## SABBATH SCHOOL

International Lessons for 1921.

THIRD QUARTER.

Lesson VII—August 14.

PAUL, IN ICONIUM AND LYSTRA.

(Acts 14:8-20.)

Acts 14:8. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked:

9. The same heard Paul speak: who steadfastly beholding him, and perceiving that he had faith to be healed,

10. Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12. And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13. Then the priest of Jupiter, which was before their city, brought oxen and garlands unto the gates, and would have done sacrifice with the people.

14. Which when the apostles, Barnabas and Paul, heard of, they rent their clothes, and ran in among the people, crying out,

15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

16. Who in times past suffered all nations to walk in their own ways.

17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

18. And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19. And there came certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead.

20. Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

Golden Text: "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10).

Catechism—Q. 34. What is adoption? A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Home Readings—(M.) Acts 14:1-7; (Tu.) Acts 14:8-18; (W.) Acts 14:19-23; (Th.) Acts 14:24-28; (F.) Ex. 20:1-7; (Sa.) Rev. 22:6-9; (S.) Isa. 45:18-24.

### INTRODUCTORY.

In our last lesson we found Paul starting out on the first of his three great missionary journeys. In that lesson Barnabas and Paul left Antioch for Cyprus. They set sail from Seleucia, the seaport of Antioch, and landed at Salamis, the seaport of Cyprus. They then passed overland to Paphos. From there they sailed to Perga in Pamphylia, on the southern shore of Asia Minor, and from there traveled inland to Antioch in Pisidia, from which place they were driven by the persecution which had been stirred up against them. Next we find Paul and Barnabas passing on to Iconium and then to Lystra, and Derbe, where they preached the Gospel. From Derbe they returned to Lystra, Iconium, and Antioch in Pisidia, and passing again through Pisidia and Pamphylia, they again visited Perga, and sailed from Attalia to Antioch, whence they had started. This missionary journey probably lasted about two years and was full of stirring events. We should be very familiar with all of its steps.

### EXPOSITORY.

1-7. In the first eight verses of this chapter we find Paul and Barnabas at Iconium, preaching so that many Jews and Greeks believed. It was a blessed work. But immediately the unbelieving Jews started a persecution. Notwithstanding the conversions, their enemies united in a conspiracy to assault and stone them. It was the only answer they could make to the Gospel. Brute force is no argument, but it is the only answer that brutal men

can make. But Paul and Barnabas learned of their design and fled from them to Lystra and Derbe. Lystra was about twenty miles away, in the province of Lycaonia. They did not, however, give up preaching, or say that they had had enough of that work among such people. They were called of God to this holy work. They had no desire to do anything else. They engaged heartily in telling of Jesus Christ and his power to save, in this new region, and God gave them success. We shall read of some of their experiences in this chapter at this time.

8-10. They had a notable experience in Lystra. A striking miracle was here wrought by God through the Apostle Paul, which led to a great demonstration on the part of the startled people. It seems that the preaching of Paul was in public places. We do not read of any work done in synagogues and probably there was none at Lystra. But people were there and people were being sought and found. One day a cripple was met with. It was with him as with the man whom Peter and John met at the beautiful gate of the temple at Jerusalem. He had never been able to walk, having been born a cripple. He heard Paul's preaching and deeply affected by it Paul looking on him, perceived that he had faith to be healed. There must be faith in order to be saved. We read of some who were not profited by the preached word of truth because it was not mixed with faith in those who heard it. But there was faith in this man, and when Paul said with a loud voice: "Stand upright on thy feet," we read that he leaped and walked. Thus ought every human soul to do when he hears the invitation to believe in Jesus Christ as his Savior. He should believe at once, accept Christ and receive eternal salvation.

11-13. Such a miracle could not go unnoticed. The people had never seen anything so wonderful. They knew that mere human power could not do anything so great. Being heathen in their ideas they cried out: "The gods are come down to us in the likeness of men." They said that Paul must be Mercury, because he spoke so eloquently, and they said that Barnabas must be Jupiter. In accordance with this the heathen priest of Jupiter prepared oxen and garlands of flowers and came to the gates of Lystra and prepared to offer up sacrifices to Paul and Barnabas, supposing them to be gods. It is right to worship God, but it is not right to worship gods. They do not exist and of course we should not go through the form of worship to them. We should be as ready to worship the only true God as these ignorant heathen priests and people were to worship their false gods.

14-18. Paul could not permit this. He stopped the proceedings at once. He and Barnabas ran in among the people, tearing their garments to show their earnestness and cried out that this must not go any farther. They said that they were not gods, but that they were just men like the others. But it was not enough for them to stop this attempted worship. They had the opportunity, which they embraced, to preach about the true God, who was the Creator and the God of Providence, and who had the right to the love and obedience of every human being. Paul urged them to turn from these vanities to serve the living God. From which we learn that it is not enough to prevent wrongdoing, but that we should always be ready to do

positive good, and that, especially, we should take advantage of every opportunity to tell about the Lord and urge men to accept and serve him.

19-20. A deep impression had been made. The people might have been led to accept Christ. But Satan is ever ready to break up any possible good. The Jews at Iconium and Antioch heard of the success that Paul was having at Lystra. They determined to break it up. And so coming there they talked to the people, slandering and misrepresenting Paul, and so stirred them up that an excitement was aroused and Paul was stoned and dragged out of the city. He was supposed to be dead. Paul speaks of this later in his life. Thought by his enemies to be dead, he was left lying in his helplessness. But he was not dead. He was stunned, breathless and unconscious, but his life had not departed. His disciples and friends gathered around him, and no doubt they were greatly grieved and discouraged. But Paul recovered consciousness, and was able to rise up and go into the city, and the next day he was able to journey to Derbe with Barnabas. Christ came to Jerusalem and they crucified him. Paul came to Lystra and they stoned him.

### PATIENCE.

Paul, in his Epistle to the Thessalonians, prays that God would direct their hearts "into the patience of Christ." This prayer implies the duty of Christians to practice the patience that Christ manifested. He faced suffering and sorrow with a song in his heart and a smile upon his soul. We are called to manifest the same kind of joyous hope, the same reverential faith and the same kind of divine patience.

### HUMILITY.

Think of a great king saying: "I am poor and needy." David's greatness before God consisted not in his exalted human position, but in his lowliness of heart. The eloquence that gets the farthest with God is not that of the lips but of a "broken spirit." No confession is genuine before God which involves the attempt to minimize or cover up sin, or involves unwillingness to take the lowest place because of having sinned.

### WE CAN ONLY GIVE HIM BACK WHAT HE HAS GIVEN US.

The other day a little girl told me she was going to give her father a pair of slippers on his birthday. "Where will you get the money?" I asked. She opened her eyes like saucers, and she said, "Why, father will give me the money." And just for half a minute I was silent as I thought the dear man would buy his own birthday present. I was not in the house when she gave him the slippers. But I suppose when the father came down in the morning there was the parcel between his knife and fork. And the father loved his little girl for her gift, although he had had to pay for it. She had not anything in the world that he had not given her.

That is just what I want to tell you. You have not anything of your own to give to Jesus Christ. You can only give him back what belongs to him. When Christ says, "Give me something," and you say, "I have nothing to give," he further says: "I will put back into your own care and keeping—into your own proprietorship, and if you really love me for love's sake, you may give yourself back to me." —W. K. Greenland.

## YOUNG PEOPLE

### PRAYER MEETING, AUGUST 14.

Endeavor Topic: True Temperance in Heart and Life. I Thess. 5:4-11.

We have ordinarily defined temperance as moderation in the use of such material things as are good, and as absolute abstinence from everything that is harmful or injurious. Thus one may moderately use good food and drink, not overindulging or overloading the system; but if he is temperate he will leave the poisonous material entirely untasted and the poisonous drink will never be taken into the system.

A very good translation for the Greek word which is often translated "temperance" is "inward strength." The one who is indwelt by it, or characterized by it, is strong in his inner life, so that he will not permit himself to indulge in what would work harm to him. Why should one be so foolish as to drink poisonous alcoholic liquor, whereby his brain will be confused, his judgment darkened, his whole normal nature debased, so that he may easily be led to the perpetration of vicious or even criminal conduct? It is not for his good but for his damage. One should not demand "personal liberty" for inflicting injury upon himself, but rather should seek to have that "inward strength" that will seek enjoyment and gratification in doing what is good for his best nature and for the best elevation of those who are around him.

Our character is very largely revealed in the choices we make when we are seeking our own pleasure or gratification. We can not do anything very hurtful when we are doing our daily work, seeking to serve others for wages, or doing our business so as to secure returns from those with whom we deal. But when we seek our own gratification and pleasure or amusement we sometimes lose our poise, and forget our responsibility, and do what we may afterwards regret. In our recreations as we sometimes call our pleasures, we are prone to make mistakes, and overlook the duty to do all things to the glory of God. The great thing we should have in mind is the call to make our pleasures of such a kind that they shall be really recreations, reenergizing our whole being and reinvigorating ourselves for doing our whole, full duty, to God, our neighbors and ourselves.

We are living in a time when it almost seems as if the world has gone mad on the subject of amusements. Whole pages are given up in the daily newspapers to the subject of the popular sports of the day. Many people are perfectly posted in reference to these amusements and can talk and read for hours on the subject. Many of these people know little about the Church, the Bible, the cause of missions or the progress of religion. We often wish that the mind and attention of the people could be won to the matters of greatest importance.

To be really temperate, or full of inward strength, is to have the life of God in the soul, and to be strong in the Lord and in the power of his might.

The rewards of duty are not rest from labor, but greater tasks.

## PRAYER MEETING

### AUGUST 10.

RECREATION AND RELIGION.  
I Thessalonians 5:1-3.

At this time when many persons are taking vacations we naturally think of the relation of recreation to religion, and ask whether there is any such relation. Is it right for a Christian to take a rest? Is it proper for him to seek any form of pleasure or recreation? Is it right for him to lay aside his pressing duties and seek to have a good time in relaxation or rest? Is it not too much like self-gratification and idleness? How can a Christian justify himself in laying down his tools of labor, and taking several weeks, or longer, in the quiet and ease of a vacation? If he can not give a good reason for it to God he ought not to take it.

We might ask whether it is right for one to quit work in the evening and lie down for sleep during the hours of the night. Is it not a great waste of time to take all these hours in unconsciousness, doing absolutely nothing in any active way? Is it not a great waste of time, too, to sit down at the table three times a day, and deliberately take the time in eating and drinking, instead of engaging in active labor every minute of the time? To ask the questions is to answer them. We would live but a short time, and to very poor advantage, if we did not find reinvigoration and recreation through sleep and food and drink. God has ordained these laws and we are wise to observe them.

So we are wise if we fall in line with the invitation of our Lord to his disciples when, after a time of strenuous labor he called them to take a rest, saying: "Come ye yourselves apart unto a desert place and rest awhile." The rest was to be for only a time. It was to be in a place where they might renew their strength in solitude and quiet. It was to be for the sake of regaining their vigor and being better prepared for their duties.

It must be the purpose of our lives to do the will of God and to accomplish the work he has given us to do. We are to use our strength and abilities as long as life lasts, in doing what God wishes us to do. But we must utilize our powers in the way to make them last the longest and be the most effective. So, as we have even our beasts of labor to rest at stated times, and as our machinery is allowed to stop in its movements, to be oiled and to become cool, so must our bodies be treated. And if we treat them thus in order to get the most out of them for the Lord's service, our recreation is as religious and as reasonable as is our most arduous labor.

Only let us in our recreations show that we are God's children, by choosing pleasures that are not evil, and at times and in places that are right. We shall avoid the appearance of evil. We will seek in all that we do to glorify God in our bodies and our spirits which are God's. In all our ways, our pleasure as our work, we will acknowledge God.

A church with no creed is a city without squares or streets.



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**OUR EXCHANGES**

**A FALL COMING!**

It will require something more than the hot air of radical leaders to keep the balloon of inflated wages afloat.—Columbia (S. C.) Record.

**THE ONE OBSTACLE.**

The one obstacle to peace and reconstruction in Europe which the secular and magazine press in general dare not discuss or mention is the ceaseless intrigue of the Vatican in Poland, France, Ireland, Austria Hungary and Bavaria.—Protestant.

**RACE PREJUDICE.**

An inferior race is always hated most by those members of a superior race who are not very sure of their superiority.—New Haven Union.

**THE PHILIPPINES.**

Were the control of affairs turned over to native authorities there is no assurance that favorable conditions would continue. To introduce another Mexico into the family of nations would be a calamity for which the United States would be responsible were we too precipitate in granting independence.—Pittsburgh Gazette-Times

**CO-OPERATION AMONG CHURCHES.**

Our people believe heartily in co-operation between denominations for social and religious service, but do not believe that such co-operation is dependent upon any organic union of churches. Furthermore, they protest against exalting the question of organic union as antecedent to such co-operation.—Baptist.

**A WET PARADE.**

Twenty thousand wets paraded the streets of New York City July Fourth as a protest against the eighteenth amendment. They boasted they would have 200,000 people in line, but there was a scant 20,000. It is stated on good authority that almost all of these were aliens. There were 300 organizations in line and about 100 of these were Italian.—United Presbyterian.

**GOOD PAY.**

A Louisville pastor held a series of evangelistic meetings for a country church, and was paid \$27.50, eleven pounds of butter, seven hams, seven dozen eggs and thirty-eight frying chickens. Wisely the name of the church is withheld.—Western Recorder.

**ANGLO-AMERICAN RELATIONS.**

The best-informed American opinion has been constantly in sympathy with the best element of the British Empire. On both sides of the Atlantic English-speaking jingoism and self-appointed spokesmen utter nonsense and exasperating speech. Fortunately, the sturdy common sense of Americans and Englishmen discounts these utterances as fast as they are made. They can misunderstand each other in trifles without danger; and when the time of stress comes, they can understand each other exactly and can join hands to the bitter end, as the late war just witnessed.—Washington Post.

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## GENERAL NEWS

### ARRANGING FOR THE LIMITATION OF ARMAMENT CONFERENCE.

Informal negotiations over the date for the disarmament conference were begun last week with the American Government suggesting selection of a time not later than Armistice Day, November 11.

Definite replies have not been received, but unofficial information seems to indicate that certain of the other powers will prefer a later date, and that several diplomatic exchanges may be necessary before a unanimous agreement is reached.

The question of a meeting time, now the next immediate concern in the conference preliminaries, was discussed by Secretary of State Charles E. Hughes with the British and Japanese Ambassadors and the Italian Charge.

China and France are to be consulted in the near future, though it is emphasized that there will be no disposition to press for a decision until each of the parties to the conference has had time to study the situation thoroughly.

### STATE DEPARTMENT DEMANDS RELEASE OF AMERICANS HELD IN RUSSIA.

Formal demand for the release of American prisoners in Russia has been made to Soviet authorities by Secretary Charles E. Hughes. The State Department has been advised that the communication had been handed to the Soviet representative at Reval by Consul Albrecht.

The demand of Secretary Hughes reads: "In the name of humanity the American Government demands of the Soviet authorities that American prisoners be released at once. It manifestly is impossible for the American authorities to countenance measures of relief of the distress in Russia while our citizens are detained."

What course will be taken by the United States if Soviet authorities ignore or refuse to accede to the demand was not indicated.

The communication was sent to Consul Albrecht July 25. The curt demand is the first official representation made upon the subject, although Lenine and Trotzky and their associates have been advised informally of the determination of the United States not to consider closer relations with Russia until this was done.

The Russian Soviet Government has agreed to the release of all Americans who have been held in prison.

### UNITED STATES DECLINES TO BE THE SILESIAN "GOAT."

The United States will not arbitrate the Upper Silesian question.

Myron T. Herrick, United States Ambassador, Paris reports state, last week had a long private interview with Premier Aristide Briand, after which, although nothing was given out officially, it was admitted in diplomatic circles that Mr. Herrick had informed the French Premier that the United States could not be expected to act as referee in the Upper Silesian "free-for-all," owing to the delicate nature of her economic and political lines on both sides.

It is said that George Harvey, United States Ambassador at London, despite his seat in the Supreme Council, is not authorized by Washington to engage in the present European game revolving around Silesia in any way.

At the same time it is intimated that the United States is strongly desirous of an early solution of the Silesian tangle.

### REDUCTION IN EXPENSES NECESSARY.

Republican leaders of the House, according to Washington reports, virtually have decided to try to prevent the Government spending so much money by not providing for so much for it to spend.

Although great progress has been made in reducing governmental expenditures,

House leaders say, they believe that the cuts thus far made are not adequate to allow taxes to be reduced to somewhere near the level the public has expected.

As a result, what amounts to an agreement has been reached by House leaders to frame the new revenue bill, so that the yield to the Treasury will be \$400,000,000 or \$500,000,000 less than the Treasury Department estimates to be necessary.

The hope of the House leaders then is that most stringent economy will be established in order that the Government may keep within its income. Unless this is done, another revision of the revenue laws probably would be necessary next year.

It is apparent that, for the present, taxes can not be reduced as much as the public and business interests are demanding and that the pressure for lower taxes, therefore, will be continued until the fiscal program of the Government is nearer the pre-war level.

### TURKS LOSING TO THE GREEKS.

Announcement by the Greek Official Agency last week, said the Turkish losses in killed, wounded, prisoners and missing amount to 75 per cent of their entire fighting strength in Asia Minor.

The statement says the Greeks have driven such a wedge into the Turkish Nationalist lines, that the Kemalists forces at Angora, the capital of the northern branch of the Bagdad Railway, have been cut off at a point near Konieh, on the main line of the railway, 150 miles to the south.

"It is confirmed," says the statement, "that the Turks lost heavily in the last ten days of fighting, which resulted in the occupation of Eski-Shehr and the retreat of the Turkish forces. It now can be stated that the enemy lost more than three-quarters of his forces in guns and in men killed and wounded, prisoners and deserters."

The ocean liner Mauretania, of the Cunard fleet, was burned at the dock at Southampton, England, last week. Although the company is taking extraordinary precautions to prevent any reports regarding the fire from getting out, it is the general understanding that the fire which broke out in all parts of the ship at once was sabotage.

Dr. W. E. Stone, President of Purdue University, lost his life when he fell over a precipice, in an attempt to climb Mt. Eanon, Canada, and his wife lay on a four-foot ledge on the same chasm for eight days before being rescued. A detail of Canadian Northwest police with mountain guides are still searching the mountains for Dr. Stone's body.

Renewal of pogroms against the Jewish population of Ukraina, the scene of a series of massacres a year ago, was reported in cables received at the headquarters of the provisional American Jewish Congress and other Jewish organizations.

It is estimated that approximately 50 Jews have been slain in recent attacks on about a dozen towns.

According to press reports, when it was reported that the President intended to spend a week in a New England village hotel, where he had engaged rooms, the hotel was flooded with telegrams for prices on rooms and baths for the week. According to the report, the hotel quoted only prices on rooms, with the statement that the bathroom was engaged.

Decision to use the transport Great Northern, until last week in the service of the army as the administrative flagship of the Atlantic fleet, was announced by Secretary Edwin Denby. Naval officials said it would be the first time in the history of the modern American navy that an admiral of a fleet was provided with any type of vessel other than a battleship as his flagship.

The battleship Pennsylvania, the present flagship of Admiral Hilarly P. Jones, commander-in-chief of the Atlantic fleet, will be transferred soon to the Pacific fleet. The Great Northern, it was said, will leave San Francisco within a short time for a navy yard on the Atlantic Coast for minor repairs and such alterations as will fit her to be a flagship.

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**HOME AND FARM**

**CANNING HINTS.**

The canning question for the busy housewife can easily be solved if she will arrange to do this work before the hot part of the day. Early in the morning is the best time. Now, before any thought of canning comes to you, you must decide that unless you can obtain both the fruits and vegetables in an absolutely fresh condition, it is useless to can, and that time and money alike are wasted.

Secure nearby products fresh from the garden and arrange all needed utensils the night before and be sure that all the jars are fitted with perfect lids. For unless this important feature is watched closely, it will not matter how fresh the product is nor how long you sterilize it. Faulty jars will permit the product to spoil.

Use the very best grade of rubbers and use new ones each season. Do not think because old ones seem all right that they will do—the heat necessary for sterilizing the product destroys the rubber and, while they still may hold their shape, if you attempt to use them again the second heat will cause them to split and shrink and then the product will spoil.

A recent visit to the grange meeting in the Midwest States, brought very clearly to my mind that home canning is the best paid profession I have found to date. To be sure, last year the failure of the fruit crop increased the cost of the product, as well as limiting the supply. But every housewife should can some of the following foods, the actual amount depending upon the size of the family and its requirements:

Strawberries, blackberries, peaches, tomatoes, raspberries, huckleberries, pears. The canning of asparagus, peas, beans and corn, unless you have them fresh and directly from the garden into your own hands, had best to be left alone. Ninety-five per cent of the failure of these products to keep is due to the fact that the dreaded bacteria thermophyle has had an opportunity to develop, and no amount of sterilizing will check it; so the products will have a sour, flat taste and are dangerous as foods.

Peas, string beans and corn may be salted or dried with success, if desired, but unless grown in your own garden, I hardly think it pays; for example, I made an exhaustive study of the winter vegetable situation last winter in twelve Eastern and seventeen Western States, and I have come to the conclusion that canning the peas, beans and corn, unless home-grown, hardly pays the housewife. The early Southern product brings 25c per quart berry box in January, so that unless the product is straight from your own or some neighbor's garden, it hardly pays you to can the very delicious and delicate succulent vegetables.

String beans sell during the canning season from \$1.50 to \$2.25 per one-half basket, and will fill about 14 pint jars; this season they are quite apt to reach more. Buying in small lots is considerably higher in price, averaging from 25c to 35c quarter peck.

The time required to prepare a basket of beans and process them averages about six hours, with a cost of 15c to 18c for gas. This makes these jars average from 12c to 20c, so that if any part of them spoil, it increases the cost in proportion for the balance.

Also, I have found that the green string beans can be had in market until after Thanksgiving, and that the new Southern crop is in the markets early in January. The average approximate cost of the late fall beans runs about 35c per quarter peck.—Ex.

**Bordeaux Sauce.**—This calls for one gallon of chopped cabbage, two quarts of green tomatoes, one quarter pound of mustard seed, one-half pound of sugar, one-half gill of salt, one-half ounce of tumeric, one-half ounce of celery seed, one-half ounce of black pepper and two

quarts of vinegar. Mix thoroughly and boil for twenty or thirty minutes and bottle and seal in the usual way.

**Chili Sauce.**—For chili sauce, which is very good with corned beef, hot or cold, peel and chop a peck of ripe, red tomatoes and boil them until they are thick, stirring frequently to keep from burning. Add half a dozen large sweet red peppers, chopped fine, two cupfuls of onion chopped fine; let boil half an hour, then add one-half cup of salt, one pint of vinegar, one tablespoonful cinnamon, two tablespoonfuls whole mustard seeds.

**Old-Time Spiced Pickles.**—To make spiced pickles, soak little cucumbers for twenty-four hours in salt water, drain and rinse. Then heat in this mixture: Three quarts water, one pint vinegar, piece of alum size of a hickory nut; drain thoroughly; put in glass jars and on top add mustard seed, cloves (whole), cinnamon bark; then fill the jar with boiling vinegar, dissolving one tablespoonful of sugar to each quart of vinegar.

**Potatoes Mindostande.**—Select new potatoes and then scrape off the skins. Cut in paper-thin slices and then rub a baking dish well with bacon or ham drippings. Arrange the potatoes in orderly layers and then season lightly and baste each layer with a tablespoon of the drippings. Sprinkle over the top layer two tablespoons of fine bread crumbs and two tablespoons of grated cheese. Bake in a hot oven for twenty-five minutes and then serve from the dish.

**THE LITTLE CITIZEN IN THE HOME.**

BY WILLIAM A. BLAIR, LL.D.

Our orators, editors and self-appointed patriots dwell at length upon the wonderful opportunities, privileges and benefits which we enjoy in our great Democracy. Rights and privileges are on every tongue; but far too little is said about duties and responsibilities which must always be commensurate with rights. The old Spartan idea that the child belongs to the State and that the State was entitled to something from him, might well have some consideration today.

A father recently told me that he was educating his two boys, one to become a lawyer and the other a preacher. In other words, he was training his boys for good citizenship. One boy was to be a good citizen practicing law, the other was to be a good citizen, preaching.

The home is a little democracy, the school a larger one, the world a still greater. The small child should be taught to be a good citizen in the home, later in the school and when he is graduated out into the world he will naturally continue right activity.

"Men are but children of a larger growth." In the home the child should have certain regular tasks to perform and should be taught that he must attend to them conscientiously. The care of pets, plants, flowers and of younger children, the responsibility of performing certain household duties, develops strength of character.

Possession teaches generosity, for without possessions of his own, how can the child learn to share and appreciate the difference between "mine and thine?" If his property, his rights, his little treasures are respected he will soon see why he should regard and respect the rights of others.

Possession entails responsibility for the care and use of property. The small boy who leaves his picture book outdoors over-night and discovers in the morning that it has been stolen or rain-soaked realizes that the misfortune is his own fault. If he is rough with his toys and breaks them, he must learn to be more careful. If

he doesn't feed his pet rabbit, it dies; if he fails to care for his garden, the flowers are soon choked with weeds.

In training the child, his opinions should be respected, and parents should take time and have patience to show him wherein he is right or wrong. He certainly can not always have his own way, now nor in the future; therefore he must learn to obey before he is fit to command, and careful, constant training is needed to produce the result. Children should be chums with their parents, and should also have the companionship of other children and learn to "get along" without difficulties or quarrels; adaptability is essential to happiness.

We must begin with our children and teach them personal, home, school, community and national responsibility at a very early age, and show by object lessons that every violation of rules or laws, every case of malicious destruction of property, every manifestation of vandalism, all exhibitions of temper, impudence and insolence, all forms of disrespect for persons, places, property, positions, or sacred things bring trouble and punishment.

From the training of the home, good citizens should be graduated into the schools, from the schools to the colleges, and from the colleges to citizenship and service of our country.—Ex.

Smoking compartments for women are to be included on Canadian Pacific Railroad trains. In making the announcement, a company statement said the equality of the sexes should be recognized in traveling.

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A selected class of young people attend Blackburn College, for no one is admitted who has not answered very definite questions concerning grades, willingness to work for an education, and reasons for attending a self-help college. In addition, two references are required.

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**WIT AND WISDOM**

**YOU WIN!**

Talking about echoes, Ananias Munchausen of Boston, Mass., claims that he had a shack in the foothills about 500 miles from a high mountain in the Rockies. He was working a mining claim and used to get up at 4 a. m., and he needed no alarm clock. Before he retired at night, he would yell out of the window: "Wake up! Wake up! Wake up!" And at 4 o'clock every morning the echo on its way back from the mountain would cry: "Wake up! Wake up! Wake up!" so loudly that it got him up.—Enquirer.

**WHY HE RESIGNED.**

"Why did you resign from the Don't Worry Club?"

"I discovered that the way the rest of them got out of worrying was by telling all their troubles to me."—Boston Transcript.

"Why was the period between A. D. 500 and A. D. 1200 known as the Dark Ages?" asked the Teacher.

"Because those were the days of knights," replied the Sleepy Student.

"Sarah," said her mistress during the dinner hour, "will you go down to the basement and get the catsup?" Sarah departed, and a few minutes later the family heard a great shooing and scampering of feet. Shortly after Sarah came breathless into the dining room and said to her astonished mistress, "They're up, mum." "What are up?" "The cats, mum."

**WANT COLUMN.**

**WANTED**—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kansas.

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The world is suffering a great shortage of food and clothing materials: the ugly menace of famine still threatens much of the Orient.

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# HERALD AND PRESBYTER

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REV. CHARLES E. WALKER, PH.D., D.D.  
Pastor Hartwell Church  
CINCINNATI, OHIO



# Herald and Presbyter

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## EDITORIALS

### "THEY SHALL NOT PASS."

It thrills the heart to remember the words of that French hero, who, in the darkest days of the great world war, gave his pledge, to his nation and to civilization, that the invading Huns should not pass the point where his enfeebled, harassed but magnificent army had entrenched itself for the preservation of all that was precious against the assaults of their foe. Again and again that enemy massed its forces and hurled them in deadly and murderous attack, but the lines held firm. Cut to pieces, hurled to the ground, broken and battered, they held the awful front against all the crushing surges of the foe, and beat them back, step by step, position after position, until they drove them back and out and away, and France was free from its invaders and civilization was saved from death and destruction. Having done all, those French and Allied forces stood, and then beat back the enemy and gained the sweeping victory.

Persistent and bitter have been the attacks on evangelical religion by the united forces of the world, the flesh and the devil, in all lands and ages. Steadily are the attacks being made today upon the most precious and fundamental truths of the Gospel of Christ. It is a time for outbreathing attacks upon the faith that was once committed to the saints, and for determined and outrageous disobedience to the laws of God governing the individual and social life of the people of the world. While there are most encouraging indications as to the success of the Gospel in evangelistic and missionary fields, and the conversion of multitudes, it is nevertheless true that immorality and infidelity of every form are making desperate efforts to obliterate everything that is sacred in the faith and practice prescribed by the Word of God.

Here we must take our stand. Here we stand. We can not do otherwise. God help us, we shall stand for the truth of God. The personality of God; the deity of Christ, and the atonement he wrought by his death on the Cross, his resurrection and ascension and intercessions; the person and work of the Holy Spirit; the inspiration of the Holy Scriptures; the divine plan for the Christian life and experience, and the outcome of the future as conditioned on the acceptance or rejection of Christ, are, all of them, fundamental to the Gospel of the grace of God. Stand for them we must and shall. These truths are not to be denied or ignored. They are to be believed, preached, defended, emphasized and insisted upon as essential and fundamental to Christian faith and life.

No matter, either, how God's commandments may be disobeyed by a sinful world, there is no power on earth that can set aside the sacred obligations of these divine requirements. Men may indignantly hiss out their objections to good laws, but, after they have said all and done all, there stand in rugged and sublime majesty the pure and holy laws which can not be moved. The laws

from Sinai stand like Gibraltar, and if men call them "blue," still they are blue like the depths of heaven, as they are white like the throne of God. They who trifle with them trifle with the holiness and glory of God.

It is for those who are loyal to Jesus Christ, and who are the sworn defenders of his truth and cross, to devote themselves anew, in these hazardous days, to the sacred cause of their King and Savior. The forces of sin and unbelief shall not rule in sacred places, and shall not control in the councils of the professed followers of Christ. They shall not pass. Anew let there be sacred devotion to the supreme cause of Jesus Christ, high resolves for holy success, and unremitting prayer to the God of our salvation.

### KEEPING THE SABBATH DAY HOLY.

The Sabbath is a divine institution which is rooted in the deepest needs of our whole human family, and provided for in the Ten Commandments, where we find nine other enactments which are concerned with the world-wide and age-long welfare of the race. It is very crude and shallow for any one to speak of the Sabbath as a merely Jewish institution, and those who do so brand themselves as very ignorant, for, if it is, then it is Jewish to forbid murder and theft and call for pure speech and cleanliness of life, since they are all included in the Decalogue. If any one of them is not binding, then none of them are binding. While they are not conditions of salvation, they are, all of them, imperative obligations of moral life.

The Sabbath is well defined in our Presbyterian Standards with exact regard to the teachings of the Holy Scriptures, and no one who holds a place as a minister or teacher in the Church has any right to teach otherwise. It is there stated that "from the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian Sabbath." And we are to remember that God has directed us to keep the Sabbath holy.

The Sabbath is not a day for work. We are told expressly to abstain from work on this day. Six days are for work, and we are told that during these six days we are to labor and to do all our work. If these six days are filled with honest labor, all that is necessary, and all that we can do to advantage, will be done. God's rule is supremely wise. All human history and experience prove it to be so. There are some things in the way of works of necessity and of mercy that must be done, and Christ plainly, in words and by example, provided for these. But all unnecessary work is to be avoided, and we are to remember that God has directed us to keep the Sabbath holy.

The Sabbath is not a day for play. The world seems mad on the subject of amusement today, and multitudes are turning the Sabbath into a day of riotous revelry. Millions of people are racing up and down the public thoroughfares in their automobiles for the mere sake of amusement, and other millions are crowding the theaters and baseball fields for the same purpose, while they neglect the Church of God, and all public worship, and all culture of their spiritual life. This way lies destruction. Whether commercialized or uncommercialized, the affect on the soul and on the cause of religion is the same. There is time during the week for play. If not, a half a day should be set apart for it if necessary, for we are to re-

member that God has directed us to keep the Sabbath day holy.

The midsummer is a time of special opportunity and temptation for Sabbath desecration. The fine outdoor weather gives the possibility for physical recreation, and too many, without regard to the fact that their spiritual welfare should have a place on their life program, throw such concern to the winds, and make the midsummer Sabbath a time for mere temporal enjoyment. Not so will those who have a throne in their hearts for God. Not so will those who remember that they are looking out and up into eternity. The Sabbath provides for some of our highest; holiest and most abiding needs. It is not a day for work nor for play, but for the holy purposes for which God has provided it. It is not a day for bondage, but for high and holy and joyful life in the Lord and the realms of the Spirit. And we are to rejoice as we remember that God has directed us to keep the Sabbath holy.

### STEADY FOR PROHIBITION.

Almost every day some new organization for fighting prohibition, and breaking down prohibition laws, is announced. It is always the same old crowd of liquor drinkers and sellers, and whiskey lawyers and papers, conspiring against the welfare of society. They seem obsessed with the thought that they can deceive and overawe the people, and reinstate the old days of saloon debauchery. Many are their schemes, multiplied are their organizations, legion is their name.

They want the prohibition amendment nullified; they want the Volstead law and all other such laws repealed; they want beer back, and whiskey easy to be had, and the saloon once more enthroned; and, failing in all this, they want boot-legging, and poison home-brewing, and exemption from arrest and punishment, and especially they want prohibition to bear the odium of all the crimes of robbery and burglary and murder and theft in the whole country, including their own. In this they are not to be ignored, any more than any other unreasonable and criminal element, for they are dangerous and apt to make trouble.

We do not believe they will be able to succeed in their designs, but they must be guarded against most vigorously, and all good people need to be steady and united and determined to safeguard what they have been so long in securing.

We must keep up law enforcement, and prohibition education and interest, and, through our church and school and prohibition organizations, we must be sure to maintain our position for the welfare of the people, and the advancement of morality and religion.

These liquor fanatics would give anything in the world they could command if they could have a great and decent and commanding organization like the Anti-Saloon League; if they could get an appealing word each Sabbath from the 250,000 pulpits from the ministers who urge their people to stand firm for good morals; and if they could have in every school-room of the country every week some lesson showing the value and salubrity of the saloon and of intoxicating liquor. But they have none of these things and they must get up disreputable organizations and give them as good names as their depraved imaginations can provide.

Good people must not forget the tremendous advantages they possess in church and school education; in their temperance organizations; in laws already rooted in National

and state constitutions, in state statutes and city ordinances, against which these liquor elements are viciously fighting. Let us take great satisfaction in our strength, but let us not forget for one minute that the enemy is working in every possible way to get back the old degradation.

Their only advantages are in the brutal and criminal instincts and passions of the evil elements, and in the secular papers which they are able to buy up, in their regular columns, in their editorials, and in many of their cartoons. These papers should cease to lend their influence to this evil cause and should stand for the real welfare of men. But, to counteract even such influences as these, good people have the religious papers and the prohibition papers, and there should be no flinching and no discouragement for a single moment.

#### A FORTUNATE LOSS?

Dr. Duff, the pioneer missionary of the Church of Scotland, on his first journey to India, took with him his library, 800 volumes of scientific and philosophical books. The vessel was wrecked and the people escaped, but his library was lost. Only a few damaged volumes were picked up on the beach. The only book which escaped without damage was a copy of Bagster's Comprehensive Bible and Psalm Book, the gift of friends just before he left his native shores.

He afterward declared this loss a blessing. It forced him to depend more on the Bible. He seemed to hear God saying: "Go and prayerfully consult that unerring chart, that infallible directory! trust your God; and never will you have cause to regret that you have been severed from your idols, as thereby you become more firmly linked by the golden chain of grace to the throne of the Eternal."

All this sounds old-fashioned enough; but is it possible that Dr. Duff was right in thinking that "God had graciously wrested from him his books and manuscripts" because, as he says, "he had fixed his affections too strongly upon them?" If so, is there perhaps a suggestion here for our theological seminaries as well as for preachers in their preparatory work?

#### ANTI-SEMITISM.

Persecution of the Jews has been and is common in Slavic and Turkish lands. This is not a result of the war, though the changes following the war have intensified race prejudice and encouraged its violent manifestations.

We in America have little sympathy with anti-Semitism. The Jews here are not persecuted. They have the same rights that others have of citizenship and business activity and the exercise of religious belief.

If there is any line of race prejudice, they themselves draw it, and we have been impressed with the fact in recent Jewish writing that they do, perhaps unintentionally, draw it.

For instance, The American Israelite, usually a safe, wise journal, has the following note:

Anti-Semitism, hatred of Jews, will never die out as long as there is preached from Christian pulpits the accepted story of the crucifixion of Jesus to harrow the souls of the listeners. Greatest is the harm done in the Sabbath schools where there is instilled into the receptive minds of the children an insidious poison which becomes very virulent with their growth and which in the fewest instances they succeed in entirely eliminating from their hearts and souls.

There are some in our land who cherish race antagonism and make a specialty of anti-Semitism, but the mass of Christians,

who believe in the accepted story of the crucifixion, have no sympathy with them.

We have seen also an article by a rabbi in the Scribe, claiming that the New Testament story of the Gospel is a mosaic work of disconnected and unrelated parts of the Old Testament taken from their context and made into a figure which when complete is called the birth, life and death of Jesus, and that there is no question but that this was done consciously, or, in other words, that the writers of the Gospels perpetrated a fraud.

Our friends of these two papers may not intend it, but such writing is calculated to stimulate race prejudice. They object to anti-Semitism, but this is anti-Christianity.

Christian believers see nothing in the story of the crucifixion to excite anti-Semitic prejudice. On the contrary, they feel that God honored his chosen people in the giving of his Son for all races. Neither do they charge Moses or Isaiah or other Old Testament writers with conscious misrepresentation.

Race prejudice is an evil whether expressed in Semitic or anti-Semitic terms.

#### INCOMPETENT CRITICS.

The fact that a man can make a good grindstone does not prove him an authority on education. No more does the fact that he can teach mathematics make him an authority on morals or religion. That he is an authority on electricity does not justify him in judging the Church.

We need to realize the truth that scientific study and intellectual culture do not make one competent to judge of spiritual things. We may not question the ability of the scientist in his own field; but we may confine his authority to the scope which he has chosen for his specialty. His application to material things is likely to bias him in his judgment of spiritual things. In later life, Darwin bewailed the fact that he had lost his appreciation of poetry, music and the plastic arts. He declared that he had become a machine for classifying the facts of nature for the accommodation of men. Devotion to a specialty had unfitted him for other duties. Commenting on this, a writer asks: "Would we call a man who had chosen to live in his bachelor's hall for fifty years to become arbiter in questions of love and matrimony? Then why should we allow a man who has devoted his whole life to biology or chemistry to tell us what is true in religion?"

#### AGED MINISTERS.

Rev. W. W. Ratchford, of the Presbyterian Church South, is spoken of in the Christian Observer as being over ninety years of age and still pastor of two churches, Tirzah and Waxhaw, in North Carolina. His name is on the roll, with 156 and 39 members in his churches. Eleven members received last year and eleven baptisms, so that he is not one who simply has a name to live. His name is recorded, merely, in its alphabetical place on the roll, so that there is nothing to denote his honorable seniority. It is to be hoped that our own Presbyterian Church will never adopt this plan. Men have a right to such honor as our system gives, of having the names on the roll according to the time of ordination. The Christian Observer gives the names of thirty Methodist ministers who are ninety years of age and over, and asks for the names of Southern Presbyterian ministers who have reached that age. We wonder how many ministers in our own Church have reached the age of ninety. We should be glad to print the names of our patriarchs if sent to us. There must be a number of them. We can see who are the oldest, from

the presbyterial rolls, but do not know their ages.

In many places the work of the Young Men's Christian Association is again becoming more distinctly religious, coming back to the normal purpose of its inauguration. The tendency, for a time, to make it a merely social institution, having, to be sure, high regard for the better welfare of young men, was away from its original intention. It was intended to be strictly religious and Christian, in winning young men and the world to Christ.

It is announced with much apparent satisfaction by the Catholic Telegraph that "Justice Powell, a Catholic magistrate, has given authority to serve a writ on the Protestant Truth Society, of London, and the Connellan Mission of Dublin, to prevent the publication of a booklet entitled, Rome Behind Sinn Fein." Thus is given a concrete example of how "Home Rule" would operate in Ireland to suppress the "freedom of the Press" and other obnoxious features of Protestantism. Nothing is more essential to Romanism, in Ireland and elsewhere, than the suppression of the truth, and this item shows how it is to be accomplished, if possible.

Reports in various American papers that missionaries in the Philippines were agitating for independence or against it are denied by the Philippine Presbyterian. It says: "We came here for a distinct purpose. We are the representatives of the churches of America to teach those great principles necessary in the establishment of any true republic. We have come to help bring Christ and his principles to bear on the life of the people. Our schools, our preaching, our churches, all hold to this purpose. To turn aside from this to the discussion of a purely political question would be a betrayal of our trust and brand us as unworthy of continuation in the service."

Rev. Meigs V. Crouse, after a service of forty years as Superintendent of the Children's Home of this city, has resigned, but will make his home in this city, residing in Clifton, at 531 Terrace Avenue. Previous to his service here he had been pastor at Franklin, O., for six years, graduating from Lane Seminary, and being ordained by Dayton Presbytery, in 1875. Assisted most efficiently by Mrs. Crouse, he has done a most useful and beautiful work at the Home, where many thousands of children have been befriended and rescued and given a new and good start in life. Such a life and work as this is noble and helpful beyond the power of words to describe. No minister in this region is more respected and beloved than is this brother, and all who know him join in wishing him and his wife and daughters long-continued health and satisfaction.

One of our older poets wrote some lines on the need for taking care of himself, for the sake of those who would be grieved or injured if he were taken away by death, and he said that he was called on to be prudent "If I be dear to some one else." This is not cowardice or weakness. It is simply the proper expression of tenderness and affection for those who should be kept from pain.

The Southern Baptists believe in sustaining their church papers. Dr. E. Y. Mullins says that "if the Church would put our Baptist papers into every home in the Convention, the denomination would have solved all of its problems."

## WAYWARDNESS.

BY E. HOPE FINFROCK.

I missed the blessing of my Lord  
Because I did not seek his way;  
He pled with me, he called to me,  
And yet I willfully went astray.

But still his love yearned for my soul,  
And so at last my joys grew dim;  
I followed him, and lo! my heart  
Has found its peace and joy in Him!  
Houston, Texas.

## GREAT BIBLE CHAPTERS.

Gen. 12:9-20; Gen. 20:1-18.

## THE MISTAKES OF ABRAHAM.

BY REV. JOHN Y. EWART, D.D.

The Bible is a book of life. Among books it is truth to say it is the perfect Book, the Infallible Book. And yet it records the deeds of imperfect men, for only One perfect man ever appeared on earth, the Lord Jesus Christ. Apart from him "there is none righteous, no, not one" (Rom. 3:10).

In the passages cited above, the record of two of Abraham's mistakes is given.

"Abraham," says Dr. Joseph Parker, "the great man and prophet of the Lord, once more shows his littleness by giving way to a cowardly fear that strangely divided his heart with the noblest faith found in the ancient world. His fear in one direction was simply ridiculous and pitiful; when he came amongst a powerful people he was always afraid that they would kill him in order to get possession of his wife: on the face of it the thing would seem to be incredible; here is a man who left his kindred and his father's house, who braved the hardships of the wilderness, who arose and pursued kings and slew them, and delivered the prey from the hands of the mighty, tottering like a weak old coward when he thinks that he may be killed. He made a mean figure before Pharaoh, and he makes a meaner still before Abimelech."

Since the world began and so long as the world stands, men and women are destined to be more or less imperfect. This instruction came from the lips of the Son of God:

"The kingdom of heaven is likened unto a man which sowed good seed in his field. But while men slept his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay, lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares and bind them in bundles to burn them: but gather the wheat only into my barn" (Matt. 13:24-30).

Not in this life of sin, care and sorrow can any soul be perfectly pure and holy. St. Paul admitted he could not be. Hear him:

"Not as though I had already attained or were already perfect" (Phil. 3:12).

That was written, too, not by a youthful convert but by a veteran Christian. When the apostle acknowledged his failure to reach a perfectly sinless condition he had twenty years of successful missionary service behind him, and was looking forward to martyrdom for Christ's sake. If that was Paul's attitude of mind on this subject, surely we can

afford to make it ours. But look at other scriptures:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8).

"The flesh lusteth against the spirit and the spirit against the flesh; and these are contrary the one to the other; so that ye can not do the things that ye would" (Gal. 5:17).

Listen to Job:

"If I justify myself my own mouth shall condemn me: if I say I am perfect, it shall also prove me perverse" (Job 9:20).

St. Paul's words, in Col. 2:10, "Ye are complete in him," do not warrant us in the belief that we can become entirely sanctified in this life, for by examining the context we discover that the apostle is warning his converts against the danger of dabbling in false philosophy, and is assuring them that in Christ's finished work on Calvary and his matchless teaching they will find all that they need for the salvation and culture of their souls.

It is true that in the New Testament we are exhorted to strive after perfection. St. Paul made it his great object in life, he tells us, by warning and teaching every man, "to present every man perfect in Christ Jesus" (Col. 1:28). But the idea of the word *teleios*, perfect, is that of a goal to be aimed at, rather than of a condition actually reached in this life.

The fact is that God has two different kinds of men in every regenerated soul. "The first man is of the earth earthy: the second man is the Lord from heaven" (I Cor. 15:47), and these two antagonistic forces will wage perpetual war in us as long as life lasts.

Christian experience the world over is against the belief that we can become sinlessly perfect in this life. The poet Cowper has voiced the universal Christian consciousness on this point in the lines:

"My God, how perfect are thy ways!  
But mine polluted are;  
Sin twines itself about my praise  
And slides into my prayer."

What, then, should be the Christian's attitude toward indwelling sin? Surrender? Never! Tolerate it? By no means.

"Oh, watch and fight and pray;  
The battle ne'er give o'er;  
Renew it boldly every day,  
And help divine implore."

Mr. Hicks, the painter, kept on his table always within sight, while he was at work upon his canvas, some highly-colored stones. He told Henry Ward Beecher, who was in his studio one day, that when he was working in pigments, insensibly his sense of color was weakened, and by having a pure color near him he brought it up again, just as the musician, by his tuning fork, brings himself up to the right pitch. So needs every man of us, on account of our daily contact with sin and imperfection in ourselves and others, to keep before the eyes of our faith constantly the perfect model of character and conduct, Jesus Christ, in order that, looking unto him, we may be brought up to the proper moral tone, to the right moral and spiritual pitch. No one becomes so perfect in this life as not to need every day to be tuned, chorded, borne up to the ideal of the purest and loftiest life.

The sainted Samuel Rutherford expresses the longing of every healthy Christian:

"I wish for no other heaven on this side of the last sea that I must cross than that Christ shall make my blackness beauty, my deadness

life, my guiltiness, sanctification. I long much for that day when I shall be holy. Oh, what spots are yet unwashed? Oh, that I could put off the skin of the leopard and the Moor and exchange it for some of Christ's fairness! Were my blackness and Christ's beauty mixed together, his beauty and holiness would eat up my filthiness. But, oh, I have not cast off old Adam's hue and color yet. Happy are they forevermore who can employ Christ and set his blood and death at work to make clean work of foul souls" (Rutherford's Letters, p. 337).

Colorado Springs, Col.

## GRADUAL OVERTHROW.

BY REV. G. B. F. HALLOCK, D.D.

Some one has said, "The Christian life is like riding a bicycle; if you do not go on, you go off." Gipsy Smith tells a story of a young couple with whom he once stayed. They had an only child, to whom they were devoted. One night at suppertime a thud was heard on the floor of the room above. Both parents realized their little son had tumbled out of bed, and hurried to the rescue. No harm, however, was done, and the next morning Mr. Smith chaffingly questioned the little fellow about the noise he had heard, who, when asked why he tumbled out of bed, replied, "'Cos I stayed too near where I got in." It was because he went to sleep too near where he got in. There is an old word we used to hear more often than we do now. It is the word "backslide," or "backslider." People backslide because they go to sleep so near where they get into church. To prevent this it is best to get right into the middle of the church and work so hard you don't go to sleep. If you do not go on, you go off. If you don't keep moving, you are down.

When a beggar once asked General Clinton B. Fisk for charity on the ground that he was a Methodist, the General looked at his rags before and behind, and, giving him some money, said: "I see you have told the truth, for you have worn-out your trousers in front by praying and behind by backsliding."

Some one has well said that the way to keep from backsliding is to keep sliding forward.

A minister's little girl and her playmate were talking about serious things. "Do you know what a backslider is?" she questioned. "Yes; it's a person that used to be a Christian and isn't," said the playmate promptly. "But what do you s'pose makes them call them backsliders?" "Oh, that's easy. You see, when people are good, they go to church and sit up in front. When they get a little tired of being good, they slide back a seat, and keep on sliding till they get clear back to the door. After a while they slide clear out and never come to church at all."

Going back is sometimes a dangerous business. It may prove disastrous to others as well as to ourselves. In certain mountain passes of Austria are found sign boards bearing, in German, the words, "Return forbidden." These roads are so narrow and precipitous that there is not room for two carriages abreast; therefore, to attempt to retrace one's path might bring disaster upon one's self and upon those coming after. Once having started there, you must keep straight on until you have reached your destination. Today's pressing duties call us forward, not backward. There are others coming after; we must push ahead for their sakes and for our own. Austria is not the only place where there is need for the warning, "Return forbidden."

An Arctic explorer who thought himself traveling poleward at the rate of ten miles a

day found that the ice-floe on which he was sledging was drifting equatorward twelve miles a day; but he would not have known he was being carried backward had he not looked up into the sky. So the professed Christian who plods along with his gaze on the ground may be losing instead of making progress. No one can be certain of advancing without looking up. He who would win in the race for life eternal must look to Jesus, the Author and Perfecter of our faith.

Overthrow may seem sudden, but if you find the cause, it is usually gradual. Rev. J. Stuart Holden well says: "I know quite well that there are some people who grow gray in a night, but one does not meet them often. There are some sins which wither, and blight, and blast life with a lightning flash. But they are not the common sins. That is not the commonest experience. There are some trees which are overblown in one great blast of the winter's gale. But the real cause of their overthrow is found if you examine the trunk, in which the process known as dry rot has been going on for a long time. The storm only makes visible that which has been going on destructively without any announcement. And in the same manner we go on backsliding gradually, so gradually as to attract no attention; and then some crisis of demand comes, some crisis of duty, some great crisis of sorrow or loss, something that shakes life to its very foundations. And then the destructive processes of the past are all unveiled and discovered in the overthrow."

Demas has forsaken me, having loved this present world. There is the secret of this lamentable desertion by a man who won a good name as a soldier of Jesus Christ. What was true of Demas is true of every one who has backslidden and brought reproach on his Christian profession. There is always a secret reason. If we could get at the inside history of every backslider, or of every open apostate, we might find such indictments as these written beside their names: "Deserted from inordinate greed for money"; or, "Deserted from love of the winecup or some other sensual lust"; or, "Deserted through neglect of his Bible and his closet"; or, "Deserted through the enticements of godless associates"; or, "Deserted from tampering with skeptical books or kindred poisons of faith." We are not left to conjecture as to the reason of poor Demas's desertion; he forsook his post of duty from "love of this present world."

Rochester, N. Y.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

It was our privilege to attend the Pilgrim Tercentenary celebration. Plymouth Rock itself, in so far as size is concerned, is a disappointment, but how mighty its magnetism! It is the Mecca of American patriotism. Monday, Aug. 1, was the red-letter day. The President and the pageant were at their best. The crowd from all New England, and almost every state in the Union, stood reverently as the scenes of long ago moved by in panoramic procession. A direct descendant of Massasoit marched with stately dignity, and the children of the Pilgrims were a host. Thousands listened with growing seriousness to President Harding's statesmanlike address. It is not possible to give a summary. It was not only what the President said but the way he said it that impressed and moved the great throng. We felt that we were listening to one of our own whose message came from God. "Plymouth Rock belongs to all America and all true Americans," said the President. Warning was coupled with congratulation. There was no boasting. Read the address again, and then again. The pageant on the shore in the evening was a religious poem, a sermon preached by

the hundreds taking part. The leading voices were the voices of the Plymouth pastors.

We found our night's rest in Boston, and the next day visited the historic points, even taking a look at the place where Mary Baker Eddy, who denied the fact of death, is buried. The monument of her folly is the big edifice wherein the "Christian Scientists" of Boston assemble. Not far away is Trinity church, with the statue of Phillips Brooks, with Christ at his shoulder bidding him to preach the Word and fear not.

From Boston we went to Washington, and as we looked in upon the Senate and the House we wished that the whole Congress could have been at Plymouth on that memorable Monday when the President spoke. Maybe the Congress would be able to get the country upon its business feet more quickly. At Arlington Cemetery it was our privilege, as a hospital chaplain, to stand between the chief chaplains of the army and navy, respectively, and with them and two other ministers have part in the burial of one hundred and twenty-four soldiers who died in France. It was a solemn spectacle. Mothers and fathers, wives, brothers and sisters and other relatives were weeping as the last words were spoken, the salute fired and "taps" sounded. Hundreds have been buried in Arlington within the last few months, and there were scores of open graves awaiting succeeding consignments of the heroic dead. It would almost seem best to let the boys rest where they fell, but maybe not.

We also visited Walter Reed Hospital, just outside Washington, and paid a particular visit to a young lieutenant who has been making a desperate effort to live ever since his leg was amputated at the very hip. If you are not in favor of disarmament, go to the Government Hospitals, see the victims of war and hear what they say. You will be convinced. If not yet convinced, look upon the new-made graves at Arlington.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

On the celebration of the twenty-fifth anniversary of their wedding, July 21st, the many friends of Rev. Dr. and Mrs. W. F. McKee, outside of Monongahela, and its First Church, will extend hearty congratulations. As a silver wedding our speech is appropriately silver, and our unspoken thoughts are golden, though they are not as usable as coffee set and tray, and knives and spoons, presented by the congregation at the reception on the church lawn, or the handsome sterling spoon expressive of the good will of the local ministers and wives.

Rev. Drs. John M. Gaston and J. Kinsey Smith are spending a part of their vacation at Chautauqua Lake. The Call of the Wild, in a measure, lures others to Canada, though it is no longer a wilderness. So Rev. Drs. W. O. Campbell and J. T. Gibson and Robert Christie are sojourning at Muskoka Lake, while Rev. P. W. Snyder, D.D., enjoys the isolation of Woshoda, Ontario, and the consequent opportunity to prepare a fish score. Prof. D. S. Schaff, D.D., having emerged from Alaska, has gone to his summer home in Northern Michigan.

I lingered for awhile to watch the impressive Red Cross and military funeral at the First Church, last week, of Miss Katherine M. Joyce, a member of that church, who died in France of pneumonia in November, 1918, where she had been serving in an evacuation hospital along the Chateau Thierry lines. Her associates, and members of the Legion, united to do honor to one who truly laid down her life for the preservation of liberty.

The First Church, Wilkinsburg, have decided to rebuild the Ardmore Chapel at a cost of \$25,000. The pastor of this church, Rev. George Taylor, Jr., Ph.D., has been invited by the Home Mission Board to address the evangelistic conference at Sacaton, Arizona, beginning Oct. 12th.

In the death of Mrs. John H. McKelvey, at an advanced age, not only the East Liberty Church, but the mission societies of the presbytery, have lost a generous and devoted worker.

The pulpit of the First Church of this city will be supplied, Aug. 7th, 21st and 28th, by Rev. Mark A. Matthews, D.D.; Aug. 14th by Rev. Burleigh Cruikshank;

Sept. 4th, by Rev. Dr. W. A. Jones; Sept. 11th and 25th, by Prof. J. Ritckie Smith, and Sept. 18th by Rev. John A. Hutton, D.D., of Glasgow, Scotland.

The funeral of the late President S. C. Black, D.D., of Washington and Jefferson College, at Clarinda, Iowa, was attended by a representative of the Faculty and of the Board of Trustees. No formal memorial service will be held at the college until the opening of the college.

Mr. James R. Mellon, a prominent and generous member of the East Liberty Church, is preparing to build a stone church, eleven miles from Ligonier, Pa., and in the vicinity of his summer home, for the use of any and all Christian churches.

The Gazette Times of this city, which is outspoken in its support of Prohibition, editorially criticizes the action of Lord Northcliffe in ordering, and boasting that he had been served with, wine in the hotels of New York City, as showing a discourteous disregard of the law, and a spirit of defiance for the law which does not indicate a high character. If an American were to publicly violate, and tempt others to violate an English law in London, Lord Northcliffe would be apt to use his newspapers to comment severely on such violations. That he is doubtless encouraged by a number of his American associates, who are unmindful of their responsibility, and their encouragement of lawlessness, does not lessen his fault. Lord Northcliffe and his hosts are probably severe in their animadversions upon lynch law in the South, but they will find hard work to explain why a defiance of and determined violation of law in the North is more venial than lawlessness elsewhere. In fact lynch law is the passionate action of the ignorant, but a defiance of Prohibition is calculated and cool.

I am again reminded how limited is the mental operation of many, by a letter quoted in the Atlantic Monthly by Rev. Dr. J. F. Newton, recently preaching in London, from a young soldier on the front during the war. It probably expresses the sentiments of many others, for reckless thought and speech are easy; but when this young soldier declares he hates God, because God is Omnipotent, and Omniscient, and did not prevent the war, I wonder if Dr. Newton as his pastor reminded him of his childishness. He seems to have never read the Bible, or realized that this is a fallen world. Almost every child at some time wonders why God did not kill the Devil, and this young soldier's use of the terms omnipotence and omniscience is just as unjustifiable as in the boy of six. I say that he appears unfamiliar with both the Bible and Christianity, for the whole scheme of redemption through Christ implies that God does not regard a compulsory peace and morality as desirable. Doubt is easily stirred by such difficulties. The earthquake at Lisbon more than a century ago was followed by outcries against God. I am not opposed to a certain kind of evolution, but any theory which ignores the Fall of Man, and the whole creation groaning and travailing in pain and this world as related to the universe, may lead to misunderstanding or hating God. Read the magnificent fortieth chapter of Isaiah, and see how men have long ago complained, because they ignored God's attributes, plans and love. It is so easy to take snap judgment in divine questions. Well did Ruskin say: "In the present day it is not easy to find a well-meaning man among our earnest thinkers who will not take upon himself to dispute the whole system of redemption, because he can not unravel the mystery of the punishment of sin. But can he unravel the punishment of no sin? Can he fairly account for all that happens to a cart horse? Has he ever looked fairly at the fate of one of those beasts as it is dying, measured the work it has done and the reward it has got, put his hand upon the bloody wounds through which the bones are piercing, and so looked up to heaven with an entire understanding of heaven's way about the horse?"

I do not claim that mystery in one case is always an answer in another. But in this case it does bid us pause, and walk softly, and not trust narrow logic too

easily, especially, yes, especially, because God has reminded us of our limited intelligence, but still more taught us by his profound interest, and his awful sacrifice, that this is not a subject for physical power, but a task related to man's spiritual nature and life, to the government of a universe we never have measured, to a result not to be obtained by a swift command, but by moral agencies and atonements and development in which a thousand years are but as one day. A man, looking on, may possibly hate God if he has no Bible, and no vision of Calvary. But when he knows of God's patience and plan reaching across centuries, and love so amazing as to spare not his own Son to remedy and heal, he will wait silently and hopefully, knowing God is our all, blessed forever.

## CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

The mid-summer stated meeting of Chicago Presbytery was held in the chapel of the Fourth Church on Monday August 1. The following were dismissed: Rev. Frank A. Miller an evangelist, to the Los Angeles Presbytery; Rev. Max G. Cook to Coeur d'Alene; Rev. Jacob Peltz, to Winnebago; Rev. Charles A. Becker to Peoria, and Rev. George B. Dutton, to Chile.

Rev. M. W. Merrell, pastor at St. Anne, gave an account to Presbytery of the memorial service which the St. Anne Presbyterian Church held recently, recounting the memorable life and labors of Father Chiniquy, founder and pastor of St. Anne Presbyterian Church. A committee, composed of Dr. W. C. Covert, Dr. Howard A. Johnston, David Creighton and the St. Anne pastor, was appointed to co-operate with the St. Anne Church in their plans for a permanent bronze memorial statue of the famous pioneer of the Mississippi Valley for Protestantism.

The request of Eugenio De Luca to be dropped from the roll of Presbytery was granted.

Rev. Fred A. Geisenheiner, evangelist, returned recently from a very successful campaign in Des Moines, Iowa, and Folsom, New Mexico, in which scores were converted.

Rev. Frederick E. Johnston, of the McCormick Class of 1921, and wife sailed July 27, for Brazil to take up their life work as missionaries in South America.

Rev. Harold Wilson, of Monticello, Ill., will occupy the pulpit of Buena Memorial Church during August.

Rev. W. J. Du Bourdieu, pastor of the Jefferson Park Church, is holding three open air meetings per week with very encouraging attendance, as many as 600 being present. There is an open park across the street from the church.

Camp Gray under the care of the Church Extension Board is very popular. The full capacity has been reserved for the summer.

## ARKANSAS LETTER.

BY REV. C. E. HYES, D.D.

The assembly on Presbyterian Hill, Hollister, Mo., opened on Aug. 3. The Young People's Conference closed Aug. 2. The attendance at this conference was the largest in its history, 352 being enrolled. Delegations for the assembly are coming in each day now and the attendance promises to surpass any in past years. A fine program has been provided. We regret that more of our people from Arkansas are not in attendance. It appears Clarksville has fifteen here, the pastor, Dr. Hefron, and his wife chaperoning.

Our vacation of twenty days has been very pleasant, and we are now glad to get back into the work. All correspondence should be addressed to 1114 A. O. U. W., Little Rock. My wife and I drove our car from Little Rock, Ark., to Louisiana, Mo., where we spent ten days with home folks, then to Hollister, and from here into Northwest Arkansas, and back to Little Rock.

Evangelist Lewis and his singer, Mr. Nixon, have had successful meetings at Hindsville and West Fork. They are at this time at Elkins, where a fine meeting is being held. The meeting at Hindsville continued fifteen days, with forty-two professions and twenty-six who gave their names for mem-

bership in our church, Rev. W. H. McCarroll, pastor.

Rev. E. E. Morris is now holding evangelistic services in the Concord Church in the Jonesboro Presbytery.

It is with sadness we report the death of Mr. B. J. Galloway, clerk of the Cabot session. The church as well as the community suffer a great loss in his death.

Just before starting on our vacation we held services in the Atkins Church, at which time Mr. Elijah Cheek was ordained and installed as elder. We trust a minister will soon be secured for this church.

Rev. W. T. Thurman, pastor at Piggott, is taking his month's vacation in Texas.

Rev. Denton R. Woods assisted Rev. A. E. Carnahan in a series of meetings at Pea Ridge recently.

Rev. E. W. McCracken assisted Rev. W. T. Nicholson in a meeting during July at Capps.

Rev. S. E. Marrs, pastor at Cane Hill, is now the possessor of an automobile, which he is putting to good service in his large field.

Rev. E. T. Preston, of California, is visiting the Tillar group, and we trust that he will receive a call and accept.

## FLORIDA NOTES.

BY REV. R. W. EDWARDS.

Rev. G. V. Albertson, Sabbath-school missionary, and Rev. M. E. Gabard, D.D., minister at Osceola, held a Vacation Bible School, at Osceola, with gradifying results. There were nine additions to the Church. One elder was selected and installed. One trustee was elected. One infant was baptized. A resident of the town has given a large corner lot for the church building.

Dr. Gabard held communion service at Aurantia, another of his appointments, and received one upon profession and one by letter. One infant was baptized.

Rev. E. P. Thomson, D.D. of Fort Pierce is taking his vacation at Springfield, O., and will preach there during August. On his way he tarried at the Ovoca Bible Conference to take part in a council of the Chairmen of the Committee on Foreign Missions of the Southeast. A family reunion will take place before his return. One daughter and her husband, having returned from Japan, where they have been engaged in foreign mission work. Rev. H. W. McCombs, a former minister at Ft. Pierce, will supply Dr. Thomson's pulpit during his absence.

Rev. A. W. Pierce, of Green Cove Springs, has entered on his vacation at Canton, N. C.

Friends of Rev. W. J. Zuck, D.D., acting pastor of the church at Lake Worth, will be sorry to learn that he has passed through a second operation in a hospital in Columbus, O., reports indicate improvement, and a probable early recovery.

Rev. W. O. Garrett, of Miami, has entered on his vacation by attendance upon the Bible Conference at Northfield, Mass.

Rev. S. H. Moore, D.D., of Eustis, left last week to spend his vacation in and around Pittsburgh.

Rev. G. W. Benn, D.D., of Fort Myers, is ministering to a large and interested congregation, every Sabbath evening, as he preaches from the pier extending into the Caloosahatchie River. Jacksonville, Fla.

## OREGON NOTES.

BY REV. J. EDWARD BLAIR.

The Government Indian School at Chemawa, a few miles from Salem, the state capital, is a really great school, with a large attendance. Miss Gertrude Eakin, a daughter of the late Robert Eakin, of the Oregon State Supreme Court, and an honored elder of our church, has been the Director of Religious Education here for some years, very successfully.

On Easter Sabbath a Protestant church was organized here with 260 members. Rev. Boudinot Seeley, Presbyterian minister, was here from Portland and received the new members, conducted the communion service and helped in the organization. The church is interdenominational and is called the Protestant Church at Chemawa. Of those who were received, 87 came from Presbyterian churches, 48 from Greek Catholic, 26 from Methodist, and 21 from all other denominations, including Christian, Baptist, Episcopalian, Pentecostal, Swedish Evangelical and Salvation Army. Sixteen who had been bap-

tized in infancy were received upon profession of faith, and 62 were baptized as new members. The Greek Catholics are all from Alaska, and are much like the Episcopalians in their belief and forms, and their archbishop has forbidden them to attend Roman Catholic service, so they are all classed as Protestants here. This was the first communion service that has ever been held in Chemawa for the Protestant students. The new organization is meeting a very great need, for the students were beginning to think that the Roman Church had a monopoly on church organization and the sacraments of the Church. The ministers in Salem are in hearty co-operation with the movement and will give regular preaching service once a month.

Miss Eakin says: "As for the rest of the Protestant work here, we have a Sabbath school of 400 members, at which the attendance is made compulsory by the Government. The three older classes are taught by two employes and myself, and the rest of the classes (11) are taught by the older students, the Indian boys and girls. These student teachers I have once a week in a teacher-training class, where we study the lesson for the next Sabbath and do practice teaching. The superintendent, Mr. Harwood Hall, is very considerate and fair, and gives every opportunity for religious work with the children, and of course the attitude of the superintendent and his wife has a great deal to do with the response the children give to the religious work. And both Mr. and Mrs. Hall are anxious to see the highest type of religious life developed among the children."

## BIBLE WORK IN PHILADELPHIA.

BY REV. W. P. FULTON, D.D.

The Presbyterian Evangelistic Committee has just closed the most successful summer campaign in its history. One hundred and ninety evangelists, teachers and leaders of music participated in the campaign.

For twenty-three summer seasons the committee has conducted evangelistic services. This year no tents were used but open-air meetings were held on vacant lots, church lawns, plazas, parks, squares and street corners. The aggregate attendance at all these services approximated 80,000. Many heard the Gospel message of salvation for the first time. A number of conversions were reported and many others were helped and blessed by the earnest, faithful preaching of the evangelists. The work of the Church was thus supplemented at a time when many activities cease.

This year the committee laid special emphasis on daily vacation Bible-school work. Thirty-nine schools were conducted with an enrollment of about 6,000. Greater interest was manifest this year in Bible stories, memory work and Bible drill than ever before. The "Bible Drill" was one of the chief features of interest. A list of two hundred Bible questions has been prepared covering the whole Bible and every day, for fifteen minutes, a Bible "quiz" was conducted.

"Know your Bible," is the slogan that was sounded in every school. "Know your Bible," should be the next forward movement in the whole Church. Formerly parents taught the Bible to their children in the home. This good, old custom has fallen greatly into disuse. Parents have shifted the responsibility for the religious training of their children upon the Sabbath school and, with its half-hour of teaching one day a week, the Sabbath school fails to acquaint the children with the Bible. Hence the necessity of additional Bible instruction. The Church has just discovered the opportunity. During the summer thousands of children are released from school and they have nothing to do, and no place to go, except to play in the streets. Then, too, many churches are idle, with doors locked and windows barred. Why not unlock the doors and unbar the windows and let the children come in? What better use can be made of these buildings? "Know your Bible." This is what the Vacation Bible Schools are saying to thousands of children. If the Church, during the next quarter of a century, succeeds in getting the Word of God deeply planted and rooted in the minds and hearts of the coming generation it will yield a harvest of strong, vigorous,

robust Christians and the Kingdom of God will move forward a pace.

#### NORTH DAKOTA.

BY REV. R. T. FULTON, S. C.

The most successful meeting ever held by the Synod of North Dakota closed July 18th. It was the second of the Summer Conference Synods. It is believed that an adjustment satisfactory to all was reached by the change of date to the Tuesday after the third Thursday of June, the date for next year being June 20th.

Rev. Stuart M. Campbell, D.D., of Galesburg, Ill., was present throughout the conference, leading in the morning Bible hour and in the vesper services.

Four men were present to represent the Boards: Rev. Ernest F. Hall, D.D., Rev. John Bailey Kelly, Mr. J. M. Somerndike and Rev. Robert E. Pugh, D.D.

Rev. P. W. Erickson, D.D., of Minot, spoke on "The Religious Education of the Child"; Rev. C. H. Grube, of Towner, on "The Church of the Living God, and Living Problems"; Rev. P. H. Case, of Devils Lake, on "The Mechanics of Church Work."

The ministers of North Dakota are among the best paid in the Presbyterian Church, the average salary being but slightly under \$2,000 and manse, and practically every field which can support a man is filled. This is largely due to Rev. L. C. McEwen, D.D., the Superintendent of Home Missions. There are still some fields where salaries can not be large. Efficient and consecrated men are needed for these places.

#### OVOCA BIBLE CONFERENCE.

BY REV. JAMES F. RPICE, D.D.

The Conferences at Ovoca have closed. The Young People's Conference was well attended and thoroughly enjoyed. There was an enrollment of 211. The study classes were full of interest and led by competent instructors.

The Bible Conference followed immediately and was a great success. There were about 150 enrolled. All the States in the Southern District was represented. The program gave great satisfaction. Dr. Snowden, Dr. Evans, Dr. Fullerton, Dr. King, Mr. Howell, Mr. Bailey, Mrs. Lindsay, Mr. White and Dr. Cleveland all did excellent work.

At both conferences the recreation was highly enjoyed. The bathing and swimming were fine. The fellowship was as delightful as the writer has ever seen. Too much credit can not be given to Dr. Geo. H. Mack for the success of these conferences.

#### MINUTES AND REPORTS.

The office of the Stated Clerk announced on Aug. 6 that the Minutes of the General Assembly would be out in about a week. The price of cloth-bound copies is 50 cents and of cloth-bound copies of the Reports, 60 cents, to ministers belonging to presbyteries that have paid their full apportionment. The regular price of the Minutes is \$1.50 in paper cover and \$2 in cloth cover; and of the Reports 75 cents in paper cover and \$1 in cloth cover. The price of the Minutes to clerks of sessions is 75 cents in paper cover and \$1 in cloth cover. They may be ordered from the Stated Clerk, Witherspoon Building, Philadelphia, and remittance must accompany order.

#### GOD'S WORD.

Am glad that Herald and Presbyter is stressing loyalty to the incarnate Word, who by the Holy Spirit is made known to those who believe in the inspired word.

"Holy men of old spoke as they were moved by the Holy Ghost." Our Authorized Version has stood the test of centuries, speaks to the saved soul the language of the Spirit and does not show the fingerprints of man as do other versions. We are not left to opinions of "scholars" (?). God knows what the Bible says to us. G. B. C.

Enclosed find money order for \$2.50, which is for renewal of my subscription to your good paper. We can not do without it. I have read it all my life, and am now 63 years old. My parents and grandparents took the paper. It is the best church paper we know anything about. I always say something like this each year. Often see what others say, but never what I say. Why? Mrs. J. C. R.

## RELIGIOUS NEWS

#### CHANGES OF ADDRESS.

Rev. A. T. Aller, from Lytton, Ia., to Green Mountain Falls, Col., for the summer.

Rev. E. G. Beyer, from Nappanee, Ind., to Vinton, Ia., for the summer.

Rev. Roy T. Brumbaugh, from Atlanta, Ga., to Philadelphia, Pa., 2923 N. 12th St., for the summer.

Rev. Charles B. Bryant, from Sanborn, Ia., to Volga, S. D.

Rev. Nelson W. Dalenberg, from Ipava to South Holland, Ill., for the summer.

Rev. J. Willis Hamilton, from Santa Fe N. M., to Canon City, Colo., 1020 Greenwood Avenue.

Rev. Walter D. Harrell, from Cincinnati, O., to Jackson, O., for the summer.

Rev. Albert M. McClain, from Vancouver, Wash., to Brownsville, Ore.

Rev. Bunyan McLeod, D.D., from St. Joseph, Mo., to Whycomogah, N. S., Canada, for the summer.

Rev. R. B. A. McBride, D.D., from Long Beach, Calif., to Swissvale, Pa., 2014 Braddock Avenue.

Rev. J. M. Norris, from Fairmont to Primrose, Neb.

Rev. Albert W. Pierce, from Green Cove Springs, Fla., to Canton, N. C., for the summer.

Rev. J. M. Ross, D.D., from Erie, Pa., to Winona Lake, Ind., for the summer.

Rev. Horace C. Stanton, D.D., from Philadelphia, Pa., to Clifton Springs, N. Y., for the summer.

Rev. A. P. Walton, Ph.D., from Villisca to Hamburg, Ia., for the summer.

Rev. J. Harold Wolf, from Mt. Carmel, to Gettysburg, Pa.

#### CINCINNATI AND SUBURBS.

The Hartwell Church celebrated the thirty-fourth anniversary of Dr. C. E. Walker's pastorate on July 3d, by filling the church at the morning service to overflowing. Dr. Walker is the first and only minister the church has ever had. At the close of the service Mr. Ignatius addressed Dr. and Mrs. Walker most appreciatively on behalf of the congregation, and then presented Dr. Walker with a gold watch, and gave them both two fine upholstered chairs, an electric reading lamp and some generous bank checks. An attractive leaflet containing the pictures of Dr. and Mrs. Walker was sent to every present and former member of the church, and a great book of bound autograph letters, from all the members and friends, was made up as a souvenir of the happy occasion. We are glad to have the picture of this pastor on our front page.

The new Fairfax Chapel, Wooster Pike, south of Madisonville, was opened with interesting services and an enthusiastic congregation Sabbath afternoon, July 31. The Linwood Daughters of America presented a flag, and donations of chairs for the primary room and of pulpit furniture were announced. This is the third mission work inaugurated by the Madisonville Church, Rev. C. W. Blake, pastor.

J. H. Kiger, Lane Seminary student, who has been in the South in home missionary work, has returned to Lane and is available for pulpit supplying.

Rev. Dr. H. G. Wilkinson preached in North Church last Sabbath for Rev. W. A. Motter.

Rev. Jesse Herrmann preached last Sabbath in the Walnut Hills First Church, and Dr. C. F. Goss preached in the Avondale Church.

Rev. Irvin Thomson is to preach at Loveland next Sabbath in the absence of the pastor, Rev. E. A. Walker.

Dr. Frank Marston preached at Madisonville last Sabbath and on next Sabbath will preach for Rev. J. V. Stephens, Jr., in his former charge at Clifford Church.

For the first four weeks of Dr. Frank Stevenson's vacation the Church of the

Covenant is being supplied by Rev. Lester Kemper, his assistant. During the last four weeks Dr. Frank Marston, of the Bible Society, will do the preaching.

Rev. C. W. Blake, of Madisonville, is to be addressed during his vacation at 191 King Avenue, Columbus, O., until Aug. 18, and later at Box 129, Lakeside, O.

Rev. Dr. E. M. Wherry, of India, is to spend the fall and winter in the city and will make his home with his son. Dr. W. B. Wherry, 759 Ridgeway Avenue, Avondale.

Rev. G. W. Shields preached in the Clifton Church last Sabbath in the absence of the pastor, Dr. J. Shane Nicholls.

Dr. G. P. McCulloch preached in the St. Bernard Church last Sabbath.

Rev. Dr. W. D. Malcolm preached in the Sixth Church last Sabbath.

Rev. C. S. Williams preached in the Norwood Church last Sabbath.

Dr. J. V. Stephens preached in the College Hill Church last Sabbath in the absence of Rev. C. A. Austin.

Dr. Lewis Earle Lee preached in the Mt. Auburn Church last Sabbath for Rev. J. W. Christie.

#### OHIO

At the Men's Club July meeting of the Mt. Gilead Church more than 125 men were present. The meeting was held in the country. Rev. W. F. Watkins, of Delaware gave a fine address.

Rev. W. F. Dickens Lewis, D.D., pastor of the Cleveland Heights Church, has been invited to supply the pulpit of the Merchiston Church of Scotland, at Edinburgh, for the months of August and September, in the absence of the minister, Rev. Graham Park. During the war Dr. Lewis had his headquarters in Edinburgh for fourteen months as American army chaplain.

Rev. Lester I. Evans, of Cambridge, O., and Rev. John O. Paisley, of Melrose Highlands, Mass., supply the pulpit of Central Church, Zanesville, O., in August, during the vacation of Dr. W. L. Whallon, at Altoona, Pa., last Sabbath and in Moweauqua, Ill., the rest of the month.

Rev. I. L. Wilkins, of Paulding, supplies the First Church of Columbus the first two Sabbaths in August, he and his family taking their vacation here at their old home.

#### INDIANA.

Thirteen additional members were received on July 21 into the Delaney Church, Washington County, Ind., making forty during two weeks. Nearly all are young people, and their union with the church is some of the fruits of a series of evangelistic meetings just closed. Rev. H. B. Gebhardt is pastor.

The tenth annual homecoming of the Sugar Creek Presbyterian Church occurs on Aug. 14. An all-day meeting will begin at 10:30 a. m. Everybody welcome. Mary J. Stern is corresponding secretary and T. A. Brookie, president.

Wabash Avenue Church, Crawfordsville, Rev. W. E. Hunter, pastor, unveiled and dedicated a memorial tablet on Sabbath, July 24, containing the names of sixty-four of their young men and one young woman, who were in the service of the country during the late World War, of whom six were killed in action. This is a union of the First and Central Churches, consummated recently, with 752 members.

The Bible Conference at Winona Lake is scheduled for Aug. 19-26, with Rev. Mel Trotter as Director. There will be no charge for reserved seats this year, as the money to pay the expenses has already been raised by Dr. W. A. Sunday. During his recent evangelistic work at Winona, July 21-24, the sum of \$8,115 was raised for the conference, Dr. and Mrs. Sunday contributing \$3,900 of this, after giving nearly \$20,000 to Winona earlier in the year.

The Winona Lake Presbyterian Church, Dr. James A. Gordon, pastor, has completed plans for a new building. Four large building lots have been purchased. A building fund which has been growing for the past five years was the recent recipient of two one-thousand-dollar gifts and several of five

hundred. Shortly there will be an adequate church building.

A splendid bronze tablet marking the new tabernacle at Winona Lake as the "Billy Sunday Tabernacle" was put in place recently. Dr. J. C. Breckenridge is the general secretary of Winona.

## ILLINOIS.

At the communion service at Walshville, July 31, five members were received on confession and one was baptized. The church being vacant, Rev. James R. Sager, of Hillsboro, conducted the services.

Rev. R. E. Craighead, of Oswego, will preach at Clinton, Wis., Church of the Covenant of Chicago, and at Earlville, Ill., during his vacation.

The First Church of Fulton, Rev. E. P. Westphal, pastor, sent twenty-two representatives to the Young Peoples Conference at Dixon, Ill. At the conference consecration service, five young people stood beside their pastor and his wife pledging themselves to full-time service for God. A young man enters Coe College this fall as a candidate for the ministry.

Rev. Lloyd S. Ruland, who returns to Shantung this fall, spoke five times at the Fulton Church on July 31. The cause of Foreign Missions was presented in a masterful way. Mr. Ruland was the teacher of Home and Foreign Missions at the Young People's Conference at Dixon.

## PENNSYLVANIA.

An Italian church of forty members was organized on July 17th in Easton, Pa., by a commission of Lehigh Presbytery. Mr. Francesco Caravetto has been the missionary. The presbytery has also organized a Slovak church at St. Clair recently.

Rev. C. H. Williamson, of the First Church of Pottsville, has been released by the Presbytery of Lehigh, that he may accept a call to the First Church of Grove City.

## TEXAS

Central Church, Denton, Rev. A. R. Copeland, pastor, has a system of distributing tracts and religious literature, from boxes in many prominent places in the community, which is very effective. Any one desiring information may secure it from Mr. Copeland.

## IOWA.

Rev. C. A. Montanus, of Des Moines, 521 Securities Building, after two years of field work for Near East Relief Work in Iowa, has been appointed state director of the New York office.

Rev. W. H. Ensign, D.D., after a pastorate of eight years at Hopkinton, the seat of Lenox College, has accepted the Bible chair in Westminster College, Salt Lake City. During his pastorate over 200 members have been welcomed.

## KANSAS.

The new church building at Junction City was used for the first time last Sabbath, with largely-attended sacramental services. Dr. and Mrs. D. M. Claggett started for their vacation on the following Monday, to Yellowstone Park, in their automobile. Dr. Harshaw will supply the pulpit during August.

Rev. Norman S. Johnson, formerly of Spring, Kan., has taken up the work in the Rantoul and Bethel Churches, Neosho Presbytery.

## MISSOURI.

Rev. W. T. Walker and family, of Green City, are taking their vacation at Hollister Assembly and at other points. In October this church will engage in a union evangelistic series of meetings.

Rev. Paul Helligman, of Dayton, O., has accepted an invitation to Lamar, Mo., and begins his work there at once.

## MINNESOTA.

Rev. S. F. Sharpless, D.D., for many years Pastor-Evangelist and Sabbath-school missionary of the Presbytery of Red River, has retired from active service of the ministry after a total service of forty-three years in the Church. Dr. Sharpless held pastorates in Monroe, O.; Fairbury, Ill.; and Second Church, Duluth, Minn., totaling nineteen years. He was pastor-at-large for ten years in the Red River Presbytery. The Synod of Minn-

esota, in recognition of his services elected him moderator last October. The Presbytery of Red River unanimously passed a resolution expressing its appreciation of his service, placing his name on the honorably retired roll.

The Presbytery of Winona will meet at Rochester Aug. 5 to consider the dissolution of the pastoral relation between Dr. Jones and the Rochester Church. Rev. I. I. Gorby, Ph.D. filled the pulpit of the Rochester Church last Sabbath for Dr. Jones.

## NEW YORK.

A successful Presbyterian young people's conference has just been held at Stoney Brook, Long Island, New York, in the spacious buildings of Stony Brook Assembly, whose objects are the extension of the fundamental truths of Christianity and the establishment of a Christian school for boys, where the Bible will be given its rightful place in the curriculum, in connection with the highest order of intellectual training, a distinctively Christian school where boys will be trained and developed in Christian truth and life. The delegates to the young people's conference took regular courses in Bible study, home missions, teacher training and other branches of Christian work. The leader of the conference was Rev. William Ralph Hall, of the Board of Publication and Sabbath School Work of Philadelphia.

Rev. S. H. Beshgetour, Ph.D., after a pastorate of nine years at Cohocton, has been called to Gorham.

Rev. John L. Minemore has been called to Stevensville, Pa.

Rev. Alexander Thompson has been successfully conducting a school of religious education at the North Church, Geneva. Three ladies, teachers, are engaged with him in the work. The young people of the church and some outside are much interested.

## MICHIGAN.

Rev. H. L. Latham, pastor at Jonesville, Mich., will spend August at the University of Michigan Library, doing work on a series of lectures.

## SOUTH DAKOTA.

Rev. George S. McCune, D.D., of Pittsburgh, Pa., who has been a foreign missionary at Syen Chyun, Korea, has accepted the presidency of Huron College, and takes charge at once. The trustees and other friends of the college are greatly delighted.

## UTAH.

The Synod of Utah will meet in Emory Memorial House, Salt Lake City, Sept. 1, 8 p. m., just off the campus of the University of Utah.—Wildman Murphy, S. C.

## OREGON.

Rev. Aaron Wolfe, D.D., of Merrill, has accepted a call to Rogue River, Oregon, and was installed on July 28th.

Rev. J. Edward Blair, of Albany, has been in very poor health for the past year, contracting a severe cold while at the General Assembly at Atlantic City, but is now regaining his strength, and hopes to be in the full work before long.

## WISCONSIN.

Rev. C. H. Phipps and family, of Galesville, are taking an auto trip to Tennessee. A successful Daily Vacation Bible School was held in his church.

Mauston Church had a successful Daily Vacation Bible School. The average attendance was forty-nine. Rev. S. B. Pinney is the pastor.

Dr. W. A. Ganfield, President of Centre College, Danville, Ky., has accepted the presidency of Carroll College, Waukesha, Wis., and will take charge of the opening of the college year.

Forest County is one of the newer counties of the state, much of its area being still covered with forest, but rapid development is in progress. There are three Presbyterian churches in the county. The one at Crandon was first organized and at one time was a self-supporting church, under the ministry of Rev. C. S. Adams, the Stated Clerk of the Synod of Wisconsin. Its building was burned and has not yet been rebuilt. The next organized church is at Laona, where a church building has been erected, and the pastor, Rev. Mr. Garland, is housed in a beautiful and

modern manse. This church is self-supporting. Laona is a lumber town. There is a fine high school here. The third church is at Wabeno, another lumber town. Here also an excellent church building and manse have been built. Rev. L. Sherwin is pastor and is greatly beloved. Rev. J. S. Wilson, of Hudson, who organized all three of these churches, is spending his holidays at Metonga Lake, and while in this region visited all three of these places.

## COLORADO.

Evangelist Chester Birch is carrying on a tent meeting at Aurora, near Denver, which is largely attended. The tent is near the Army Hospital and many of the convalescent soldiers attend his meetings. Rev. Dr. Francis E. Smiley is pastor at Aurora.

Dr. P. V. Jenness, secretary of the Western District of the Presbyterian New Era Movement, has, much to the regret of the New Era staff, offered his resignation to take effect Oct. 1, to accept the pastorate of two consolidated churches in Denver. Dr. W. M. Irwin, formerly secretary of the North Pacific District, with office at Portland, will be located at Denver, Colo., as his successor.

## GEORGIA.

Harris Street Church of Atlanta will be supplied by Rev. M. M. Hall, D.D., and Rev. R. I. Gamon, D.D., in August during the vacation of the pastor, Rev. Roy T. Brumbaugh.

## CALIFORNIA.

Rev. Henry Clifton Thomson, D.D., was married on July 27, 1921, to Miss Amy Hatch, at Los Angeles, and their home will be at 1408 Armadale Avenue.

## CHURCH AT LARGE.

The revival in progress in the eastern counties of England is of more than local interest. It is a demonstration of all the Churches of the power as well as of the mysterious working of the Divine Spirit in a genuine religious movement.

Rev. Dr. C. I. Scofield, editor of the Scofield Reference Bible, a minister of the Southern Presbyterian Church, died on July 24th, at his home on Long Island, in the seventy-ninth year of his age. For a long time he was connected with the Moody Church and work at Northfield and was a great religious leader, evangelical and earnest. He died as the result of a general breakdown.

I write this as a word of appreciation of the Herald and Presbyter. I am of a different denominational faith, have never had an opportunity to study Presbyterianism, but I have a friend who is of that Church. For ten years she has regularly passed her papers on to me, and we in turn have passed them on again. One year, no less than six families read her copy. Some of them not Christians at all, and some not able to take any sort of a paper. The good it has done can not be measured. I like it because it is so clean, and wholesome. It never waivers, but seems to be always filled and led by the Holy Spirit. Many times it has been a comfort and an encouragement to me. My two little girls often neglected their tasks to read the paper, and now my two young ladies read it. Through many "dangers, toils and woes," I have come, and days that were dark with doubts and despair, but the paper always had some message for just my needs. I thank you and pray God's richest blessings upon you. I hope that its wonderful work may continue and grow until Jesus comes again.

Mrs. B. M. R.

## MARRIAGES

No Charge is made for Marriage Notices

WILLARD-HAZELRIGG—In the Presbyterian Church, Hopkinton, Iowa, on July 25, 1921, Dr. Hosea B. Willard, of Manchester, Iowa, and Dr. Ruth A. Hazelrigg, of Manchester, by Rev. W. H. Ensign, D.D., of Hopkinton, assisted by Rev. A. O. Knapp, of Manchester.

COSTELLO-POFF—At St. Joseph, Mo., Aug. 1, 1921, by Rev. Henry A. Sawyers, D.D., Mr. Francis E. Costello, of Baltimore, Md., and Lolah Poff, of St. Joseph, Mo.

TAPPAN-RICE—At Los Angeles, Cal., July 21, 1921, by Rev. David S. Tappan, D.D., LL.D., assisted by Rev. Campbell Coyle, D.D., Rev. David S. Tappan, Jr., of Kiungchow, Island of Hainan, China, and Miss Luella Rice, of Los Angeles.

## HOME CIRCLE

### MY VACATION.

BY KATHERINE MCINTYRE STRAIN.

Did you ever go from the city's din,  
Its rush and swirl and smoke and sin,  
Out in the country, in God's fresh air,  
Where all is sweet and pure and fair?  
I did, on my vacation.

Did you sleep in a tent night after night  
And hear the "skeeters" and feel them bite,  
And the "hoot" owl hooting over your head,  
While the cricket "cricked" in your fresh  
straw bed?  
I did, on my vacation.

Did you wake at morn with the break of  
dawn

And old Jim Crow was up a-cawin',  
And you saw the sun rise over the hill,  
And your whole being was all a-thrill?  
I did, on my vacation.

Did you go with *him* in a little boat  
Out to where pond lilies float  
On placid waters, and as you pull  
The waxen beauties, your joy is full  
I did, on my vacation.

Did you ever take your hook and line  
And bait your hook for the very first time  
Do you know the joy of a very first catch?  
A feast at Delmonico's never could match.  
I did, on my vacation.

Did you gather wild grapes and blackberries,  
too,

Sweet and wet with the summer's dew?  
Did you fry frog legs that spatter and spit  
And act as though they were having a fit?  
I did, on my vacation.

Did you ever try to learn to swim  
With a life preserver under your chin—  
Or float on your back—look up at the sky  
And watch the clouds as they're flitting by?  
I did, on my vacation.

And did you return to the city's din,  
Its rush and swirl, and smoke and sin,  
With heart renewed and purpose true,  
Glad, *just glad* you had *work* to do?  
I did, from my vacation.

Clifton, Kan.

### JANIE'S CROWN.

Janie stood by the window watching a little girl and her governess pass up the street.

"I wish," said Janie, with a sigh, "that I could have a pretty hat like that little girl has."

"Wouldn't you like a better one?" asked her mother cheerily.

"Oh, mother! You know how poor we are, and that father could buy me a golden crown almost as easily as a new hat even as good as that one."

"I was thinking of a crown when you wished for that hat," said her mother, "and you have the promise of one, if you are ready to receive it."

Janie turned and dubiously looked at her mother. Surely it was only a joke! But no, there was nothing but sweet earnestness in the mother's kind face.

"A crown, mother, really? Do tell me how I can get it." And Janie almost jumped as her childish fancy brought visions of golden crowns sparkling with precious stones.

Mother smiled. "Has my little girl forgotten the golden text of last Sabbath?" she said.

Janie's spirits dropped, and the eager smile left her face. She knew that text was a long

one, and she had to study a few minutes before she could recall it.

"I know it now," she said. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life which the Lord hath promised to them that love him."

"Very well done," said the mother, placing her care-worn hand upon the curly head of her little daughter.

"But, mother, teacher said God promises to give us a crown only after we are dead. I'd like to have one now."

"God gives crowns to his children even in this life," said the mother reverently—"crowns of contentment with what we have, and joy in doing what is right."

"Oh, is that all?" said Janie disappointedly.

At that instant a lady came in with a bundle of sewing for her mother to do, and baby Charles, waking up from his nap, began to cry.

"Janie, dear, take the baby out on the sidewalk, and wheel him up and down in the shade," said the mother, anxious to give all attention to the lady.

It was delightfully cool under the great branching maples, and Janie enjoyed it very much. But she could not keep the desire for a new hat out of her mind. She wished her father were rich, so he could buy her all the pretty things other little girls have. Or if only she herself could get money enough to buy a hat, how happy she would be!

Suddenly her eye was caught by something glittering in the grass by the sidewalk. She picked it up and examined it.

"Oh, good!" she said breathlessly, looking up and down the street; "now I can buy a new hat!"

She turned the coin over and over, to make sure that she was not dreaming, for it seemed too good to be true.

"My very own, to use as I want to," she said to herself, "for it was lost, and I found it."

But the smile was leaving her face. The coin did not seem to be quite as bright as when she picked it up, and she hastily dropped it into her pocket when she heard the lady opening the gate and her mother standing on the doorstep intently watching her.

At the supper-table Janie's father said: "I feel sorry for poor John Marsden. His landlord means to turn him out into the street tomorrow because he hasn't paid his rent."

"Yesterday was payday," said the mother; "what did he do with his money?"

"He had paid his other bills, and saved a five-dollar gold piece for the rent, and then lost the coin going to the landlord's office."

"Why, Janie, child, are you sick?" exclaimed the mother, as the little girl turned white, then red, and, almost choking, left the table.

"No," she called back, "but I can't eat any more."

"I wonder what ails the child!" said the father anxiously. "I thought she seemed nervous when I saw her in the yard as I came in. And she did not come to meet me as she usually does."

"Oh, I do not think it is anything serious," said the mother, and then added, as the conversation and incident of the afternoon came to her mind, "possibly she is trying to decide between a new hat and a crown."

The father, hearing something about new hat, and knowing that his purse contained no money to buy, did not catch the meaning of his wife's remarks about a crown. He understood it a few minutes later, however, when

little Janie, with tear-stained face, came to him as he was passing out the gate.

"Here, father, give this to John Marsden," she said, as she held up the shining gold piece. "I found it in the grass, and wanted to keep it to buy a new hat. But the money isn't mine, and I'd rather have the crown mother talked about anyway."

"The dear child!" exclaimed the father, but Janie was gone in a twinkling.

"How about that golden text?" said mother, when Janie came in humming a tune.

"Oh, mother, I understand it now. I feel so much better since I sent poor John Marsden his money. No new hat I could have gotten with it would be half as good as my crown of contentment and joy in well-doing.—Lutheran Observer.

### QUAINT AND CURIOUS.

This epitaph may be seen in Lydford churchyard, on the borders of Dartmoor, England:

Here lies, in horizontal position,  
the outside case of  
George Routleigh, watchmaker,  
whose abilities in that line were an  
honor to his profession.  
Integrity was the Majorspring, and  
Prudence  
the Regulator  
of all the Actions of his life.  
Humane, generous, and liberal,  
his Hand never stopped  
till he had relieved distress.  
So nicely regulated were all his mo-  
tions that he never went wrong,  
except when set going  
by people  
who did not know his key;  
even then he was easily  
set right again.  
He had the art of disposing his time—  
so well  
that his hours glided away  
in one continual round  
of pleasure and delight,  
till an unlucky minute put a period to  
his existence.  
He departed this life  
Nov. 14, 1802,  
aged 57,  
wound up  
in hopes of being taken in hand  
by his Maker,  
and of being thoroughly cleaned, re-  
paired, and set a-going  
in the world to come.

### HOW TO BE BEAUTIFUL

Not cream from a jar, paint from a pot, or powder from a box; the tools for effective face building can not be found on the toilet table. The secret of good looks lies deeper,—in the spirit of the man or woman.

A Japanese mother asked the head of one of our mission schools if only beautiful girls were admitted. Oh, no," the missionary answered, "we take any who desire to come." "But," protested the mother, "all your girls are very beautiful." The teacher answered, "We tell them of Christ, and seek to have them take him into their hearts, and this makes their faces lovely." Said the mother, "Well, I do not want my daughter to become a Christian, but I am glad to send her to your school to get that look on her face."

### A COUNTRY GIRL.

Once at boarding school the girls were talking of a new scholar whose hands were red and who looked as if she had worked hard.

"Why," said one of them, "I never did a stroke of work in my life."

"You didn't?" said the country girl. "Don't you know how to wash dishes?"

"Oh, no, indeed!"

"Can't you cook?"

"No." Digitized by Google



"Wash, iron, bake or scrub?"

"No! No!" said the girls. "We have servants to do those things."

"Can't you sew?" asked the country girl.

"Well," said one of them, "I made an apron once, but it was so poorly done that my mother had to rip it all out."

"Well," said the country girl, "I would be ashamed to be as helpless as you are—to be like a baby and have some one wait on me. You may talk about your fathers being worth money, but I'm worth something in myself. I can cook, wash, sew, scrub, bake and iron and milk and make butter. I am proud of what I can do, and never would think of boasting about what I can't do."—Ex.

#### TOMORROW NEVER COMES.

BY NELLIE HURST.

I can not think when I am told  
Tomorrow, "so and so."  
Why I can never see that time  
It always seems to go.

For when I think tomorrow's here  
And I'm to have my way  
I hear folks talking, and I find  
That it is then "Today."

The only thing I can suppose  
Is when I'm fast asleep  
Tomorrow rushes quickly by  
Just when I can not peep.

And mother says that she has heard  
How all the wise folks say  
Never put off till that strange time  
What you can do today.

#### VACATION.

BY MARGARET SKINNER.

Parents often dread the school vacation period. Regular hours of study and play broken up. Discipline relaxed. Children turned loose like young colts. The children in the country fare best, as they are pressed at once into the active work of the farm, no time for mischief, idleness, or loafing—but the children of the small villages are a pathetic sight. No study, often no work, no elevating amusement, often no good books to read. No wonder they often drift into idle, dissolute ways during vacation time.

A wise mother of my acquaintance was too poor in purse to take her large brood of children away from home for a much-needed change of surroundings, and yet was very anxious they should not fall into idle habits and undesirable ways. She realized the fact that a change of work was really a rest, and that all play was no rest. So she laid her plans, before school was out. She commented by insisting on an early and regular "getting up" time in the morning. She also, by skillful management, found work for the four older children that would take only a part of the day, and, if possible, leave the afternoon free. For instance, the twelve-year-old boy secured a place as janitor for the village bank. After scrubbing, dusting and opening the bank for the day, he worked for a grocer until noon. The ten-year-old peddled the morning paper, and took care of two of the village cows. Fourteen-year-old Betty she enlisted as her own helper, trying to so plan the work that she could have the afternoon and also a half hour in the forenoon for music practice. Sixteen-year-old Joan was apprenticed to a dressmaker for four hours each morning during the summer. Even seven-year-old Robert carried the washing to and from the washerwoman's for a neighbor and also did her errands. The mother insisted, and demanded, faithful and punctual performance of all their duties, and soon the villagers came to know the Fuller children could be depended upon, and gladly gave them all the work they could.

The afternoons were given to rest and

recreation. Several times the boys' earnings were pooled, an auto hired, and the whole family took an outing, the girls and mother furnishing an extra treat for supper. Once they rented a tent and all camped near the river, only a short distance from their home, for a week. This was an experience they talked of for years after. Several times the older children went to the city to a good concert, or to visit the library and secure books, to be returned by mail.

The summer passed all too rapidly. Indeed, the children declared they had never had so much fun in their lives before, and their mother, looking into their happy faces, and knowing with a true mother's intuition that they were better fitted, morally and physically, for their winter's work, said: "If we all live to see another summer, we will try it again."

Kalida, O.

#### BETTY'S NEW DOLL.

Betty frowned with all her might the moment Gladys Kaley had gone home. She stood at the nursery window looking after her little friend until a passing wagon hid the stiffly-starched white dress from sight. Then Betty sighed and turned a wistful little face toward her mother, putting a clean dress on Baby Ruth.

"I wish I had a doll like that one of Gladys'," she said slowly. "It's a beautiful doll, mamma. I guess her papa paid a lot of money for it. She says her mamma made the loveliest blue silk coat for it that anybody ever saw, and when I go over to her house she is going to show it to me. I wish Gladys had brought her doll this afternoon. I want to see it."

"Why didn't she bring it?" asked mamma.

"She said her mamma wouldn't let her play with it very often 'cause she might break it or muss its clothes," explained Betty. "Her mamma keeps it for her in a big box in the company room. Oh, dear! I wish I had a doll like hers. Don't you think I might have one, mamma? Mr. Cash has a dear little wax doll in his store window. It's not as big as the one Gladys has, but it is just lovely. Oh, mamma, please let me have that one!" begged Betty.

"How much does Mr. Cash ask for it, dear?" questioned mamma, putting down Baby Ruth and opening her purse. "I can spare only a dollar."

"That's it, mamma, that's 'actly it!" cried Betty.

"Very well, then," said mamma, handing the money to her. "Put on your hat and coat and run down to the store and get it."

"O-oo!" cooed Baby Ruth a short while later when Betty was proudly unwrapping the new doll. "Pitty dolly! Please let Baby Ruth play with it, Betty. Baby Ruth ain't got any dolly, never. Please, Betty!"

Betty snatched the pink-clad doll in her arms and pushed Ruth away. "Don't you dare touch my doll, Ruth Graham!" she cried in such a sharp tone that Baby Ruth's dimpled chin began to quiver. "This is too nice for you to muss, and you're not to play with it ever!" And then she ran from the room, leaving Baby Ruth wailing behind her.

Mamma looked very sober as she took Baby Ruth in her lap and stilled her cries.

Betty stayed playing with her doll until mamma called her to supper. Then she came down looking half-defiant and half-ashamed. Mamma said nothing about her conduct, though, so Betty presently recovered her spirits. When bedtime came, Betty did not feel so well. "Oh, dear!" she sighed softly. Then she sighed a little louder. Mamma

looked at her and asked her if she felt ill.

"—just my throat," she quavered, moving restlessly under mamma's gentle eyes. "There's a b-big lump in it."

"I'm sorry, dear," said mamma gravely. "What do you think caused the lump?"

Betty gulped hard. "I—I guess my conscience did, mamma," she said softly. "D-do you s'pose Mr. Cash would take back my new doll and give me two cheaper ones, so Baby Ruth and I could have one each and play all we wanted to with them? Do you s'pose he would, mamma?"

"I think he would, dear," said mamma, with a loving smile. "I will write him a note about it and you may take it to him with the doll tomorrow."

"I feel lots better now," declared Betty. "It isn't a bit of fun being a pig, is it, mamma?"

"Not a bit," answered mamma, as she gave Betty a good-night kiss.

#### SOMETHING STILL LEFT.

It is an old saying that a penny held close to the eye will shut out the sunshine, and certainly it often happens that little losses blind us to great blessings. A merchant who failed in business a few years ago went home in great agitation, a look of despair on his white face.

"What is the matter?" asked his wife.

"I am ruined; I have lost my all!" he exclaimed, pressing his hand upon his forehead.

"All!" said his wife, "No I am left."

"All! papa?" said the eldest boy. "Here am I!"

"And I too," said his little girl, running up and putting her arms around his neck. "I'm not lost," repeated Eddie.

"And you have your health left," said his wife.

"And your hands to work with," said his wife.

"And your two feet to carry you about, and your two eyes to see with," said little Eddie.

"And you have God's promises," said the grandmother.

"And a good God," said his wife.

"God forgive me!" said the merchant, "I have not lost my all. What have I lost to what I have left!"

He took comfort and began the world afresh.—Ex.

#### BIBLE TERMS.

Bible words are cups of truth runnig over. God, salvation, heaven, hell, faith, love, Christ, the Holy Spirit, regeneration, sanctification, fellowship, all are rich and overflowing. Let us permit no man to empty them of meaning. For once some of them come to mean little or nothing, all of them will gradually empty. The destructive or Unitarianized doctrinaire first empties these cups, then asks whether they are worth retaining. Our safety is in doctrinally and experimentally keeping them full and running over.

"The glory of the life is  
To love, not to be loved,  
To give, not to get,  
To serve, not to be served."

No. 644.—RIDDLE.

Two brothers here see;  
Great burdens bear we,  
To which we are bitterly pressed.  
In truth we may say  
We are full all the day,  
And empty when we go to rest.

ANSWERS TO PUZZLES.  
No. 643.—Con. Fine. Confine.

## SABBATH SCHOOL

International Lessons for 1921.

THIRD QUARTER.

Lesson VIII—August 21.

### PAUL PREPARES FOR WORLD CONQUEST.

Acts 15:36 to 16:5.

Acts 15:36. And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do.

37. And Barnabas determined to take with them John, whose surname was Mark.

35. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41. And he went through Syria and Cilicia, confirming the churches.

16:1. Then came he to Derbe and Lystra: and, behold, a certain disciple was there, named Timothy, the son of a certain woman, which was a Jewess, and believed; but his father was a Greek:

2. Which was well reported of by the brethren that were at Lystra and Iconium.

3. Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem.

5. And so were the churches established in the faith, and increased in number daily.

Golden Text: "But we believe that through the grace of the Lord Jesus Christ we shall be saved."

Catechism—Q. 35. What is sanctification? A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Home Readings—(M.) Acts 15:1-6; (Tu.) Acts 15:7-11; (W.) Acts 15:13-21; (Th.) Acts 15:22-29; (F.) Acts 15:36 to 16:5; (Sa.) Isa. 49:6b-13; (S.) Isa., ch. 35.

#### INTRODUCTORY.

The Gospel was first preached among the Jews, and Jesus was a Jew, according to the flesh, as were the apostles and most of the early disciples. It was a natural thing for the early Christian Church to think that Christianity was a development or a department of the Jewish Church, and that all the converts or disciples must become Jews first in order to become Christians. They did think so, and insisted that the Christian converts should receive the Jewish life and ordinances, as circumcision, as absolutely indispensable in order to salvation. But there were others who said that Christ had not taught them so. They remembered that Christ told them that faith in him as the Savior and baptism were all that was required. They said that as they were sent out to bring the Gospel to the world, and the world to Jesus Christ, their commission was to preach Christ and him crucified, and to baptize in his name, but that they had not been told one word about circumcision or the necessity for becoming Jews.

#### EXPOSITORY.

36. The whole of the fifteenth chapter up to this verse tells of the settlement of the controversy that had arisen as to whether Christian converts must all accept circumcision and become Jews in order to become Christians. At a Council at Jerusalem, presided over by James, and which had been attended by Peter and Paul and Barnabas and others, it was decided that all that would or could be asked of Gentile converts was that they should believe, be baptized, and live clean and good lives in the service of Jesus Christ. After this Council, Paul and Barnabas returned to Antioch and for a long time engaged there in preaching the Gospel.

This was the great work for that time, and for this time, and for all time. Then it came into the minds and heart of Paul and Barnabas to visit the churches where they had been at work during the two years of the first great missionary journey. It was a loving thing to do, and they would by it accomplish much good.

37. We have here a difference of opinion between two good men, and such differences do occur, and have to be met in the very best way possible. Barnabas wished to take John, surnamed Mark. His home was at Jerusalem. He was chosen afterwards to write the Gospel of Mark. He became after a time, the traveling companion of Peter, so that we may almost think of the book of Mark as being the Gospel according to Peter.

38. Paul remembered that, at an earlier day, John Mark had seen fit to follow his own impulse and leave him, and so he did not care to choose him again as companion.

39. Neither one would change his opinion. They agreed on the great matter of Christian doctrine. They were alike in their devotion to Jesus Christ. They were both ready to die for the truth. But on this point they would not change. So Barnabas took Mark, and started out on his journey, and sailed for Cyprus, his early home. It was just as well. Paul could not have been satisfied. It was a matter of personal relationship. He had a right to consult his personal comfort in some things. So he let Mark go with the one to whom he was congenial.

40. Paul chose Silas. There were thus two companies instead of one. Silas was to prove, and he did prove, to be faithful and devoted, and we find these names closely associated in the work, as, for instance, when they were in the prison at Philippi, their feet in the stocks and their voices raised to God in hymns of praise.

41. They set out from Antioch in this great missionary journey, going through Syria and then through Cilicia.

16: 1, 2. They came to Derbe and Lystra, cities where Paul had been before. He met and strengthened the early converts and preached Jesus to them. But this time he met a young man who was destined to be of usefulness in the Church. The grandmother of Timothy had become a Christian, Lois by name. Her daughter Eunice was a Christian too. It was a good home for Timothy to be trained in as a Christian. Even though his father was a Greek, he does not seem to have opposed Timothy, and he grew up and became a minister of Jesus Christ and of great use in the Church. The young man was known to the Christians at his home and was held in high esteem. It speaks well for one when those who know him best, know him to be reliable and sincere and good.

3. Paul chose him to go out to the work with him. As he was a Jew, Paul thought it well for him to conform to the Jewish custom, and had him circumcised, so that there could be no debate or criticism about him among the Jews. It is well to study up conditions and in our Christian work be wise as serpents, while harmless as doves.

4. They went through the cities preaching the one Gospel of Jesus Christ and mindful of the fact that the Church was one compact, united body, all under the same rules. The apostles and elders had met in Jerusalem for the control and gov-

erning of the whole Church, and their decrees were made known to all Christian people. It is well for us to remember that the Church has united life and orderly life, ordained of God, through the Bible by the Spirit, and through its ordained authorities. Let us abide by the rules and orders of God and let us do everything in the Church decently and in order.

5. Under this faithful, apostolic work the churches were established in the faith. More than this came also. Souls were converted and added to the Church. Every Christian should seek for both of these things. We should seek to be strong and unwaveringly true in the faith, and should do all we can to lead others to Christ and to a place in his Church.

### CHILD'S MORNING PRAYER.

BY DR. ANSON R. GRAVES.

I thank thee, Lord, for sleep and rest,  
For all the things that I love best,  
Now guide me through another day  
And bless my work and bless my play,  
Lord, make me strong for noble ends,  
Protect and bless my loving friends,  
Of all mankind good Christians make,  
All this I ask for Jesus' sake. Amen.

### THE STOPPED SUNDAY SCHOOL.

"Our Sunday school had to stop when the summer missionary left."

Only a sentence of a dozen words from a western letter, but what pathos it contains, and yet it is only an illustration of what happens every year in hundreds of places.

The tragedy of the stopped Sunday school! What a period of starvation is involved for the child-life of a community, what a blank in their lives, and what ground is lost to both country and Church that can never be regained.

Think of the stopped school; stopped just when interest is being aroused, foundations laid and teachers and pupils becoming attached to each other. How the children must feel lost without the companionship and comradeship created in the school.

May the day soon come when every Sunday school is an evergreen school.—Presbyterian Witness.

### VACATION.

Vacation time is trying on a Christian's religious life. Any marked change in life is apt to affect his spirituality. When he leaves his business, his home, his church and his community, he is apt to feel that change is the natural order. Obligations and responsibilities are largely laid aside for the time being. This results in his failing to keep up his religious duties, such as reading God's word, prayer and church attendance. The restraints of home and home friends being removed, he is far more apt to yield to the temptation to do things that he would not do at home. The result is that he is likely to return home with a lowered spirituality. When we take our vacations, let us not give our religious life a vacation. It does not need it. Let us not forget that Satan takes no vacations.—Presbyterian of the South.

### IDOLATORS.

Who are they? Of course that name belongs to the heathen. But alas, many professing Christians belong to that class. Unconsciously perhaps; and how strongly they would protest being called by that name. But this scheme and that possession, come first in their minds to such an extent at times as to make them forget their Christian duties.

## YOUNG PEOPLE

### PRAYER MEETING, AUGUST 21.

**Endeavor Topic:** Lessons From the Book of Ruth. Ruth 1:14-22.

The Book of Ruth is a very beautiful story of a young woman who was led in the divine providence to choose the people of God as her people, and to become associated with them in her life, so that she became a member of one of their families and a member of the nation, and an ancestress, according to the flesh, of the Lord Jesus Christ.

This was a great change in the life of a little Moabitish maiden. Brought up outside of Israel's homes and families, a member of the Moabitish people, a descendant of Lot, instead of Abraham, she came into the very heart and life of the chosen race and into a place of the greatest honor.

While not exactly a heathen she was not a descendant of Abraham. God paid special honor to several women when he permitted them to come in from the outside and come into the line from which Christ should be born. Some might have objected to Tamar and some to Bathsheba, but they were personally as good as some men in the line, and, after all, it is not so much a matter of where a person has come from or what the person has been, as what he or she has become by the grace of God.

The Book of Ruth then is a lesson in divine providence. The father and mother and their two sons go into the land of Moab because of a famine. The two sons marry two young women there, and the father and the two sons die, leaving Naomi a widow, with her two widowed daughters. When Naomi comes back to Bethlehem, Ruth, her widowed daughter-in-law, comes back with her. She may have learned to love this religion from her husband who had died. At any rate she commits herself to the God of her mother-in-law, and goes back with her, to be identified with her, and her home and her people and her God for life. She made her choice and never deviated from it, and in this she is an example to all in a steadfast and unchanging choice of the service of Christ.

This is a deeply religious book. One has the sense of God all through its pages. God is chosen. God takes care of his loved ones who choose him as their God.

This is a book of tender domestic life. The family of Naomi is broken up by death, and she sets an example of piety before God, and pure devotion to the dead. She deals affectionately and tenderly with Ruth, and, afterwards, with her little babe.

Ruth herself is an example of tender affection. She is not full of selfish concern for herself or for worldly pleasure or gain, but is filial toward the aged mother. In this she is shown to be wise, because through this very course, she became a happy and honored wife and mother, and comes into one of the highest places ever filled by a woman, having a book of the Bible named for her, and becoming an ancestress of the Lord.

Then there is an example of true chivalry in Boaz, the relative who pays such honor to these good women, provides for their welfare, and makes Ruth his wife. He is a true religious gentleman, and not

to be lost sight of in the study of this beautiful book.

## PRAYER MEETING

AUGUST 17.

**THE POWER OF FAITH.**  
Mark 9:14-29.

There is a great need for faith in the life we are living in this world. There is much trouble and difficulty and sorrow. We meet with troubles of many sorts, and we need to take many things to God in prayer every day. We have great cause for joy in the fact that we have a great Savior to whom we may come in our times of need. The father of whom we read in our lesson at this time had a very great sorrow in the affliction of his son.

When our loved ones are afflicted we have our deepest sorrows. We can more easily suffer ourselves than to witness the sufferings of those who are dependent upon us and whom we would relieve if possible. It is sad when they are physically afflicted. It is worse when they go astray spiritually and morally. The father of the prodigal son had a greater grief over his erring child than that son had over his own poverty-stricken condition. The father of this afflicted son had a sad heart. He did well to bring his son to Jesus, for there he found relief and healing. It was not enough to bring him to the disciples. They could not take the place nor do the work of Jesus.

Christ and three of his apostles had been on the Mount of Transfiguration and there they had wonderful experiences. They had come in contact with the heavenly world in a marvelous way, and had seen Moses and Elijah, who had been for many years in the glories and delights of the heavenly life. But it was not for them to tarry long in these ecstatic surroundings. There was trouble on earth, and Christ hastened down to the foot of the mountain where he found the son and his father, and the nine bewildered disciples who had been appealed to for help which they were unable to give. Christ was needed there very sorely, and he came.

The father had faith in Jesus Christ and his faith only needed encouragement and quickening. He had known about the Lord and was convinced that he could heal his child. Christ could have done this with a word, but he wished to increase and spiritualize the father's faith, and so he held a conversation with him that resulted in the father's making an expression of faith in Jesus which has been a blessing to many wherever the Gospel has been preached. He has been an example for many who have been in trouble and anxiety, and who have been led to bring their burdens to Christ. Such simple faith, and so unquestioning and strong, is sure to meet with a great blessing. The great need of all the world is to have such faith in the Savior. Those who are sinful and weary need to turn to the Lord in faith. Those who would have their loved ones blessed and saved need to come as did this father, whose son was saved by Jesus, the great healer and Savior.

The disciples had come short in faith and met with words of rebuke and instruction from the Lord. He told them that he could not always be with them and that they should rise to a more believing and

efficient attitude; and that they should cultivate their faith in the exercise of prayer and fasting. It is a lesson for God's people of today. The Church, in its ministry and membership should be full of faith and power. The call is to meet the sins of the world and cast them out by the grace of Jesus Christ. There should be unflinching faith on the part of God's people. There should be much earnest and humble and flesh-mortifying faith, in order that souls may be saved and that God may be glorified.

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**OUR EXCHANGES**

**A LOST CAUSE.**

The "wet" parade July 4th, dwindled from the promised 200,000 marchers to 15,000. The more efforts made by the liquor interests to arouse sympathy for their lost cause, the more certain does it appear that their cause is lost forever.—N. Y. Evening Mail.

**THE DISARMAMENT CONFERENCE.**

Japan has quite as good reason to distrust American motives as we have to distrust Japanese motives. The United States is far richer than Japan, far more populous, and far more powerful. Of all the nations invited to the conference, Japan is the weakest in resources and in the most difficult position economically. What the situation requires is something in the way of assurances to Japan that the United States is not unmindful of her position and regards her problems at least sympathetically.—N. Y. World.

**PEACE AND COMPETITION.**

It appears that nations are not so much interested in beating swords into plowshares as they are in beating competitors into oil-fields.—Harrisburg Patriot-News.

**DON'T SAY IT.**

It is bad enough to think of evil, but it is worse to speak it. Unkind words wound more feelings, start more misunderstandings, wreck more friendships, and break up more homes than almost any other cause that can be thought of. Unfortunately, too, they are easy to speak. The inspired writer was not beating the air when he commended the virtue of bridling the tongue.—New Orleans Christian Advocate.

**THE HOUR OF PRAYER.**

What better indication can be afforded of a man's good intentions than his willingness to meet God for an hour once a week?—Methodist Recorder.

**THE ONLY REMEDY.**

The cure for unrest and lawlessness is a new spirit, which the churches, publicists and statesmen are trying to invoke. "You must be born again," is the cry of even the secular papers—meaning that force is futile to cure the wounds of society, and that only the sense of man's relations to the unseen powers of the universe can restore the equilibrium, which has been lost through the trampling of law and order under foot by those in whom the after-effects of the war set up the spirit of anarchy and wholesale destruction.—Montreal Gazette.

**THE PRICE RUSSIA HAS PAID.**

Russia's loss of 12,000,000 population seems to be a big price to pay for a fantastic economic dream.—Chicago News.

**THE IRISH QUESTION.**

No one in England or Scotland will ever dream of forbidding the banns of a just and self-determined union between the two parts of Ireland. Instead, every one in Great Britain will welcome such a union if it can be obtained without force or fraud. What we can not do without shame and dishonor is to be parties to the coercion of the Six County Area. Apart from that dishonor, coercion would

bring not peace but a sword.—London Spectator.

**IN GOLD WE TRUST.**

In the early fifties a most unusual thing happened in San Francisco. A large issue of gold coins came from the United States mint with the legend, "In gold we trust," instead the conventional, "In God we Trust." The introduction of the letter "L" raised such consternation that the issue had to be remelted and restamped. The cause of religion would break up into small fragments if we did not have the name of God on our coins, whereas in the present state of the world it is more of an insult to God. Some coins used to honor God, but the man who was responsible for the typographical error on the gold coins was nearer the truth than the man who put the conventional inscription on them. As a nation we are spending our money for that which is not bread.—Pacific Advocate.

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## GENERAL NEWS

### DISARMAMENT CONFERENCE SET FOR ARMISTICE DAY.

Unless unexpected opposition develops, the international conference on limitation of armament and Far Eastern subjects, proposed by President Harding, will begin November 11, the third anniversary of the signing of the armistice which marked the close of the World War.

Great Britain's formally expressed willingness to accept any date that would be agreeable to the United States, led to the extension of the definite suggestion to all the invited Powers that they convene on that date. It was unofficially stated that Japan will offer no objection to the suggestion, although the Government at Tokyo would prefer a slight delay merely for the purpose of facilitating the complication of material that will be required by its representatives at the conference. France and Italy, it is understood, will join the British Government in prompt acquiescence.

### TREASURY SUGGESTIONS FOR ADDITIONAL TAXES.

A tax of two cents on bank checks, a flat license tax of \$10 on all automobiles, irrespective of cost or horse power; an increase of first-class postage rates to three cents and an added levy on cigars, tobacco and cigarettes are said to have been among tax revision suggestions presented by Secretary Andrew W. Mellon, of Treasury Department, to the House Ways and Means Committee, meeting in executive session.

Other suggestions included a reduction of 50 per cent in transportation taxes, both passenger and freight, next year, and their elimination the year following; repeal of the taxes on soda fountain drinks and ice cream; repeal of the excess profits tax and elimination of the \$2,000 exemption of corporation incomes; increase of the normal income tax on corporations from the present 10 per cent to 15 per cent, and elimination of the income surtax brackets above 40 per cent, with the surtax rates on incomes ranging from \$6,000 to \$50,000 increased.

The revenue bill, as revised in accord with these suggestions, would be designed to yield approximately four billions of dollars next year, it was said.

### RUSSIAN FAMINE RELIEF BEGUN.

Preparation for the relief of starving Russian children upon release of American prisoners held by the Soviet Government, was ordered to be begun last week by Secretary of Commerce, Herbert C. Hoover, as Chairman of the American Relief Administration, on receipt of a cable from Maxim Gorky, transmitting the Soviet authorities unconditional acceptance of his offer of aid.

Mr. Hoover instructed W. L. Brown, at London, European Director for the Relief Administration, to proceed immediately to Riga, to negotiate with the Soviet representatives concerning the details of supplying food.

Mr. Brown was cautioned, however, that negotiations should be begun only after the American prisoners have been delivered out of Russia as demanded by the State Department.

Freight passing through the American and Canadian canals at Sault Ste Marie, the busiest water way in the world, during July totaled approximately 4,000,000 tons less than for the same month last year, according to the monthly tonnage report. The traffic, east and west bound, amounted to 8,138,583 tons.

Passenger traffic showed little change from a year ago, 10,600 persons being carried east and 11,540 westward.

The greatest decrease in freight tonnage was in ore shipments, less than half the amount carried eastward in July, 1920, being hauled last month. The total was 4,356,760 tons. This, however, was an increase of 1,000,000 tons over June of this year.

Only 2,062 vessels locked through, com-

pared to 2,959 for the month last year, 3,020 in 1919 and 3,246 in 1918.

Coffee drinking has increased 21 per cent, or 100 cups a year for each person in the United States, since the advent of prohibition, according to figures made public by the National Coffee Roasters' Association.

American coffee consumption for the year ending June 30th was 1,281,596 pounds or enough to make 484 cups for every man woman and child in the United States.

Total world production for the year was approximately 2,500,000,000 pounds.

Union labor scored a victory on the Long Island Railroad in a decision by the United States Railroad Labor Board, ruling that negotiations of rules should be held with System Federation No. 90, affiliated with the railway employees' department of the American Federation of Labor.

The officers of the system federation are all employes of the Pennsylvania Railroad, and the company declined to negotiate with them. Long Island officials declared they would deal only with their own employes, and the union took the case to the Labor Board.

Enrico Caruso, the greatest tenor of the last generation, died at Naples, Italy, last Tuesday, after an operation. His funeral, on Thursday was held at the Royal Church of San Francisco di Paola, by special permission of the King of Italy, who was represented by an aid de camp. The ceremonies took on a national character as eulogies of the great singer were pronounced in the name of the King and by the governor of the City.

Another notorious feudist of the West Virginia-Kentucky border was killed last week, when Sid Hatfield was shot as he was entering the courthouse at Welch, W. Va.

The Governor of Illinois, last week, announced his intentions of surrendering to the court, after a warrant for his arrest had been given to the Sheriff to serve. The indictment under which he was arrested charges that, as State Treasurer, he embezzled certain State funds.

A cinematographic achievement has just been demonstrated in Berlin's charity hospital in the presence of physicians and newspapermen.

The films showed every stage of a half dozen operations performed by prominent surgeons.

The process is the invention of Dr. Alexander Rothe, chief physician of the Wilhelmsdorf Hospital, who long has been working with the assistance of the Ministry of Education and the cinematographic-technical association to find a method of filming operations which should show every motion without disturbing the surgeon or employing counteractive illumination.

The films, it is stated, show the operation exactly as the operating surgeon sees it.

The Board of Trustees of the Johns Hopkins Hospital has issued the following dictum:

The maximum fee that any surgeon ought to charge for any operation, no matter how wealthy the patient may be, is \$1,000.

The maximum charge that any physician ought to make for attending patients in a hospital is \$35 a week.

The effect of the ruling will be felt not only in the hospital, but, because of the standing of Johns Hopkins, in Baltimore City and every corner of the United States, physicians and surgeons assert.

The ruling was issued after thorough consideration of all the conditions surrounding physicians and surgeons.

Formation of the Loyal Labor Legion of New York City, designed "to change entirely the traditional concept of the American Federation of Labor attitude toward employers, the general public and organized wage earners," was announced last week by F. P. A.

Vacarelli, formerly vice-president of the International Longshoremen's Association and new head of the Legion.

Mr. Vacarelli said the constitution adopted by the new organization recognized the following points

"The right of men and women to work, regardless of membership in unions.

"The rights of the public as a party at interest in labor controversies.

"The necessity for laws establishing courts of arbitration, with power to enforce obedience.

"The settling of differences between employers and wage earners without intervention by persons not personally affected."

The coast guard cutter Bear, which rescued Ronald Amundsen's exploration ship Maud from a precarious position in the ice near Cape Serdze, Siberia, has arrived at Nome, Alaska with the news that the Maud had been towed to within one hundred miles of St. Lawrence Island, in Bering Sea, and is proceeding under sail toward Dutch Harbor, Alaska.

Forty-eight persons were killed when the steamer Alaska, from Portland, Ore., to San Francisco, struck a reef near Eureka, Calif., last Saturday night.

## WANT COLUMN.

WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kansas.

WANTED—White lady teachers, Mary Allen Seminary, Crockett, Tex., colored girls' school. Term 8 months, wages \$44 per month and maintenance and railroad fare both ways. Address President A. E. Hubbard.


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**HOME AND FARM**

**GRAPES.**

**Grape Jelly.**—Select the grapes just before they are fully ripe. Remove from the stems and then to every seven pounds of grapes add two pounds or four cups of cold water. Heat the grapes slowly to the boiling point and then mash well. Use the wire potato masher. Cook until the grapes are very soft and then turn in a jelly bag and let drip. Do not press or squeeze. Now line a colander with two thicknesses of paper napkins and set the colander over a small bowl inside of a bowl sufficiently large to hold the grape juice as it filters through. Now measure this filtered juice, return to a clean preserving kettle and boil for ten minutes. Add three-quarters cup of sugar for every cup of juice and stir to dissolve the sugar in the grape juice and bring to a boiling point. Boil rapidly for twelve minutes and then pour into sterilized glasses. When cool cover with parawax and seal securely. Store in a cool, dry place.

When selecting grapes do not make the mistake of purchasing wine grapes. These grapes are over-ripe and will not jell. The double filtering removes the excess tartaric acid crystals in the grapes.

**Spiced Grape Conserves.**—Wash and steam five pounds of grapes and then remove the pulp and place the pulp in a preserving kettle and add one cup of water to the kettle and cook until soft. Rub pulp of the grapes through fine sieve to remove the seeds. Now add the skins and cook slowly for forty-five minutes. Measure and add, two-thirds cup of sugar for each cup of mixture, one package of seedless raisins, one-half cup of finely chopped preserved ginger, one cup of finely chopped nuts.

Cook slowly and stir frequently until thick like jam. Then store like blackberry jelly.

**Apple and Grape Jam.**—Wash five pounds of grapes and remove the skins. Place the pulp in a preserving kettle and add one cup of cold water. Cook until soft and then rub through fine sieve. Return the pulp to the kettle add the skins and two pounds of apples, cut in slices, one package of seeded raisins.

Then add three and one-half pounds of sugar. Stir to dissolve the sugar and cook very slowly until thick like jam. Then store in the usual jam or jelly manner.—Ex.

**HOW TO CAN HUCKLEBERRIES.**

Look the berries over carefully and use none but the fully ripe berries. Now place in a saucepan, one cup of boiling water, four cups of sugar.

Bring to a boil and cook for five minutes, then add five quarts of berries and stir all the time until they begin to boil. Just as berries begin to cook, use a skimmer and skim out the berries, filling into sterilized jars. Fill the jars as full as possible and then add one-half cup of the syrup to fill the jar. Adjust the rubber and lid and partially seal. Place in a hot-water bath and process for thirty-five minutes. Remove and seal securely and then store in a dry, cool place.

This method of shrinking the fruit permits placing more berries in a jar.

**Rice Purlo.**—Small piece of salt pork, one-quarter pound, chopped fine. One onion, medium-sized can of tomatoes, one cup of rice. Render the salt pork in the skillet and cook it very slowly. Add the chopped onion and fry to a golden brown. Add the can of tomatoes and bring to a boil in a saucepan, then add one cup of uncooked rice. Cook until the rice is done and then stir frequently while cooking. Very tasty dish.

**HARD TO PLEASE.**

BY A COUNTRY CONTRIBUTOR.

There are some friends so hard to cook for, they are not offered generous hospitality.

Their invitations are "few and far between." An old neighbor comes to our village occasionally to "visit around." Just as sure as the hostess has chicken, she will say, "No, thank you." If it is country ham, she will sometimes say, "It's a little too salty." She tastes and nibbles. I wonder what she eats at home.

A blunt old man says: "The people who are hard to cook for are the kind who have the least at home."

A certain minister used to serve a congregation, and the women folks were so glad when he accepted "another field." He could not eat pork. Now, in rural places, far from a butcher shop, we must necessarily eat poultry and ham. Nobody has an ice house to keep "ram, lamb, sheep or mutton"! We are far from a stream where ice "grows." When this congregation called another pastor, the women put in a voice. One old "mother in Israel" arose at congregational meeting and said: "I wish to express the sentiments of the feminine part of the church. If the men want the preacher entertained, then call a man who is not hard to cook for." Some funny girls on a back seat said, solemnly: "Amen."

A peculiar stranger assisted a home pastor one winter, and worried us so much we "divided him," as they said. When he tarried at the carpenter's house he said: "What! canned fruit for breakfast?" "Yes," said the mother; "my children's appetites are poor in the morning, I have to devise something." He hooted us because we arose rather early. He said: "Why, you'd better not go to bed at all; sleep in rocking-chairs; it would save dressing." Another place he "could not endure hash for breakfast, 'cause it seemed 'chewed up.'" He preferred to do his own chewing! One place they had fresh cows and the cream was over-rich. He said he just couldn't take it in his coffee; it reminded him of sucking calves!

Here at Willowbrook the women are considered good cooks. Nothing quite suited the new man. Grandma Brown was a master hand on potpies, so she made one for Sunday dinner. The brother glanced at it and said: "I am not particularly fond of boiled dough." When grandpa served the plates he then omitted the potpie on the guest's plate. He put on potatoes and the "visitor's second joint of chicken." The guest remarked: "Why can not I have some potpie, too? I'll have to eat something or I'll be weak and sick!"

An occasional guest will be troublesome and hint for certain dishes. A young girl said to her aunt: "Do you always have fowl and ham? Oh, I'd get so tired and crave fresh beef." Aunt said: "We are eight miles from the butcher. It is now August and right in 'dog days.'" That was all she said.

A cousin made a farewell visit among her relatives, as she was going to Australia. She was full of sweet courtesy. If her relatives arose early, she arose early; if they lay late, she did the same. She liked pancakes. She could eat "greens" or kraut. She had no dyspepsia; all things tasted good to Jenny. She was blind to what she heard and saw. That is the ideal guest.

Once we entertained an old aunty who almost made trouble in her innocent way. When she tarried with Brother Robert she unfortunately "told things" the next place. She said "his house was so cold she just couldn't stand it." "Cousin Jane's cooking was so greasy she knew she's got dyspepsia." "Harriet was too stingy to put on the wool blankets, and she shivered and shivered till morning." "Augustus was so cross to his wife and wouldn't allow the women any of the butter an' egg an' calf money." "Simon kept a queer black bottle in the pantry 'cubby hole,' and he drank of it often." A drunkard in the Jones family! Oh, the disgrace! (It was boneset, for I helped brew it.) She went home just in the "nick of time" before we all had a family fuss.

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### WIT AND WISDOM

#### THE MOTOR AGE.

To live in a house by the side of the road,  
As the poet said in his song,  
And be a friend to man was a dream  
That he had cherished long.

So he bought him a house by the side of  
the road

Where he hoped to dwell serene,  
But he choked in the dust of speeding cars  
And the fumes of gasolene.

—Birmingham Age-Herald.

#### IN A BOSTON STORE.

Actual conversation in a Boston hard-  
ware store: "Give me a paper of small  
tacks."

"How small?"

"The smallest you've got."

"Haven't got 'em.—New York Tribune.

#### SECRET OF LONGEVITY.

"To what do you attribute your long  
life, Uncle Mose?" asked a newspaper in-  
terviewer of a colored centenarian.

"Becuz Ah was bo'n a long time back,"  
the old gentleman replied.—The American  
Legion.

#### EARLY RISING.

"Do you think early rising is good for  
your health?" asked the languid city visi-  
tor.

"I don't know about my health," re-  
plied Ezra Cobbles, "but, next to sun, rain  
and fertilizer, it's the best thing there is  
for progs."—Selected.

#### BETTER THAN GUESSING.

Farmer showing friend over the farm:  
"How many sheep would you guess were  
in that flock?"

Visitor (considers a moment and ven-  
tures): "About five hundred."

Farmer: "Absolutely correct! How did  
you get it?"

Visitor: "Waal, I jest counted the legs  
and divided the number by four."—  
Selected.

The old lady who liked children was  
gushing over Helen, aged three.

"How old are you, darling?" she asked.  
"I isn't old," said Helen; "I'm nearly new."

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# HERALD AND PRESBYTER

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NUMBER 33.



Rev. Warren F. Goff, D.D.

Rev. Francis Lee Goff, D.D.

Rev. Edward N. Goff

Rev. Herman A. Goff, D.D.

FOUR MINISTERIAL GOFF BROTHERS

**A PRESBYTERIAN FAMILY PAPER.**



# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
422 Elm Street, Cincinnati, O.

Entered as second-class matter, August 1, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

## EDITORIALS

### THE WORK OF THE MINISTER.

The minister has a very definite work and each one should determine to do it to the best of his ability, and as long as he has strength and opportunity to do it. He is to preach the Gospel of Jesus Christ. He is to do the work for the establishment and growth of the Kingdom of God on earth. He is to work for the salvation of souls. He is to strengthen the Church. He is to be a man of God wherever he may be.

He is not to go out simply to be a good influence among the people, trying to bring about better conditions, to keep the social life and environments, to add to the comfort and satisfaction of the people, to promote patriotism and morality, and to help people to be better and happier. All of this will be promoted, as results, if he does the work to which he is sent, and preaches the preaching which God bids him. God has his plans. Let the minister do the work of God and leave it to God to work out the results. For the Gospel was never preached in God's way, without the results being secured that are for the best welfare of the people.

The Gospel to be preached is the Gospel that is in the Word of God. It is the declaration of God as to how human souls are to be saved. They are to be taught the duty of repentance and of faith, as they turn away from sin to an acceptance of Jesus Christ, and become new creatures by the new birth wrought in them by the Holy Spirit. As they become God's children they are to serve him, and they find what is God's will as they become acquainted with God's Word. That preacher is a good preacher who makes the people know the Holy Scriptures, and brings them close to Jesus Christ. No human affection and tenderness, no scholarship or philosophic ability, no social effort or philanthropy or promotion of reform, however good and essential they may be, can take the place of absolute loyalty to the Word of God, and to Jesus Christ, the only Savior of men.

When the minister goes to his charge he owes a duty to his Church and people. Primarily he is to strengthen, shepherd, comfort and help all who constitute the church. Let every member of every family and every child who make up the church be sought out, and ministered to, and trained. Let the minister remember that he is to strengthen them in the faith, and see that they are all developed in the graces of Christian life and service. In so doing he will justify the name of Shepherd, or pastor, as he cares for and feeds every sheep and every lamb of the flock.

But his further work, in which he is to be engaged, and in which he is to enlist the passionate interest and faithful efforts of his people, is that of bringing others to salvation in Christ and to a place in the Church by profession of their faith in the

Savior. This is the large work which is to engage his constant and his increasing efforts. The minister is to long for an evangelistic ministry. He is to pray and work and seek that he may see souls saved, added to the Lord and added to the Church.

Absolute faithfulness and steadfastness in doing his work is sure to bring results by the blessings of God. It is in order to the accomplishing of spiritual results that God calls his servants into the ministry. Let them work, in preaching the Gospel and in being good pastors, to strengthen the Church and to bring souls to salvation.

### THEOLOGY AT PRINCETON.

Princeton Theological Seminary has a new professor of theology, in the place of the late Dr. B. B. Warfield. For about twenty years Dr. Caspar Wistar Hodge has been Dr. Warfield's assistant and has been now elected as his successor. After having this Chair filled for nearly half a century by Dr. Charles Hodge, and then by Dr. A. A. Hodge, it seems fitting that one of the same family and name should take up the same work.

That there is to be no deviation from the old evangelical lines is evident from a recent address made by Dr. Hodge. After pointing out that the old theology, which he teaches accepts the principle of external authority in religious knowledge and finds it in the Bible as the Word of God, he showed that the "new" theology rests upon the subjective basis of the Christian consciousness, and that this difference in principle results in all the other differences in regard to the doctrines of the Christian religion with which we are familiar.

He then pointed out that another still deeper difference between the old and the new theology, or modernism, lies in the acceptance of supernaturalism on the one hand, and of mere naturalism on the other. If we are to maintain a real evangelical faith, we can do so only on the basis of a pure theism, and theism finds its proper exposition and recognition in the Reformed Faith.

He then said: "Like my honored predecessor, Dr. Warfield, I shall teach and endeavor to expound the Reformed Faith, or Augustinianism or Calvinism. For, as Dr. Warfield has well said, what is the Reformed Faith but just the belief first, that all events in the world, whether in the sphere of physical nature or of human choice, are to be construed under the category of the Divine purpose, and this is just pure theism; secondly, in the sphere of religion, the belief that religion consists, not in the Pelagian principle of dependence upon self, but in the Augustinian principle of dependence upon God; and thirdly in the belief that, in the sphere of soteriology, sinful man is dependent for his salvation solely upon the grace and power of God. Whoever acknowledges these three great truths takes the standpoint of the Reformed Faith in which pure theism, pure religion and pure grace come to their rights."

It is a matter for great gladness that pure evangelical faith is to have so believing and so clear an expositor in the Chair of Theology at Princeton. Evangelical faith is not narrow, nor out-of-date, but is in agreement with the dateless and deathless divine decrees, and is as high and as wide as the eternal and infinite truth that was revealed to us from

the throne of God, as holy men of God spoke as they were moved by the Holy Ghost.

### FOUR MINISTERIAL BROTHERS.

We have the privilege of showing a distinguished group of ministerial brothers on our first page this week. It is a happy and blessed thing when God puts into any man's heart his own grace and calls him into the work of preaching the Gospel, but when four brothers are thus called, and prove to be useful and successful ministers, it is cause for sincere and abounding joy.

Rev. Herman A. Goff, D.D., the eldest, is pastor of the Presbyterian Church of Marion, Ill.

Rev. Francis Lee Goff, D.D., is pastor of Rock Hill Presbyterian Church, St. Louis, Mo.

Rev. Warren F. Goff, D.D., is pastor of the First Presbyterian Church of Fort Madison, Iowa.

Rev. Edward N. Goff, is pastor of Covenant Church of St. Louis, Mo.

All four of these brothers are happy and useful and successful ministers of our Presbyterian Church. We congratulate them most heartily on their past successes and their present usefulness, and pray that the rich blessing of God may be theirs forever.

### SIMPLE ACCURACY.

We noticed the other day in the Statistical Reports of the Assembly Minutes, a church whose membership was set down as 1,500. We wondered at once if the figures were put at this round number just as an easy guess or approximation. So we found last year's report of its membership, added to this the numbers of those received by profession, certificate and restoration, and subtracted the numbers of those lost by death, dismissal and suspension, and the resultant was 1,500 exactly. Here is one Clerk of Session who is as conscientious and exact in his work as a banker, and so every one of the 9,482 ought to be. But many are not so. Presbyterial Stated Clerks complain that Sessional reports are, so many of them, so defective that they are greatly hindered in making out their own reports for the General Assembly. If the trouble all stopped at this point it would be not so bad, but from the General Assembly Stated Clerk's office comes the word, from one of the hard-working subordinates: "The Assembly figures are correct as far as possible, and that is not very far, because there are between 30 to 40 per cent of errors in the addition of the columns in the reports of the Presbyterial Stated Clerks. Taken as a whole their reports are very defective and we have to do the best we can with them. One can have no idea how much editing they need. In some presbyteries every total is wrong."

It would be well for every Sessional Clerk to be absolutely sure that his report is correct before sending it away, and for every Presbyterial Clerk to add and subtract, and verify, and supply deficiencies, and get off his report promptly and accurately. But in some cases a prominent church is put down, for instance, as having no Sabbath school, no figures appearing in the column for this department. Of course there is a Sabbath school, but the figures are left out, and no one supplies them, and it is made to appear that the church is falling short here. Or it may

be not a dollar is reported in the "Congregational" column.

It would be too much to hope that no Clerk of Session or presbytery shall make a mistake next year, but it is certain that, if accuracy is striven for conscientiously, we shall be spared some of the mistakes that are annually found in the printed Minutes. Thus the itemized account this year shows a gain of 75,833 and a total membership of 1,712,938, while the printed report made up from presbyterial totals make a net gain of only 55,453 and a total of only 1,692,558. It would be gratifying if there could, would, might or should be simple accuracy.

#### A RIGHTEOUS JUDGE.

Judge W. A. Kittinger of Anderson, Ind. is familiar with the Ten Commandments, and believes that they are the foundation of all true civilization. Recently two couples appeared before him seeking divorces, their intention being to "swap wives," and husbands too, if possible. But Judge Kittinger refused to further any such iniquity. He said: "There is no need of looking into Blackstone to decide this case. All we need to do is go back to the fundamental laws—The Ten Commandments. 'Thou shalt not covet thy neighbor's wife,' is the only law I need to refer to in refusing to give divorce to these people." Of course those who believe in free and easy divorce will be ready to denounce his as a "blue-law" advocate, because he stands for fundamental morality and the divine legislation, but it would be well if there were more of the same sort, of the same stalwart judgment, in order to rid our country of the crying evil of divorce.

#### MODERNISM AND TRADITIONALISM.

The Christian Century says: "Men of the modern mind subscribe to the same words as do men of the traditional mind, but the two types of mind invest the words with meanings that are so far apart as to be almost incommensurable."

This seems to be a confession of fraud. Men of "traditional mind" vow that they accept the Bible as the inspired Word of God and our standard of authority. Men of the "modern mind" take the same vow, but say that it is neither inspired nor an authority. This damaging testimony as to modernism by a modernist has drawn protests from various papers, one of which says:

"That is true, and is so much the worse for the 'modern-mind' men. Those the Century designates as 'traditional minds' are men who still believe the Bible is the Word of God. The modern minds have only one honorable course. It is to get out of the churches whose basal beliefs they betray. That they put sinister, hidden means into the phraseology of faith, to suck the life out of it, merely shows they are not honest men, according to commonly accepted standards of honesty. Let them get out and form organizations with which they may be in fellowship. The sooner the better."

The word "traditionalist," as applied to one who believes in inspiration, is a deception. The Bible is not a book of traditions but of facts.

The word "modernist," as applied to destructive theology, is also a deception. This theology is not modern, but ancient. There have always been rationalists who

made their consciousness an authority higher than the Word of God. Most of the arguments of those who deny inspiration are simply rehashes of infidel books, which have come down to us through the centuries. They re-appear from time to time, only to be disproved and forgotten. The Word of the Lord endureth forever.

#### "MIGRATORY FAITH."

We have had a number of letters echoing recent criticisms of Dr. Harry Emerson Fosdick's sermon on "Progressive Christianity." We have also letters expressing surprise, and some doubting the accuracy of quotations from the sermon.

One brother gives an extract from a book by Dr. Fosdick which seems to ring true to evangelical doctrine, and asks: "Is it true that the man who wrote this could have written these contradictory paragraphs?"

It certainly is true. Moreover it is not the first time that Dr. Fosdick has lined himself up definitely in opposition to the evangelical faith. The Presbyterian quotes from his correspondence with Dr. W. W. Mead, published some time ago, a positive repudiation of it. Dr. Mead wrote, questioning certain utterances in his book on the meaning of faith, and said:

Faith is believing God—taking his word for a thing, because he said it; absolute confidence in everything he does, because he does it. When God states a fact, I know it, and it is as true and real to me as anything that I can see, or feel, or weigh, or count. The name of "Faith" is also given to the whole body of truth which God has given to men by direct supernatural revelation.

Dr. Fosdick replied:

Of course, you are quite well aware, as I am, that there is a deep and radical difference between your point of view with reference to Christian faith and my own. Under the circumstances, therefore, I do not understand why you should have expected me to write a book that would present your point of view and not my own. I am well aware of the deep aversion with which you regard my interpretation of Christianity, but I assure you it does not in the least surpass the profound aversion with which I regard your interpretation of Christianity. The sort of theology which your letter presents seems to me not only thoroughly false in fact, but pernicious in practical result, and while I understand it perfectly, having lived in it and read its major works, I quite definitely and thoroughly reject it all.

You will see, therefore, that whenever I write a book it will be written, not from your point of view, but from a point of view at the opposite end of the Christian theological line from your own.

Critics who have found Dr. Fosdick's sermon a plea for rationalism have taken him at his own estimate. This letter is an open confession, as the Presbyterian puts it, of "his aversion to the whole evangelical position," and should "put an end to all quibbling over the present discussion, as though it were a quarrel about Shibboleths, difference of interpretations, or splitting hairs. It is a contest between two mutually destructive forces. Evangelism and Modernism can not abide together. The systems and faiths are antagonists."

Justice is a quality so noble and essential that we could part with every other element, in the regulation of human affairs, rather than with this. In fact, if one acts with strict justice toward all those about him, it would seem that he is doing all that could be asked, and that he is, after all, acting with kindness and truthfulness and consideration and even with love. If nothing unjust were

being done on earth, it would be a world so transformed as to be almost like heaven.

The United States Attorney General says he is worried over what to do with great stores of liquor of various kinds that the Government has confiscated. We suggest that he ask the advice of Judge K. M. Landis, who has just ordered that \$500,000 worth of such stuff be poured into the Chicago River. The sooner it is all destroyed the better.

Each pastor or session is asked to feel at perfect liberty to send us any item of interest that will encourage and stimulate others in the work of the Church. We are sometimes asked who our correspondent is for some particular city or region. We have no exclusive correspondents. Each manse or church is on a direct line to our office, and we shall be glad to learn the facts at any time.

Every preacher should be a doctrinal preacher. He should be a teacher of the truth of Jesus Christ. If he makes known the truths and facts and teachings of the Gospel he is getting the doctrines into the minds of the people.

Christ opened blind eyes when he was upon earth, and still there are blind eyes that need to be opened. It is worse to be spiritually blind than to be physically blind, but it is a disability that may be healed if one will only allow Jesus to do his work in his soul.

The Daily Vacation Bible Schools that have been carried on this summer in hundreds of churches have been the means of more real Bible teaching than some Sabbath schools are able to furnish in a year. But both are good in their way. Both together in the same church are better.

While the vacation time is on, and some are getting a rest, let them rest so wisely and so well that they will be able to work all the better for the rest they have been privileged to have.

The former Kaiser shows up his selfish and insignificant personality by trying to dodge the payment of his taxes over in Holland. Gradually the world comes to see him as a petty and disgusting old criminal outcast.

The Anti-prohibitionists all talk alike, whether they are in the gutter or in some governor's office, tramp or judge, bartender or United States Senator. No slave of liquor likes to be hindered in getting his drinks. The debates in Congress bring out from the whisky and beer Congressmen the same sort of weak complaints and false charges that are made by the whisky paper and the colored roustabout. Their arguments are all on the same moral and intellectual and physical basis. They are all entitled to the same degree of respect, and must all be patiently and persistently overcome.

A very comforting and satisfactory thing was said the other day by a very wise and good man in an address, in which he was urging young people to do their very best and make the most of themselves in the service of God. He said: "It is not at all necessary to be rich." After all the ideas on the subject, this is good to think about.

## THE HOPE SET BEFORE US.

BY RUTH G. ROBINSON.

O many mansions, home of hearts that long!  
 O place prepared!  
 O glory waiting to be shared  
 When stands complete the blest, unnumbered  
 throng!

O gates of pearl where watching angels stand  
 With welcome sweet,  
 And friends much loved and longed-for  
 meet,  
 And join in anthems jubilant and grand!

O day that needs no sun and fears no night!  
 O cloudless day,  
 Without the heat of burning ray,  
 But fair in radiance from the Lamb thy  
 light!

O crystal river flowing from the throne!  
 O tree of life,  
 That healeth wounds of earth's fierce strife  
 And maketh end of pain and sigh and moan!

O golden streets that white redeemed ones  
 tread!  
 O harps that sound!  
 O bright, victorious army, crowned  
 With everlasting joy upon each head!

O gladness that our endless song shall sing,  
 When we arise,  
 Caught up together through the skies,  
 And in his beauty see the King! the King!  
 Rockford, Ill.

## THE ALL-CONQUERING WORD.

BY REV. J. Y. EWART, D.D.

In these days of stress and strain, of doubt and trial, Christians need a special amount of grace to keep them true and loyal to God, his Word and his work. And here is a Bible text which I commend to any one of my readers who is tempted to be despondent and feels that the world is not being converted to Christ fast enough.

Please read it:

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:10, 11).

Here we have a statement of great significance because it is the Word of the Everlasting God, and is his assurance to every worker in the vineyard of the Church that as the rain fructifies the soil, so his Word fructifies the souls of men in the accomplishment of the divine purposes.

Here speaks the infinite and eternal God, who never faileth nor is weary, who "hangeeth the earth upon nothing" (Job. 26:7), who maketh the seven stars and Orion, and turneth the shadow of death into the morning and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: the Lord is his name" (Amos 5:6), who asks, "Is anything too hard for the Lord?" (Gen. 18:14), whose divine Son, our Savior, said while upon earth:

"The things that are impossible with men are possible with God" (Luke 18:27).

"Here, then," says Rev. Dr. W. G. T. Shedd in a most luminous and convincing sermon, "is a ground of certainty that the work of the Christian evangelist will succeed. In lodging the truths of the Bible in any human soul, you are placing something there which is literally eternal, which will have the same

value millions and billions of ages from now. No lapse of time can destroy its truthfulness or its importance. The work which you do when you put the few pages of a tract in the hands of an unrenewed man, and by your prayerful earnestness are instrumental in its being wrought into the texture of his mind and heart, will endure forever."

A Gospel leaflet was given to a young man, who threw the pages into the fire; but as they curled up in the flame his eye caught the words:

"Heaven and earth shall pass away but my words shall not pass away" (Matt. 24:35). That young man's mind was set on fire. He found no rest until he found it in the blood of atonement. This was an actual occurrence.

There is a vitality in Bible truth that makes it eternal.

"For the Word of God is vital and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

Believe, too, that God feels a special interest in his own Word. He will give it success. He will prepare the way for its entrance into the hearts of men. It shall not return to him fruitless; it shall accomplish all he plans for it. This can not be said of any other kind of knowledge. Secular knowledge has its place in the divine economy, but biblical truth, revealed doctrines, have omnipotence behind them in a very special sense.

A powerful writer whose words carry weight wherever the English language is spoken, has said: "The words of Jesus are spirit and life" (John 6:63); they bear in them the regenerating force of the divine Spirit to quicken the human spirit. The Gospel is no dead letter; it is a living organism, for Christ Jesus is in it, in it all, and in every part of it, and the energy of the divine Spirit pervades it, so that its words are endowed with the omnipotence of divine love and the irresistibility of divine grace. These brief, terse, mysterious yet simple texts, spread all over the Bible, the inexhaustible supply for the ministers of the Word, those little Bibles that contain the quintessence of the whole—like the mountain lakes, clear yet reaching to vast depths, like the blue of the sky, charming yet leading to infinite heights—they lay hold of the sinner with the irresistible conviction of his sin; they persuade the penitent of the divine forgiveness; they assure the repenting of the adoption of the heavenly Father. The grace of God appropriates, molds and energizes the forms of human speech with creative, regenerative power."

Missionary literature abounds in instances numberless of the living Word's quickening and regenerating power. Dr. Newell Dwight Hillis is so confident that so soon as the saving truths of the Book are applied to the consciences and hearts of men, they will work a blessed revolution in the thinking, the habits, the lives of men everywhere that he counsels young men and women in this high and earnest strain:

"With the years lying before you consider well your plans. Build your life into the great things of Christ and his Church. All things else whatsoever will go. Only eternal truth and character abide. What if you do grow tired on Sunday teaching in your classes? It is not at all necessary that you be an athlete. One thing is necessary, that while you do live you fulfill your duty and your divinely-appointed task. It is not of the

slightest importance whether you are poor or rich. One thing is important, that while you live you live as a patrician gentleman, filling your life with service for man's sake and God's sake. Whether your gifts be many or few, give them to God! Work, here! There will be time to study there. Here and now, do you serve! Fall into the ranks of Christ's advancing army and his world-movement. Give your wisdom, give your money, here and now. Give your intellect, give your beauty, give your all to your Savior, for man's sake and for God's sake."

Colorado Springs, Col.

## RELIGION AND A GOOD TIME.

REV. G. B. F. HALLOCK, D.D.

It is not religion but the lack of it that makes people unhappy. Yet how strangely and how widely the opposite view prevails. The apostles were joy-bringers, not joy-dampers. Religion, true religion, is a joy-bringer, not a joy-damper.

A recent writer has well said: "Not a few people are with us who labor under the mistaken notion that to be religious it is necessary to part company with a good time. Spiritual cadavers, mummies or petrified saints have lost their credentials as church members. Red blood, sanity, wholeness, excess of life expressed in service are the passport to Christian character today. To sail your craft on the high seas of Joy you heave overboard only meanness, grouches, disease of the will, fears, gloom, and a faulty compass. "No man ever had, or will have, a really good time until he squares himself with the standard of the world's Commoner, the Christ of Nazareth, God's man. To think evil, plot injury to others and do iniquity is to be lonesome. To hate is to be in hell. The wicked man is always unsuccessful. He may over-reach others, he cheats himself more. Many wear stripes and have on them a brand of Cain, who never get into jail. To sow the wind is to reap the whirlwind. It is difficult to conceal even with adipose the enemic soul and the corpse heart. No, Christianity is a singing religion, the mother of the arts, and was, from the beginning, called the 'way beautiful.' It levies on wit and humor and all the good things of life. It believes that mirth is medicine and that laughter lengthens life, indorsing Josh Billings' remark: "If a man kant laff, there is sum mistake made in putting him together; and if he won't laff he wants as much keeping away from as a bear-trap when it is sot." Our religion is the one recipe for optimism. The jolliest, happiest, longest lived men are preachers. There's a reason. It is not a plethoric bank account. They have found, in experience, that it is great fun to do good, and that religion and a good time are practically one and the same thing."

There are many who think of religion not only as a galling drudgery, but as the surest source of moroseness, melancholy and unhappiness of life. Their idea is that religion is a system of suffering to which many people are willing to submit here in order that they may not suffer hereafter, and that religion's only happiness is in the future, its rewards after death. Instead, the real fact is that religion as Jesus taught it is a thing of present joy and of ever continuing blessedness. It is the gladdest, sweetest, happiest thing in all this world. "Her ways are ways of pleasantness, and all her paths are peace." It is religion that gives us the

brightest things in life and sin—the dark things, not vice versa. Religion goes down to the deepest springs of our mental, moral and spiritual well-being. It brings untold measures of peace and joy. It takes the sting out of the past. It takes the worry out of the present. It takes the fear out of the future.

It was the sneer of an early skeptic that Christianity is the religion of the sorrowful. No, he was an enemy of Christianity, and most deeply mistaken. Instead, Christianity is the religion of the joyful. No one who makes even a little study of the teachings of Jesus can fail of being impressed with the frequency of his references to and the emphasis he laid upon the fact of the blessedness of the Christian life. The first utterances of his wonderful Sermon on the Mount were a series of "Blesseds," whose depth of meaning no one can over-state. Over and over again he said to his disciples, "Be of good cheer." He told how he gives to his followers the water of life, which not only quenches soul-thirst for the time, but also becomes "in" them "a well of water springing up into eternal life," a constant source of life and strength and satisfaction and joy.

Rochester, N. Y.

### "TAKE HEED."

BY REV. W. H. JORDAN.

Blessed is the man who is willing to be taught and to be warned. I am reading today in the wonderful letter to the Hebrew Christians, written evidently in a great crisis in their history, when the old established order was to give way soon to a new.

In those dark times came this special message to them showing that old things were to pass away, and a new covenant, long prophesied, was to be made with them.

And the special message contained many an admonition. Most of all are they warned against the self-destroying sin of unbelief. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily while it is called today, lest any of you be hardened through the deceitfulness of sin."

A whole generation perished in the wilderness because of unbelief, which is only another term for disobedience. Tame olive branches were broken off because of unbelief. Unbelief is an open gate to all manner of evil, an unguarded line through which the devastating hordes of evil rush; a leaking dyke which soon gives way to floods of destruction.

Take heed! Beware! Think! Consider! Look at the warning! "An evil heart of unbelief." "Departing from the living God." "Deceitfulness of sin." God's word is a warning. Our own tendencies, as well as the multitude of moral and spiritual wrecks of humanity all about us, are warnings to which we dare not turn a deaf ear.

Look at the catalogue of words used to describe the "evil heart of unbelief": deceitful, hard, stony, impenitent, double, forward, perverse, obstinate, rebellious, deceived, foolish, wicked, backslidden, stout, fearful, carnal, reprobate, proud, covetous, envious. It is a soul's calamity to lack faith in the living God. The carnal heart is enmity against God, is not subject to the law of God, neither indeed can be. Proud, self-deceived Nebuchadnezzar is given a beast's heart. The Word fails to profit when it is not mixed with faith. The unsaved man is in "the gall

of bitterness," and does not know his own miserable, desperate condition.

But there is also a catalogue of words describing the life of faith, the heart of men who believe unto salvation: "A new heart will I give them"; "I will take away the stony heart of unbelief, and give them a heart of flesh"; "A broken and a contrite heart, O God, thou wilt not despise." Other words, beautiful and dear to the believer, are: wise, sound, humble, childlike, good, pure, single, established, receptive (like Lydia, whose heart the Lord opened); wholehearted (for "With my whole heart have I sought thee," and "I will keep thy precepts with my whole heart"); upright, willing, compassionate.

We can never forget what we are saved from, nor must we forget what we are saved to and what we are saved for. Think of believers delivered from bondage, who were before always subject to fear and superstition, and a fearful looking for of judgment, now made partakers of the heavenly calling, partakers of Christ, members of the body of Christ, built up a holy temple in the Lord—think of us living carelessly, allowing unbelief to gain the mastery, until "an evil heart of unbelief" is produced through "departing from the living God."

Can prophet, apostle or preacher say it too earnestly or too often? "Take heed? Take heed?" Take heed and harken. Take diligent heed to do the commandments. Take heed that no man deceive you. Take heed what and how ye hear. Take heed and beware of covetousness. We do well to take heed unto that more sure word of prophecy, which holy men of old spoke as they were moved by the Holy Ghost. Take heed, for we are made partakers of Christ if we hold fast our confidence steadfast unto the end. Take heed lest a promise being left of us of entering into his rest, any of you should seem to come short of it. Take heed, for there is a world of knowledge, a peace, a rest, a joy, an experience, a service, a sacrifice and a reward which only those can know who believe that God is, and is a rewarder of them that diligently seek him.

"Exhort one another daily. Admonish one another in psalms and hymns and spiritual songs. Exhort one another so much the more as ye see the day approaching. Comfort or exhort one another with the deeper truths of the Word. Exhort and edify, or build up one another. Exhort one another with all long-suffering and doctrine, and convince the gainsayers.

Exhort one another while it is called today. "Now" is one of the most precious words we have in human speech. God's "Now is the accepted time." Now, help one another; exhort one another, Now. Each can help another. Each needs the help of others

Exhort one another lest the barriers of faith be broken down, lest the weak places be left unguarded; lest any of the members of our church, any members of the body of Christ, be hardened through the deceitfulness of sin.

### WINONA BIBLE CONFERENCE.

The Winona Lake Bible Conference, which runs Aug. 18 to 28 under the directorship of Rev. Mel Trotter, the famous rescue-mission man, has adopted an entirely new program. For the first time in the twenty-seven years' history of this great conference, both the gates and the seats will be free. The conference will be supported entirely by the free-will offerings. Days of high privilege are promised under the leadership of great Bible teachers, expositors and preachers, and among the speakers are Dr. G. Campbell Morgan, Dr. John McNeill, Dr. A. C. Dixon, Dr. J. S. Ladd Thomas, Dr. Charles F.

Myers, Dr. Frank Palmer, Dr. A. B. Winchester, Dr. J. C. Masee, Dr. George R. Stuart Holden, Dr. F. G. Coffin, Dr. J. C. McClurkin, Rev. Paul Rader, Rev. Bob Jones, evangelists and mission superintendents. The great number of people already at the assembly grounds and the widespread interest throughout the whole Middle West promise the largest conference in the history of Winona. The new rule of but one speaker at a time, so that a better hearing is given each man and a better opportunity is given the congregations, is a great attraction in this year's program.

### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

The Second Church, Wilkesburg, has issued a call to Rev. Hugh Leith, D.D., of the First Church, Covington, Ky. If Dr. Leith accepts, he will become the pastor of an unusually well-organized church, active in many agencies and directions, and ready for the direct preaching of the Gospel.

The pastor of the Sewickley Church, Rev. O. D. Odell, D.D., will spend three weeks visiting in New Jersey. The annual report of this congregation is, as heretofore, admirably printed, and full of interesting statistics and facts. It contains a portrait of Dr. Odell, and of the late John D. Carson, for twenty-one years an active and devoted elder. In the resolution adopted by the session of the church, they could say of him: "Mr. Carson's early religious training was along the lines of conservatism and orthodoxy, and throughout his life he clung firmly to the underlying principles which he then acquired. To his mind the fundamental doctrines of Christianity were never matters of doubt or question. With these positive convictions he had, however, a wise and gentle tolerance for those who did not agree with him, so long as he felt these differences did not affect the extension of the kingdom, or the life and character of the individual." That is the right kind of hand of iron in the glove of velvet. "Tender and true," but true first! The financial report is encouraging, the total for congregational and benevolence being \$79,060, an increase of \$6,542 over last year. Their giving is varied, but they avoid Paul's criticism, for they provide first for their own household, that is, for the General Assembly Boards. While laboring under the shadow of a pastorless pulpit, fifteen new members have been received on confession. Doubtless this church is in its methods like many others today, but the reports of the many and differing societies and the committees of elders are interesting and suggestive.

Rev. Stanley A. Hunter, of the North Church, having supplied the Bryn Mawr Church pulpit for three Sabbaths, has gone to Canada for further recreation.

Rev. George McK. Ryall, D.D., supplied the pulpit of the East Liberty Church on Aug. 14.

The Council of the Reformed Churches, to be held in the First Church of this city, beginning Sept. 16, bids fair to be of large interest and possible usefulness. The last council was held in Aberdeen, Scotland, in 1913, and the next was postponed from 1917 because of the great war. What awful clouds have hung above Europe since those bright days when in the beautiful granite city so many were welcomed by Professor Stalker and President Adam Smith in church and home and university. Since then both of these, with so many others, have seen their noble sons fall in the great fight, and have been forced to repeat the old pathetic and hopeful sigh: "He shall not return to me, but I shall go to him." The range of addresses is alluring. The President's address by Rev. William Park, D.D., of Belfast; the Lord's Supper address by our Moderator, H. C. Swearingen, D.D.; that by Rev. Norman McLean, D.D., of St. Cuthbert's, Edinburgh; Prof. Nairne's "Explorations in Bible Lands"; "The Unity of the Church," by D. J. Burrell, D.D.; Prof. P. Carnegie Simpson's discussion of "The Conception of the Ministry in Relation to the Problems Raised by the Lambeth and Other Conferences"; "Calvinism and the Spirit of the Age," by Rev. William Crowe, D.D.; "The Principles of Christ as Applied to Industrial and Social Problems," by R. J. Drummond, D.D.; two temperance views, "The Progress of Temperance in the Old World," by Rev. Norman McLean, D.D., and "World-Wide Prohibition," by Hon. W. J. Bryan; then "Christian Education in the Public Schools," by Prof. John H. Fin-

ley; and "Christian Education in Colleges and Universities," by President W. O. Thompson, D.D.; these, and others, like "The Negro Problem," by President H. L. McCrorey, D.D., promise a feast of reason and stimulating thought. The Committee on Entertainment has arranged for automobile excursions on the two Saturday afternoons, to show the delegates that this is "no mean city," and that in picturesqueness of site and beauty of rivers and residences it is unsurpassed. The International Women's Missionary Society will hold its sessions in Grace Reformed Church, not far from our Bellefield Church and the university.

Again the summer day calls us out onto the front porch to chat over lighter subjects. Here is "Barber Echoes," the admirably-printed little paper of Barber Memorial Seminary at Anniston, Ala., an institution founded by a noble Presbyterian of wealth, who became deeply interested in the Christian education of the negro, and whose large-hearted, sympathetic wife has followed his example. The valedictory address of this year is worthy of any student, male or female. It tells us that four of the eight enter upon teaching, one takes up domestic science, two enter on trained nursing, and one enters on missionary work in Africa. Is not that worth while? We are also told that the seminary catalogue, as well as this paper, is produced by the work of the students. These girls merit our compliments and our regard. And here is a gleam of humor, which the Freedmen's Board passes on: I hold in my hand a little snapshot photograph of a fine-looking negro mother and five children, and note that those at each end are twins and named "Cain" and "Abel." Let us hope that these brothers dwell in amity since Christ has come. Other twins are named Alpha and Omega, and in one of our schools are the twins Sapolio and Castoria! Here, surely, are promises of health and cleanliness. But when your hilarity subsides, are you sure that in the Puritan days there were not equal solecisms, sons and daughters burdened with names scriptural but trying? And is your modern mother who spells her daughter's name Alyse, rather than Alice, or calls her child "Morning Glory," so far off in kinship!

And here is the account of the participation of the Harvard Glee Club in the service in St. Pierre in Geneva, Calvin's church, where his chair is treasured and his memory revered. They took part in singing the Latin chorals, and while the present religious indifference of Harvard University may be associated with them, I should like to imagine they were wiser and cherished a deep admiration for this great servant of the truth of God, this man of profound thought and intense faith, who hoped to create republicanism, to form democracy, and by the individual's sense of value and nearness to God has made heroes and saints of humble men and women, and shaken tyranny, and shall utterly destroy despotism. There where Calvin preached and prayed, those Harvard lads might well see visions and dream dreams, and read history anew, and study the foundation of this wonderful faith and influence. There, I hope, they went out to the little quiet burying ground, and tried to find where the great reformer is buried, for he forbade a monument, so simple, modest, unassuming, hid with Christ, a radiant soul. Then looking across the pastures of Switzerland, they can see the snowy dome of Mt. Blanc, and believe Calvin's worth and truth and influence are as unshaken as the Alps, and shall outlast them all.

#### GOLDEN WEDDING.

Rev. Thomas A. Wickes and his wife, Lizzie D. Woodbridge, of Somers, Mont., celebrated the fiftieth anniversary of their marriage on July 27 at their home. They were born, were married, and lived in Marietta, O., until going West. Mr. Wickes is the moderator and senior member of Kalispell Presbytery, where he is held in deservedly high honor. This day was also the silver wedding, or twenty fifth anniversary, of the marriage of their son, William W. Wickes, and his wife, Helen C. Stimson, of Missoula; the twenty-third anniversary of their daughter, Elizabeth D. Wickes, and her husband, Frank M. Hope, of Whitefish, and the eighteenth anniversary of their daughter, Mary W. Wickes, and her husband, William W. Taylor, of Whitefish. The twelve grandchildren, the six parents and the two grand-

parents, twenty in all, an unbroken band, met and thanked God for his loving-kindness. It was a most rare and beautiful occasion.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Rev. James M. Wishart, pastor of the United Presbyterian Church of Washington, Iowa, has been called to the pastorate of the Crerar Memorial Church, to succeed Dr. John W. Nicely. This is the first time Crerar has experienced the search for a pastor. Dr. Nicely was in charge as preacher of the Crerar Memorial Mission when it was organized into Crerar Memorial Church, and continued as pastor. Dr. Wishart is a cousin of President Frederick Charles Wishart of Wooster College, formerly pastor of the Second Church. It is very gratifying to have these splendid men come over to our Presbyterian body, for it makes us believe that the denomination is not very far off when such men as the two Wisharts, and others who have come over in recent years, can find us all that is necessary for heart and conscience. Dr. Wishart will begin his work with Crerar in September.

Rev. Edward C. Raue, who, a short time ago, came from Wisconsin to the assistance of Dr. Josiah Sibley, pastor of the Second Church, as Director of Religious Education, has yielded to the entreaties of the Wisconsin pastor seekers, and has manifested his willingness to accept the call of the Eau Claire Church. Chicago Presbytery will be loath to let him go.

On the 1st of July Rev. David Bronstein arrived from Newark, N. J., to assume the superintendency of the Christian Mission to Israel, which is under the care of the Church Extension Board. This mission was begun as an interdenominational enterprise, but was turned over to the Church Extension Board this spring. Mr. Bronstein is a graduate of McCormick Theological Seminary of 1919. Since his graduation he has been serving under the Home Missions Board as a missionary in Newark. He was converted under the ministry of Dr. J. Ross Stevenson when he was pastor of Brown Memorial Church in Baltimore, Md. His wife and two children were, later, baptized by Dr. John Timothy Stone, of the Fourth Church of this city. The Board of Home Missions, through its Department of Jewish Evangelization, is cooperating with our Board of Church Extension in this work.

The Berkley Church is rejoicing over the prospect of having a new and more commodious house to worship in. This young church of presbytery has been doing its work in a small building which the men of the community erected in a day some four years ago. The church organization is the outgrowth of a Sabbath school held in the home of one of the families of the community. Rev. Herbert H. Lohr has been most zealous as supply of this young church, and the growth has been very encouraging. Now with what the congregation can raise and aid from the Church Extension Board and \$2,000 from other sources, evidently in answer to a plea of the minister, the new building will soon be a reality.

Rev. Burton P. Holt, pastor of the Roseland Church, is proclaimed the recipient of the first prize in a local daily newspaper contest for new subscribers, the prize being a \$5,000 automobile. In addition he also received another prize of a \$500 piano player for holding the first place from week to week in the contest. Mr. Holt was a chaplain overseas, where he suffered from severe gassing, but not so as to incapacitate him from taking up the pastorate of the Roseland Church on his return. It is rumored that Mr. Holt will not take the expensive automobile, but will ask that he be allowed to purchase a more modest machine and donate the difference to one of the hospitals which cares for the World War veterans. It is stated that he received some 71,999,500 votes, while his nearest competitor received only 42,939,000.

#### SCHOOL OF MISSIONS.

The tenth annual session of the Interdenominational School of Missions will be held in Oklahoma City, Okla., Sept. 12-16. An interesting program has been arranged and excellent instructors secured. Night sessions of the School of Missions and of the Interdenominational Sabbath School Institute will be held in joint sessions. For further information address Mrs. O. M. Galbreath, Secretary, 720 West 5th St., or Mrs. J. B.

Thoburn, President, 1632 West 14th St., Oklahoma City, Okla.

#### COMMUNITY WORK IN KANSAS.

BY REV. D. C. SMITH.

All the churches of Larned Presbytery are now supplied, except a few of the smallest. Nearly all the churches have increased their pastors' salaries and a number of churches have recently become self-supporting.

Consolidated public schools are rapidly coming into favor in Western Kansas, and this naturally suggests the community church.

At Holcomb, the community church, the only church in the community, is under the auspices of Larned Presbytery. Some time ago I spent a Sabbath there and the attendance was 246 at Sabbath school, though the village has a population of scarcely one hundred. The school plant here cost about \$235,000, and the fine auditorium and classrooms of the high-school building are freely used by the church and Sabbath school.

At Kingsdown, another small village in this presbytery, five school districts have consolidated and an \$80,000 school building is being erected, and here also the Presbyterians have the community church.

Early in July our presbytery received an urgent request from the town of Chase to organize from Methodist, Congregational and Christian Churches a Presbyterian community church. This starts out as a large self-supporting church. These community churches demand the best talent and a special type of progressive pastors.

At the spring meeting of presbytery a new church was enrolled, called Immanuel, organized in the open country, midway between the two county seats, Leoti and Lakin. A new church building is to be erected and July 26 the work was begun by the people of the community.

Religious education has engaged the attention of presbytery. Last winter the chairman of the Sabbath-school Committee and the Sabbath-school missionary, Rev. D. C. Smith, of Hutchinson, arranged for religious-education institutes in nearly every church of presbytery. Three or four churches were grouped together and the pastors and the Sabbath-school missionary, and sometimes others, were utilized as speakers. Two sessions were held daily, one in the afternoon and one in the evening. One of the visible results of these institutes has been the holding of Daily Vacation Bible Schools. These have been very satisfactory and the number of them will undoubtedly be largely increased next year.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

The Presbyterian Assembly at Hollister, Mo., closed on Aug. 9, after one week's duration. The Boards of Home Missions and Foreign Missions through their representatives, Rev. W. R. King, D.D., and Dr. J. M. Patterson, both of St. Louis, were responsible for building the program. Dr. King presided during the Home Mission program, which occupied the first half of the week, and Dr. Cleveland presided over the last half. Among those on the program were Rev. B. P. Fullerton, D.D., our Western secretary; Dr. Evans, of California; Dr. Snowden, of Pittsburg; Dr. Haymaker, of Africa; Dr. Cleveland, of St. Louis, and Dr. King, of New York. Dr. C. L. Overstreet, district secretary of the New Era for the Southwest, and Dr. Foulkes, of New York, brought messages concerning the New Era. Dr. Overstreet's office has now been transferred from Dallas, Tex., to the Arcade Building, St. Louis, Mo. There were a number of foreign missionaries this year and several of them gave splendid addresses. Dr. Baity was re-elected president; Dr. Bacon, vice-president; Dr. Stringfield, secretary, and Mr. Moore, treasurer, with the unanimous approval of the entire assembly.

During the past year a number of cottages have been erected on the grounds. Improvements were also made upon the grounds by the directors which cost several thousand dollars. The sanitary condition of the grounds is first class. Wholesome water is provided in abundance from a deep well. The patrons enjoy swimming arrangements made for them in Lake Taneycomo. A tennis court has been provided at a cost of about \$400. There has also been provided a garage. Mr. Fullbright, who has charge of the cafeteria, provided an abundance of wholesome food. A stone water tower was erected dur-

ing the past year which insures plenty of water for all purposes. The grounds and buildings have an abundance of electric light and power. The Assembly has 166 acres of ground. Any one desiring a lot can secure one at a very reasonable cost. By next year a hotel will be erected at a cost of \$15,000; also a home for the ministers at a cost of \$10,000. A number of new cottages will also be erected.

The Presbyterian Assembly at Hollister is now a permanent institution backed up and supported by Missouri, Oklahoma, Kansas and Arkansas Synods. There were large delegations from each of these. Texas Synod had thirty delegates, but this synod has an assembly of its own. We welcome always delegates from all the synods. The Home and Foreign Boards will arrange the program for next year.

Rev. A. L. Carter conducted the music. The vesper services were conducted by Dr. Young, pastor of City Temple, Dallas, Tex. The superintendents of the grounds, Mr. and Mrs. Shockley, deserve much praise for their efforts in caring for the needs of every patron. The Assembly has no indebtedness and it is the purpose of the management to keep clear of debts.

The writer is now busily engaged in his synodical work and all communications should be sent to him at Little Rock.

### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

In the Bronx, under the leadership of an ex-soldier, the boys are being persuaded to give up the gambling that has become their habit. Already sixty-seven boys have joined the anti-gambling organization. The Evangelistic Committee of the City of New York is conducting 122 tent and other meetings each week, and meetings for children are held in the streets. Bible stories are told, and the Gospel is preached to the boys and girls. At the Tent Evangel last Saturday, Aug. 14th, Rev. Dr. James M. Gray, of the Moody Bible Institute, Chicago, preached morning, afternoon and evening. Rev. Dr. Mark A. Matthews, of Seattle, former Moderator of the Presbyterian General Assembly, will speak Thursday and Friday evenings, his topics being respectively, "The Signs of the Times," and "The Signs of the Devil." Whenever Dr. Matthews speaks he stirs his congregation.

Rev. Dr. Albert Parker Fitch, of Amherst, Mass., continues to be the supply at the Brick Presbyterian Church. At the Fifth Avenue Church the preacher last Sabbath was Rev. Dr. R. W. Thompson, of the Congregational Church, Bolton, England. Rev. Dr. Joseph D. Burrell, district secretary of the New Era Movement, preached last Sabbath in the West Park Presbyterian Church, of which Rev. Dr. Anthony W. Evans is pastor.

John D. Rockefeller, Jr., with representatives of the Rockefeller Foundation, has gone to China to open the Peking Union Medical College.

At the First Presbyterian Church of Hillburn, Aug. 28th, and the first two Sabbaths in September, at Cornwall-on-the-Hudson, Rev. A. R. Russum, pastor, Rev. Carl Miller, of the New York Port Society will be the supply.

The colored people of New York City are very prosperous as a class and very ambitious to get up town among the white folks. They have made Harlem a "little Africa." Saint Mark's Methodist church is one of the leading colored churches in New York. The congregation is about to sell the old site and build a magnificent new church at the corner of Edgecombe and St. Nicholas Avenue. The beautiful edifice formerly owned by the New York Presbyterian Church was sold several years ago to a colored congregation that entered the building with a brass band. The New York Church united with the Harlem Presbyterian Church, which is located in the heart of the "black belt." Nevertheless, the New York-Harlem Presbyterians are doing a good work, Rev. Dr. Evans, pastor. The Presbyterian Church of the Puritans, also surrounded by colored people, is making progress under the leadership of Rev. Dr. George Russell. The colored people are apt to occupy territory en masse, while the Jews scatter everywhere they can get a foothold. The

effort to evangelize the Jews is not very successful in New York City, but the effort is being made bravely and in faith. We find great numbers of the Jews in New York to be without any particular religion, many of them not believing in a future life, and many being agnostics, and in some cases atheists.

The Stony Brook Bible Conference will undoubtedly be a greater success than ever this year. In most instances the speakers are Presbyterian pastors.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. A. E. Drake, from Holland to Kesley, Ia.

Rev. Wm. H. Ensign, D.D., from Hopkinton, Ia., to Salt Lake City, Utah, Westminster College.

Rev. John B. Farrell, from Centralia to Flat Rock, Ill., R. D. 3, for the summer.

Rev. Paul Heiligman, from Dayton, O., to Lamar, Mo.

Rev. Robert Hunter, D.D., from Philadelphia, Pa., to Ellenville, N. Y., Mt. Meenagha House, for the summer.

Rev. Carl A. Montanus, from Minneapolis, Minn., to Des Moines, Ia., 521 Securities Bldg.

Rev. Benjamin F. Paist, from Hillsboro, O., to Wayne, Pa., for the summer.

Rev. C. C. White, from Stratford to Aberdeen, S. D., 402 Eleventh Avenue, S. E.

Rev. James S. Wilson, from Crandon to Hudson, Wis.

### DEATHS IN THE MINISTRY.

Rev. Edwin H. Dickinson, D.D., of Ligonier, Pa., died on Aug. 1st, at his home, in the seventy-eighth year of his age. He was born at Amherst, Mass., Sept. 10, 1843, graduated at Amherst College and Western Theological Seminary and was ordained by the Presbytery of Blairsville in 1882, and installed as pastor of the Church of Pleasant Grove, near Ligonier, where he continued through life, for nearly forty years. He was engaged in educational work for many years in his life, especially as founder and president of Ligonier Classical Institute. The funeral was conducted by Rev. W. F. Fleming, of Ligonier and the burial was at Amherst, Mass. He was a good and useful minister. He is survived by his wife, two sons and two daughters.

Rev. E. Willis Souders, of Niagara, N. C., died on May 31st, in the seventy-ninth year of his age. He was born at Logan, O., and began his ministry in the Lutheran Church. He closed his ministry in the Presbyterian Church South. From the year 1888 on for a number of years he was a minister in the Presbyterian Church, serving with usefulness at Clinton, Ill., Greenfield, Ind., Clinton, Ind., and in other churches. He was a good and sincere Christian minister. He is survived by his wife and two sons.

### CINCINNATI AND SUBURBS.

Rev. Dr. Yount, of Sayler Park, has gone to Mt. Holly, N. J., where he will visit a married daughter and supply the Mt. Holly Church for two Sabbaths.

Rev. Hugh Leith, D.D., of Covington, Ky., has been called to the pastorate of the Second Church of Wilkinsburg, Pa.

Cincinnati Presbytery is urgently invited to come to the Mohawk Church for its September meeting, where Dr. Peter Robertson has been in charge for about thirty-five years. Luncheon will be served without charge by the ladies of the church. As the meeting was appointed for the First Church it will be necessary to proceed in some orderly method if the place of meeting is to be changed.

Many of the pastors of the city are away on vacation, and many others are taking vacation at home, and preaching in other pulpits than their own. Very few pastors were in their own pulpits last Sabbath.

Dr. McKibbin, of Lane Seminary, preached in the Sixth Church; Dr. J. V.

Stephens preached at Clifton in the morning and in the Church of the Covenant in the evening.

Dr. Herrmann, of Avondale, preached at Mt. Auburn and Dr. C. F. Goss filled the Avondale pulpit.

Rev. E. M. Martin, of Westwood, supplied Westminster Church of Price Hill last Sabbath, and Mr. Clinger, of the Y. M. C. A., filled the Poplar Street pulpit.

Rev. Earl McKinney, of Franklin, O., preached in North Church last Sabbath, and Rev. G. W. Shields preached for Dr. Nicholls at Clifton.

Prof. Brokenshire preached at St. Bernard for Rev. W. D. Harrell last Sabbath.

Rev. Dr. L. E. Lee preached in the Hyde Park Church last Sabbath.

Dr. E. P. Whallon preached for Rev. C. W. Blake at Madisonville and Dr. G. H. Wilkinson will fill the pulpit next Sabbath.

The Kennedy Heights Church has contracted for the building of their new manse for \$7,900 and already they have secured pledges of over \$7,000 for it. It is needed greatly and will be of much help.

Rev. Curtis E. Shields, of Bucyrus, O., filled the pulpit of the Walnut Hills First Church last Sabbath.

Rev. John Glenn, of Lockland, is taking his vacation and his pulpit was occupied last Sabbath by Rev. W. S. Acomb.

Dr. Swiggett preached in West Liberty Church last Sabbath morning and then held services in the Italian Church, baptizing an infant.

### OHIO.

Rev. Mayson H. Sewell has resigned at New Philadelphia to accept a call to Marietta.

In the Synod of Ohio there are 663 ministers and 651 churches. This is a loss of three ministers since last year. The number of churches is exactly the same. There are 141,118 communicant members, a gain of 4,756 since last year. There were 9,226 additions by confession, 6,484 by letter and 949 by restoration, but there were 5,425 losses by dismission, 4,305 by suspension and 1,714 by death. There were 3,073 adult baptisms and 3,256 infant baptisms, and 109,197 were reported as members of the Sabbath schools. The total amount raised for congregational purposes is not \$42,408,863, but \$2,408,868, or forty millions less than the printed figures would make it appear. In nearly every particular there are advances over last year.

The largest church in the Synod of Ohio is Broad Street Church of Columbus, Dr. S. S. Palmer, pastor, with 1,809 members; the next is the Church of the Covenant of Cleveland, Dr. Paul E. Sutphen, 1,557; and, in order, Collingwood Avenue of Toledo, Dr. R. Lincoln Long, 1,535; Northminster of Columbus, Dr. W. M. Hindman, 1,531; Westminster of Dayton, Dr. E. W. Clippinger, 1,417; Covenant of Springfield, Dr. C. R. Adams, 1,286; Westminster of Steubenville, 1,253; Second of Portsmouth, Dr. H. I. Evans, 1,232; First of Youngstown, Dr. W. H. Hudnut, 1,195; Piqua, Dr. E. H. Montgomery, 1,150; Central of Zanesville, Dr. W. L. Whallon, 1,127; First of Akron, W. H. Huber, 1,108; First of East Liverpool, Dr. D. W. McLeod, 1,099; Lakewood of Cleveland, A. J. Wright, 1,096; Mansfield, Dr. E. M. McMillin, 1,071; Westminster of Youngstown, Henry White, 1,067; First of Canton, A. L. Wilson, 1,066; First of Marion, Dr. L. L. Strock, 1,002. No other church in the Synod has a thousand members.

Rev. Frederic A. Dean, who has been supplying the Senecaville and Lore City churches for the past four and one-third years, has resigned and accepted a call to the Second Church of East Liverpool, O., and expects to commence work Sept. 4th. During the past four years a good manse has been purchased and fully paid for in Senecaville, and both churches have increased in membership, pastoral support and several hundred per cent in benevolences. Both churches have been redecorated inside this summer, and the Lore City Church has practically gone over the entire building, having put in a new carpet, pearl glass windows, painted outside and will complete the work with

a new furnace this fall. This field is looking for a good man. It is one of the good fields of St. Clairsville Presbytery.

In the Daily Vacation Bible School in Maurice Wilson Chapel, Dayton, over 300 pupils were enrolled, with an average attendance of 180, and 57 never missed a day. The school had nine regular teachers. The work was financed by the Westminster Church and part of the workers came from Westminster school. Rev. Homer K. Miller is in charge of the chapel.

#### INDIANA.

By the will of Mrs. John Dougan, of Richmond, recently deceased, the First Presbyterian Church of Richmond receives \$10,000; Western College of Oxford, O., \$5,000; Presbyterian Foreign Mission Board, \$10,000; Presbyterian Home Missions Board, \$10,000; the Margaret Smith Home, \$10,000; Earlham College, \$5,000; the rest of the estate going to relatives and friends.

Rev. Dr. W. O. Carrier, of Chicago, preached in the First Church, Indianapolis, last Sabbath; Rev. Herrick L. Todd preached in the Second Church; Rev. R. P. Lippincott of Cadez, O., in Tabernacle Church; Dr. D. D. Tullis in Memorial Church, and Rev. Peter McEwan in Meridian Heights Church. No preaching service was held in the Fourth Church.

The First Church of Indianapolis has called Rev. Matthew F. Smith, D.D., of Beaver Falls, Pa. He has not yet signified his acceptance of the call.

#### ILLINOIS.

Rev. L. W. Madden, of Stanford, is supplying the Eckington Church, Washington City, during July and August, and is taking an active part in the Daily Vacation Bible School carried on by the church.

Rev. H. J. Bray, a senior at McCormick Seminary, is doing good work at Cooksville and Towanda, ten miles apart, where twenty-three members have been received since Mr. Bray took charge.

Rev. Amos J. Niebruegge was received from the Presbytery of Waukon by Alton Presbytery, and installed at Alton Twelfth Street; the pastorate of Rev. L. L. Meeker and Trenton and Sugar Creek was dissolved.—James R. Sager, S. C.

#### KENTUCKY.

The Synod of Kentucky, U. S. A., having adjourned to meet in the First Presbyterian Church, Frankfort, on the third Tuesday in October, 1921, at 7:30 p. m.; and the Joint Commission on Education of the two Synods of Kentucky, having requested the Synod to hold an educational meeting on Wednesday, the second day of the sessions of synod, with the expectation of having Drs. Hill and Marquis present, and the Stated Clerks of all the presbyteries, under the provision of the Form of Government, Chapter XI, Section II and Sub-Section 12; and also the Executive Commission of synod, having approved the requested change of time, therefore, the time of the meeting of the Synod of Kentucky is hereby changed from the third Tuesday in October to the second Tuesday in October (i. e., Oct. 11), 1921, at 7:30 p. m., the meeting to be held, as heretofore announced, in the First Presbyterian Church, Frankfort, Ky.—Edward L. Warren, S. C.

#### MICHIGAN

During the summer the First Church of Sandusky has been holding services every Sabbath afternoon at some point in the country. These services have been well attended and at the meeting on Aug. 7th, the pastor, Rev. Edmund C. Lindsay, baptized four children and two adults and received two into the church. The work here is going well, thirty-nine having been added to the church since the coming of Mr. Lindsay last March. Plans are under way for the erection of a new church and Sabbath school building in the near future.

#### MISSOURI.

Rev. and Mrs. C. W. Halsey, of Tarkio, Mo., on their way to New York by automobile, met with a great sorrow, at Danville, Ill., their little son, Eldred, three years of age, becoming so ill that he was taken to the hospital, where he died Aug. 7. The First Presbyterian Church minister and people showed them all the kindness and promptly started the parents and their remaining child

on the railroad to New York, where funeral services were held at the home of friends.

#### IOWA.

The funeral of Dr. S. C. Black, president of Washington and Jefferson College, was held by his own request, at Clarinda, Iowa, at the home of his sister, Mrs. Oliver M. Cook, the services taking place in the same room from which his parents had been buried. The address was delivered by Rev. Dr. R. Lincoln Long, successor to Dr. Black as pastor of the Collingwood Avenue Church, Toledo, O. There were addresses by Judge James I. Brownson, of Washington, Pa., president of the college Board of Trustees, and Dean Robert B. English, of the college. The prayer was offered by Rev. A. B. Marshall, pastor of the Clarinda Church. The service at the grave was conducted by Rev. Dr. R. A. Montgomery, president of Parsons College, Fairfield, Iowa, who less than a month ago had performed the wedding ceremony for Miss Harkness and Dr. Black.

#### NEW YORK.

Brick Church, Rochester, Drs. W. R. Taylor and G. B. F. Hallock, pastors, received twenty-six members at the summer communion, of whom nine were on confession. Dr. Taylor made a visit to England in July to the home of a daughter, Mrs. Hay, and then back to Keene Valley for the rest of the summer. He has been pastor of Brick Church for more than thirty-three years.

Throop Avenue Church, Brooklyn, Dr. William Carter, pastor, was supplied in July during the pastor's absence, by Dr. John Deans of Islip; Dr. E. W. Abbey of Smith wn. Long Island, and Rev. Murd Allyn Drake, of Elgin, Ill. In August it is being supplied by Rev. F. T. Jones, of Wales. Rev. O. M. Jones of Philadelphia, Rev. F. B. Cowan and Rev. J. Milton Thompson. The pastor will conduct services on Sept. 11th.

#### WISCONSIN.

The work of the churches in Milwaukee is moving regularly along. Rev. Roy H. Brown, our missionary to the Philippines, is supplying Immanuel Church while Rev. Paul B. Jenkins takes his rest at Lake Geneva. Dr. Jenkins and his people are closing the fiftieth anniversary celebration of their church with a splendid thank offering of nearly \$100,000 for the Boards of the Church, the erection of a fine churchhouse, and an addition to the endowment fund.

Rev. William Ruby and family, of Beaver Dam, are having their vacation at Fox Lake.

Prof. R. S. Parry, the Welsh singer, who led the service of song in the Assembly Church a few years ago, and had charge of the music at the summer conferences at Waukesha, returns to Harmony, Minn. He is a sweet singer.

#### WYOMING.

Rev. C. A. Marshall, Ph.D., recently of Lingle, Wyo., has taken charge of the newly-organized church of North Casper. On July 31 two elders, O. F. Sellers and L. M. Peterson, were ordained and installed; five members were received on profession, two of these and six infants being baptized. The work is growing.

#### OREGON.

Rev. J. W. Angell, of Phoenix, Oregon, becomes Stated Clerk of Southern Oregon Presbytery, succeeding Rev. J. W. Hoyt, of Ashland, who removes to Walla Walla, Wash., 347 Grove Street, to become Sabbath School Missionary for Walla Walla Presbytery. Rev. C. C. Hulet becomes Sabbath School Missionary for Southern Oregon.

#### COLORADO.

Rev. W. H. Hyatt has resigned at La Jara. Mrs. Abbie B. Neff, La Jara, may be addressed by those interested in the church.

#### MINNESOTA.

Rev. Dr. J. O. Buswell, for eight years pastor of Stewart Memorial Church, Minneapolis, has resigned to accept a call to Spencer Memorial Church of Brooklyn, N. Y. Rev. W. L. Porter, associate pastor, will serve the Stewart Memorial Church until a pastor is chosen.

Rev. Dr. Swearingen, of the House of Hope Church, St. Paul, Moderator of the General Assembly, is taking his vacation

at Alexandria, Minn. There will be no meeting of the Executive Commission until in November.

#### CALIFORNIA.

The Second Church of Long Beach, Rev. H. C. Buell, pastor, has received 415 members during the last five years, making a net gain of 262, with 422 now on the roll.

#### CHURCH AT LARGE.

Rev. Dr. George Trumbull Ladd, for many years professor of moral philosophy and metaphysics at Yale University, and the author of numerous works, died at his home in New Haven, Conn., on Aug. 8th, in the eightieth year of his age.

#### A GROUNDLESS CHARGE.

I thank you for your defense of pre-millennialists against the charge of desiring to divide the Church.

For many years I have been a believer in the pre-millennial coming of our Lord and his personal reign on earth during the millennium. In all my association with brethren of this belief, and in pre-millennial literature, so far as I have read it, I do not remember having seen or heard a hint of Church division. Such a hint may have been given, but, if so, it has escaped my notice.

I think your suggestion as to the motive for such a charge hits the nail on the head.

Ballston Spa, N. Y. D. A. Newell.

#### FROM OUR SUBSCRIBERS.

With pleasure am I sending you the enclosed check for 1921-22 subscription for the Herald and Presbyter. I am sorry I can not get over all the good things contained in the paper, but am getting enough personally to pay me well, beside my wife and daughter are making good use of it.

I am sorry that the price is \$2.50, not for my part, as I would rather pay \$5 than to do without it, but there are many members who might subscribe were the price less.

I know the profit can not be great, as the advertising is not taking two thirds of the space, hence according to my figures you surely are giving more value than any secular paper does. May God bless your work.

J. C. F.

I feel that through the news items of your paper I have become acquainted with a larger number of ministers and churches than I otherwise would.

D. J. B.

I enclose M. O. for \$2.50 to renew my subscription to the H. & P. I do not feel I am willing to do without it, as it has been such a comfort to me since I began taking it since 1862. I am 85 years old now and enjoy it as much as ever. Mrs. H.M. B.

## NOTICES

Athens, Deerfield, Sept. 12, 7:30 p. m.  
Birmingham A. Acton Memorial, Sept. 5, 7:30 p. m.  
Boulder, Denver Central, Sept. 27, 11 a. m.  
Brownwood, Ballinger, Sept. 6, 8 p. m.  
Cimarron, Ringwood, Sept. 20, 7:30 p. m.  
Ft. Smith, Greenwood, Sept. 6, 7:30 p. m.  
Kirkville, Unionville, Sept. 20, 7:30 p. m.  
McGee, Mt. Carmel, Sept. 20, 7:30 p. m. Delegates will be met at Callao and Salisbury.  
Steubenville, Corinth, Mechanicstown, Sept. 12, 2 p. m.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

SNIDER—Jacob Snider, son of Jacob and Jane Bodine Snider, was born near Sixteen Mile Stand, O., July 30, 1841, and departed this life at his residence near the place where he was born, July 28, 1921, aged 79 years, 11 months, 28 days. He united with the Somerset Presbyterian Church March 21, 1863, and continued an active member there until 1884, when he transferred his membership to the Montgomery Presbyterian Church, where he continued his membership until his death. He was always ready to visit and to minister to the sick or helpless, or to any one who was in distress. As friend and neighbor he had the respect and affection of all who knew him. At every meal he gave thanks to God; morning and evening he read God's Word and prayed. "He was always ready to speak a word for Christ."

WENGER—The infant son of Rev. and Mrs. S. F. Wenger, of the Grandview Presbyterian Church, Dudley, Ill., died July 19, and was laid to rest in the cemetery at Nevada, O.

## HOME CIRCLE

### A PRAYER.

Let me be a little kinder,  
Let me be a little blinder  
To the faults of those about me.  
Let me praise a little more,  
Let me be, when I am weary,  
Just a little bit more cheery;  
Let me serve a little better  
Those that I am striving for.

Let me be a little braver  
When temptation bids me waver,  
Let me strive a little harder  
To be all that I should be;  
Let me be a little meeker  
With the brother who is weaker,  
Let me think more of my neighbor  
And a little less to me.

Let me be a little sweeter—  
Make my life a bit completer,  
By doing what I should do  
Every minute of the day.  
Let me toil without complaining,  
Not a humble task disdain;  
Let me face the summons calmly  
When death beckons me away.

### FLOSSIE'S "BEST WISH."

It seemed to Flossie that she had longed for it for years and years. Every birthday and every Christmas she hoped that somebody would think of it. She never watched one go fluttering by in the hands of a happy little maid, that she did not give a sigh of ecstasy and longing. Aunt Marion had no less than three herself, to match her different dresses.

And yet, with three big brothers, mother, father, grandmother, Uncle Jack and Aunt Marion to give her things, Flossie had grown almost to the age of six years without owning one. She was quite sure that few little girls had so large or so delightful a family, yet none of them had ever guessed this wish hidden away in the heart of the little girl with the thistledown hair, which had won for her the pet name of Flossie. It was strange that she did not tell some of them about it, but she did not. "For you just can't hint to folks about presents," she reasoned to herself. "That wouldn't be a mite nice. But if ever I do grow up and be a young lady with my hair done up high, and have a watch and a hopra glass, like Aunt Marion, the very first thing I'm going to do is to buy myself a pink silk pawryswal with a white handle!"

It was almost Flossie's birthday, only one more day left. There was a birthday cake with pink candies on top and six tiny pink candles, all ready in the pantry; and there were three queer shaped packages in mother's top drawer, where the little girl had been sent for a paper of needles. But her quick eyes took in at a glance that not one of them was shaped in the least like a "pawryswal."

At last the birthday came, and at breakfast Flossie found these and other mysterious packages piled about her plate. She would have been a very strange little girl indeed not to have been pleased at the new doll with "truly" eyelashes, and the tiny brush, comb and handglass just for herself, and the white slippers she had wished for. But underneath it all, deep down in a corner of her heart, the place reserved for a pink silk "pawryswal" was still empty, and she sighed just a little even while she enjoyed her gifts.

That afternoon she was dressed in a

white frock and the new slippers and allowed to go with mother down town, as a part of the birthday treat. "For I would be so lonely some if you go away, Muver," she had said. "That's why I have always and always wished I was a twin. I would be more company for myself if I was a twin."

And as this was quite true, Flossie did not care in the least if Uncle Jack did laugh and call her a "funny little kid."

They went to several stores, and finally to a very large one where there was a great crowd of people. Then Mrs. Andrews, a friend of Flossie's mother, invited them to drive home with her in her carriage.

"Keep close by me, dear," said her mother, "or we shall get separated in this crowd."

The next moment the little girl saw before her the most beautiful sight,—row upon row of parasols of every tint of the rainbow!

Flossie gasped with delight. She had never seen so many in all her life. Her golden head was only a little above the counter, and her wide, admiring eyes were upon the pink, blue, yellow, rose and white parasols before her.

A gentleman close by her side watched with amused eyes the eager, delighted face of the little girl, and a quick smile of sympathy overspread his own face as she whispered under her breath, "I choose that pawryswal. No, I choose this pink silk pawryswal."

"Better take one, dear," he said, "tell your mother they are only half price today." And he passed on smiling.

He was the floorwalker, only Flossie did not know it. She was too happy to speak, and it seemed too good to be really true. He must be the man who owned the big store, or he would not have told her to "take one." She was sorry she had not gained her voice to thank him, but he was quite lost in the crowd now.

She lifted one of the lovely pink ones very carefully from the box close to the edge of the counter, and speechless with happiness, followed the crowd that was going out of the big doors. Close by one of the doors stood the gentleman with the kind eyes. Flossie paused by his side, and gained courage to say shyly:

"Thank you ever so much. I've been wishing all my life for a pink silk pawryswal."

"Oh," said the gentleman. "Oh, little Goldy Locks, did you get one? I'm glad." And he smiled down at her again as the crowd swept her on out to the street.

Then for the first time she thought of mother, and began to be just a little frightened, when among all the strange faces appeared the dear, familiar face of Uncle Jack. She wiggled between the jostling people and in a moment was safe in Uncle Jack's arms, and had told him the whole exciting story, without stopping to take a breath.

"And I never in the world heard of so kind a man," she finished. "Did you, Uncle Jack? Just to tell a little strange girl, 'You better take a pawryswal.' And he couldn't have known about my birthday, Uncle Jack!"

"Come on, kiddie," said Uncle Jack, "we must find mother. She'll be worried to death."

But they went first to the parasol coun-

ter, where Uncle Jack bought another beautiful blue one.

"There!" he said, "you shall have two. You need them to match dresses as much as Marion does. And to think that you've 'a-wished and a-wished for a pawryswal for years, and I never even guessed it!"

Then they found mother and told her all about it. And as Flossie, sitting up very straight in Mrs. Andrews' carriage, rode home, she left that no little girl in all the world was so rich and so happy as herself.

But she did not guess for a good many years that Uncle Jack paid for two parasols instead of one.—Ex.

### A BOY'S VACATION.

Little Tommy Doodle and his mother spent a week at Gran'pa Doodle's farm, where Tommy tumbled in the creek and got his lungs so full of wet he couldn't get his breath. Till poor old Gran'ma Doodle had been frightened most to death. He ate some poison berries that he found along the lane; it took a doctor half the night to soothe away the pain. He tried to ride a "kicky" colt—a risky thing to do—'Twas quite a little while before they really brought him to. He stuck a stick into a hive of bees—oh, sorry day! He couldn't see a thing until the swelling went away. He teased the goat to see if it was cross as he had heard; they had to work with him a while before he spoke a word. And then he climbed a cherry tree—just like a boy—and fell and broke his arm, and—sakes alive! you ought 'a heard him yell. His mother took him back to town to get a little rest, but Tommy says of all his life that week was far the best. —Selected.

### THE BAD BASKET.

Little Ruth and Merriam were visiting at grandma's a few weeks and were having the loveliest kind of a time. One morning, however, they had a quarrel over nothing at all really, but it was three long hours before the quarrel was patched up. In the meantime both little girls had cried, and both of them had been very miserable. And although both of her little visitors had been rather naughty, grandma did not scold at all. When sunshine appeared again in the house and the tears were wiped away and they had kissed one another and decided to "forget all about it," Ruth said: "I guess you think we've behaved dreadfully this morning, grandma. Mother would think so if she were here."

But grandma only laughed. "I wasn't thinking that at all," she said. "I was remembering the quarrels my little sister and I used to have when we were about as old as you and Merriam, and what my mother used to do."

"Did you use to quarrel, too?" asked Merriam in surprise.

"Not very often, but as often as you and Ruth do and in very much the same way," smilingly said grandma.

"Well, what did your mother do?" questioned Ruth.

"As soon as we quarreled," answered grandma, "we had to get into the 'bad basket' and stay there till we made up."

"The bad basket?" exclaimed both little girls. "What was that?"

"The bad basket was an old clothes basket," said grandma, laughing. "At one end was a broomstick, and fastened on the broom was an old apron for a sail; and into that basket we had to stay till our 'boat' reached the 'Land of Good Little Children.' Then we could come back again. We couldn't take any toys with us. All our toys must stay outside the basket." Grandma smiled into two pairs of dancing eyes fixed on hers. "And, of course, very soon we began to laugh.



There we were facing one another, with nothing to play with, trying to keep on being cross; but we couldn't. One or the other would soon laugh; and when you laugh, away goes the quarrel. Then out we would tumble and run to mother and say, 'Here we are back again'; and mother would pretend to be very much surprised, and she would say, 'So soon?' and then we'd all laugh and forget there ever had been any quarrel."

"That was lots of fun," said Ruth, while write to mother and ask her to have a 'bad basket' for us when we go home."

"Have one here," said grandma. "I can find an old basket and an old apron and a broom, I'm sure." The children were delighted. The basket was rigged up; but, do you know? grandma never sent them there during the whole visit, though they played in it time after time of their own accord.

When they started to quarrel, the very thought of the "bad basket" made them laugh; and they couldn't be bad long enough to be put into the basket.

#### MASTER KITTEN.

When Master Kitten mews good night,  
And sidles off to bed,  
He does not take a candle bright  
To light his way ahead.  
Like balls of fire his eyes will glow,  
And flash electric sparks.  
If my eyes did exactly so,  
I should not dread the dark.

When Master Kitten jumps around,  
So frisky, free and gay,  
He doesn't make a dreadful sound,  
As I do when I play,  
'Cause velvet shoes grow on his feet  
How could he make a noise?  
Small wonder that he runs so fleet,  
Ahead of dogs and boys.

When Master Kitten sips his milk,  
He doesn't spill at all,  
Or spoil his pretty vest of silk,  
Or let his saucer fall.  
Upon his cunning tongue so pink  
Is many a tiny cup,  
So when he wants to take a drink,  
He merely fills them up.

—The Mayflower.

#### THE RACE.

When Clinton stepped from the train at the little country station, the first face he saw was that of his cousin Raymond, a straight, manly-looking boy of twelve, with clear, gray eyes that lighted joyfully as he looked into Clinton's merry brown eyes.

"Hello, Raymond! How are you? Better use your lorgnette if you don't know me," laughed Clinton, noting the slightly puzzled look that had come into Raymond's eager face.

"Hello yourself, Clinton Concord! Of course, I know you, though you have changed, but what's the matter? Have you been sick?"

"What's the matter?" repeated Clinton, looking straight ahead. "Why, nothing. What makes you ask such a question?"

"Two years ago you looked so strong and could race and row and climb anything!"

"Well," interrupted Clinton, confidently, "I'll show you that I can race and row and climb some things yet!"

"All right, you'll have chances," Raymond replied in a relieved tone. "Don and Fred Duval are coming over this afternoon, and we're going to the cove, fishing."

"I suppose I can if I have to," said Clinton, with a grave face and well-assumed reluctance.

"I have to get some things from the store," said Raymond, as he reined Joc up to the big maple near the grocery.

There were so many customers that Ray-

mond had to wait some time. When, package laden, he stepped up just in time to see Clinton toss off a partly-burned cigarette far into the street.

"Oh," thought Raymond, with sudden understanding, "so it's cigarettes! I thought Clinton had more sense."

Raymond was a wide-awake boy, and neither Clinton's droll stories nor funny remarks could make him forget. As they neared home, he asked abruptly:

"Clinton, do you smoke cigarettes?"

"Certainly, my boy. Would you like one?" was the flippant reply.

"What makes you?" questioned Raymond gravely.

"Just a habit of mine. Doesn't hurt me a bit. All the boys do it," Clinton answered lightly.

Clinton received a hearty welcome from Aunt Margaret, Uncle Robert and his seven-year-old cousin Maxwell.

"You are just in time, boys. Dinner is ready," announced Aunt Margaret. "I hope you brought a good appetite with you, Clinton. I remember your fondness of an old-fashioned boiled Indian pudding."

"Think you can keep up with Raymond?" asked Uncle Robert, smiling genially as he handed Clinton a plate heaped as only a father of growing boys knows how to heap it.

"Wait and see," chuckled his nephew.

After dinner Clinton was taken to see the Jersey calves, Raymond's pet colt, a handsome little bay named Venus—and Maxwell's rabbits and white leghorn chickens—some of them fluffy little balls of down.

Before any of them realized it, three o'clock had come, and Don and Fred were on hand with their fishing tackle.

"This beats the parks," the city boy exulted when they reached the dense green woods that bordered the west side of the road for nearly a mile. "I say, boys, let's race to the big oak."

At first Clinton led, but soon his breath began to grow short, and Don and Raymond forged ahead. Soon Fred passed him. For a little while Don and Raymond ran side by side. Then inch by inch Raymond gained. Raymond reached the big oak with Don at his heels, and Fred not far behind. Looking back, they saw Clinton struggling to keep up with his cousin.

"What is the matter with Clinton?" asked Don.

"Cigarettes," said Raymond shortly.

"Why, two years ago he could beat us both," Don continued.

"He didn't smoke then," said Raymond.

"Two years ago he was taller and stronger than either of you," said Fred thoughtfully.

"Clinton, if that's what cigarettes do for a fellow, I shan't want any."—Ex.

#### "WHEN I THINK OF MYSELF."

On a low cot by an open window lay a girl whose thin, pale face was deeply lined with pain. But there were other lines also, at the corners of her lips and her eyes—lines of persistent smiling in spite of physical sufferings. Beside the cot sat a woman who had just "dropped in to see how Nelly was."

"Oh, I'm better," said the girl, with the ready-made smile in her eyes. "It's so lovely by the window today! There is such a cunning baby across the street! I call her 'Little Miss Tumble Tot.' She falls down a hundred times a day, but she always gets up shaking her head and laughing—amused at the mishap, but determined to try again. I love to watch

her. Maybe she'll come out while you are here. I want you to see her."

The visitor smiled sympathetically. "That is nice," she agreed. "Does it tire you to talk?"

"Not a bit," came quickly. "There's a woman on the second floor next door who never has a minute to get outdoors—she's so busy. But whenever she pauses for breath, she comes to the window, and we talk with our hands and laugh at each other. We carry on quite a conversation that way, only we can't do it often, she's so busy. Sometimes I see her fairly flying back and forth. I like to look up at her window and wonder what she's hurrying about now."

"Do the days seem very long to you?" asked the woman.

"No; very short," was the smiling answer. "There's so much to see, you know. The girls next door—on the third—make flowers. You can see from here; that's their window. Every time they finish a cluster they hold it up for me to see. Today they are making bleeding hearts. Yesterday it was trilliums. I used to gather trilliums when we lived in the country, back in Iowa. They work so fast, their fingers just twinkle in and out—faster than eyes can follow. It's fascinating to watch them. When they spoil a flower they send it to me. I love them anyhow, even the spoiled ones; the bad places hardly show at all. But they can't sell them unless they are perfect. See these are some they sent me!" And she proudly displayed her treasures.

"Does it make you sad because you can't get out to work yourself?"

For an instant Nelly hesitated; then she said, "Oh, well, sometimes they have to work to hard! At night they are very weary. And the woman in the basement—she is so tired that when I call 'Good-night!' to her she just mumbles, 'G'ni.' Poor little woman! Washing is hard, you know!"

The visiting woman leaned forward.

"Nelly," she said, "how can you keep thinking of these women and girls and babies, and talking to them and being interested in all they do when you have lain here for oh, so many months? How can you think of anything outside this little room?"

A flash of something like fear crossed the girl's face, and she said: "Mrs. Arnold, that is why! When I think of them and what they are doing, I forget my troubles; but when I just think of myself—oh, I hurt all over!" The girl's voice broke. "When I think of myself, I'm sicker than ever."

And then, suddenly, the smile struggled out again. "Oh, there's Tumble Tot!" She waved a welcoming hand. "That's it, fall down, you blessed! Good for you, Tumbler, that's the system! Jump right up and go at it again!" Then she said to her visitor, "She can't hear a word I say, but when I tell her to jump up and go at it again it helps me to do it myself! That's my system too."

#### No. 645.—WHAT TREES?

1. What is the social tree? 2. The dandiest tree? 3. The languishing tree? 4. The chronologist's tree? 5. The baker's tree? 6. The saddest tree? 7. The tree that is warmly clad? 8. The schoolmaster's tree? 9. The venerable tree? 10. The most unhealthy tree?

#### ANSWERS TO PUZZLES.

No. 644.—A pair of boots.

## SABBATH SCHOOL

International Lessons for 1921.

### THIRD QUARTER.

#### Lesson IX—August 28.

##### FROM ASIA TO EUROPE.

(Acts 16:6-18.)

Acts 16:6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7. After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8. And they passing by Mysia came down to Troas.

9. And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;

12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days.

13. And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

16. And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying:

17. The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

Golden Text: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Catechism—Q. 36. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification? A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Home Readings—(M.) Acts 16:6-10; (Tu.) Acts 16:11-18; (W.) Phil. 1:1-11; (Th.) Phil. 4:10-18; (F.) Rom. 15:15-21; (Sa.) Jonah 3:1-9; (S.) Psalm 30.

#### INTRODUCTORY.

In our last lesson we came to the point where Barnabas and John Mark started on a great missionary campaign as traveling companions, and Paul and Silas started on another, going through Syria and Cilicia, to Derbe and Lystra, finding Timothy and taking him into their company. They then took up a systematic visitation of the cities they had worked in during the first great missionary journey, delivering to the Christian people the decrees that had been passed by the apostles and elders at Jerusalem. The result was that the churches were strengthened and the number of Christian converts was increased day by day.

#### EXPOSITORY.

Paul had great plans for his tour, and had it all laid out. But he was not permitted to carry out his plan, for God had something wiser and better arranged for him. He found his way blocked for going into Asia Minor, and then when he had come to Mysia and wanted to go into Bithynia God's Providence did not permit it. And so Paul came to Troas, where he had a notable vision which gave a new direction to his life and sent him over into a new continent, to preach the Gospel in Europe.

9, 10. In the vision that appeared to him that night, Paul saw a man of Macedonia,

and the man was imploring him to come over into his country and there tell them the truth that they so very greatly needed to know. The words that came to him were: "Come over into Macedonia and help us." The impression made was very deep. Paul was sure that this was a message to him from the Lord calling him to preach the Gospel in that new country and new continent. In obedience to the call of the Lord, he determined at once to go to Macedonia. The word "we," as used by the writer of the Book of Acts, indicated that Luke had now become a member of the party. He traveled with Paul a great deal, and heard a great deal from him which helped him in writing this book and also the Gospel that goes by his name, so that we can almost call the Gospel of Luke by the name of the "Gospel according to Paul." This was a great and momentous occasion. The incident of this vision has been used in many a missionary meeting and sermon. There are still many countries where the Gospel is sorely needed and where we are compelled to think of the people, in their sore need, of crying to us: "Come over and help us." As we have the missionary spirit we may have the right to think of ourselves as the real Spirit-directed successors of the Apostles.

11, 12. Their course of travel was direct, going to Samothracic, and then to Neapolis, and then to Philippi, the chief city of that region, and a Roman colony. He felt that this was the place to which the Lord had directed them, and so they established themselves, remaining there for several days, and becoming acquainted with conditions. It appeared that there was no synagogue there, and that there were few Jews.

13-15. When the Lord's day come they found a group of worshippers. They had a place by a river side where they were accustomed to come for prayer. Paul and his company came and joined in the worship and had the privilege of speaking about Christ and his Gospel. It seemed to be a small company and all of them women, but they were devout and ready to hear the truth and to welcome Christ into their hearts. One of these women was a person of some experience and leadership, named Lydia, who had come from Thyatira, and was a devout worshiper of the true God. She was a merchant, a seller of purple dye. She opened her heart and she listened spiritually to the Gospel as preached by Paul. She accepted Christ, and was baptized. We read that her household was also baptized. If she had children, they were baptized as infants are baptized today. If they were, some of them, grown, we infer that they also believed. At any rate, it was a converted and baptized Christian family that day, and she invited the evangelists to come to her home and stay there while in the city. They did so, and here we find the beginning of the Church of Christ in Europe. A good and great start had been made.

16-18. There was one special incident that occurred during the work at Philippi. One day in going to a meeting a young slave girl met them. She was possessed by an evil spirit, and acted and spoke like one insane. Her master used the poor creature for money-making, and said that her raving and babbling was evidence of a fortune-telling power, which he employed to impress the gullible. When she saw the missionaries she called out to them, repeating what she must have heard from some one, and saying that these men were the servants of the most high God which showed the way of salvation. This she continued to do, day by day, until it became unbearable. No doubt the multitude

made very merry over it, and construed it as a bit of satire or ribaldry. But Paul pitied the poor girl. The desire was in him to help her, and he saw here an opportunity to remove an obstacle in the way of the progress of the Gospel, and to do a work that would be to the glory of God. So the miracle was performed. He commanded the evil spirit to come out of her, and it did so, and the suffering woman was healed. The next lesson tells how this miracle brought trouble to Paul and his co-workers, and how results followed that were for the furtherance of the Gospel.

#### THE SABBATH DAY.

Christian people need a new loyalty to the Sabbath day. Admiral Watson, Presbyterian elder, tells that old Admiral Farragut declared that the greatest peril of our country was the desecration of the Sabbath day, and that when he was in Rome, an American woman arranged a reception for him on Sabbath evening. This enraged the old sea fighter and he sent her word "That to invite an American to a reception on the Sabbath was an insult."—The Sabbath secured to us by the resurrection of our Lord is the foretaste of the eternal rest. What that foretaste is to them who observe the day and look joyfully forward can be testified to by hundreds and by thousands.

#### HOW TO FIND GOD.

Go where God is and join him in the work which he is doing. That is the way to find him. You say, "Life is an express train; find on that train some mother with her little children who is dragged, dashed, flung from side to side, and help her to care for them. You say, 'Life is a forest, wild and dark; carry into that forest the spirit of a pioneer, to clear out undergrowth, fight fierce animals, and make it a habitable home for future generations. Find some lost soul—that is, some soul which has not yet found itself, its home, or its God—and carry to him what help you can to a higher, healthier, happier life.

It is unquestionably true that if we look for God in a life of service to men, hope for men, love for men—we shall discover both our forgiving Father and our forgiven brothers.

#### CONSECRATION.

The motive and strength of consecration is gratitude and love to God, but its test is obedience. A consecrated person is no longer self-centered, but Christ-centered. He is ruled not by inclinations, but by convictions; seeks not personal satisfaction in service, but the advancement of God's cause; does not choose his work, but places himself unreservedly at God's disposal. Necessity and opportunity count more than special gifts. When the Spirit of consecration fills pastors and people, the Church will not lack means nor men.

#### KNOWING CHRIST.

When men ask us what we believe, our answer should be, "It is not what I believe, but it is in whom I believe." "I know whom I have believed." I should have a personal knowledge of the person in whom I believe. Christians have nothing to do with "its" in their belief. Our creed and our blessing are vitally connected with Christ; more than that, they are Christ himself.

## YOUNG PEOPLE

### PRAYER MEETING, AUGUST 28.

*Endeavor Topic: The Ten Commandments in the Life of Today. Exodus 20:1-17.*

The Ten Commandments make up a wonderful code of laws that express the mind and will of God on the main relationships of human life. They are universal laws, defining duties that should be observed by every individual of the race.

It is one of the silliest things in the world for any one to speak of the Ten Commandments, or any one of the ten, as being meant for the Jews alone and not binding on other people. Equally foolish is it to speak of them, or of any one of them, as belonging to the Old Testament dispensation, but as being done away with by the New Testament dispensation.

They are, all of them, universal laws, for the whole human race and for all time, laying down rules for human conduct, obligatory in every age and every land, if there is to be the proper life of individuals and of society. The duties which one owes to God, to his neighbors and to himself are here defined in general terms, and they are binding upon persons of every land and race and color and age and sex. No one has a right to break any one of them.

This legislation lies at the foundation of all true civilization. Men have a right to life and property and to undisturbed family life and to reputation, and no one has a right, in any land or age, to murder, steal, commit adultery or slander. Parents have a right to the respect of their children, and children to the care of their parents. God our Creator has a right to the reverential regard of all his creatures, and they owe it to him, and to themselves, that he is worshiped spiritually and that his name shall be used reverently and that his day be set apart for holy use, in the cultivation of religion and the highest life. There is not one of these rules but should be observed by every human being.

While these are laws for life, they do not, after all, provide for or promise eternal life and salvation. The Gospel comes to us revealing the love of God to us in Jesus Christ, our Lord, telling us that he is ready to forgive and to save every one who believes, and to keep him unto the life everlasting. He tells us that he will impart to us his grace to enable us to obey him in all things, and to keep his holy commandments in spirit and in truth.

If God's grace fills our hearts and we love him, we will love to do his will, and we will not think that any of his commandments are "grievous." We, like, the Psalmist, will "delight" to do his will.

There were some Jewish laws, as to worship and sacrifice, which were peculiarly Jewish. They looked forward to the coming of Jesus Christ, the Savior or Messiah, and were done away with in the divine plan when Christ came. There is now no more call for altar or priest or sacrifice, since all of this has been fulfilled by Christ, whom they all prefigured. But let us not think that the Ten Commandments, which are the laws of human conduct and life, have been abrogated or changed, any more than that the sun has been changed, or the moon, or the rain, or the throne of God.

## PRAYER MEETING

AUGUST 24.

FRIENDS OF CHRIST.

John 15:14-20.

We are all invited to become the friends of Christ, and if we are willing we may all be and live as his friends. It is infinitely desirable that we shall all come into this high and holy and happy relationship, for it is only in this gracious union with him that we come into what is really good in life.

But if we are Christ's friends we must become so, for we are not his friends by nature. We are sinners and we are not at one with him in our hearts and lives. We do too many of the things that are sinful and that grieve him; and we leave undone too many things that are right and good, and that he desires to see in our lives.

To come to him in simple repentance of sin, and in simple and loving faith as our Savior, makes us the friends of Jesus Christ. We become united to him in a new and blessed covenant. He becomes our Friend in a new sense, and will stick closer to us than any earthly friend.

This is a friendship to which we are united and urged by the Lord himself, who solicits our love, and who has done everything possible to awaken our confidence and draw us to himself. He came into our earthly life; lived with us and for us; taught us of his truth and grace; worked miracles of tenderness and power; at last died for us to save us from death; rose again, ascended on high, and lives as our advocate and intercessor, to bring us to holiness and salvation. Surely we are ungrateful if we do not respond to such love and give ourselves to him, to be his friends, and to serve him forever.

If we are his friends we will show it by living in a way that is pleasing and congenial to him; that is, in doing whatever he asks us to do; in being what he wishes us to be; and in all things living with regard to his high and holy wishes. If we are his friends we will show it by living as his friends, in a way not to grieve or distress him, but in a way that shall show we belong to his family, all of whom revere and love him.

If we are his friends we will show it by speaking a good word for him when we can, and telling others of his beauty and goodness and love. We will be glad to tell others of what he has done for us; of how he has befriended and saved us; and of what he has promised to us in the home

which he has gone to prepare for us. We will try to win others to be his friends. This will be a great blessing to them. It will be an honor to Christ and will show that we esteem his friendship.

If we are Christians, and have been saved by the grace of our Lord Jesus Christ, let us remember who and what we are every day and step of our lives. We are not waifs and wanderers, but are brought near to God. We are not even servants, although it should be the joy of our hearts to serve. We are friends of Christ, and it is to be the delight of our lives to manifest our friendship.

The difference between a life without Christ and a life with Christ is the difference between ebb and flood—the one is growing emptier and the other fuller.—Dr. Hall.

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## OUR EXCHANGES

### BUILDING A CONGREGATION.

It is one thing to get an audience; it is quite another thing to build a congregation. In the first instance there is a transient curiosity and interest; in the second, there is a co-ordinating power which holds a group of people together to put over some great worth-while task. The first is entertainment and amusement; the second is educational and spiritual culture.—Central Advocate.

### THE REAL TEST.

The natural trend of the human heart is toward aristocracy and imperialism. It goes not the way of brotherhood and democracy of its own accord. It must be anchored and compelled to dwell on this great level of fraternity and equality. The test of the supremacy of democracy is found in its staying powers, not in its marvelous acclaim of idealism.—Western Christian Advocate.

### NATIONAL DECAY.

Spiritual illiteracy is the forerunner of moral bankruptcy and national decay, and is the greatest peril of organized society. The Church has a tremendous responsibility to train its young people in the truths of religion and to give them, in the days of their youth, a vital knowledge of God.—Christian Observer.

### PRAISE.

There is nothing better for a human being, sometimes, than a little hearty praise. Many good people conscientiously act on the directly opposite and seem to think nothing better than a little hearty blame.—Presbyterian Witness.

### INSOMNIA.

Most poor sleepers are of nervous temperament and should practice self-control. They should not take the frets and annoyances of the day to bed with them. To go to bed angry is the worst of all.—Youth's Companion.

### WHAT NEXT?

Now that we are done with the international fist fight, perhaps we can spare a little attention for getting together as good citizens of a world that is in danger of dying for lack of good will.—Congregationalist.

### AND THE BARBER STOPPED TALKING.

The editor sat in the barber's chair. And the barber talked. "Think we're going to have those Sunday blue laws," asked the barber. "Well, I think our legislators will do nothing unreasonable," replied the editor. "I was in \_\_\_\_\_ on Sunday a few weeks ago," said the barber. "Everything shut up tight. Couldn't get a cigar or even a Coca Cola. I'll never spend another Sunday in that town." "Let's see," remarked the editor, "barber shops have to close on Sunday, do they not?" "Oh, yes," replied the barber. "Better amend the law," suggested the editor, "so that barbers can work on Sunday." "No, sir, our union would never stand for that," said the barber. "We want our Sundays." "Indeed," commented the editor. "Well, I never could see why the law should protect a

barber so that he does not have to work on Sunday, and yet give no protection to the clerk at the cigar stand or soda counter." And the barber stopped talking.—Presbyterian Advance.

### NATIONAL EXTRAVAGANCE.

For many years executive officers have been accustomed deliberately to ignore the limitations fixed by congress and to follow their own ideas as to expenditures, depending upon Congress to make deficiency appropriations to cover the deficit. It is a custom which President Harding is determined to stop. It is a roundabout way of evading the restrictions which the Constitution intended that the legislative branch of the Government should place upon the executive branch.—Washington Post.

### CIRCUMLOCATION.

There are multitudes of men in the Government circumlocation offices whose sole task is to weave intricate patterns in red tape, to make delays, to detect minute errors, to multiply vouchers, to prolong correspondence, and by hope deferred to make the heart sick.—Commercial Tribune.

### A CRITICISM

The trouble with the Protestant and especially the Lutheran Church in Europe for the last half century or more has been that her sentinels had fallen asleep, and while they were enjoying pleasant dreams the enemy crept into the camp. When they awoke the enemy was entrenched in every corner, and now to dislodge him is not an easy matter. The Lutheran Church of America may well watch and pray lest, under the guise of "modernism," to interpret the Word of God according to modern ideas in philosophy and science, often "falsely so called," her structure be honeycombed and her foundation undermined.—Lutheran.

### A SENSIBLE ADDENDUM.

An economist says there should be more fact and less fiction in the railroad controversy. Also more tact and less friction.—Pasadena Post.

### PERFECTION.

To accept the ideal of absolute moral perfection as the working basis of life is not to claim perfection; but to accept any lower ideal is to admit defeat from the start. St. Paul said, "I have not attained nor am already perfect; but I press toward the mark, for the prize of the high calling of God in Christ Jesus"; and he told his fellow Christians that this was the only thing to do, "till we attain unto the measure of the stature of fullness of Christ."—Western Christian Advocate.

### AUTOCRACY OR DEMOCRACY.

The presbyteries are democratic. The Assembly tends to become autocratic in its commissions, committees and some of its larger agencies. The tendency of this autocracy is toward centralization and regulation. The commissions, etc., often express themselves in most imperative forms, accompanied with the shadow of threats. Just now we have the effort of the autocrats to reduce the administrative work of the Church from a number of simple and direct agencies to four great complex trusts. Each of these will have its ascending scale of big salaries and high dignitaries, with a "papa" at the top.—Presbyterian.

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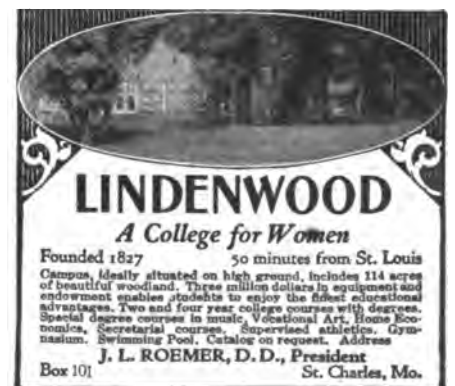
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## GENERAL NEWS

### CALL ISSUED FOR LIMITATION OF ARMAMENTS CONFERENCE.

Putting into definite terms its proposal for a disarmament conference, the United States last Thursday invited the great Powers to unite in "a practical effort to remove the causes of misunderstanding" and so facilitate reduction of the world's enormous outlay for the materials of war.

In formal identical notes of invitation forwarded to Great Britain, France, Italy, and Japan, the American Government pledged its own unstinted co-operation in such an effort, and further defined, as follows, its own conception of the principles involved:

That there can be no hope for peace or stability until the tax burden resulting from heavy armaments has been reduced.

That such a reduction is possible only if troublesome international problems are solved by common consent.

That among these problems the Pacific and Far Eastern questions occupy a position of "unquestioned importance."

That although there is no intention to dictate the scope of the conference, the discussions should touch upon matters "which have been" of international concern as well as those now admittedly controversial.

That the question of naval armaments well might be considered first, although there should be no barrier to a full consideration of armaments of every sort.

Coincidentally with the dispatch of the invitations to the four great Powers, China was asked to send a delegation to take part in those discussions of the conference which relate to the Pacific and Far East.

All of the five nations thus invited have indicated informally that they would accept, and formal responses are expected to reach Washington within a few days, opening the way for a more detailed preliminary negotiation on the scope of the conference.

### SAYS CONGRESS MUST ECONOMIZE.

Both the Administration and Congress have been warned by Secretary Andrew W. Mellon that the \$350,000,000 reduction estimated in departmental expenditures, agreed upon at a White House conference last Tuesday as a part of the whole tax revision program, could be accomplished only by the exercising of the most rigid economy.

"To accomplish this reduction," Mr. Mellon declared in a letter to Joseph W. Fordney, Chairman of the House Ways and Means Committee, "it will be necessary for the Administration, with the assistance of the Director of the Bureau of the Budget, to put forth its utmost efforts to insure economy in every Government activity, and for Congress, on its part, to give the most whole-hearted co-operation, not only by avoidance of new expenditures, but also by the limitation or repeal of various outstanding balances and authorizations."

### TARIFF REVISION ALMOST COMPLETE.

Work on reduction of taxes was almost completed last week by the House Ways and Means Committee, which made a number of important changes, virtually completed its draft of revision and prepared to submit the recommendations to the House early this week.

As the bill stands, modeled on the plan that President Harding outlined with congressional leaders, the American public will pay \$3,000,000,000 in taxes instead of the \$3,650,000,000 proposed to be levied two weeks ago.

The more important changes include:

1. Increase in the exemption of normal income tax allowed a married man from \$2,000 to \$2,500, provided that his total income is \$5,000 or less.

This is estimated to lose \$30,000,000 in revenue.

2. Repeal of almost all luxury taxes, including those on garments, such as silk

stockings and higher-priced materials. The committee will try to devise a tax of three per cent to be paid by manufacturers as a substitute, the only remaining difficulty being a practical method of collection. This is estimated to yield \$20,000,000 in revenue.

3. Reduction from 10 to 5 per cent of the tax on furs, estimated to cost \$1,500,000 in revenue.

4. Reduction from 10 to 3 per cent of the manufacturer's tax on candy.

5. Reduction from 10 to 5 per cent of the tax on works of art.

The committee discarded the plan of lowering the higher income surtaxes from 32 to 25 per cent, to be operative next year, and decided to make the maximum levy on "enormous incomes" 32 per cent.

### ENTIRE SILESIAN QUESTION TO BE DEFERRED.

The disposition of the rich regions of Upper Silesia, which has disturbed the peace of mind of Europe since the signing of the Treaty of Versailles, is postponed for several months by the action of the Allied Supreme Council last Friday in requesting the Council of the League of Nations to study the subject and advise upon the fixing of a line separating Germany and Poland.

The text of the resolution asking the council of the league to aid in the settlement of the question was drawn so as to avoid the appearance of arbitration, which is not provided for in the Treaty of Versailles. The resolution follows:

"The Supreme Council, before rendering its decision upon the Upper Silesian frontier between Germany and Poland, conformable with Article 88 of the Treaty of Versailles, decides, pursuant to Article 11, Paragraph 2, of the covenant of the League of Nations, to submit to the Council of the League of Nations the difficulties attending the fixing of the frontier and to invite the recommendation of the council as to the line that the principal allied and associated Powers should lay down.

"The Council of the League of Nations is requested to regard the matter as one of great urgency, in view of the situation in Upper Silesia."

Commenting on the matter, the London Times says:

"The Supreme Council meeting ended in a fiasco, which is a confession of the bankruptcy of that highly abnormal institution.

"Convened to solve the Silesian problem, it has failed, referring the issue to the League of Nations, thereby avoiding the definite rupture which likely would result from a final affirmation of the profound divergence in the French and British Governments' views.

"The Silesian question still is open. There is no official break between the chief Powers called to proclaim a decision, but they demonstrated to the world their inability to agree; they registered the fact that within the Entente there are two sharply opposed views on the attitude toward Germany."

Soviet Russia, suffering from hunger, has set to work to put her run-down farms in a productive state.

Three workshop trains, each carrying 35 cars of machinery for the repair of agricultural implements, have left Moscow for the farming regions to the north, east and south, according to a cable message received from that city by the publication, Soviet Russia. Two more such trains will be sent this week to remote Siberian farming districts by the Agricultural Commissariat.

A policy of "merciless enforcement" of the dry laws, was announced last week by Roy A. Haynes, Prohibition Commissioner.

Particularly are brewers of "near beer" to be dealt with strictly, Major Haynes stated. Where instances of violations of the one half of 1 per cent rule are found, the breweries will be closed for one year, while forfeiture of property and heavy fines also may be imposed.

Stating that experience had shown the necessity of a change of policy with particular reference to de-alcoholized beverage

manufacturers, Major Haynes declared that "offenders hereafter will not be condoned, and guilty persons will be dealt with severely."

After protesting that he would not submit to arrest, Governor Small, of Illinois, submitted to the sheriff and gave bond for his appearance in court.

The feature of all the speeches at the imperial conference in London in the discussion of the Anglo-Japanese alliance was the desire to promote cordial relations between Great Britain and the United States. There was also virtual unanimity in favor of a conference of the Powers chiefly interested in the Pacific to discuss disarmament, spheres of influence and all matters affecting their interests.

The Premiers of the overseas dominions gave their views freely and frankly.

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**HOME AND FARM**

**THE FATAL OMISSION.**

She measured out the butter with a very solemn air; The milk and sugar also; and she took the greatest care To count the eggs correctly, and to add a little bit Of baking powder, which, you know, beginners oft omit. Then she stirred it all together, and she baked it for an hour; But she never quite forgave herself for leaving out the flour.

**GOOD SUMMER SALADS.**

**With Vegetables.**—This vegetable combination salad is called Porto Rico salad, but might just as well be named garden salad. Romaine lettuce is called for, but any lettuce will do. Line a vegetable dish with the lettuce, and fill the middle of the bowl with sliced green peppers—in rings, of course—sliced tomatoes, sliced cucumbers and sliced onions. Onion juice or a clove of garlic rubbed on the bottom of the bowl may be substituted for the sliced onion.

\* \* \*

A good pepper salad consists of diced green pepper and celery mixed with mayonnaise and served in tiny lettuce cups. Sweet red pepper may of course be substituted for the green, and the color of the red pepper is of course attractive.

\* \* \*

**Salad of Eggs.**—Now that eggs are plentiful, egg salad forms one of the best of the substantial luncheon salads.

One good one is made of hard-boiled eggs. Remember to cook the eggs just below the boiling point for half an hour to have them digestible—cut in half and this laid on slices of tomato, then on lettuce leaves. Around each slice of tomato and half of egg lay a ring of a sweet green pepper, made simply by washing and slicing the pepper.

\* \* \*

Another good egg salad is made of halves of egg whites from which the yolks have been removed, filled with diced beets and peas, and mixed with mayonnaise. Each egg half is propped up in lettuce leaves and the egg yolks are crumbled over the whole salad. More mayonnaise is passed.

\* \* \*

**Frozen Cheese Salad.**—Moisten a cake of cream cheese with cream and season with paprika and salt. Add a little finely minced parsley and rub all thoroughly together. Pack into tiny cake tins, one for each person, put in a covered tin dish or box, and pack in salt and ice for three hours. Serve each cheese mold on a whole lettuce leaf with French dressing.

**English Cream.**—Place in a saucepan one cup of milk, one-half cup of sugar, seven tablespoons of flour. Dissolve the sugar and flour and then bring to a boil. Cook for three minutes and then remove from the fire and add yolks of two eggs, two tablespoons of butter. Beat to blend thoroughly and then return to the fire and cook slowly for five minutes. Let cool and then flavor with one teaspoon of vanilla.

**AMERICANIZATION.**

BY MRS. V. PENNYBACKER,

If I were called upon to single out the one respect in which we Americans err most in our judgment of the immigrant who comes to us, I should say this: "We assume the attitude that America has everything to give and nothing to receive from the foreign born." In reality, every immigrant comes bearing gifts in his hand if we were only wise enough to see these gifts and to make use of them. Every nation of the old world has traditions, art, skill in handicraft, love of beauty in form, music and poetry, that would enrich our national life.

I can never forget an incident that happened during the war; I was in New York inspecting work done for the foreign born. A Y. W. C. A. worker asked me one day, "Would you be willing to climb four flights of stairs to see an Armenian family?" Of course I assented. When the door to the little apartment opened, I stood in the pres-

ence of a beautiful woman, a perfect Madonna. In a broken voice, but beautifully modulated, she said, "I'm sorry you must climb so high, but we Syrians would climb up even more stairs for the air, the sunshine and the water, which we love. I was born beneath the cedars of Mt. Lebanon and it is very difficult for me to become accustomed to the squalor of the street."

There was a friend there, a gifted young woman from Minnesota. After she saw the New York harbor stretched out before her, she eagerly asked, "Can I see the Statue of Liberty? I would rather see that than anything else in New York." A truly dramatic incident then happened. The little daughter of our hostess took her by the hand to the window, flung open the casement, and said: "There she stands waiting to welcome us all." As my friend turned to me, there were tears in her eyes, and I could not help thinking, "Oh, happy daughter of Minnesota, to catch your first glimpse of Liberty through a little dark-eyed maid born on Mt. Lebanon." The child continued, "My sister and I stand here often and watch our transports loaded with our men sailing away to fight for our flag. We wave them good-bye and often they signal back to us." Perhaps these little girls waved good-bye to your boy and mine when they slipped out in the early June morning on the great gray transports. Did not this family come bearing gifts in their hands?—Ex.

**HOME CARE FOR DEPENDENT CHILDREN.**

Conditions occasioning the removal of children from their homes and measures by which family care may be preserved, are discussed in a report entitled "Children Deprived of Parental Care," recently issued by the U. S. Department of Labor through the Children's Bureau. This report presents the experiences of 513 children taken under care by Delaware agencies and institutions during a two-year period. At least half these children had both parents living, and only 3 per cent were full orphans.

In one case out of every five, delinquency on the part of parents or guardians was the cause of the child's removal. Inability of parents or guardians longer to care for the child occasioned the removal of almost one-fourth. Delinquency on the part of the child was given as the immediate cause for somewhat more than two-fifths of the removals.

For 10 per cent of the children studied it appears that the developmental advantages of normal home life might have been preserved had financial assistance in the home been available. Nowhere in the state, at the time of the survey, was suitable care to be had for subnormal children, who constituted 11 per cent of the group. A beginning toward such provision has subsequently been made. Only 17 per cent of the children were placed in private families, the other 83 per cent being placed in institutions. This circumstance is especially surprising inasmuch as home-finding agencies of other states have placed large numbers of dependent children in Delaware.

Such measures as a state probation system, mothers' pensions, and placing out and boarding-out under proper supervision are recommended in the report as means for correcting in part the social wastage originating in child neglect. Delaware has begun a carefully considered forward movement since the inquiry was made. Fundamental improvement can come only in the slow but sure development of standards of family life based upon wise educational, economic, and civic policies.

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## WIT AND WISDOM

### DUKE OF WELLINGTON SCORES.

The Duke of Wellington, according to W. H. Mallock, in his "Memoirs of Life and Literature," was prone to epistolary encounters with women from which he sometimes came off the victor. "He had," writes Mr. Mallock, "received a letter from Lady Herbert of Lee, in which she begged him to contribute one hundred pounds toward the total required for the restoration of some Catholic church, and his answer had been as follows:

"Dear Lady Herbert—I shall be very happy to give you the sum you name, for a purpose so excellent as yours. At the same time I may say that I myself am about to restore the Protestant church at Strathfieldsaye, and I do not doubt that you will aid me by sending a similar sum. Only, in that case, I think no money need pass between us."

Mother—What are you doing Harry?  
Harry—I'm countin'. You told me when I got mad to count a hundred.

Mother—Yes, so I did.

Harry—Well, I've counted 237, and I'm madder'n when I started.—Harper's

Sammy was not prone to over-exertion in the class room; therefore his mother was both surprised and delighted when he came home one noon with the announcement, "I got one hundred this morning." "That's lovely, Sammy!" exclaimed his proud mother, and she kissed him tenderly. "What was it in?" "Fifty in reading and fifty in 'rithmetic."—Onward.

An English schoolmaster promised a crown to any boy who should propound a riddle that he could not answer. After many had tried, a bright youngster said, "Why am I like the Prince of Wales?" The schoolmaster puzzled his wits in vain, and finally was compelled to admit that he did not know. "Why," said the boy, "it's because I am waiting for the crown."—Boston Transcript.

A California youngster had been permitted to visit a boy friend on the strict condition that he was to leave there at 5 o'clock. He did not arrive home till 7 and his mother was very angry. The youngster insisted, however, that he had obeyed her orders and had not lingered unnecessarily on the way.

"Do you expect me to believe," said his mother, "that it took you two hours to walk a quarter of a mile?" She reached for the whip. "Now, sir, will you tell me the truth?"

"Ye-es, mamma," sobbed the boy. "Charles Wilson gave me a mud turtle—and I was afraid—to carry it—so I led it home."—Boston Transcript.

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# HERALD AND PRESBYTER

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## ANEATH HIS WINGS

BY RUTH G. ROBINSON.

The bairnie-birdies nestle doon  
Aneath the mither's wings,  
And happit there sae warm and safe;  
They fear nae frichtsoms things;  
Fu' cauld the wintry blast may blaw  
An' nip the blooms sae fair,  
The wee bit birds keek blinkin' oot  
Wi' ne'er a thocht o' care.

And we hae wings whaur we can hide  
And blithely sing an' trust,  
The mighty wings o' Him that formed  
Oor bodies frae the dust.  
Oor feeble, witless, flichtering sauls,  
Like breaths that come an' gae,  
He shields wi' mair than mither's luve  
In poortith an' in wae.

Blaw, bitter blasts o' this rough warld—  
We hae a place tae hide!  
Blaw, death itsel' wi' cauldribe breath—  
In Him the Life we bide!  
"Yea, though we walk in death's dark vae,"  
Oor faith still blithely sings;  
The shadow o' the vae is juist  
The shadow o' His wings.  
Rockford, Ills.

**'A PRESBYTERIAN FAMILY PAPER.**



# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Entered as second-class matter, August 3, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

## EDITORIALS

### PAUL AND MODERNISM.

The apostle Paul, who, being divinely inspired, knew what the Gospel was, and who preached it in its purity, was greatly troubled all through his life, by persons who thought they knew more about the Gospel than he did, and who were trying to introduce their false ideas and notions into all the churches. His efforts to counteract their errors are apparent in his epistles to these Churches. He was aware that certain men were trying to introduce human philosophies and doctrines in the place of the supernatural truths and doctrines that had come through him by the inspiration of the Holy Spirit. Very plainly he spoke and wrote, controverting these heresies, and we who live in these days should make careful study of his words, for men are still adopting the godless tactics of those early days and trying to reduce to mere paganism the Gospel of Jesus Christ.

The Gospel is the divinely-conceived and divinely-provided scheme by which God secures the spiritual and eternal salvation of all who believe. The revelation of it is made in the Holy Scriptures, all of which, Paul says, is "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Modernism deals destructively with the Holy Scriptures, and in many cases denies their historic accuracy, their real authorship, their quality of predicted prophecy, their final doctrinal authority, and their absolute completeness. This spirit is shown by the "Revised Version" in 2 Timothy 3: 16, where, without right or reason, the direct statement of the inspiration of the Scriptures, as given by Paul, is changed from a sturdy assertion of their divine origin and authority, into a flat and self-evident truism.

The Gospel is the truth that Jesus Christ, eternal Son of God, came into this world, became incarnate, atoned for our sins by his death on the cross, rose again from the dead, ascended into heaven, and makes faith in himself, and the new birth through the Holy Spirit, the condition of receiving eternal life and of escaping from eternal death. This was not believed by all to whom it was first preached, and it is not believed now by all, even those who claim to stand for the Gospel. The Greek philosopher did not believe in any atonement, and the Jewish religionist did not believe in Christ's atonement. They were willing to concede that Christ was a good man and an impressive teacher of morals, and in all of this they were like some men in modern pulpits and modern theological seminaries, who speak effusively of Christ's lofty goodness, but deny the supernatural elements of his deity and his atonement, as the Revised Version recklessly ignores it in 1 Tim. 3: 16.

But we are not Greeks, and we are

not Jews. We believe in the divine Gospel of Jesus Christ, our Lord and our God. We stand for the truths that are divinely revealed and that mark off Christianity as a system that has come to us directly from above. To cut off these supernatural elements would have made it simply a reversion to heathenism, and to do so in our day is simply to have an earthly heathenism instead of the heavenly Gospel.

Presbyterianism in England, as personated by James Martineau and others, was simply an elimination of the supernatural, and a reversion to heathenism or Unitarianism, for heathenism at its best is unassisted human philosophy, and Unitarianism, which rejects the supernatural in the Scriptures and in the Person and atonement of Christ, is simply heathenism in Christian lands. Thus did Congregationalism in New England fall from its high estate, of evangelical life and truth, in its acceptance of Modernistic ideas and notions, and thus are certain elements of other evangelical churches today dabbling with error, and being lured from the Gospel of Christ, and are taking up with essential heathenism in their departures from the Cross and the Book.

An element, centering in and represented by Union Theological Seminary, has been doing this very thing in recent years. Any departure from the atoning Blood of the Cross, and from belief in the absolute truthfulness and authority of the Word of God is a departure from essential Christianity.

Paul found heathenism calling itself wisdom, and calling the Gospel foolish, but Paul said: "For after that in the wisdom of God, the world by (its) wisdom knew not God, it pleased God, by (what the world calls) the foolishness of preaching, to save them that believe." And here is Paul's answer and God's answer to modernism.

### "EVIL SUGGESTION."

There is an evil which may be noted in many cities of our land. Handsome show windows are filled with papers having pictures upon which no one should look. Theatrical advertisements with evil suggestions are posted in prominent places. These things should be prohibited by law, but inasmuch as the law fails, Christians should guard their purity by closing their eyes as far as possible against them.

Without endorsing the principle of the boycott as practiced by some organizations, people may very wisely avoid places which display such things. If one is a theater-goer, he can and ought to avoid plays in which impurity is a feature. He may have some difficulty in distinguishing between plays, and may be obliged to forego attendance often or always according to the tenderness of his conscience or the purity of his heart. Dr. Herrick Johnson, of Chicago, once published an analysis of the plays presented during a certain period in the best theaters of Chicago. In those presented, not in variety shows and low places, but in highly respectable theaters, the plays which could be called pure were to the impure as Falstaff's pennyworth of bread was to an ocean of sack.

Art is often the hand-maid of impurity. The human form is so presented in sculpture or colors as to suggest evil. This statement is heresy in the opinion of many

artists and connoisseurs. "Evil be to him who evil thinks." They quote the words of a most impure man of a most impure age. Or they quote the Scriptures and tell us that "to the pure all things are pure"—a text which properly interpreted would rule out many pictures from our art galleries, and some musicians and many plays.

It does not mean that pure persons may look at or handle impurity without taint, but that a pure person will have nothing to do with impurity. To the honest all things are honest. Can an honest man therefore steal without sin? No. An honest man loves and delights in honesty. So a pure man will seek purity, and will shun impurity, either in art or literature or anything else.

He will avoid it in his conversation. He will avoid hearing or seeing or thinking of that which may lead to it. He will close his ears to and show his disapproval of stories and jokes which suggest it. He will take no pleasure in scandals. Love thinketh no evil and rejoiceth not in iniquity. It takes no pleasure in any thing dishonest or irreverent or impure.

Christians have a duty in this regard, the importance of which can hardly be over-estimated.

### "FAITH AND SERVICE."

The ideal Christian life is not only a life of faith and hope but of love and service. It is a life of activity. Love and service promote faith and hope.

Satan finds ready work for idle hands. He seeks souls as some hunters shoot at sitting game, but a busy Christian, like a bird on the wing, is protected by his activity. It is not for the cause at large only, but for the Christians own good, that the Scriptures urge to good works. Still water stagnates, running water purifies itself. Spiritual fruit-bearing is healthful. Spiritual barrenness is a curse.

The members of the ideal church pictured by Paul abound "in mercy and good fruits." They help the poor, visit the sick, comfort the mourner, advise the straying, teach the ignorant, preach Christ to all who will be taught. So doing they both bless and are blessed. They have a reward in the life to come and an abundant earnest of it here in the purity and peace which God has associated with effort.

Some by age or sickness or household cares are kept from some kinds of work, but there are many ways of working and fruit-bearing. One can work in the prayer meeting, while another does most by a steady consistent life and by advice quietly given. One has time for all manner of public service, another's duty is to his own house. One woman may sew as Dorcas did for the poor or the heathen. Another puts in stitches and prayers for her own children. While one puts his shoulder to the wheel and moves forward the Ark of God, another must patiently wait. The sick and the aged have their service. They also serve who only stand and wait. Some one says that the prayers of the poor are dear to God; so are the prayers of the sick and of those who, under the burden of years, have given up the vigorous work of the Church. There are sick-beds from which as fountains streams go out to water the city of God. The words in season and the prayers of God's stricken ones, are a blessing to his Church. So are the prayers of children and their efforts in missionary or other work.

All who pray, "Thy kingdom come,"

should think of their own part in the kingdom, and seek grace to meet their responsibility to their own churches and to the cause at large.

#### ANOTHER PLEA FOR ACCURACY.

In Cincinnati Presbytery the Sabbath school membership this year is put down as 9,770, whereas last year it was 11,824. Why is this? Has there been a breakdown so that 2,054 members of the Sabbath schools here have been thrown away? Investigation shows that six churches are reported as having no schools. Among them schools that reported last year, 99, 111, 49 and 115. Who is responsible for this misrepresentation? For these schools are, actually, all running. Then 23 schools that, last year, reported such numbers as 170, 98, 154, 100, 117, 130, 401, 276, 258, and similar membership, are this year represented as having, 10, 6, 11, 9, 20, 6, 20, 18 and 14. It is worse than Balaklava. There some one blundered. Here many have blundered. The result is slaughter and disgrace. Something like this has been seen in other presbyteries. Why should it be? Why should any Clerk of Session make such reports? Why should not a Presbyterian Stated Clerk see that they are rectified before sending them on to be printed and given to the world? Surely his function is not to copy mistakes and circulate them. He is to be the helper and guard of the churches and the cause of Christ. If such mistakes everywhere had been rectified there might have been many more than 1,433,292 members reported for our Sabbath schools in the whole denomination. This is 259,266 fewer than the communicant membership of the Church and this does not seem reasonable. In Cincinnati Presbytery, for instance, if, in these 29 schools, of which we have spoken, even the number for last year had been reported this year, it would have been 2,917 more than are reported, or 12,687 instead of 9,770. One can not keep from thinking that if they are in the schools they would better be reported, instead of the impression being left that they have been allowed to be lost. There ought to be a general coaching given to all clerks before sending in these reports, for, according to statements coming from the General Assembly Stated Clerk's office, in Philadelphia, at least 35 per cent of even presbyterial Stated Clerks' reports are in deplorable condition.

1,722,361.

It is now announced, from the General Assembly Stated Clerk's office, that in a final revision of the statistical tables the total membership of the Presbyterian Church, U. S. A., is found to be 1,722,361, instead of 1,692,558, as given out some weeks ago. In our editorial columns several weeks ago we pointed out that on the face of the reports the total should be 1,712,938. Since then several errors have been found, raising the total now to 1,722,361, which is an encouraging report. The Stated Clerk's office has had peculiar difficulties during the last year, which we trust will soon be overcome in the interest of satisfactory and actual accuracy.

#### RED CROSS SABBATH.

The President of the United States has designated Nov. 13th as Red Cross Sabbath. On that day it is hoped that ministers will make some mention to their congregations of the work of the American Red Cross, and will make an appeal

to them that they enroll themselves in its membership. The fifth annual Roll Call, to be held Nov. 11-24, is not a campaign; it is merely the yearly opportunity for men and women to pay their dues and renew their memberships.

#### THE PROTECTION OF MARRIAGE.

Roman Catholics have made trouble in Ireland and Canada and New Zealand and wherever it has been possible by insisting that where a Roman Catholic has been married to a Protestant by a Protestant minister or a magistrate, such marriage is not valid and that the children are illegitimate. Of course such a claim or insinuation is laughed at in America, but it is different in some other countries. In New Zealand the "Marriage Laws Amendment" Act, which became necessary, is as follows:

"Every person commits an offense liable on summary conviction to imprisonment for one year, or a fine of £100, who alleges expressly or by implication that any persons lawfully married are not truly and sufficiently married, or alleges the issue of any lawful marriage as illegitimate."

Mixed marriages are usually undesirable, but, when they do occur, those who enter into them have a right to protection under the laws of their land, and this is one of the very rights, the nullification of which has been suffered by many in Ireland, and is dreaded by others. Church and State are so distinctly separated in our own country, that we do not dread such sinister treatment here as prevails in all lands where Romanism has power to enforce its edicts unhindered. Ulsterites and other good citizens have concrete reasons for not wishing to be left unprotected by Great Britain.

Only last week complaint was made by a resident of this city that his marriage, made legally in good faith, had been interfered with by a priest and his home broken up. We know nothing of the real facts of the case, but if they were as stated, the priest would be liable to heavy fine if the New England law were in force here.

#### A GRATEFUL PEOPLE.

The President of China has sent to this country an official expression of gratitude for the great assistance rendered to his people of the five northern provinces during the famine period. He appreciates the kindness of our nation in sending "huge sums for relief and in saving enormous numbers of the famine-stricken citizens" and says that "the entire body of our fellow-citizens is moved by a spirit of profound gratitude and of respect." It is a pleasure to contemplate the bestowal of benefits upon those who were needy and who prove to be grateful.

#### ALCOHOL AND NARCOTICS.

It is said by those who oppose prohibition and wish to arouse sentiment against it, that the use of narcotics has increased since prohibition has gone into effect. Their idea is that a good many people want some sort of poison and if they can not get alcohol they will get opium. Their argument and plea is for the return of saloons and liquor, so that people can get all the alcohol poison they wish. The sensible and humane course is to enforce the laws so that they will get neither opium or alcoholic liquor. Trustworthy authorities assert that the use of narcotics has not increased under prohibition, the

claim that it has being simply an attempted blow against prohibition. These persons who demand some kind of poison or other, should be kept from having any sort at all, if their own welfare and the general safety of the public are to be regarded. But of course they will not be pleased or satisfied.

#### A REMARKABLE DISCOVERY.

We see the announcement in the daily papers by "The Chairman of the Normal School Committee of Dancing Masters," made with the apparent elation of Euclid on the discovery of his celebrated proposition, that "We have found a dance that can not be done indecently." We are almost tempted to give the name of this wonderful discovery, but think it hardly worth while, for, if it is what it is described as being, it can not possibly become sufficiently popular to pay for the trouble. But the announcement is, of itself, the verdict, by those who know best, upon the morality of the dances that are in existence, and is in line with the oft-repeated warnings and expostulations of religious and moral leaders to young people as to the dangers of this popular amusement.

The Bible Conferences and Schools of Missions have been unusually good this summer, and those who have enjoyed their advantages should go back to their churches, Sabbath schools and societies to be more useful and more full of power for Christ.

There have been some raving and railing expressions in the United States Senate, during the last week, against prohibition, that have been no more elevated, intellectually or morally, than the delirious utterances of a bartender. Thus does the use or the advocacy of intoxicating liquor debase any man while under its power, no matter what his natural ability or culture may be. Civilization demands its extirpation.

"What do you think," asks an elder, "of a minister in our Presbyterian Church, who proclaimed that he is proud to belong to a church that does not compel him to believe anything," and who shows by his preaching that he does not believe much more than he thinks he is compelled to believe? In such a case it is sufficient to say that what we think would not be complimentary to the minister's intellectual ability, his religious attainments, or his moral character. Such a man would better be watched. His finish is due in the near future.

It is, in reality, not what we own, as property, that makes us rich, but what we have and use and enjoy as our own. One person owns as much of the sun and moon and stars as any one else, and of the river scenery and the mountain view, and the fresh air and the blue sky, and, especially, of the love of God in Jesus Christ, and of the Gospel, and of the hope of heaven. It is no wonder that the apostle wrote to his Christian friends: "All things are yours."

A contemporary says of certain "sappy young intellectuals of taking ways and wonderful ideals and winning speech" who persuade the churches into all manner of extravagant schemes that "they are clever workmen and keen, daring, abstract reasoners; but lack the balance-wheel of common sense."

## MY MOTHER.

BY MRS. J. H. MILLER.

At even-tide when shadows fall,  
And twilight gloom seems over all,  
A loneliness oft comes to me,  
My thoughts, my heart go out to thee—  
My Mother.

In fancy clear, I see your face,  
With tender smile so full of grace;  
Compassion there, forgiveness too,  
New strength for duty gained from you—  
My Mother.

More patience in a world of care,  
A greater faith in God, in prayer;  
A humble spirit comes to me,  
From just a twilight glimpse of thee—  
My Mother.  
Decatur, Ill.

## DECIDE NOW!

BY REV. JOHN Y. EWART, D.D.

In our study of "Great Bible Chapters" and characters we come to the story of Lot and the lamentable choice he made when he and his uncle Abraham decided to part company after their quarrel. We read in this connection (Gen. 13:7) that "the Canaanite and the Perizzite dwelled then in the land," and had an opportunity to witness the unholy strife between those who were nominally God's people. Too bad there was any strife, and too bad that the enemies of God has this opportunity to criticise. The Book discourages such unseemly jarring and wrangling: "Let all bitterness and wrath and anger and clamor, and evil speaking, be put away from you with all malice: And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4: 31, 32).

So far as we can see, Abram acted a noble part in this controversy. "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee from me; if thou wilt take the left hand, then I will go to the right; if thou depart to the right hand, then I will go to the left."

But Lot was attracted by the beautiful, fertile and well-watered valley that lay open to his view. He decided to pitch his tent toward Sodom. "But the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13: 13). This proved a fatal choice, as the sequel makes plain.

Lowell's great words are pertinent here: "Once to every man and nation comes the moment to decide,  
In the strife of truth with falsehood, for the good or evil side;  
Some great cause, God's new Messiah, offering each the bloom or blight,  
Parts the goats upon the left hand, and the sheep upon the right,  
And the choice goes by forever 'twixt that darkness and that light."

I distinctly remember an interesting passage in one of my college text-books in which the writer discusses the Freedom of the Will and asks:

"What reasons have we for believing that the human will is free?

"1. We have the direct evidence of consciousness. We are distinctly conscious not only of doing as we choose, but of exercising our free choice among different objects of desire, between immediate and future enjoyment, between good and evil. Consciousness is the strongest

evidence that we can have. Our belief in it lies at the basis of all evidence and of all knowledge.

"2. We are clearly conscious of merit or demerit, of self-approval or self-condemnation in consequence of our actions. If our wills were acted upon by a force beyond our control, we might congratulate or pity ourselves, but we could not praise or blame ourselves, for what we had done.

"3. We praise or blame others for their good or evil actions; and in our conduct toward them we show that we believe them to have been not merely fortunate or unfortunate, but praiseworthy or blameworthy. So far as we suppose their wills to have been influenced by circumstances beyond their control, we regard them with diminished approval or censure. On the other hand, we give the highest praise to those who have chosen the good amid strong temptations to evil, and bestow the severest censure on those who have done evil with virtuous surroundings and influences. Now our judgment of others must of necessity be derived from our own consciousness, and if we regard and treat them as freely willing beings, it can only be because we know that our own wills are free. These arguments, all derived from consciousness, can be directly met only by denying the validity of consciousness as a ground of belief." (Peabody's "Moral Philosophy," Ch. I.)

The Bible makes it plain that you and I are free to choose the good and reject the evil if we will. We can ascend to mountain tops of transfiguration and glory, or descend to depths of shame and crime if we will. Hear the Catechism, which is the condensed essence of Scripture truth on this subject:

"Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God" (Shorter Catechism, Q. 14).

Decide, therefore, today, dear friend, to aspire after the highest in character and usefulness. You can do all things through Christ, who strengthens you. Resolve that you will "win Christ" as St. Paul did, "and be found in him," not having your own righteousness which is of the law, but that which is through faith in Christ, the righteousness which comes from God through faith" (Phil. 3:8, 9).

Get as far away as you can from Sodom, its worldliness, its immorality, its debauching atmosphere and associations. I believe Dr. Joseph Parker is right when he says:

"Every man should look upon himself as an instrument of possible blessing to the whole world. One family should be a blessing to all families within its influence. We should not be looking for the least but for the greatest interpretations of life—not to make our life as little and ineffective as possible, but to give it fullness, breadth, strength: to which the weary and the sorrowful may look with confidence and thankfulness." ("Genesis," p. 194.)

"What do you hope, dear brother,

To gain by a further delay?

There is no one to save you but Jesus,

There's no other way but his way?"

Do you wait for proof that the Bible is true, that Christ is able to do what he promised? The best way to get that proof is to sit down at his feet as his disciples and learn of him. "He that doeth his will shall know of the doctrine" (Jno. 7: 17).

Are you waiting for the church to be-

come a company of absolutely perfect people? That will not be until the Savior comes the second time. The best way to become perfect is to put yourself in line as his sincere follower, for he is carrying on his perfecting processes today among such. (Read Eph. 5: 25-27.)

Do not get into the habit of being weak and wobbly in matters so vital as the salvation of your soul. That was the weak spot in Reuben's character. He was irresolute, vacillating, never settling down to any definite plan of action. So his father Jacob said of him: "Unstable as water, thou shalt not excel" (Gen. 49:4).

Do not be like the Cache River, a little stream that empties into the Ohio River near Cairo, Ill. From its source to its mouth in a straight line is thirty-six miles. But the stream is so full of crooks and bends that it is one hundred and eighty miles long! Very like undecided people this little river is, wasting precious time and energy before coming to final conclusions.

Oh, it is grand to see a man or woman deciding upon a right course of action and never swerving from that course, no matter how rough and thorny the path they are called upon to tread.

Such deep conviction is tremendously dynamic. Such heroic aggressiveness, under God, is always victorious. Such pronounced and decided loyalty sends a thrill of power and joy into every true heart. How much we need these splendid qualities today!

Colorado Springs, Colo.

## NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

Rev. Paul Dwight Moody, a member of New York Presbytery, youngest son of the late D. L. Moody, the evangelist, has been called to the presidency of Middlebury College, in Vermont. He will succeed John M. Thomas, who resigned to become president of Pennsylvania State College. Mr. Moody, for several years, has been associate pastor of the Madison Avenue Presbyterian Church, New York, preaching at one service each week the year around and occupying the pulpit all of the vacation season. Mr. Moody went overseas in the Twenty-sixth Division, and was appointed later by General Pershing to succeed Bishop Brent as senior chaplain of the American Expeditionary Forces. He was decorated by the French Government. After graduating at Yale, Mr. Moody studied in Scotland and at Hartford Theological Seminary. After his ordination in 1912, he became pastor of the Congregational church at St. Johnsbury, where he remained until he went overseas.

The Northfield Conference, started by D. L. Moody, many years ago, has just closed one of its most successful sessions. The speakers occupying an hour each day were: Rev. Dr. Harris E. Kirk, of Baltimore, "Preaching for the Times;" Rev. Dr. John A. Hutton, of Glasgow, "Personality and Equipment of Ministers;" Rev. Dr. J. Stuart Holden, of London, "Aspects of Christ for the Life of Today." Rev. Dr. Charles R. Erdman, of Princeton Theological Seminary, preached the opening sermon, and was heard through the first week. Rev. Dr. John McDowell, of the Presbyterian Home Mission Board, gave a series of addresses on "Christianity and Its Relation to Our Social Condition"; Rev. Dr. Samuel Zwemer, of Arabia, gave an address on the belief that nothing is impossible with God, hence the faith in the triumph of the Cross over the Crescent; Rev. Dr. Charles E. Jefferson, of Broadway Congregational Tabernacle, New York, preached on the second and third Sabbaths, and addressed the ministers on the last Saturday evening. Rev. F. B. Meyer, of London, and Rev. Charles Inglis, of the same city, spoke a number of times. Rev. Mel Trotten was an active participant in the program, as were others.

The Stony Brook, Long Island, General Conference is in session this week. Rev. Dr. John F. Carson, pastor of the General Pres-

byterian Church, Brooklyn, is presiding. The speakers are: Rev. William M. Curry, Philadelphia; Rev. M. H. Fishburn, Frazer, Pa.; Rev. Dr. William Hiram Foulkes, New York; Dr. W. E. Geil, Doylestown; Rev. W. B. Greenway, Philadelphia; Rev. Dr. William Charles Hogg, Williamsport, Pa.; Rev. Dr. Hugh Jack, Detroit, Mich.; Rev. Dr. J. S. Kennedy, Philadelphia; Rev. A. Gordon MacLennan, Boston; Rev. John Knox McClurkin, Pittsburgh; Prof. John G. Machen, Princeton; Rev. George G. Mahy, Philadelphia; Rev. Ford C. Ottman, Stamford; Rev. David M. Skilling, Webster Groves; Captain Gipsy Pat Smith, Glasgow, Scotland; Rev. Aquilla Webb, Philadelphia; Mr. John C. Williams, Brooklyn; Rev. Dr. David G. Wylie, New York. The subjects all emphasize the fundamentals of the faith. Friday evening there will be a memorial service for the late Charles M. Alexander and John H. Wyburn.

At the Fifth Avenue Presbyterian Church, last Sabbath, the preacher was Rev. Dr. John Hutton, of Glasgow; Rev. Dr. Stuart Nye Hutchinson, pastor of the East Liberty Presbyterian Church, Pittsburgh, preached in the First Church; Rev. Dr. Thomas W. Smith was in the West End pulpit, and Rev. Dr. W. H. Wilson in the Fort George pulpit. At the Tent Evangel, Rev. Dr. McPherson, the superintendent, preached morning and evening, and in the afternoon Rev. James M. Clinton, a noted Irish preacher, conducted the service.

This has been the greatest year in evangelism which America has ever seen, according to Dr. Charles L. Goodell, the evangelistic secretary of the Federal Council of Churches. More persons have been received into the churches during the past year than were ever received in the same length of time in all their history. Additions during the year have been upward of 2,000,000. The Northern Baptists report 160,000; Southern Baptists, 200,000; Disciples of Christ, 100,000; Congregationalists, 100,000; Methodist Episcopal, 182,338; Methodist Episcopal South, 279,000; Presbyterian, 124,000; Southern body, 24,294; United Presbyterian, 19,000; Reformed, 26,709; United Brethren, 20,000; Evangelical, 50,000; Lutheran, 110,000.

#### WOOSTER BIBLE CONFERENCE.

BY MRS. MARY L. BLINN.

The Wooster Bible Conference and School of Missions was held in unusually happy circumstances this year. In the first place the weather was beautiful, and then, too, the program passed off more smoothly than it has in many years. There was less shifting due to sickness and other causes than in times past.

Two features alone were to be regretted: the very small number of men there; and the large number of persons who came late, or left early, and therefore could not complete any of the courses offered. The second part is easily explainable, as many of the women were mothers, with children and households, who found it difficult to arrange home matters so that they could leave even for a short time. Unless there is a far larger number of men, both ministers and laymen, in proportion, at the other conferences, it does not bode well for the Church.

What summer resort has to offer to a Christian family more than Wooster Conference has. A modern dormitory in which to live, a swimming tank, tennis courts, a gymnasium, care of your children free of charge during the day and an opportunity of attending lectures given by specialists from all over the country, and all of this for a registration fee of two dollars and board and room at two dollars a day. And, we must add to this, Christian fellowship, which some of us value more than almost any other thing which we get from the Conference.

The first study hour each day there was a lecture by Dr. Geo. W. Richards, President of Lancaster Theological Seminary, on "Men and Movement in Church History." Perhaps it was John Wesley, or George Fox, or John Knox, depending upon the day. At nine o'clock, Dr. McNaughton, of the Pittsburgh Theological Seminary, gave an expository lecture on the Book of Romans. At ten o'clock the men and women separated, the men to a lecture on Christian Ideals by Dr. Richards, and the women to the classes on the study books. This year the "Unfinished

Business" was taught by Miss Marie Preston, one of the Extension secretaries of the Home Board. The two-hour normal class was conducted by Miss Gertrude Schultz, Education secretary of the Foreign Board, using as a basis for the class work the "Why and How of Foreign Missions." At eleven o'clock Dr. Dosker, professor of Church History at Louisville Theological Seminary, gave a series of lectures on the "Kingdom and the Nations."

The afternoon was spent in rest and recreation. The evenings and Sabbath were given up to addresses and sermons and to the introduction of the missionaries who are home on their furloughs, or retired and living in Wooster. This year our Saturday evening and Sabbath were made memorable by the presence of Dr. G. Campbell Morgan. Under his genius the Old and New Testament people and circumstances again live and become clothed with meaning of which we never dreamed.

The Wooster Bible Conference and School of Missions of 1921 has become a part of history, but its memory will live to delight and refresh the hearts of those who were there.

Glendale, O.

#### LANE SEMINARY ANNOUNCEMENT.

Lane Seminary opens Thursday, September, 22, 1921, at 11 a. m., with an address by Dr. McKibbin upon "The Gospel, and the Promises and Problems of the Present Age."

The resignations of Drs. Vance and Cheek, the former to accept a chair in the Western Seminary, Pittsburgh, Pa., the latter to undertake special work looking to larger efficiency, have deprived the Seminary of men of unquestioned scholarship.

But Lane's high standard of scholarly equipment, and practical and efficient training in handling the Word of God, and in the discharge of the duties of the pastorate, will not be lowered.

An experimental and working knowledge of the English Bible will still be emphasized. Dr. Farr, of the Old Testament and Hebrew chair, will take Old Testament English Bible. Dr. Granstaff, of the Oakland Presbyterian Church, Springfield, O., has been elected to the chair of Homiletics and Apologetics; Rev. Julian P. Love, of the Fourth Presbyterian Church of Dayton, O., to the chair of New Testament Greek and New Testament English Bible.

Both of these brethren, who have accepted, are graduates of Lane, and will take up their work at the opening of the Seminary. They represent the older and younger alumni of the institution.

Dr. Granstaff, a graduate of Muskingum College, Ohio, and at one time a teacher and a superintendent of schools in New Concord, O., has been a successful pastor in the churches of College Corner, O.; Fifth, Cincinnati; Second, Newark, O.; First, Logansport, Ind.; Avalon, Presbytery of Pittsburgh, Pa.; Oakland, Springfield, O. For seven years he was associated with Dr. J. Wilbur Chapman in successful evangelistic work.

In 1914, Dr. Chapman, an alumnus of Lane, and a member of its Board of Trustees, wrote Lane's President: "I wish you would call Dr. Granstaff to Lane for the chair of Homiletics; he is a great and growing man, and would stand by your side for the larger Lane. I can not urge this too strongly, and I do not think there is a better man for you in the Church."

The war arrested the advent of the "larger Lane," but her sons went to battle for a God-given human freedom, and Lane is larger in spirit, nationally and internationally, and better fitted, with God's help, to bring in that "larger Lane" in numbers and in service.

Rev. Julian P. Love, an alumnus of Miami University, Oxford, O., is a B.D. of Lane and an A.M. of the University of Cincinnati, O., and his major in work required for these honors was Greek, Classic and New Testament. He has had a brilliant and successful pastorate in the Fourth Presbyterian Church of Dayton, O.

President Hughes of Miami University writes: "I am delighted to hear of the honor coming to Mr. Love. He was a student at Miami for four years and graduated with distinction. He was elected to Phi Beta Kappa in his Senior year. I feel confident

that you have added to your staff a capable scholar, a man of the very highest ideals."

The physical equipment of the Seminary is being much improved. Through the aid of the alumni, electric lighting has been placed in the dormitory building and the library. Every student room will have one or more burners, according to their size.

Through the activity of Dr. Vance, sufficient funds have been gathered to extend the steam heating to all the student rooms. The Alumni Association are in an effort to aid in the renovation of the whole building, and in promoting in other ways the comfort and efficiency of the student body. May not Lane claim the continued confidence of its alumni and the Church at large (all Evangelical bodies) as an institution whose adequate scholarship, wide knowledge of, and profound loyalty to the infallible Word of God, will make it a safe place to train a ministry of the Everlasting Gospel to build up strong, well-balanced, prayerful, consecrated churches, abounding in good works?

WILLIAM MCKIBBIN,  
President.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

The pulpit of the Second Church, Rev. Geo. W. Shelton, D.D., pastor, was supplied on Aug. 21st by a former pastor, Rev. S. Edward Young, D.D. During the remainder of August the church will be closed.

The First Church is being cleaned, but services are not to be interrupted. Rev. Dr. Mark Matthews will occupy the pulpit next Sabbath.

The new incumbent of the chair of New Testament Literature and Exegesis at Western Theological Seminary, Prof. Selby F. Vance, D.D., will occupy the pulpit of the Shady Side Church, Aug. 28th. President W. O. Thompson, of Columbus, Ohio, filled the same pulpit on Aug. 21st.

The pastor-elect of the Highland Avenue Church, Rev. George C. Fisher, expects to move into the manse on Aug. 24th and begin his services at the church the first of September.

The Young People's Conference, held last week at Saltsburg, is reported as very satisfactory, and the enrollment was 259. The only element which was less numerous than had been hoped, was the older class of the youth, those of high school age. But the entertainment by the Kiskiminetas school was delightful, and the conditions were most pleasing. Prof. Wilson and his associates merit great praise.

On August 10th Rev. William H. Hezlep and family began their voyage of return to India, on a steamer which carries them to Bombay. They go back to their large field, and, to the looker-on of the world, their bewildering task, with a gladness and confidence which is most cheering. I think, sometimes, God left these great problems of heathenism, these vast difficulties of superstition, to create a new faith, and expel our skepticism and prove the power of the old truths and evangelical faith. Talking with this young missionary, in whom I have a personal interest, born of a friendship which stretches from his baptism to his ordination, after I had baptized his youngest child, it was delightful to see the light in his eyes, and the high confidence, as he told of what Christianity was doing in India, how it was honeycombing the old religions, mastering the caste principle and reaching high and low. He expects great results in the next ten years. The political problems of India are bewildering, but Christianity is the only solution. As he talked, I could not fail to note how Christian experience repeat itself, for I recalled a beautiful passage in one of Dr. Thomas Chalmers' Discourses on the Epistle to the Romans, a book one may well take up to breathe a purer air, and enjoy a sweeter religious thought, so richly does he treat even those perplexing principles of the great Apostle Paul. One hour with Chalmers, as he glows with radiant thoughts, and tender faith, and fascinating visions of eternal things, is worth a year of ordinary philosophizing. He had been discussing the text, "but to be spiritually minded is peace," and he goes on to say: "I know not a finer illustration of this topic than one which may be gathered from a re-

ported conversation between Dr. Carey, the missionary at Serampore, and a wealthy merchant at Calcutta. One of his clerks had determined to give up all the prospects and emoluments of a lucrative situation, and henceforth devote himself to the work of evangelizing the heathen. His employer, to whom this seemed an inexplicable resolution, called on Dr. Carey, and inquired of him the terms and the advantages of this new work to which a favorite servant was on the eve of betaking himself, and was very much startled to understand that it was altogether a life of labor, and that there was no earthly remuneration whatever; that beyond those things which were needful for the body, there was not an enjoyment within the power or purpose of money which any one of them aspired after; that with hearts set on their own eternity, and the eternity of their fellow creatures, they had neither time nor space for the workings of his world's ambitions. So that, however occupied about the concerns of the soul, each felt light as a bird on a thorn about the food and raiment, and the sufficiency of the coming days. But the chief interest of this dialogue between a devoted missionary and a busy, active, aspiring merchant lay in the confession of the latter, who seems to have been visited with a glimpse of true happiness, and that, after all, he was not on the way to it; that the thousand crosses and hazards of mercantile adventure had kept him perpetually on the rack, and rified his heart of all those substantial sweets by which alone it can be purely and permanently gladdened. And from him it was, indeed, an astonishing testimony when, on contrasting his own life of turmoil and vexation and checkered variety, with the simple but lofty aims and settled dependence, and unencumbered because wholly unambitious hearts of these pious missionaries, he fetched a deep sigh and said "it was indeed a most enticing cause." I love to imagine the great, yet simple-hearted Scottish preacher, so, fixed on Christ, uttering those words, and, with his face aglow with these heavenly truths, lifting his hearers to the spiritual-mindedness without which there is no peace. There is a serenity and joy here that no wealth or fame assures.

I don't wish to be censorious or unduly critical, but it seems a far cry from such a view of religion to the strange carvings in St. Thomas P. E. Church, New York, carvings over a door of the dollar mark, the money bags and initials of J. P. Morgan, the caricature of the W. C. T. U. and Prohibition, the monocled Englishman, the prostrate Kaiser and the faces of Foch, Pershing and others. We have seen the carvings in the choir stalls of Chester Cathedral, wrought by the monks, and elsewhere, but modern architecture of the House of God should, I think, be free from the comicalities which have no part in worship or praise or prayer, and the architect, to whom such an appreciation of the House of Prayer is lacking, may be employed on secular buildings, but not on a place which needs every care to keep it separate from the intruding world.

Essayists and historians condemn the violence of reformers and Puritans who swept out of the old mediaeval churches the vagaries of idolatry and temptations to superstition. Were those hindrances to a pure faith more perilous than the trivialities which harden the worshiper against the thoughts of God?

#### WINONA BIBLE CONFERENCE.

The Winona Bible Conference was largely attended and successful in every way. The program was good and valuable. Evangelist Mel Trotter was the director. At the annual meeting of the Board on Aug. 18, Mr. W. B. Carmichael, of St. Louis, Mo., was re-elected president of the Winona Assembly and Bible Conference; Elwood Haynes, of Kokomo, first vice-president; Dr. Ira Landrith, of Winona Lake, second vice-president, and Dr. J. C. Breckenridge, Winona Lake, secretary and general manager. Dr. Breckenridge has been acting as secretary and general manager since the death, seven months ago, of Dr. S. C. Dickey, founder of Winona. Three new directors were elected: Homer Rodeheaver, Winona Lake; Don W. Welch,

Berea, Ky., and W. R. Werking, Anderson, Ind. The Executive Committee consists of Mr. Carmichael, Dr. Breckenridge, Homer Rodeheaver, W. D. Frazer, W. S. Rogers, Dr. George W. Taft and Dr. James A. Gordon. The financial report showed that the receipts this year have been \$51,850, and the expenditures \$49,413. The report also showed the lifting of a \$21,000 debt on the new tabernacle. Rev. Billy Sunday's contributions to the conference this year totaled \$20,500.

#### THE REFORMED ALLIANCE.

The Eleventh General Council of the "Alliance of Reformed Churches Holding the Presbyterian System" is appointed to meet at Pittsburgh from Friday, Sept. 16 to Sabbath, Sept. 25, inclusive. The headquarters and principal place of meeting will be the First Presbyterian Church, Sixth Avenue near Wood Street, and the William Penn Hotel will be the scene of the chief social functions. Delegates immediately upon their arrival in the city are requested to repair to the First Church, where the secretaries have their office, that they may obtain their lodging assignments and receive printed copies of the reports to be discussed by the Council.

Rev. William Park, D.D., LL.D., of Belfast, Ireland, will be the presiding officer. He was elected president of the council at the Aberdeen meeting in 1913 and will vacate his position at the close of this council. Chairmen for the different sittings will, however, be selected from among the various churches represented. Besides those from the Presbyterian bodies in the United States and Canada, there will be delegates from England, Scotland, Ireland, Wales, France, Germany, Switzerland, Italy, Belgium, Holland, Hungary, Czecho-Slovakia, Lithuania, India, China, Korea, South Africa and other countries. It is expected that the representation from the continent of Europe will be larger than at any previous council. The program will include papers and discussions on several of the burning religious questions of the day, as well as a survey of what the Reformed and Presbyterian Churches of the World are doing and suffering in their widely-scattered fields. In view of the vital interest of the proceedings, the presence of so many prominent and influential church leaders from all parts, and the decisions that may be arrived at on matters of great urgency and importance, we would press for a full attendance of the delegates from the beginning to the end of the council, and we invite the sympathy and prayers of all Christian people, especially of those belonging to our particular household of faith.

J. R. Fleming, Acting General Secretary.  
Henry B. Master, American Secretary  
pro tem.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Rev. Martin E. Anderson, D.D., of Detroit, Mich., was preacher at Buena Memorial last Sabbath. Dr. Anderson was greeted with a large congregation, many of whom were formed parishioners of his when he was pastor of the Rogers Park Church. Dr. Anderson's welcome was most cordial, as he was held in high esteem when pastor here, and his remarkable success in his Detroit parish, having received over five hundred during the year, gladdened many hearts here as well as in Detroit.

Rev. Charles S. Stevens, pastor of the Third Church, more familiarly known as "The Old Third," is making an exception of taking his vacation in August, as most of the pastors are doing, but he is staying at home and occupying his own pulpit. He broke into the first page of the leading Chicago daily last Monday morning with an account of his Sabbath evening sermon to young people on choosing a helpmate. This may seem timely instruction in view of the facts published in the same paper by the clerk of the county, stating that the city, or rather the county, would be in the neighborhood of 4,000 marriages behind its normal record for this year.

The Presbyterians have sixty-six of the two hundred Daily Vacation Bible Schools now being conducted in the city and suburbs. In these sixty-six schools there are several hundred teachers ministering to several thousand scholars. Promoters

of the schools say that five weeks of Daily Vacation Bible School is equivalent to one year of ordinary Sabbath school work. It comes too at a time when all of the regular church work, including the Sabbath school, is at its lowest ebb of the year.

The Church Extension Board is paying half of the expense of giving fifty boys and girls a two-weeks' outing at Camp Gray, with its refreshing cool and its nourishing food. The boys and girls pay the other half. Nine churches will send approximately five hundred children to Camp Gray.

#### EAST TENNESSEE NOTES.

BY REV. E. L. GAMON, D.D.

In these days of too brief pastorates, it is refreshing to find one who has remained for thirty-one years, in the midst of many discouragements and facing continual difficulties. Rev. W. R. Dawson, D.D., of Knoxville, deserves great praise for his fidelity and achievements. One year ago the beautiful new edifice was completed. It bears the suggestive name "Graystone" and will remain the monument to Dr. Dawson's perseverance and faith. A feature of the thirty-first anniversary in July was the reception of thirty-six new members. Dr. Dawson has recently returned from a visit to Northfield, stopping at New York and Boston.

Three promising young men from the Presbytery of Union enter the Theological Seminary next month. Mr. Ralph Loyd goes to McCormick, Mr. E. E. Loft to Princeton and Mr. W. B. Holmes, Jr., to Union at Richmond, Va.

Messrs. Allan Cardwell and Charles McClellan were ordained elders in the Washington Church last Sabbath.

Evangelistic meetings have been held, or are in progress, at Eusebia, Union Hall, Centennial, Clover Hill, Shunem, Washington, and Elisabethton, and plans are made for Rockford, Tabor, Big Spring and others.

Twenty-two members were added recently to Elisabethton Church as the result of special services. Rev. A. N. Penland is pastor.

The Erwin Church has purchased a lot on which a new church will be erected in the near future. Rev. R. L. Houston has had a most successful year. About sixty members have joined during the year.

This section was well represented at the two conferences at Ovoca this year. The strong program and the general good time brought forth expressions of appreciation and promises to return next year.

We note with satisfaction that \$50,000 has been appropriated for the new school at Harriman, and \$150,000 for the home school at Asheville, N. C. These large amounts are from the Sage legacy.

Rev. H. C. Wilson, D.D., of the Knoxville Second Church, is at his summer home in Wisconsin for August. Rev. R. M. Ramsay, Ph.D., of the Kirkwood Church, is at Montreat.

City and rural pastors recognize the value of the suggestive program issued by the Assembly's New Era Committee. Those who have not seen it would do well to secure a copy from headquarters as they plan for the fall and winter work.

Knoxville, Tcn.

#### THE STEWARDSHIP PROGRAM.

Certainly no church which desires to cultivate stewardship will be at a loss for materials in view of the fine assortment which the Stewardship Department of the New Era Movement is now prepared to furnish for the coming season. Among the new materials listed on the Order Form which has just been issued, one of the most notable is a referendum, containing a questionnaire and ballot designed especially to lead members of the churches, who are reluctant to commit themselves personally to the giving of a definite proportion, to face the issues involved in stewardship without having their names appear in any way. One of the new pamphlets entitled "Farming Eden" is written in dialogue form and teaches the scriptural principles in thoroughly popular style. A new chart is also issued entitled "Why Enroll in the Fellowship of Stewardship." This will find its way to the walls of many of the churches and Programs for young peo-

ple's societies and plans for women's societies, men's organizations and Sabbath schools are also included in the materials which can be obtained from any of the offices of the New Era Movement. The Board of Publication is issuing the "Thirteen Biblical Lessons on Stewardship" for use in the adult classes of the Sabbath school at \$3 per dozen in quantities of not less than a half dozen to a single address; also the "Suggestions for Teachers" at \$1.20 per dozen on the same condition. The latter ought to be obtained directly from the depositories of the Board.

**TEMPERANCE DAY, OCTOBER 30.**

The Lincoln-Lee Legion is planning to help the churches and Sabbath schools celebrate World's Temperance Day, on Sabbath, Oct. 30, by furnishing charts, pledges and all necessary literature to all who apply for them. There is no educational agency today working in behalf of law observance and temperance that will help more satisfactorily than this organization. For their attractive proposition write to Lincoln-Lee Legion, Rev. Milo G. Keyser, Westerville, O. It will be borne in mind that this is the total-abstinence department of the Anti-Saloon League.

**MISSION WORK**

**NEW MISSIONARIES.**

"I look forward with more joy to going back to my mission field than I did toward coming home on furlough," said Rev. R. B. Love, returning missionary to the Punjab, addressing new Presbyterian Board appointees preparing to sail, during the last get-together meeting in New York City, Aug. 6th. Those present included returning and new missionaries to North and West India, the Punjab, Persia and Syria, who were to sail from New York, Aug. 17th.

Miss A. M. Jefferson, returning missionary to the West India mission, told of her twenty years service on the field, and Miss Edith Lamme spoke of her work in Persia. "I'm exceedingly glad to go back," declared Rev. Leslie Leavitt of Syria.

Dr. Stanley White presided at the gathering. "The missionary's life is full of promise," he said. "I commend you to the care of the Lord." Dr. George T. Scott led in prayer. The solemn service was concluded and the missionaries were started on the first lap of their journey toward the lands in which they will spend from seven to eight years each, before returning again to America. Because Persia for so long has been deprived of adequate missionary service, the greatest number of those leaving were scheduled for that country.

The number of missionaries sent this year is the greatest in the history of the board. For the fiscal year April 1, 1920, to March 31, 1921, the number of missionaries commissioned was 158, which, because of the death or resignation of fifty-eight, left a net gain of one hundred for the year. From April 1, 1921 to Aug. 16th, there have been fifty-six missionaries commissioned for regular terms and sixteen for special terms of five years or under. Despite this increase, however, board secretaries and missionaries together declare that while "the field is white unto the harvest," the laborers are all too few. Rev. R. B. Love, of the Punjab, declared the staff there was twenty-one short and that his own station was empty and waiting for his return.

**THE BIBLE AND EVANGELISM.**

What a wonderful place the Bible has in evangelism! Throughout the length and breadth of America there are enthusiasts for the work of the American Bible Society because they believe, with it, that the Scriptures themselves form the most effective missionary ever known. The vitality of this belief is constantly strengthened by such testimonies as the following, related at the annual meeting of the British and Foreign Bible Society by a pioneer missionary and translator of the New Testament, who says:

"Let me tell you of Giovanni Papini, a poet, a philosopher, the most brilliant writer of Ital-

ian that is living today. His story is significant; you have this most brilliant of living Italian writers confessing to the world that he has found Jesus Christ, and found him through reading the pages of the New Testament. He tells us that from his earliest youth he had a feeling of repulsion from all religion, from all churches. He grew up absolutely devoid of faith. Then came the war, and for Papini, as for thousands of others, it meant a spiritual crisis. What was the meaning of it all? He was dismayed by the horrible tragedy. He ceased to write, and plunged into a re-examination of the histories and philosophies, the wars and migrations of peoples, the rise and fall of civilizations, the laws and customs and religions of mankind. He studied them all to find a clue to the meaning of things. He found that all the endeavors made by men to install an ephemeral happiness on earth had resulted only in deluging the earth with blood and tears. Then it occurred to him that perhaps after all there might be something that would throw light upon his problem in the neglected New Testament, and he came to the New Testament with a heart full of desire, full of hope, and he tells us that he has found there certainty and peace. With all the fervor of an apostle, Giovanni Papini today is preaching, through his pen, the Gospel of the Lord Jesus Christ."

**NEW PUBLICATIONS**

The Bible and Modernism. By J. M. Townsend. Paper. 50 cents. Published and sold by the author, Cleveland, Tenn.

This is a very earnest and loyal defense of the Bible against modern unbelief. The writer humbly disclaims the possession of great scholarship, but he shows that he possesses the best and highest scholarship after all. He knows the truth when he sees it. He sends the book forth with the hope and prayer that it may help correct the evils resulting from the dissemination of the theories of the Destructive Critics and the New Theology.

Paul's Letters. By Rev. David James Burrell, D.D. Cloth. \$1.25. American Tract Society, New York.

In a very plain, practical and helpful way Dr. Burrell takes up the Epistles of Paul in the order in which they occur in the New Testament, and treats them reverently and thoughtfully so that his readers get the main truths out of them, and are made sure that they are the very messages of God to our souls through his servant, the apostle. The studies are brief, but are calculated to stir one up to deeper study of the epistles.

The Week Day Church School. By Rev. Walter Albion Squires. Cloth. \$1.25. Presbyterian Board of Publication and Sabbath School Work, Philadelphia.

There is a realization of the fact by many that the children and young people of today are not receiving sufficient instruction in religious things, and various methods are being tried for remedying this defect. The weekday church school, in connection with other plans, is being tried in some places. This volume contains a sketch and an explanation of the efforts that are being made to furnish weekday religious instruction to pupils in the graded and high schools, and is worthy of very careful reading and consideration by all religious workers.

The Star People. By Gaylord Johnson. Cloth. \$1.50. The Macmillan Company, New York.

One should know the stars as he knows the flowers and the trees and the birds. Thomas Carlyle complained because no one had taught him to know the stars and their names. If one is acquainted with them he has good company as he is out under the sky in the evening. This book is a very simple and beautiful attempt to teach children, or young people, or older people, to recognize the constellations and know them by their names. An uncle teaches his little niece and two nephews how to know the star people, and any one will find it a very pleasant and attractive series of chapters. There are

many maps and diagrams, and there are descriptions of the constellations, and their relations to one another, and rules for finding them. The little book is a very clever and pleasing contribution to the art of knowing and naming the stars.

**PAMPHLETS.**

The Times of the Gentiles and The Time of the End. Paper, 5 cents. Pp. 28. Fleming H. Revell Company, New York. A study of the last times.

Synod of Oregon. Minutes of 1921. Rev. John A. Townsend, 333 Portland Boulevard, West Portland, Ore., Stated Clerk.

**RELIGIOUS NEWS**

**CHANGES OF ADDRESS.**

Rev. Joseph A. Barnes, from Belgrade to Livingston, Mont.

Rev. William Colby, from Chicago, Ill., to St. Louis, Mo., 3907 West Belle Place.

Rev. Howard G. Wilkinson, Ph.D., from Wellsville, O., to Aurora, Ind.

**DEATHS IN THE MINISTRY.**

Rev. Walter T. Alan, of Greenville, Pa., Presbytery of Erie, died on Aug. 10, after a useful ministry. He was born at Hillsdale, Mich., and studied at Hillsdale College. He was ordained in 1897 and had charges at Mt. Pleasant, Transfer, Georgetown and Waterloo, Pa., and elsewhere. The funeral service was conducted by Rev. Dr. C. B. Wakefield, of Greenville, Pa., with whom he had studied privately in preparation for the ministry.

**CINCINNATI AND SUBURBS.**

Rev. Dr. Lewis Earle Lee, of Evanston, preached in the Pleasant Ridge Church last Sabbath. This week he is attending the Winona Bible Conference.

Rev. G. D. McCulloch, D.D., of Batavia, preached in the Mt. Auburn Church last Sabbath, and Rev. A. E. Harding, of Bond Hill, in the Norwood Church.

Dr. Frank Marston preached last Sabbath morning and evening in the Church of the Covenant and will do so during the remainder of Dr. Stevenson's vacation.

Rev. Dr. A. P. Keil preached last Sabbath in the North Church for Rev. W. A. Motter, and Dr. C. F. Goss in the Avondale Church.

Dr. E. P. Whallon preached in Clifford Church last Sabbath, and Dr. J. V. Stephens preached in College Hill.

Rev. W. M. Reese, of Pleasant Run, preached last Sabbath for Rev. W. D. Harrell in St. Bernard Church, where he was formerly pastor.

Rev. G. W. Shields occupied the pulpit of Clifton Church for Dr. J. Shane Niccolls.

Rev. Curtis E. Shields, of Bucyrus, was again heard last Sabbath in the Walnut Hills First Church.

Rev. N. R. Walker is preaching in the Newport First Church during the vacation of Dr. O. S. Thornberry.

**ST. LOUIS AND VICINITY.**

Rev. and Mrs. W. D. Vater are spending a month's vacation at Lake Geneva, Wis.

Rev. James Edgar Wilson, of Kansas, preached at the First Church last Sabbath morning.

A campaign has been started to build a parsonage for the Southampton Church. At a meeting held Aug. 4, about seventy persons present subscribed \$3,010 for this purpose. It is about half the amount needed.

The marriage took place in this city, Tuesday evening of this week, of Rev. Louis Stumpf, pastor at Madison, Ill., and Miss Abby Leinen Beattie, of 5018 Cates Avenue. She is a Gospel singer of ability, and has assisted at evangelistic meetings. They will go on a wedding trip to Chicago and Winona Lake.

The Tyler Place congregation, worshipping in neighborhood meetings at the Baptist church of that district, last Sabbath evening, was addressed by Rev. J. C. Berger, pastor of the Kirkwood Presbyterian Church, who also preached at the Tyler Place home pulpit in the morning. Sabbath services of the

summer are held in the Tyler Place Church in the mornings, with union meetings Sabbath night. On the preceding Sabbath, Rev. H. Magill, D.D., Stated Clerk of St. Louis Presbytery, gave the morning sermon.

Dr. William H. Clagett was the preacher at both services last Sabbath at the Sidney Street Church, having as his morning theme "The Blood of Christ in the Old Testament," and in the evening "The Blood of Christ in the New Testament."

The pulpit of the Brandt Memorial Mission, at 5023 Morganford Road, was filled last Sabbath evening, by Rev. Harry Curtis, of Altoona, Kan.

Central and Westminster Churches, met last Sabbath evening with the Union Avenue Christian Church, and a sermon was delivered by Rev. E. S. Muckley.

## OHIO.

Rev. James E. Harris, of Blue Ball, is to be installed at New Paris in the near future, having accepted a call to this church.

Rev. D. Porter Williams, of Beaver, Pa., pastor-at-large of the presbyteries of Beaver and Shenango, has accepted an urgent call to the church of East Palestine, O.

The church of Eckmansville and Mount Leigh Church of Seaman had a joint congregational picnic at Cherry Fork Fair Ground, Aug. 10th. About two hundred persons participated and had a delightful time. Rev. W. S. Harold, pastor, afterward went to Winona Lake, for the Bible Conference, accompanied by his wife and daughter.

Rev. Frank Granstaff, D.D., will be released from Oakland Church, Springfield, by the Presbytery of Dayton, meeting on Aug. 26th, at 10 a. m., in Westminster Church, Dayton, and dismissed to Cincinnati Presbytery, to become a professor at Lane Seminary.

## INDIANA.

The First Church was supplied last Sabbath by Rev. F. W. Backemeyer; the Sabbath-school class for young people being taught by Rev. Don D. Tullis, D.D.; the Second Church by Rev. H. L. Todd; Memorial by Rev. Jabez Hall, D.D.; Tabernacle by Rev. G. W. Allison, and Seventh by Rev. A. S. Buchanan.

## ILLINOIS.

The Presbytery of Springfield has released Rev. L. D. Lasswell from Greenview, Ill., and dismissed him to the Presbytery of Alton; and dismissed Rev. J. Stanley Mitchell to the Presbytery of Mattoon, that he might accept a call to Shelbyville.—D. G. Carson, S. C.

Rev. S. B. Harry, of Petersburg, Ill., has received a call to Taylorville, Ill.

## PENNSYLVANIA.

Rev. Thomas G. Baxter has been released from Pine Grove Church and dismissed to Northumberland Presbytery.

## NEW JERSEY.

Rev. Dr. Hugh B. MacCauley, of Paterson, has been elected executive secretary of the newly organized Council of Churches of Paterson, on a salary of \$2,500. The purpose is to extend the co-operation of the denominations in all forms of reform and religious work in the city. Forty churches of seven denominations are in the Council. Dr. MacCauley is the present moderator of Jersey City Presbytery.

## KANSAS.

The church of Oskaloosa, Rev. Clarence Almon, pastor, received ten members recently, of whom one was a man eighty-two years of age.

## ARKANSAS.

Evangelistic meetings are to be held at Lincoln, Ark., during October. The pastor, Rev. Edwin Harris, will have the assistance of Rev. E. M. Freyschlag in the preaching, and Rev. Sam Marrs, of Cane Hill, will have charge of the singing. All Christian people are asked to pray for these meetings.

## WYOMING.

Rev. C. H. Marshall, Ph.D., was installed at North Casper on Aug. 14 by Rev. H. W. Bainton, Rev. David McMartin and Rev. H. W. Rankin. Evangelistic meetings are now in progress in which the pastor is being assisted by Rev. H. W. Rankin.

## OKLAHOMA.

Mr. H. B. Thrasher, a candidate for the ministry of McAlester Presbytery, assisted by another member of the Potean Church,

has organized a mission Sabbath school of forty members on the Southside, and will hold Sabbath school and prayer meeting there.

Rev. A. B. Johnson, of Stringtown, is being assisted in revival services by Rev. E. O. Whitwell, of Edmond.

## MISSOURI.

Dr. E. A. K. Grant resigns the pastorate at Unionville. During the year there were thirty-nine adult baptisms and over forty members were added to the church. He is an able preacher and successful worker, but the climate does not agree with Mrs. Grant. Any church desiring a good minister may apply. Dr. and Mrs. Grant were foreign missionaries for a time.

## MONTANA.

After three and one-half years of service, Rev. J. A. Barnes has resigned at Belgrade and Spring Hill, and the congregations voted to accept his resignation with regrets. Mr. Barnes is seventy years of age and purposes to retire from the ministry and locate on a small farm. He will continue a member of Helena Presbytery and also to act as Stated Clerk of the same and chairman of the Home Mission Committee until next April. In addition to his pastoral work, Mr. Barnes has been secretary of the Belgrade Chamber of Commerce and has been active in many public affairs. His address after Sept. 1st will be Livingston, Mont., Chimney Rock Route.

## COLORADO.

Immanuel Church of Denver has recently been united with North Church, and Dr. Perry V. Jenness has accepted the pastorate of the church.

Rev. F. E. Stemme has finished his year's work at Delta with a fine record. A long-standing debt was liquidated; twenty-one members were received; church salaries increased \$700; a church office built in the annex, completely furnished; repairs made on church property and the manse furnished. Any minister wishing to apply may write to Secretary C. E. Blaine. Mr. Stemme is taking a vacation at 21 So. Wahsatch Avenue, Colorado Springs, and is open for work after Sept. 1st.

## MINNESOTA.

Rev. and Mrs. H. J. Colwell, of St. Paul, celebrated the fifty-eighth anniversary of their marriage on Aug. 3d. Mr. Colwell is eighty-six years of age and his wife is seventy-seven. They have six children, most of whom live in Minneapolis and St. Paul.

Rev. E. R. Horton, of Raymond, Ill., has accepted the pastorate at Le Roy, Minn., where he has met with a cordial reception. His pastorate at Raymond was greatly successful, a large number of new members being received and a substantial increase made in the gifts to the boards. While pastor there his salary was raised \$300, and over \$1,000 was spent in improvements on the manse.

## WISCONSIN.

Rev. C. H. Giesselbrecht, of North Milwaukee, took charge of the services in Westminster Church, in the absence of Rev. Bertram G. Jackson, who is taking his vacation at Chetek.—Rev. H. B. Frame, secretary of the Bayview Y. M. C. A., has been doing a fine work for the young men, and is helping our pastors to fill their pulpits when away on vacation. He spoke in Grace Church, Milwaukee, last Sabbath.—Rev. Roy Brown, our missionary in the Philippines, is preaching every Sabbath morning in Immanuel Church, Milwaukee, while the pastor is at Lake Geneva and Freeport, Ill., on his vacation.

The Christian people at Ashland had a fine demonstration and a large Sabbath-school parade recently. Over twelve hundred were in line, and, with banners and bands, marched through the streets for ten blocks, and then went to the churches for interesting services. There were songs, addresses and recitations. Among the speakers were Rev. C. L. Koons, of the First Presbyterian Church; Rev. Dr. Flagg, of Northland College; Mr. H. A. Davis, director of the parade, and others. The Ashland Daily Press says that, taken altogether, it was the most wonderful demon-

stration of the kind ever held in Northern Wisconsin. Outsiders, and many who never go to church, were thrilled, and every one wants Ashland to have such a parade every year.

## GEORGIA.

Evangelist Arthur F. Bishop, of Portland, Ore., has assisted in five series of meetings in country and village churches in the Presbytery of Athens, Presbyterian Church South, where he was licensed to preach thirty-three years ago. Multitudes of people have attended upon his services; in some instances more than ever before in the history of the communities. There have been 153 confessions and a great many reconsecrations, and the churches have been revived and the communities profoundly impressed.

## NOTICES

## PRESBYTERIAL NOTICES.

Athens, Deerfield, Sept. 12, 7 p. m.  
Austin, San Antonio, Denver Boulevard, Sept. 20, 8 p. m.  
Birmingham A, Acton Memorial, Sept. 5, 7:30 p. m.  
Blairsville, Greensburg First, Sept. 13, 10 a. m.  
Boulder, Denver Central, Sept. 27, 11 a. m.  
Box Butte, Morrill, Sept. 20, 7:30 p. m.  
Brownwood, Ballinger, Sept. 6, 8 p. m.  
Carthage, Madison, Sept. 13, 7:30 p. m.  
Chattanooga, Cohutta, Sept. 11, 7:30 p. m.  
Cincinnati, Cincinnati First, Sept. 19, 10 a. m.  
Cimarron, Ringwood, Sept. 20, 7:30 p. m.  
Dayton, Westminster Dayton, Aug. 26, 10 a. m.  
Detroit, Petersburg, Sept. 19, 7:30 p. m.  
Eric, Bradford First, Sept. 12, 7:30. Evangelistic Conference 2 p. m.  
Ft. Smith, Greenwood, Sept. 6, 7:30 p. m.  
Fort Wayne, Huntington, Sept. 12, 7:30 p. m.  
Holston, Elizabethtown, Sept. 14, 7:30 p. m.  
Kirksville, Unionville, Sept. 20, 7:30 p. m.  
Lansing, Stockbridge, Sept. 12, 1:30 p. m.  
Larned, Lakin, Sept. 13, 8 p. m.  
McAlester, Stringtown, Sept. 20, 7:30 p. m.  
McGee, Mt. Carmel, Sept. 20, 7:30 p. m. Delegates will be met at Callao and Salisbury.  
New Albany, Scottsburg, Sept. 13, 2 p. m.  
Portsmouth, Seaman, Sept. 12, 7:30 p. m.  
Sedalia, Holden, Sept. 13, 7:30 p. m.  
Shenango, Westfield, Sept. 12, 7:30 p. m.  
Springfield, Springfield First, Sept. 12, 11 a. m.  
Steubenville, Corinth, Mechanistown, Sept. 12, 2 p. m.  
Union, St. Paul, Sept. 27, 7:30 p. m.  
Westminster, Centre, Sept. 12, 7:30 p. m.

## MARRIAGES

No Charge is made for Marriage Notices

STUMPF—BEATTIE—On Aug. 23, at St. Louis, Mo., 5018 Cates Avenue, Rev. Louis C. Stumpf, of Madison, Ill., and Miss Alby L. Beattie.

DUMM—SMITH—At the home of the officiating clergyman, Rev. D. L. Chapin, in Kingston, O., Aug. 19, 1921, Mr. Clarence Dumm, of Kingston, O., and Miss Georgia Smith, of Chillicothe, O.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

BRALY—Captain W. C. Braly was born near St. Louis in 1841; moved with his father, Rev. F. M. Braly, an able and useful minister in pioneer days in Missouri and Arkansas, to Cane Hill, Ark., in 1853; united with the church in early manhood, and was a ruling elder for many years. For the last eleven years he was Stated Clerk and home mission chairman in Arkansas Presbytery. When the Cumberland Church went into the union he went in with it, and served faithfully until his heavenly Father called him home on Christmas, 1920. He held many important positions in church and state, and was a tried and true worker to the end, especially in his home church at Lincoln, Ark.

ANDERSON—James Addison Anderson, aged 68, after a lingering illness, departed this life July 22, 1921, at his residence at Beverly, a suburb of Knoxville, Tenn. Mr. Anderson was born and reared during the years of his early manhood on his father's farm at this place. After attaining his majority he went to the city and engaged in merchandising, which business he successfully conducted until seven years ago, when failing health caused him to dispose of his mercantile business and retire to his farm at this place. He was a charter member of the Shannondale Presbyterian Church, and was a liberal supporter of that church and all its benevolences. He was also a ruling elder in that church from the time of its organization thirty-five years ago. He was a great-nephew of Dr. Isaac Anderson, the founder of Maryville College, and to this institution he made liberal contributions. He was also a liberal supporter of the various charitable institutions in and around Knoxville. Funeral services were conducted at the home by Rev. William P. Stevenson, D.D., on July 24. His widow, one brother and five sisters survive him. A good man has gone from among us, but we feel that our loss here below is his gain in our Father's house above. J. M. C.

## HOME CIRCLE

### A PROBLEM IN THREES.

If three little houses stood in a row,  
 With never a fence to divide;  
 And if each little house had three little maids  
 At play in the gardens wide;  
 And if each little maid had three little cats  
 (Three times three times three);  
 And if each little cat had three little kits,  
 How many kits would there be?

And if each little maid had three little friends  
 With whom she loved to play;  
 And if each little friend had three little dolls  
 In dresses and ribbons gay;  
 And if friends and dolls and cats and kits  
 Were all invited to tea,  
 And none of them should send regrets,  
 How many guests would there be?  
 —The United Presbyterian.

### MANY LIVES AT STAKE.

BY HELEN T. MONFORT.

"Mother, dear, how is the pain now?"  
 "A trifle easier, Kenneth."  
 "Hadn't I better go for Dr. Booth? You might have something worse than just a cold?"  
 "No, dear; I'll be better soon," sighed the sick woman, as she turned over in her bed to go to sleep.

Mrs. Osborne had been sick for two days, and owing to the fact that she and her thirteen-year-old son, Kenneth, lived two miles away from the village and that for the last week there had been a continuous storm, none of their friends had yet heard of her illness. Her husband, who was an engineer, had been killed in a wreck, and the shock of his death had left her delicate in health.

The odd jobs that Kenneth did after school hours and the sewing his mother took in supported them, for they lived inexpensively and the rent of the cottage was small. But unfortunately, this winter had been unusually cold, and as fuel had been scarce the little pile of money had gone rapidly down toward the toe of the old stocking.

Mrs. Osborne had caught a hard cold, and as it grew rapidly worse Kenneth grew alarmed, for now her racking cough came from the lungs. The boy had not been able to go to school because of the poor condition of the roads during the storm, so had ample time to serve his mother. As dusk came on he lighted the lamps and walked softly into his mother's room. She being asleep, he went back to the kitchen and began reading.

Presently he was aroused by a call of "Kenneth, Kenneth!" Hastily he put down his book and went to his mother. She was lying down, breathing hard, and with great effort she gasped, "Go for Dr. Brown—quick!"

Before she could get further than "doctor" the boy was off like a flash. He hurriedly put another stick in the stove and wrapped a muffler around his throat. Then hastily he tied a long cord around the collar of his great St. Bernard dog and catching up a lantern, started off for the village.

Outside, the wind was raw and cold, and the snow blew in fitful gusts. But this night of darkness and cold held no terrors for the boy of the plains. As he went hurriedly over the snow-beaten path, his faithful dog, not understanding the mas-

ter's gravity, suddenly gave a loud bark, followed by others of a sharper variety, and bounded off before the boy. But Kenneth called him back and patted the animal on the head, saying, "No Jack; no barking nor whistling till mother is well again." And the good dog seemingly comprehending walked sedately by the boy.

Soon the lone pair neared the railroad track and, with his lantern swinging along at his side, the boy started to cross it, when something glittering caught his eye. He kneeled down and was closely inspecting it when a cry of horror arose from his lips. What! Could it possibly be! Yes, it was. A rail had broken and was projecting out on the other side of the track, meaning a wreck for the 7:30 limited.

What was he to do? If he waited for the train, which would probably be late, owing to the storm, his mother's condition might grow worse. If he ran for the doctor, the lives of the passengers on the limited would be endangered to a great extent.

Duty and love! Which should he choose?

While his mind was revolving these thoughts his eyes lighted on the faithful Jack. Suddenly an idea occurred to him. He gave a cry of joy, and in a twinkling had wired the lantern to the collar of the bewildered animal. Then, allowing but a few feet of cord, he fastened one end to the rail, the other being securely tied to the dog's collar.

He patted the animal affectionately and then started off. Jack did not understand these maneuvers, and tried to follow his master, but the commanding presence of the rope compelled him to retreat, which produced a long series of barks. And Kenneth strode on, his mind filled with perplexity as to whether he had done right.

"Forty minutes late! Guess she'll stand more speed?" The engineer turned to his fireman, who grunted acquiescence.

"Chilly weather this!" The engineer leaning far out of the cab window for the limited.

Suddenly an exclamation burst from his lips, and with one bound he had drawn his head from the window and pulled furiously over the long lever with such force that the long train came to an almost abrupt standstill.

The fireman jumped to the ground as the train ceased motion. Other officials did so, and advanced to the spot where a light shone on the track. Here they found a huge St. Bernard, none other than our friend Jack, sitting in the middle of the track, trembling and shivering in the cold, with a lantern wired to his collar.

"What did any one want to tie a dog to a railroad track this cold night, and with a lighted lantern!" It was the fireman who spoke. Then suddenly his eye caught the gleam of the broken rail and with an exclamation he called to his companions to look. They did, and their faces grew grave as they thought of the danger that had been so imminent.

But who had tied the dog to the track? Here was a mystery. There were footprints in the snow. Faint tracks, which led to the village, could be seen, but that was all. As they stood wondering who their benefactor might be, the sound of an approaching horse was heard and a boy climbed down from a light business buggy. Then a crack of a whip and the hoof beats continued, this time receding in the distance.

Running up to the dog, around which

the men were circled, the boy threw his arm around the neck of his beloved pet, who in his turn barked in recognition.

"What does this mean?" "Is this your dog?" "Did you tie him here?" were the various questions from the men.

"Yes, yes," cried Kenneth, for it was he. "I did."

And he told them the whole story—of his fear of his mother's condition and his perplexity as to what he should do on the discovery of the broken rail. Then suddenly he jumped up from his leaning posture over the dog, saying that he must now return and see what the doctor, who had driven him to the train, said of his mother's condition.

But he was gently detained by the crowd of excited passengers, who realized what the boy had done and how much they owed him, also the dog. Question after question was poured upon him with such rapidity that the boy's mind was bewildered.

Who was his father? What did he do? An engineer? Why, they knew him well!

A purse was collected and a gentleman passenger came forward and presented it to the boy, together with his card, saying that when the latter needed assistance to call on him. But Kenneth stoutly refused the purse, saying that they would have to see his mother about that. Two of the gentlemen accompanied him home while the others returned to the train.

Today Kenneth Osborne is one of the most trained engineers in the company in which his father had been employed and which he himself had aided when a boy.

His mother fully recovered her health and loves to tell the story of her boy and his faithful dog Jack—San Francisco Call.

### SUCH VERY LITTLE THINGS.

A bright geranium in a pot,  
 It cheered my spirit quite a lot.  
 A scent of saltness from the sea  
 Made worlds of difference to me.  
 A song the wind sang through the corn,  
 A thrush-psalm heard at breaking morn,  
 And all my strength seemed newly born.

A wish upon a picture-card;  
 A dog-barked welcome from the yard;  
 A sunbeam laid athwart a stream;  
 The merry-glamour of a dream;  
 An old friend's hand-grip, word and smile,  
 And life was just a grand "worth-while!"  
 —Selected.

### THE SUNSHINE BEES.

BY NAOMI G. LEIGHT.

Some of the girls of the seventh grade, of the Riverside Public School, were in Margaret Day's room discussing everything from styles to their intended picnic.

There were only five of them, those being: Christina Evans, Louise Talbot, Belle Miller, Caroline Wright and Margaret.

Finally the talk drifted to clubs. Louise suggested that they form one. Everybody agreed with her, so the election of officers began. Belle was made secretary, while Christina was made president. Caroline asked, what shall we have for our work and our name?" This question stumped everyone until Caroline said, "I have an idea. Let's call ourselves "Sunshine Bees" and help people out by doing errands for them and cheering them up."

This was greeted with approval by every one and so it was decided upon.

The girls were so happy helping others that other girls at school noticed it and asked them what they did to make themselves so happy. Then the story came out. Of course the other girls wanted to join. Some of the boys wanted to help,



too, till finally the club of "Sunshine Bees," had an enrollment of twenty.

Many were the people who had cause to bless the name of "Sunshine Bees." In honor of them lets give one resounding cheer. Long live the "Sunshine Bees!"

#### BEFORE I GO TO BED.

Each evening as the clock strikes seven,  
Directly after tea,  
My mamma gets me dressed for bed,  
An' then she cuddles me;  
Sits down in her own rocking chair  
An' takes me on her knee.

She tells me then such lovely tales—  
How all the stars and flowers  
An' clouds are splendid castles grand  
With shining rainbow towers,  
I fink that I would like to stay  
An' listen there for hours.

An' fore she kisses me "Good-night"  
She softly strokes my hair,  
While I kneel down beside her knee  
An' say my evening prayer,  
An' when she tuckes me safe in bed,  
She says I'm in God's care.

So, I'm not frightened of the dark,  
'Cause mamma says it's clear  
That children who have trust in God  
Need never have a fear;  
For angels watch them as they sleep,  
An' God is always near.

—Canadian Baptist.

#### MARGIE'S CHARM.

"What is it that makes every one love Maggie Fitch so?" said Jennie Howard. "She isn't pretty nor stylish. Now what is it, do you suppose?"

"I think I know the charm. Perhaps you would better set yourself the task this week to discover it," answered her mother, busily putting the sitting room to rights.

The next day at school Jennie followed Margie like a detective. The first thing she noticed was Margie's kindness to Alice Ross, a shy, new scholar, who stood quite alone, looking wistfully at the others at their gay sports. Margie went over and made her acquaintance, and after a little urging, the girl joined the merry group, and was soon laughing with the rest.

When school was called, Margie laid a rose on the teacher's desk as she passed and smiled a cherry "Good morning," and received an appreciative smile in return.

About an hour later, Jennie saw the new pupil sitting with head bent forward regarding her work with a hopeless expression. Up went Margie's hand for permission to leave her seat; it was granted, as were all her requests, for the teacher knew they were never of a trifling nature. With a little help in the right place from Margie, the troublesome examples were conquered, and the girl lifted a grateful face to Margie's as she thanked her.

On their way home, a troop of girls were working off their spirits in a game of tag. Margie, in whirling suddenly, came in collision with a gentleman, knocking his cane from his hand.

"Oh, I beg your pardon, sir," said Margie, covered with confusion as she returned the cane to him. "I'm afraid I have hurt you, sir," and she looked up with frank solicitude in her eyes.

"Not at all, my dear," he responded heartily, pleased by her courteous manner. "Go on with your play and be happy. I am proud to doff my hat to so polite a young lady." Which he did with a stately bow, and passed on.

"How did you dare? I should have been too frightened to have said a thing," exclaimed one of the girls.

"So should I," chorused the others.

There was a social in the church parlors that week. Jennie still hovered near Margie, learning a sweet lesson every day from her. As they sat turning the leaves of a hymn book, finding their favorite songs, a lady paused to speak to them. Margie instantly arose and stood while talking to the lady.

The two girls started for another room where the young people were preparing for games. Just then Margie espied a solitary figure sitting in the corner. This was the deacon's wife, who was deaf. After a handshake and a sentence through the ear-trumpet, people usually left her to herself. But Margie crossed the room to her, and taking the trumpet in her hand, being careful to articulate plainly, she sat and chattered half an hour away, amusing the dear old lady by repeating the plesantries and jokes which were flying from lip to lip of those around them.

"You have been a comfort to me, my bonnie lass," said the old lady, patting the hand that held the trumpet. "Now, go and play with the rest. I thank you, my dear, for your thoughtfulness to an old woman like me." And Margie went away quite happy.

"I think I have found out Margie's charm," said Jennie to her mother the next morning. "It is because she is good to everybody."

"Yes, that is it," answered her mother. She is thoughtful, kind, polite and obliging. I think she must carry the Golden Rule very near to her heart."

#### THE FALL OF THE FORTS.

Robbie and Bobbie lived side by side, and only a fence with a broken paling separated their playing-yards. A new piazza was being built on Robbie's house, and the two boys gathered together all the small blocks of wood that the carpenters threw aside, and saved them to build themselves playhouses, and stores in the corner of Bobbie's yard where the big maple-tree grows.

Fourth of July morning Robbie crawled through the hole in the fence made by the broken paling, whistled for Bobbie, and the two ran down to the corner of the garden where the big maple-tree grows. Fourth of July was a play-day for the real carpenters, but a work-day for the play carpenters. All the morning they planned and built, and by noon Fort Manila Bay and Fort Bunker Hill were finished.

The two forts, which faced each other defiantly under the big maple-tree, were built of the small blocks of wood the carpenters had thrown away. Each threatened the other with six-spool cannon loaded to the muzzle with firecrackers, and each had a magazine stored with a whole bunch of firecrackers to reload the cannon.

The first of the afternoon General Robbie and General Bobbie assaulted each other's fort with thunderous torpedoes, which exploded on the board laid down between the grim fortresses. The noisiest torpedoes, wrapped in bright red paper, banged in vain; the fortifications stood firm.

"My cannon shall now speak!" cried General Bobbie.

"And mine reply!" cried brave General Robbie, undismayed.

With a long piece of punk, General Bobbie lighted the curly tails of the spool cannon in Fort Bunker Hill. With a long piece of punk, General Robbie lighted the curly tails of the spool cannon of Fort

Manila Bay. Would the guns of Fort Bunker Hill destroy Fort Manila Bay, or would the guns of Fort Manila Bay destroy Fort Bunker Hill? The two generals retreated to a safe distance, and stood side by side waiting to see.

Alas! the cannon of Fort Bunker Hill exploded and set fire to the magazine, and the fort blew itself up! The cannon of Fort Manila Bay exploded and set fire to the magazine, and that fort blew itself up! So no one knows to this day which fort won the fight under the big maple-tree.—Selected.

#### WHY IS IT?

I just can't understand at all,  
It's puzzling as can be;  
Why all the things I'm fondest of  
Are never good for me.

But those I do not like a bit,  
Like early bed at night,  
And oatmeal, naps, and brushing teeth,  
And being so polite;

And "wash behind your ears, now, son,"  
And "stay in your own yard,"  
And taking care of little Ben—  
Well, say, they're pretty hard.

While playing on the way from school,  
And dandy things to eat—  
Like layer cake and choc'late drops,  
Or anything that's sweet;

And staying up late every night  
Till sleepy as can be—  
Why is it those delightful things  
Are never good for me?  
—Daisy D. Stephenson, in Pearls for the Little Ones.

#### AT BEDTIME JUNCTION.

"Change cars for Dreamland!"  
Boy roused up a little. He moved his hand and it touched the arm of the low rocker. He felt for his picture book. It was gone. He thought that it had dropped on the floor. Still he did not open his eyes.

"Passengers for Dreamland change cars!"

Boy knew the voice. He wanted to answer. He tried to lift his head, but it was so heavy that he could not move it. His lips parted and after a while he said: "What-t?"

"This is the place where we change cars," said the voice; "it is Bedtime Junction. We reach here at seven fifty-nine. The gentleman called Mr. Charles Albert has taken the Dreamland car. I came back after you, and we must go at once."

Boy felt himself lifted by strong arms. The next thing he knew he was laid in a soft bed, and a soft hand was drawing a white sheet over him, while a soft voice said, "This is the Dreamland car. You do not change again till morning. I will let you know. I look after all the passengers. I am the conductor."

Boy's eyes opened wide. "You're mamma," he said.

Mamma kissed Boy's plump, pink cheeks. His eyes closed again and the Dreamland car moved on, carrying Boy, with a through ticket in his nightcap.—Ex.

#### No. 646—DIAMOND.

1. A letter in farm.
2. A land named in the Bible.
3. A necessity.
4. Algerian prince.
5. A sometimes vowel.

#### ANSWERS TO PUZZLES.

- No. 645.—1. Pear (pair). 2. Spruce. 3. Pine. 4. Date. 5. Bread-fruit. 6. Weeping willow. 7. Fir (fur). 8. Birch. 9. Elder. 10. Syc (sick)amore.

## SABBATH SCHOOL

International Lessons for 1921.

THIRD QUARTER.

Lesson X—Sept. 4.

FROM PHILIPPI TO ATHENS.

(Acts 16:19-34.)

19. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers.

20. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city.

21. And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22. And the multitude rose up together against them: and the magistrates rent off their clothes, and commanded to beat them.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's hands were loosed.

27. And the keeper of the prison, awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.

29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

30. And brought them out, and said, Sirs, what must I do to be saved?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

Golden Text: "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Psalm 34:7).

Catechism—Q. 37. What benefits do believers receive from Christ at death? A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves, till the resurrection.

Home Readings—(M.) Acts 16:19-34; (Tu.) Acts 17:1-9; (W.) Acts 17:10-15; (Th.) Heb. 1:7-14; (F.) 1 Thess. 2:1-12; (Sa.) 1 Thess., ch. 1; (S.) Psalm 91:4-7.

### INTRODUCTORY.

In our last lesson we saw Paul and Silas come to Philippi, there winning the first European convert to Jesus Christ, in the person of Lydia, and establishing the first Christian church in her home, baptizing her and her household. From that as a living center he radiated, preaching the Gospel in Philippi, and winning souls to know and love Christ. There he had the experience of meeting the slave girl possessed of a devil, and used by her master as a sort of fortuneteller, making money out of her suffering and misfortune. We read of Paul delivering her from her torment, and, in the name of Jesus Christ, giving her this great deliverance.

### EXPOSITORY.

19-21. This should have been a matter for great joy to all who had kind, good hearts, but it served to provoke to madness the cruel men who had made money out of her trouble. So they arose in their anger, laid hold on Paul and Silas and drew them before the officers of the city, at the market-place, or public court. It reminds us of wicked men today who think of men and women only as those out of whom they may make money. Good people secured prohibition of the liquor traffic in order to deliver those who are cursed of liquor, but the whole liquor crowd are up in arms because they are losing

money. Good people try to break down white slavery, but the whole wicked world want it to continue in order to make money out of sorrowful and ruined women. So has it been ever since Paul and Silas saved this wretched girl at Philippi, and her selfish and cruel masters fought them because they had lost the hope of their gains. When they had them before the magistrates they did not tell the real facts. They tried to make a charge that would be considered by the judges. They tried to make it appear that Paul and Silas were interfering with Roman customs and laws. It was as when the charge was made against Christ to Pilate that he was opposing Roman authority and trying to be a king in rebellion against Caesar. It was not true in either case, but the Roman judges had to pay attention to them, and they did.

22-24. A mob was soon stirred up. The magistrates became excited and lost their balance. They had the clothes torn off from Paul and Silas. They ordered them to be beaten. It was an act of evil haste and poor judgment. They thought it would please the multitude and they did not stop to inquire into the facts. The stripes were laid on them unmercifully. There were many stripes. Then it was ordered that they should be cast into prison. The jailor was charged to keep them safely. Everything was done in haste and carried to extremes. It suited the mob spirit. These men, Paul and Silas, seemed to be without influence and it seemed perfectly safe to go to any extremes against them. The jailor readily fell into the same spirit. Without any regard for their suffering and weakened condition these Christian evangelists were thrust into the dismal inner prison, probably foul and dark, and to add to their discomfort and pain their feet were fastened in the stocks, and there they were left in their distress.

25. Paul and Silas had been treated brutally and unlawfully. They could not sleep. But instead of bemoaning their fate, or spending the night in cries and wailing, they prayed, which was a great and good thing to do, and they sang praises to God, which was a thing that only great-hearted men would do in whom the Spirit of God was abiding in power. They did not sing to themselves merely. They sang aloud, so that the prisoners heard them. It was bearing testimony to the goodness of God. They were making a new profession of their faith. The world heard them. It was, no doubt, a source of wonder to those who heard. God upholds and comforts those who trust in him.

26. God came to their deliverance in a remarkable way. There was a great earthquake. The prison was shaken, clear down to its foundations. The doors were opened. The stocks were torn apart. The fastenings on the hands and feet of the prisoners were loosed. Men had imprisoned them, but God released them. As the Angel of the Lord released Peter out of prison, so he came to Paul and Silas and set them free.

27. The jailor was greatly alarmed. No doubt the earthquake frightened him. But it was more than this. He was personally responsible for the security of the prisoners. If they escaped he would pay for it by his own life. He was panic-stricken. He felt that everything was at an end for him. He did not want to suffer

shame and disgrace and death, and perhaps torture, if he fell into the hands of the authorities. So he thought to kill himself and drew out his sword to put an end to his life.

28. But Paul was self-possessed and thoughtful. He was not frightened. He remembered with compassion the jailor who had been so brutal to him. To quiet his fears and to save his life, Paul called out to the jailor, "Do thyself no harm: for we are all here." This is the message of the Gospel to us all. "Do thyself no harm."

29. This was most assuring. The panic passed away. He called for a light, rushed in trembling, and fell down before them. He was a grateful man, changed in heart and life.

30. Bringing them out of prison, his cry to them was in those words which have been used by so many souls since then, and which every soul should use: "What must I do to be saved?" This the apostle loved to hear. This every true minister loves to hear.

31. Their answer was full of the Gospel. It is the Gospel which we must always be preaching. If we tell this well we will tell the very heart of the Gospel. It was: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." If we are saved we shall be the means of saving others, especially in our own homes and families.

32. It was a glad and holy hour. The Gospel was preached in its fullness. The Gospel was believed and accepted as it was preached.

33. The jailor showed that he was a changed man by his treatment of Paul and Silas. He washed and treated their stripes. They had been suffering, but they had been so busy for Christ that they had forgotten about themselves. And now came the baptism of the jailor and his family. He confessed Christ, and then standing up, was baptized, and so were members of his family. It was now a Christian family, saved, outspoken and baptized believers. Children of Christian parents have a right to be baptized.

34. He brought them into his home. He set food before them. He could not do too much for those who had done so much for him. It was a time of great rejoicing. A new life was in his heart and in his home. It was a united, happy, Christian family.

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## YOUNG PEOPLE

PRAYER MEETING, SEPTEMBER 4.  
*Exhortation Topic: Thy Will Be Done. III. With My Mind. Matthew 6:7-15.*

If we can make use of this petition heartily and sincerely, we shall know something of the meaning of self-consecration, and so be able to enter into the real purpose and thought of a consecration meeting, such as this is, and get the real good out of the service.

On successive months, at the first meeting of each month, we are studying this petition, considering God's will as to our strength, our pleasures, our minds, our time, our money, and our plans. The one for this time is our "mind." It is well to study this well, so as to know better how to pray it. But all our studying will do us little good, unless we learn well, and are really willing, to make it our earnest prayer.

We can let God have his will in our mind as we can in any other department of our life, and it is exceedingly important that we should do so, for it is in the mind that we arrive at those conclusions that govern us in our actions. It is exceedingly important that we believe and understand the truth as God gives it to us; that we think the right thoughts; that we have the right feelings; that we love what is good and hate what is evil; and that we resolve to do the things that are pleasing to God, so that in our intellectual apprehensions, our emotional relationships, and our decisions and purposes, we are ready that the will of God shall be done within us and by us.

People sometimes say that they do not believe the doctrinal statements of the Scriptures, in other words that they do not believe the Bible, and they say that they are not accountable for this, because they can not do it. This is all false. People are to believe God with their minds. If they do not believe what God has taught us it is because they are in rebellion against God, and are setting up their wills against him and his truth. If they were willing to learn of Jesus Christ, in docility and humility, as the great believers and teachers of the Gospel have, in all the ages, they could and would believe also. If people do not believe what God has told us in his holy book of Revelation it is because they are in an attitude of opposition to him. They can believe falsehood and false doctrines, because they are willing to do it. If they were willing to study and learn and believe the truth of God they could do so. Unbelief of the Gospel does not show originality or strength of mind; it only shows stubbornness and unbelief and rebellion against God, and willingness to be led by the devil. One can deny that the Sun rises in the East, if he is ignorant enough and stubborn enough.

With the mind we love or hate. We sometimes speak of this as being the function of the heart. Of course the physical heart has nothing to do with it. What we mean by the heart is our emotional nature, and this is a part of the mind. It is a very important part of the mind too, for, as it is written, "As a man thinketh in his heart so is he." If we permit ourselves to love the evil we are evil. Let us be careful that we love God and what is good, for we can control this, if we will let God's will be done in our minds.

Especially should our will be subject to God, and in line with his will. Unless we are so we are stubborn, and self-willed. It is when, in a renewed will, we make ourselves over to God's control, we become new creatures and are his saved children. The will is a very important part of the mind, and we are to will, as well as believe and love, according to the good pleasure of God.

## PRAYER MEETING

AUGUST 31.

INDUSTRY IN RELIGION.  
 II Thess. 3:6-13.

Paul, who was a great and inspired teacher of Christian doctrine, was, at the same time, a wise and strict teacher of Christian morals, and he insisted on the practice of all homely virtues as essential to the possession of a well-rounded Christian character.

Among the virtues which he insisted upon strenuously was that of simple industry, or the personal willingness to work and provide for one's own support. It is still, today, a mark of real worth and dignity for one to be willing to make his own living. The Bible teaching on this point is plain, and one is Pauline in his life, if he is willing to mix personal industry with his personal religion.

There are some matters in life in which we can do nothing, and in which God does all. The gift of life was from God, and the providential continuance of it is from him, with the sunshine and the air. So is the gift of redemption, through the atoning death of his dear Son, our Lord and Savior Jesus Christ. For all these supernatural and divine gifts we render to God our sincere and hearty thanks, and acknowledge our entire dependence upon him.

But there are some things that we can do, and that we are expected to do, in the

realms both of our spiritual and our physical life, and unless we do them we are left unprovided for. It is a rule of spiritual life and salvation that unless we believe and accept Christ we are left unsaved. It is also a rule of physical life that we must work in order to have the provisions of life.

God provides for the birds, but he does not throw food into their nests. So he expects us to be busy and secure our food, and our clothing, and our shelter, and it is emphasized that unless one works neither should he eat. Neither the world nor God owes a living in such a sense that we may presume on having it come to us without our putting forth adequate personal efforts to secure it.

Paul was a marvelously industrious man, as evidenced by the efforts he put forth in preaching the Gospel, in traveling over the lands of the old world, and in working to secure the attention and the faith of those whom he addressed. But he did more than this. He had a personal pride in paying his own way. He wanted to work with his own hands enough to secure that which would support him. So he had a trade and he worked at it, and he wanted to be known as one who was supporting himself just as far as possible while he was preaching.

It may well be questioned whether he was altogether wise in this. Able to preach the Gospel and win souls to Christ as no one else was, it seems that he might better have put in all his time in spiritual labor, and have left the common work of life to those who could do little else.

But perhaps, after all, he was kept in better physical condition as a result of his physical labor. Perhaps he had closer and readier access to many hearts because they knew of him as one who labored with his hands. Certainly he has been a blessing to all men in thus dignifying labor, and in teaching the lesson that we can serve God in all the ways of an industrious life, if we give to him our hearts and work for him with our hands.

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**OUR EXCHANGES**

**A PRESENT DUTY.**

Having saved the world for democracy, it is now up to the victor nations to save democracy for the world.—Virginia-Pilot.

**A FAULTY FIGURE.**

Said a member of the Disciple Church at their late convention, "We were fishers of men, and we got our fish out of the water and not on dry land." And we suppose he thought that he was smart. If so, he certainly has another guess coming.—Central Christian Advocate.

**THEY NEVER COME BACK.**

Exiled kings never return. Mr. Hohenzollern is the fourth German emperor to be dethroned in several centuries past. They were rich and powerful, but their influence ended once they left the throne. A list of scores of dethroned monarchs shows that the chances of returning to power is about one in a hundred. Once the tinsel which bedecks royalty has been torn away its power disappears.—Boy's Life.

**BOLSHEVISM AS EXPRESSED IN AMERICA.**

Whatever one may think about the prohibition amendment, it is hardly to be denied that bootlegging is a business to be drastically discouraged by every expression legally possible to a citizenship that has its protection in the constitution. It is inconceivable that there can be any dissent among law-abiding people with the declaration of a somewhat discouraged enforcement officer that bootlegging is but an expression of bolshevism. There was never a time in the history of the United States that law as the bulwark of society was quite so loosely regarded or so defiantly disregarded. It is becoming the popular thing to just ignore any legal limitation that makes for inconvenience or discomfort. Civilizations are not conserved in looseness of conscience and only in observance of law is there conscience void of offense.—Commercial Tribune.

**A SOUTHERN PRESBYTERIAN VIEW.**

At every meeting of the Assembly ex-moderators are largely in evidence. At the recent Assembly they were unusually so. There were five present, dating back from 1895 to the present time.

It is said that Washington has a peculiar fascination to ex-Congressmen, who love to dwell upon their past glories. Such is not the case with our ex-moderators. They attend because they are on special committees and have business with the Assembly.

No exception can be taken to this, but we seriously doubt the wisdom of the custom that is gradually becoming fixed, of giving them the privileges of the floor. The very essence of Presbyterianism is the parity of the ministry, yet this custom will soon create an aristocracy.

Let us remember that a permanent moderator in time became a Pope.—Presbyterian Standard.

**A WARNING.**

Unless we grasp some of the fundamentals that have to do with permanency of government, we are lost within a generation or more. It is little the average young man—especially in the cities—know of the principles of his government. Sixty years ago he was taught them, just as people were taught why they belonged to one religious denomination rather than to another. But, generally speaking, who knows now—or cares? It is something worth thinking over.—Journal of Commerce.

**CREDO.**

There is a considerable evangelical element in all the leading Christian denominations whose voice has been drowned by the racket which the liberalists, have made and the time has come for them to get back their speech. We rejoice that the Baptists, even though they differ on Word and Sacrament, are preparing to swing the erratic and wobbly pendulum of faith in the right direction. Much Protestantism has been up in the air. It is high time to bring it down to definiteness and certitude, and to teach it to say once again, as it did in great crises of Christian history: "I believe."—Lutheran.

**AN EXPLANATION.**

"I wonder," said the reader of a local paper, "why the Presbyterian General Assembly endorsed this publication but never said a word about its own church press?" That's easy. Folks with an ax to grind can usually get the Assembly to take a turn at the handle, but the people who keep at the job of serving others are just taken for granted. They don't need endorsement. Their works endorse them.—Presbyterian Advance.

**THE REVOLT OF THE BUREAUS.**

Signs appear in Washington of a concerted revolt of the bureaus against the plan to reorganize executive departments and independent bureaus in order to end overlapping of function, promote efficiency and reduce expenditure. The primary instinct of man as a political animal is to hold on to a job. Only second to it is the instinct to hold on to his powers and prerogatives. The unfolding struggle, another phase of the endless conflict between tradition and progress, will be worth watching.—Times-Star.

**A FUNDAMENTAL DUTY.**

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## GENERAL NEWS

### BRITISH PARLIAMENT INFORMED OF IRISH NEGOTIATIONS.

The British Government, in its Irish peace offer, had conceded everything it was possible to concede, Premier David Lloyd George declared to the House of Commons last Friday in his statement on the Irish peace negotiations.

It embodied the largest measure of freedom offered to Ireland, he said, and he hoped the Irish leaders would not reject it, "and take the responsibility of renewing a conflict which would be robbed of all glory and all gratitude by its overshadowing horror."

Mr. Lloyd George disclaimed any menace for his words. He declared, however, that the government, in making its terms, had done everything it could to obtain peace and the good will of the people of Ireland, and that it was faced with the possibility, through things that had been said, that its terms would be rejected.

In that case, he said, the country would face a graver situation regarding Ireland than before.

Therefore, he said, provision had been made for the summoning of Parliament on forty-eight hours' notice if negotiations broke down and the prospect of peace became hopeless. He hoped, however, that reason would prevail and the government's desire for an ending of the long misunderstanding between England and Ireland would be realized.

The Prime Minister's words were paralleled in the House of Lords by Lord Curzon, Foreign Secretary, as to the government's offer having already gone to the limit. All that could be given without compromising the safety of the realm, the sovereignty of the crown and the dignity of the empire had been offered, he said.

### PANAMA MUST OBSERVE BOUNDARY REWARD.

The United States has informed the Government of Panama that as friendly mediator between Panama and Costa Rica in their boundary dispute, it does not "feel compelled to suggest" that Costa Rica delay longer in taking jurisdiction over territory, now held by Panama, and which was adjudged to belong to Costa Rica by the terms of the White award.

The position of this Government was stated in a note transmitted by Secretary Charles E. Hughes to the Government of Panama Aug. 18, and made public Aug. 23 by the State Department.

Costa Rica has advised the United States, the note said, of its determination to assume immediate jurisdiction over the disputed territory.

Almost simultaneously with publication of the note, it became known that a force of marines had embarked at Philadelphia for the Canal Zone.

### JAPAN TO WELCOME DISCUSSION OF PACIFIC PROBLEMS.

Japan's Foreign Minister Uchida is quoted in an interview distributed to the Japanese press by the Kokusai agency as declaring that the after-the-war complications of international relations renders it advisable and justifiable that in the hope of establishing lasting peace in the world at large an international convention should be called for discussing Pacific and far Eastern questions in connection with the limitation of armaments proposed by the United States Government.

Japan, says the Foreign Minister, is only too glad that it finds in the proposed convention an opportunity to give thorough and frank expression to its cherished aims and policies as a contribution to the promotion of the peace of humanity.

"The Government's reply, giving notice of formal acceptance," the Foreign Minister is quoted as saying, "will be issued after consideration of the draft of the text by the Diplomatic Advisory Council Aug. 23."

### RHINE BARRIER TO BE LIFTED.

The lifting of the economic barrier of the Rhineland, Sept. 15th, providing Germany pays up the amounts she undertook to pay under the London ultimatum and

agrees to remove the boycott against French goods, was decided upon at the final session of the Allied Supreme Council last week.

It was decided, however, to maintain the occupation of Ruhrort, Duisburg, and Duesseldorf until the next meeting of the Council, which, it is understood, will be called previous to the Washington disarmament conference. At that time Premier Aristide Briand consented that the question of the occupation of the right bank of the Rhine should be reconsidered.

### RUSSIAN FAMINE RELIEF AGREED TO.

Satisfactory agreement has been reached with the Soviet authorities at Riga under which the American Relief Administration will begin immediately to fight famine among the children of Russia, Secretary Herbert C. Hoover announced last week. The agreement, he added, accepts the conditions demanded by the American organization for safeguarding the lives of relief workers and insuring American control of food supplies.

While the negotiations have come to a successful conclusion, the Secretary explained, it may be several days before a formal agreement is signed. Important details, such as means of transportation and location of serious famine areas, remain to be worked out, he said, before the final document is drafted.

The work of food relief in Russia will be begun at once, Mr. Hoover declared, adding that the New York office of the administration already was preparing vessels to rush supplies to Danzig for transshipment into Russia.

The quantity of food, however, that will be needed, it is understood, can not be determined until a survey of Russian famine conditions is made.

### HOPE NEW PLAN WILL MAKE SHIPPING BOARD PAY.

Decision to substitute a "bare boat" charter for the system under which practically all Shipping Board vessels now are operated, was announced by Chairman Albert D. Lasker, after a conference with President Harding.

Instead of the boats being turned over to operators on a 5 per cent commission basis, it is the board's intention to adopt a uniform charter under which its vessels will be leased on a tonnage basis, the lessee assuming the risks of profits or loss as he would under the routine commercial charter.

Under the charter now employed, known as the managing operators' agreement, Mr. Lasker explained, both the Government and the operator profited when traffic was plentiful and rates high, but only the Government lost when there was a surplus of tonnage, causing a decline in rates below the point where they would meet operating expenses.

"Master minds," in what is said to be an international rum-running plot, are being trained, according to the Assistant United States District Attorney at Atlantic City, who said.

"Our agents are trailing the big fish in the smuggling game, and arrests of these men may be expected soon. These cases go much further than the five schooners already seized. The schooners will seem insignificant in comparison. Our evidence traces some of the smuggled liquor to cargoes of much larger vessels, which will be seized when the evidence warrants such action."

King Peter of Serbia died of pleurisy last week. He was seventy-six years old. At the beginning of the world war he personally commanded the Serbian army, which almost fought Austria to a standstill. Later, from Greek territory, he organized his army and government and was again in command at the time of Austria's collapse.

Bids of \$2,100 each for 205 wooden vessels, submitted by the Ship Construction and Trading Corporation, of New York, have been accepted by the Shipping Board, it was announced officially.

These ships cost the Board from \$300,000 to \$800,000 each.

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## HOME AND FARM

### KEEPING SILVER BRIGHT.

An ounce of prevention is worth a pound of cure. But sometimes in housework it takes many pounds of prevention to make the pound of cure unnecessary. For instance, it takes constant brushing up and brooming to keep a rug perfectly clean and only a little time to clean it thoroughly every day or so with a vacuum cleaner or carpet sweeper. Then there are times when it is easier to get your kitchen quite disordered when you are doing a big baking and then set it all to rights later than to keep it in order as you go.

One respect where the ounce is really worth the pound is in the care of silver. Silver cleaning is tiresome work at best and it is always difficult to find a time in a busy schedule of housework when time can be devoted to silver cleaning. But it really is possible to wash your silver whenever it is used in such a way that it needs to be specially polished very seldom.

In the first place silver should be washed in very hot and very soapy water. It should then be rinsed in very hot water and dried at once. Never let silver drain. If the water is left on the silver there will be a tendency for the silver to blacken.

If you have a little dish containing salt or perhaps an old salt shaker kept specially for this purpose right beside your sink, it is a simple matter to clean spoons and forks that have become discolored by eggs. But do this as soon as the piece is discolored; don't wait until the discoloration has eaten deep into the fork or spoon.

Never use strong scouring powder or bricks on silver. This is sure to scratch. It is a good plan to have a little silver polish near your dishpan to use on an occasional spot on your silver.

### PEACH KUCHEN.

Select a pudding pan with straight sides, then line with plain pastry which has been rolled very thin. Now pare and cut in thin slices one quart of peaches. Now place in a mixing bowl two-thirds cup of sugar, yolks of two eggs, cream until a light lemon color and then add: seven tablespoons of cold water, one and one fourth cup of flour, two level teaspoons of baking powder.

Beat hard to blend, then cut and fold in the stiffly beaten whites of two eggs. Now place a thin layer of the batter in the pastry filled pan, then cover with thinly-sliced peaches, using about one-third of the prepared peaches. Cover with one-third of the batter in the mixing bowl. Next a layer of peaches and then a layer of batter. Repeat until the dish is full and the top layer of batter. Bake in a moderate oven for fifty minutes. Cut cold in wedge-shaped slices and then serve with a thin vanilla custard sauce.

**Peach Custard.**—Place in a saucepan one and one-fourth cup of milk, five level teaspoons of cornstarch, one-half cup of sugar, one tablespoon of butter. Stir to dissolve the sugar and starch, then bring to a boil and cook for five minutes. Now add one well-beaten egg, yolk of one egg. Beat to mix thoroughly and then add one cup of peach pulp and cook slowly for five minutes. Let cool and then fill into five of the cream puff cases. Now place white of one egg, one-half glass of apple jelly in a small bowl and beat with a Dover egg-beater until the mixture forms a meringue that will hold its shape. Pile on top of the custards and sprinkle with finely chopped nuts.

**Peach Puffs.**—Place in a saucepan one cup of water, one-half cup of shortening. Bring to a boil and cook for three minutes and then add one cup and four tablespoons of flour. Beat to mix and as soon as the mixture begins to form a ball turn down the light and cook slowly for three minutes. Turn into a bowl and beat until

cold. Now add four small eggs, one at a time, and beat until the batter is very smooth. Divide into fifteen even-sized portions on well-greased and floured baking sheet and keep the puffs three inches apart. Bake in hot oven for thirty minutes. Let cool.

Now pare and then rub through a sieve a sufficient number of peaches to measure three-quarters cup, and then add seven tablespoons of powdered sugar, one cup of stiffly whipped cream. Fold together and then cut a slice from the top of the puffs and fill with the mixture. Grate a little sweet chocolate over the top and serve at once. This amount will fill five puffs.

**Peach Rice Custard.**—Pare and cut eight peaches in halves, using medium size. Wash one-quarter cupful of rice well and then cook in one and one-quarter cupful of water until the rice is soft and the water absorbed. Cool and then place in a baking dish. Spread smoothly and then lay the peaches over the rice and gently pour over the peaches and rice the following custard:

One and one-half cup of milk, yolk of one egg, one whole egg, one-fourth cup of sugar, one-half teaspoon of nutmeg. Beat with an egg-beater to blend thoroughly and then pour slowly over the rice and peaches. Set the baking dish in a pan of water, then bake slowly until the custard is firm. Now use white of left-over egg, one-half cup of peach pulp, three-fourths cup of powdered sugar. Make the peach pulp by rubbing the pared peaches through a sieve. Place this mixture in a pitcher and use a wire whip to beat until the mixture is in a light fluff. It usually takes fifteen minutes of steady beating.

### PART-TIME SCHOOLS FOR WORKING CHILDREN.

One of the most progressive of the recent movements in compulsory education has been the passage by many States of continuation school laws, which afford a child who has left school for employment opportunity for further education by providing part-time compulsory schooling for a specified number of hours each week. Some of these laws apply also to unemployed children or to children who are no longer subject to day school attendance requirements. A brief analysis of the continuation and evening school laws of each State, as well as those prescribing day school attendance, is shown in a chart recently issued by the U. S. Department of Labor through the Children's Bureau, entitled "State Compulsory School Attendance Standards Affecting the Employment of Minors, January 1, 1921."

This chart shows that 22 States now have compulsory provisions for continuation school attendance. In three of these States, however, the establishment of such schools is not compulsory, and in one, the school authorities are merely empowered, not compelled, to establish part-time schools and to require attendance. The age limit to which the compulsory attendance provisions apply varies, 10 States requiring attendance up to 18 years of age, one State up to 17, and 11 States up to 16. The amount of attendance is from four to eight hours weekly; the laws of each State either specify or imply that this period shall be counted as part of the child's legal working hours.

In eight States, the law permits no exemptions; in the other States the exemptions vary, three excusing a child who has completed the eighth grade.

Only 12 States now provide for evening school attendance, the progress which has been made in day and continuation school laws having obviated this need to a great extent, at least for children under 16. In most of these States, the law covers only minors over 16 who can speak, read, or write English with specified proficiency, in one State applying to aliens only. As in the continuation school laws, the attendance requirements varies, some States having only a general requirement of "regular attendance,"—others specifying an attendance of from four to eight hours weekly.

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### WIT AND WISDOM

"What a lively baby!" said Flaherty. "Have ye had its picture took yet, I dunno?"

"Not yet," said the proud father. "We thried to but after an hour's lost labor the photografter rayferred us to a movin' picture studio."

"Out after hours again, hey?" said the father. "Only ten minutes late," replied his son. "Well, go at once to your room, sir, lock yourself in, and bring me the key. This thoughtlessness must be checked."—Farm and Home.

Noise.—"Yist'day," says Uncle Zeke, "Ah drapped foah cents on the foah, an' dey made a big racket. Ef dey had er bin foah dollar bills nobody would have heard 'em drop. People is jest like money; dem dat makes the most noise ain't allus of de mos' account."

Johnny: "Mamma, will you wash my face?"

Mamma: "Why, Johnny, can't you do that?"

Johnny: "Yes, but I'll have to wet my hands, and they don't need it."

"I tell you," said Pat, "ould friends are the best after all, and, what's more, I can prove it." "How are you goin' to prove it?" "Where will you find a new friend that has shtud by ye as long as the ould ones, have?"—Answers.

"Jack," she said in dulcet tones, her fair head resting lightly on his shoulder, "you know, Jack, father has recently invested in a silver mine, and he is going there at once, and I can not leave mother alone. So I want to ask you, Jack—how long would you be willing to wait for me?"

"Wait for you, my darling?" repeated Jack with deep emotion, for his was no fleeting love. "I will wait for you until we learn how the silver mine turns out."

She—"Now that you've got a raise of sixty a month, Tom, we can afford a more expensive flat."

He—"But we're comfortable here. How would it do if I ask the landlord to raise our rent?"—Boston Globe.

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# HERALD AND PRESBYTER

VOL. XCII.

CINCINNATI, OHIO, AUGUST 31, 1921.

NUMBER 35.

## A MOTHER

BY MRS. J. M. HUNTER.

Only a mother, frail and worn,  
But strength had been well spent;  
Dear sons and daughters she had borne,  
With rearing them content.

Only a mother; on her face  
Were lines of pain and care;  
But lines also of present grace,  
From being oft in prayer.

Only a mother, little known  
Outside her dooryard neat;  
But living seed she there had sown,  
The fruit was sure and sweet.

Only a mother, bent and old;  
It came her time to die;  
The angels touched their harps of gold  
To welcome her on high.

Only a mother, serving God,  
Her name shall live alway,  
For many walk the path she trod  
To heaven's perfect day.

A PRESBYTERIAN FAMILY PAPER.



# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
422 Elm Street, Cincinnati, O.

Entered as second-class matter, August 8, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

## EDITORIALS

### THE NEW BIRTH AND NEW LIFE.

It was pointed out very distinctly by our Lord Jesus Christ that our sinful human nature is in a condition so unsatisfactory, in its power to appreciate, understand, and participate in the things of spiritual life, that it needs a general renovation, or new birth, in order to enter into or even to see the kingdom of God.

It is an actual fact that when one becomes a Christian, or a child of God, he comes into a new life or new world, with new relations and new feelings and new ideas and new life. He is a new creature. Old things have passed out of his life and new things have come in, so that he is in a new world, or in a life in which all things seem to be new. Paul said that this was the fact. The Christian comes to think and feel and act and live as to Christ in a new way.

A slight illustration is afforded in a happy marriage. It works a great change in one's relations to his wife. Their whole, actual relationship is new. His thoughts and feelings and plannings in reference to her are new. The old has passed. All seems new. It is a new and happy and joyous life.

The Christian loves God. He trusts Christ. He is glad to be obedient. God's will is willingly accepted by him. How does it come? How is it that he now loves God? It is not natural for a sinner to love God. It is not natural for a sinner to love to pray, and to do God's will, and to worship. There has come a change in some way. If one loves and believes in and personally trusts Christ, he is not living a natural, or sinful, or fleshly life. He is a new creature in some way. He has come into a new life. He has been born again, from on high, into the kingdom of God, where God rules, for no one gets into this life except by the new birth.

It does not matter to us how God brings this about, or when he has done it, or by what means, for the one essential matter is that if we love God we are now in this new life. And we are in it if we love God, for no one who is unregenerate, unconverted, unsaved and a worldling, does love God. If one is alive in the spiritual life, let him be glad; let him thank God, and let him go on living this life.

Some people remember when they were born again. Others commenced loving God so early in life that they do not remember when it was, but it was at some time. Even in those cases they were made new creatures. Only, they do not remember when they first began to love God and to be entirely submissive to his loving will.

It is for us, in earliest life, to give ourselves to God; believe in Jesus Christ as our Savior; and take him as our Lord. These are personal duties to which God calls us. If we do them gladly it is be-

cause God is aiding us by his Holy Spirit, and if we hate to do them it is because we are fighting against the Holy Spirit. Glad surrender and happy faith are absolute evidences of the new birth. The new life in Christ Jesus is then to be lived. A living child is as assuredly alive as it ever will be if it lives to be a hundred years old. But a child is only a child, and the child must grow, and strive to grow and become a man.

### THE PUBLIC SCHOOL WEAKNESS.

The real object of what is known as education is the forming of good character. The children of today are, in a few years, to be the men and women of the community and nation, in places of responsibility, directing the affairs of society and of the world.

It is supremely important that they shall not only be acquainted with certain facts, and certain methods of speech and business, but that they shall themselves be the right sort of persons, with correct principles and ideals and motives and purposes; that is, possessed of good and worthy and reliable character.

It is a fact that mere intellectual training will not produce this. One may have a trained intellect and still be only an accomplished scoundrel. One may be trained to be ambitious to achieve success, and to be determined to win a place in life, and yet may be selfish and immoral and lacking in integrity and honor. The influence of religion is necessary in the formation of a really true and good character, and any scheme of education which overlooks or omits it is necessarily defective.

Many teachers and friends of our public schools have felt that the work done in those schools is deficient, in that too little attention is paid to the religious education and development of the children. It is an absolute necessity, in the securing of good citizenship, even when there is no higher aim, that religious motives and principles shall be provided for; but it is too often the case, in a republic, that an unreasonable minority rules, while the intelligent majority submits, the result being disaster. At the demand of autocratic elements, which should be negligible, the Bible has been left out of the public schools, too largely, with the result that the highest element in education has been frequently eliminated.

A leading instructor in the Hamilton County Teachers' Institute, held in Cincinnati last week, Professor Cookson, said: "I believe the public schools have been contributory to criminality. The schools are cultivating 95 per cent intellect and dividing the other five per cent between emotion and will. This is an unfair distribution."

The reading of the Bible for a few minutes every day is not absolutely sure to effect a religious transformation in every child, but it is a matter of so much importance that no state or community should permit it to be neglected. That it is neglected is due to certain influences that should not rule in such a matter. Many states, as Pennsylvania, demand that it be read daily in the public schools. The Ohio Legislature last winter, in the House, passed a bill which, we believe, did not get through the Senate, directing that the Bible should be read for ten minutes every day in every school in the state.

The Bible is not a sectarian book, but the one great book of the world; God's

book, and every one should be acquainted with its instructions and demands for a good life. Religion, in its main principles, is not a sectarian thing, and every teacher in every school should be a teacher of its great underlying truths.

It is intimated by the Catholic Telegraph that the public schools are necessarily defective here, and that there is no remedy. But it will be borne in mind that if it were not for the persistent and unreasonable opposition of the Roman Catholic element, aided by some other elements, all of them constituting a small per cent of the population, there would be the teaching, in all the public schools of America, of the religious teachings and requirements of God.

Some day the public schools will be free from this deleterious influence, but, in the meantime, if the public schools have been contributing to criminality, it is thoroughly well known where rests the responsibility for a main part of the criminality.

### ASSEMBLY OVERTURES.

Two overtures from the General Assembly are ready for action by the presbyteries at their fall meetings. The first one is as to a change in the Form of Government making women eligible to the office of deacon. The other is as to the election of Commissioners to the General Assembly for a term of two years, so that one-half of the Assembly will hold over to the next Assembly, it being presumed that acquaintanceship with the business gained one year will be of benefit to the next Assembly. The Minutes will be out soon, in time for the overtures to be studied and acted upon this fall, if deemed desirable to do so.

### MINISTERIAL LONGEVITY.

That ministers are, as a rule, long-lived has illustration again in the annual necrological report of Princeton Theological Seminary. During the year ending March 31, 1921, seventy-one former students of the seminary, including Dr. B. B. Warfield, passed away, at an average age of sixty-seven years, one month and twenty-four days, which is a high average for so large a group. Among them was Dr. Samuel Spahr Laws, who was the oldest living alumnus, and who attained nearly ninety-seven years. One other passed ninety, sixteen others passed eighty, twenty-five others passed seventy and sixteen others passed sixty. The average age at which these confessed Christ and became communicant members of the Church was sixteen years.

### INSTRUCT THE YOUNG PEOPLE.

Riverside Presbytery, in California, found that its young people were without any definite knowledge of what the Presbyterian Church is doing, in missions, evangelization, or in the other departments represented by its Boards. So the Committee on Young People's Work was instructed to remedy this by means of rallies and addresses and in other ways. Perhaps a good many other presbyteries might be alarmed in the same way if all the facts were made known. Rallies and conventions might be well in every presbytery for the sake of instructing the young people. But the matter calls for treatment much nearer home. Each pastor has a call to see that his young people grow up with definite information as to the work and life of the Church, at home

and abroad. Christian parents should instruct their children as to such important matters. If a church paper were taken in every Presbyterian family, and read and studied, there would be less call for rallies and conventions to overcome alarming ignorance.

#### KEEPING THE SABBATH HOLY.

The newspapers reported last week that one of the Presbyterian ministers of the city had said, on the preceding Sabbath, that he did not object to persons playing golf or baseball on the Sabbath. Another paper gave a prominent heading to the item, declaring that this minister favors "Sunday baseball." We can hardly see how such a thing could be possible. There must be a mistake on the part of the reporter. Surely in the face of the Bible instructions, and our Church's plain teaching, and our General Assembly's repeated protestations in regard to the Sabbath, no one who desires to see the Sabbath kept holy, and especially no loyal minister, would counsel the pursuit of the business or recreations, which may be lawful and right on other days, during the sacred hours of the Sabbath. Works of necessity and mercy must be carried on, and the worldly-minded, of course, will engage in worldly pursuits, on the Sabbath, but the Christian will be too jealous for the honor and glory of God to desecrate the holy day which is the seal of the divine regard for our spiritual welfare, and of our regard for the holiness of God.

#### MISTAKES CORRECTED.

In the statistical tables of the General Assembly Minutes there has always been a column designated "Sabbath-School Membership," and in the explanatory note, accompanying, it is said: "To include officers, teachers, and scholars in all Sabbath schools connected with the congregation, not including the 'Cradle Roll' nor the Home Department." This has always been plain enough. This year, however, in the absence of a General Assembly Stated Clerk, some person undertook an enterprise of his own and changed the heading of the column in the blanks sent to the churches, to "Sabbath School Teachers, etc." This led many Clerks of Sessions to report only the teachers, instead of the whole membership. Many Presbyterian Stated Clerks have written in to say that seeing the mistakes they corrected them by reporting the figures that were given last year. So it comes that the Sabbath-school membership for the whole Church, instead of falling off dreadfully as in some presbyteries, shows a net gain of 82,032 over last year, or a total of 1,433,292.

Let there be more holy boldness on the part of Christian people in asserting the truth of the Gospel and in standing up for Jesus Christ and his Church. The infidel and unbelieving are the ones who should be ashamed, allied as they are to sin and falsehood, the world, the flesh and the devil.

One of the first questions asked by a physician when he comes to see a sick person is: "What have you been eating?" When people are sick spiritually it is safe to surmise that they have been reading some skeptical or immoral books or papers. If we wish to maintain spiritual health let us feed on the Word of God, and on that which is sound and pure and

good. Poison is never good for any one.

Within the last year at least two millions of persons have united with the churches. This is a larger number than were ever so received in any one year in the history of our country. This does not look as if religion were dying out. It is not dying out, and it never will die out.

It is nearing the time for schools and colleges to open for the fall. There should be many young men starting in to make preparation for the ministry. It is absolutely essential that, in selecting a college, they shall find a Christian college where their Christian faith will not be undermined.

There is much crime in this country, but criminals are holding carnival all around the world. There would be immeasurably more danger if the saloon still existed to be the headquarters and hiding place of crime, and if whisky were to be easily had to incite the vicious to evil-doing.

Many are the names which the liquor advocate organizations are taking in their agonizing efforts to get back the saloon and its various poisons. There have been the "Home Rule Association," and the "Stability League," and the "Ohio Temperance Union," and the "Business League" and the "Liberty League," and "Citizens' Liberty League," and now the "Tax Adjustment League," and still others will join the mournful and disreputable procession. They all want, or have wanted, the saloon back, and they have all been made up of the one set of low-grade and dangerous people. They must be dealt with patiently, but sturdily, and at some time they will give up their foolishness and wickedness.

Liquor propagandists do all they can, by Bolshevik law-breaking, by disreputable boot-legging, by falsehood, and misrepresentation of every sort imaginable, to bring prohibition into disrepute, and to stir up the vicious and criminal elements into trampling on the law, and then they cry out in the papers and elsewhere that sentiment for prohibition is dying out. It is false. Prohibition is no longer depending on sentiment. It is rock-founded on Constitutional enactment. The devil and his angels are trying to make the impression that sentiment is changing about sin and the Ten Commandments. But the devil is a liar from the beginning, and the father of liars.

Conditions in the United States Senate are a calamity to the country. A few headstrong and selfish men there, under the medieval rules, can hold up legislation that the country needs sorely and that would be passed by a large majority if a vote were permitted. The way in which the anti-beer bill was treated is a recent and striking case. One Senator may forbid the taking of the vote as was done one day, or may threaten to talk it to death as was done a little later on. One Senator used such language about Mr. Volstead that the House of Representatives by an almost unanimous vote, characterized his language as improper, unparliamentary and reprehensible, and called on the Senate to take action. The large majority of the Senate is on the right side of prohibition enforcement, but it is held up by a handful and prevented from doing the work

the people expect it to do. The sooner a remedy is found for this the better.

Every member of the Church of Jesus Christ should feel his or her responsibility for giving the Gospel to the whole world. Those who can not go are under obligation to help sustain those who do go.

Mr. Bryan says somewhere that no man need try to conceal the fact that he is a Christian, if he really is one, for it will get out in some way just as sure as he lives. This is very true, and one of the ways it will get out is by his own confession, for no one who really loves and is loyal to Christ can keep from telling about it, as well as living it.

A copy of the General Assembly Minutes has reached this office. There has been great difficulty in carrying on the work of the Stated Clerk's office this year, owing to the death of Dr. W. H. Roberts and to the fact that the new Stated Clerk, Dr. Mudge, has not yet assumed the duties of the office. The committee in charge deserve great credit for the work they have done under the difficulties that have confronted them. The new volume conforms to the established standards, has 1,047 pages, and attains to measurable accuracy in its statistics. It will be of great value to the Church in the work of the coming year.

We think of foreign missionaries as being devoted and earnest Christians, self-sacrificing and consistent in every way. This is right. They should be all of this if they are to succeed in impressing the people to whom they go, and in winning souls to Christ. But this is just what every individual Christian should be. Those who remain at home should not think of living on a lower level, spiritually, than those who go to foreign lands. All should live for Christ.

A good many young men should start to college this fall, and prepare for the ministry and for other lines of Christian service, who may not do so unless they are urged and encouraged to do so. If one more such young man should be started in each church, or even in each presbytery, the world might receive a mighty impulse Godward.

There has never been a time when there was such a shortage of dwelling houses. The building program is behind from ten to thirty per cent in all our cities. This should not be. If we would be in good condition as a nation, family life must be cultivated and encouraged. Christian families, in separate homes, are the hope of the Church and the life of the nation.

Some of the poorest people in the world are among those who have deeds to the most houses and lands, and who have the most bonds and stocks in safe deposit boxes.

The Bible, like most of the really valuable possessions of our human race, is a gift. It is "given by inspiration of God." It is thus we have the earth that is beneath our feet, and the sun that is above us. They were made, and given to us, for we never could have bought them. Jesus Christ is the supreme gift to us, for "God so loved the world that he gave" him to us to be our Savior. Irreligion is the blackest ingratitude.

## FAITH.

BY MRS. MARY E. C. VAN DEMARK.

A wondrous Presence leads me on,  
 Although the path be blurred and gone;  
 I do not know where I should tread,  
 But by his Presence I am led,  
 Just step by step, from dawn till dawn.

The worries that encompassed me,  
 Because my wisdom could not see,  
 Are lost in joy; for now I know  
 That where he leads me, I can go;  
 And what he bids me, I can be.

I do not need to see the way,  
 For he will guide me, day by day.  
 I do not need to understand,  
 For I can clasp his mighty hand,  
 And God, my God, will be my stay.  
 Concordia, Kan.

## GREAT BIBLE CHAPTERS.

ABRAHAM'S PRAYER FOR THE WICKED CITIES.  
(Gen. 18: 20-23.)

BY REV. JOHN Y. EWART.

Abraham was the spiritual ancestor of millions. He was a prince. He was the friend of God. Despite his faults, he was mightily use of God to accomplish gracious results in the kingdom. The incident here to be reviewed is eloquent with instruction. Let us read it:

"And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know. And the men turned their faces from thence, and went toward Sodom; and Abraham stood yet before the Lord. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city; wilt thou also destroy and not spare the place for the fifty righteous that are therein. That be far from thee to do after this manner, to slay the righteous with the wicked, and that the righteous should be as the wicked, that be far from thee: Shall not the Judge of all the earth do right?" (Gen. 18: 20-25.)

Prayer for others! How Christlike! My readers will thank me for inserting here a choice passage from Dr. Henry B. Smith:

"There arises from all parts of the world, at the morning and the evening, and through the labors of the day, a perpetual incense of adoration and of petition; it contains the sum of the deepest wants of the human race, in its fears and hopes, its anguish and thankfulness; it is laden with sighs, with tears, with penitence, with submission, the broken heart, the bruised spirit, the stifled murmur, the ardent hope, the haunting fear, the mother's darling wish, the child's simple prayer; all the burdens of the soul, all wants and desires nowhere else uttered, meet together in that sound of many voices, which ascends into the ears of the Lord God of hosts. And mingled with all these cravings and utterances is One other voice, one other prayer, their symphony, their melody, their accord—deeper than all these, tenderer than all these, mightier than all these—the tones of One who knows us better than we know ourselves, and who loves us better than we love ourselves—and who brings all these myriad fragile petitions into one prevalent intercession, purified by his own holiness, and the hallowing power of his work."

("System of Christian Theology," p. 483.)

Udell had tried to hire a printer. He had plenty of work for him to do. One day when his fiancee came into the office he said to her:

"If you have half the influence at headquarters that you profess to have, I wish you'd pray them to send me a printer. I've prayed and threatened and bribed and promised as well as the best prayer-meeting church members you've got, but I can't get the sign of an answer. Reckon the wire must be down."

The prayer wire is down, sad to say, even for many professing Christians. Communication with headquarters is interrupted. They are out of communion with God. Therefore their lives are unhappy, their Christian hope dimmed, their Christian faith weakened, their Christian service nil.

Why is this? Where does such backsliding begin? Why the absence of "the peace that passeth understanding"? Why the eclipse of faith? Why the paralysis of the spiritual life? Why the loss to the militant hosts of God of the valiant soldier of the cross?

One said to me yesterday out of a very sad heart:

"I got discouraged because of the troubles that swarmed around me. My religion didn't seem to help me. There didn't seem to be much in it."

A sad plaint surely. The wire was down for that soul. But listen! We can always depend upon God doing his part. Remember who he is, the Almighty, the All-holy, the ever faithful, covenant-keeping God. Though heaven and earth pass away, his words shall not fail of fulfillment. He will never leave nor forsake those who trust him.

But failure is often to be charged to weak humanity. We let go our hold of God's gracious hand. We let some sin come between us and God. We become disobedient to the heavenly vision of his truth and love.

God has made provision and promises to keep his end of the prayer wire up until prayer shall be lost in praise, until faith shall end in fruition. In his last confidential talk with his disciples he told them that the normal relationship between him and them would be as intimate as that between a branch of a vine and its trunk. Hear him:

"Abide in me and I in you. As the branch can not bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 4, 7).

That is the secret of keeping the prayer wire up—abiding in Christ, obeying his commands, listening to the prompting of his Spirit.

"But many of us face a condition, not a theory," some one replies. "Once it was well with our souls. We lived in the sunshine. We were happy in the service of Christ. Communication between us and God was well established. Angels ascended and descended upon the Jacob's ladder of our communion and we were

"By the vision splendid  
 On our way attended"

every hour. But now the way is dark, the prayer wire is down, and what shall we do?"

Think back, dear friend, to the time

when you felt that you had lost God. How was the break caused? Go back to that point and mend that break by sincere confession to your heavenly Father. If you wronged your fellow-man at that time, right that wrong, if it is now within your power. "For if we confess our sins he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (John 1: 9).

Reopen that long-closed Bible. Walk softly before God. Resume your habits of church attendance and gradually the clouds will scatter. The Father's face will be seen in love. His Spirit will be felt in your heart and the old filial relation will be re-established.

The wire will be up. Prayer will be a joy. (To be continued.)

Colorado Springs, Col.

## PRACTICABILITY OF THE GOLDEN RULE.

BY REV. B. E. P. PRUGH, D.D.

We are living in more perilous times than most people imagine. More than two years have elapsed since the so-called "world-war" was practically ended by the signing of the armistice by the great nations engaged in it, and yet a large part of the earth is still suffering horrors of war. The "Golden Rule" so long ago proclaimed by the Son of Man as the ideal rule of life, lies practically unused by men and nations. Were it to become their rule of action, the earth would become almost a paradise. Is it practical?

It is a sad fact that, as a whole, both individuals and nations live by the rule, "Look out for Number One." This rule is rooted in selfishness. It was by this appeal to selfishness that the Devil succeeded in persuading Mother Eve to commit the mother sin. "God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." So he spake, and our first parents desiring to be like God dared to disobey. All through the years men have presumed to be wiser than God. We give intellectual assent to the statements of the Bible, and, in our hearts, deny their truths.

Ever since the fall of man, war seems to be his nature, manifesting itself first when Cain killed Abel. No good came out of this first war, and yet, all down through the years, strife of man with his fellow man has followed, and always with a like result. Among the closing utterances of the Sermon on the Mount, the Son of Man gave this rule as the fundamental principle for living. He immediately warned that it would not be easy to follow it, by exhorting men to "Enter in at the strait (narrow) gate; for wide is the gate and broad is the way which leadeth to destruction, and many there be that go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." If each individual would put himself in his fellow's place in every act, it is easy to see how social life would be revolutionized and the relations of men to each other fundamentally changed.

If the Golden Rule were carried into business life, the same beneficent results would follow. We have long heard the saying, "Competition is the life of trade." What a misnomer this was seen to be when grim war struck its fangs into the throat of the nation. It was supplanted by the cry for "co-operation." Competi-

tion between capitalists leads logically to competition between capital and labor. Forgetfulness of the Golden Rule led capital to grind Labor in years gone by, causing the formation of "union" armies to "fight" Capital, the very Capital upon which the life of Labor hangs. It is forgetfulness of this same rule on the part of both that is responsible for the incessant war between them now going on. Each factor proceeds upon the assumption that the other is "trying to do it," and neither employers nor employes seem willing to sit down in a brotherly way to face the facts and adopt the conclusion which the facts demand. A well-known statistician estimates that during the twelve months ending September 1, 1920, labor troubles cost employes \$250,000,000 in wages and employers \$25,000,000 in profits. While both were heavy losers, the general public, by far the more numerous class, was by far the greatest sufferer of all.

It is just as true that the practice of the Golden Rule between nations will produce the most serene national life. "Do the other nation before the other nation does you" is just as unprofitable between nations as between individuals. A nation is but a company of individuals, and as no individual can live to himself alone, so no nation can live to itself alone. Our nation applied this rule to China after the Boxer troubles, and who will say that it has not been profitable to us? All China looks to the United States as a friend and trusts her. The cry, "America first," as generally used, will not make a single friend for America, but will tend to combine the rest of the world against her. "Look out for Number One" is no better rule for a nation than for an individual. The best asset any nation can secure is the friendship of other nations. For the accomplishment of this a new statemanship must be born in the nations, and it is for you and me as Americans to help bring it to the birth in America. When once it becomes the national rule it will be found the most practical statemanship ever known. Then patriotism, and not partisanship, will govern political life at home and abroad, and the abounding corruption in official life will cease to be the menace to the nation it is today.

Harrisburg, Pa.

### A SILVER TRUMPET CALL.

BY MORGAN HAVERHILL.

Of all the high notes recently sounded, has any one of them reached a loftier pitch than that calling for a restored Sabbath? Those who set apart the one day in seven, safeguard the remainder of the week. Keepers of the Sabbath will not be breakers of God's laws, for they will be governed by a command that includes everything good and beneficial.

Is it not time to voice the central charge of the Bible when we see church officers administering the communion service in the morning and doing real estate business in the afternoon, to say nothing of church members who paint their houses, do carpentering and plumbing, plant and cultivate gardens—ignoring the fact that their pews stand empty?

And while they are doing these things that sear conscience and destroy sensitiveness of spirit, let them remember that they are affecting the atmosphere of the day for many who are trying to keep it as they should. I often think of a fragile little woman who had courage to tell her next-

door neighbor that the sound of his lawnmower spoiled her Sabbath. If more of us had that kind of courage, perhaps there would be less desecration of the sacred day.

The blessings of life are pronounced upon those who "remember the Sabbath day to keep it holy;" the curses upon those who do not thus remember. Any nation that destroys this bulwark, established by Almighty God for the safety and well being of his children, is a doomed nation. The Bible's recurrent message from Genesis to Revelation is to "Keep the Sabbath."

### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

Since Rev. Charles Schall, D.D., pastor of the First Church, Greensburg, Pa., has accepted the call to the Wayne Church, near Philadelphia, we shall lose a fine, upstanding, strong preacher of the Gospel from this region. It is understood that the Wayne Church has some large plans in view, and offers an opportunity for vigorous executive operations. Dr. Schall's experiences as a leading chaplain in the great war were not only most helpful, but also educational.

Then if Rev. Matthew Smith, of Beaver Falls, accepts the call to the First Church, Indianapolis, Ind., we shall give away another workman that needeth not to be ashamed, a minister specially qualified to develop the church activities, and the organizations of the younger members.

A shadow falls across many friendly hearts as we learn of the death of the son of Rev. Dr. W. O. Campbell, pastor-emeritus of the Sewickley Church. This son, in the fullness of his ripening maturity, an active lawyer, beloved and respected by all, died suddenly at his father's home on Aug. 25th, of heart failure, resulting from an anæsthetic. There are the griefs not only too deep for tears, but beyond adequate words of sympathy, but the parents and sisters know whom they have believed, and may be sure, as Bryant said of his own path of life, while watching the flight of the water fowl:

"And He who guides thy flight from zone to zone

Will guide my steps aright."

Out of the Bible rises that beautiful picture of the Roman centurion seeking Christ for the healing of his daughter, and Christ's sympathy and love. Such miracles are not often repeated, for this life is not all; "this is not your rest, it is polluted;" and again and again God's hand tenderly touches us, and bids us look to a larger life, and a world unshadowed with pain and unstained with tears. May "the God of all comfort" keep these hearts and minds, and make them realize that the consolations of God are not small.

For the Gypsy Smith evangelistic campaign the Motor Square Garden building, in the East End, is being prepared with seats for six thousand people, and weekly community prayer meetings are being held to prepare for the larger success of the meetings, which are to continue from Sept. 11th to Oct. 3d.

As it is still summer weather and the front porch allures us with its literature, let us note a recent publication of a Lenten course of sermons by Bishop Gore, entitled "Christian Moral Principles." Bishop Gore is one of the stronger religious thinkers of Great Britain, independent and vigorous, and more of the High-Church thinker than I like. He is not as sympathetic with Non-Conformity as he should be, for a well-trained mind, but I am bound to say he is deeply and truly religious, loyal to the truth, and intensely conscientious. Sometimes we note that even the highly ritualistic have an admirable piety, a fervor of thought, which your modernist never understands. Gore is not a ritualist. He is simple, straightforward, unassuming; and here a personal note may be pardoned, as I recall some twenty years ago, when he was a Canon of Westminster Abbey, and I sat beside him in the beautiful choir, which, every one knows, occupies part of the nave, and faces the reading desk and pulpit. At the proper time, he stepped down into the aisle, and walked over to the altar and pulpit, still in his simple gown, and preached a sermon earnest and simple as man to man. These lectures are, as the bishop says, "a

study in the scientific spirit of the moral principles of Christian living." A reviewer's quotations arouse my interest, thus: "The greatest mistake the Church has ever made, and it has pervaded its history, is that of concealing from the young, or from men in general, that Christianity is not an easy thing." Note and ponder these sentences: "The root of idolatry lies in low ideas of God;" "It is your duty to God to love him with mind as well as with heart;" "The Bible is of all books most contemptuous of majorities;" "We can learn to love the people we do not like;" "Service means sacrifice. It is comparatively easy to learn this in war; it is extraordinarily difficult to learn it in peace;" "We can not read the Bible honestly without becoming conscious that there is therein a tremendous suspicion of being rich;" "How many public careers, which might in greater or smaller degree have been careers of public usefulness, have been destroyed by privations!" He has a sermon on "Charity, and the Use of Money." Such a preacher is very searching and very direct. Possibly, in your rocker on your front porch, you think he tends to austerity; but when every breeze of the time tends to materialism and self-love, and physical ease, and consecration is almost a lost art, may there not be a use in a contrary wind? It was Gore's steadfastness of faith, and confidence in the Bible and Christianity, that helped to win Professor Romanes back from atheism and utter skepticism to a childlike and intelligent faith in God and his Word, and the Cross of Christ one of the most interesting and beautiful examples of a restored faith and joy of salvation.

And chatting here, may we not turn from grave to gay, and enjoy Rev. Dr. Howard A. Bridgeman's parody of Edison's Questionnaire? Thus: 1. If Solomon was the son of David, and Joab the son of Zeruiah, what relation was Zeruiah to Joab? 2. Where are the lost tribes? 4. How long should the "long prayer" be? 5. What do men's clubs in the churches do between meals? 7. Which has the more deadly effect on church attendance, a rainy Sunday, or a pleasant? 8. Who invented the Sunday-school picnic? 10. What is the date of the reunion of Christendom? 11. For what is the building in New York once occupied by the Interchurch World Movement being used today? 12. How can we stop the rush from Amherst and other colleges into the ministry?

There is a value in such humor and kindly sarcasm. How many of you can correctly answer the first question?

### OUR MICHIGAN CORRESPONDENT.

BY REV. WILLIAM BRYANT, D.D.

Your correspondent is spending the month in the far northern forests of Michigan on an island remote from railroads, telephones and postoffices, where mail receipt is somewhat of an event and transportation a delightful uncertainty.

But it is fine, even if it seems selfish, to get away from the crowded thoroughfares or even the usual quieter walks of life and spend a few weeks where the wild things are comparatively tame, because they know no enemies. Is it worth nothing that within a quarter of a mile of your camp you can go fishing for an hour and bring home a generous string of big yellow perch—deep-water Lake Huron perch? Only yesterday one of our party in less than an hour's casting landed six large pickerel, weighing up to nine pounds each; enough for the six families of us camping on the island together. He who knows fish only as bought from the local dealer, and packed on ice for perhaps several days, is ignorant of the flavor of fish caught, cleaned and cooked on the shore. Add to this the procuring of fresh eggs and milk from a neighboring farm, only a reasonable boat ride away, and what does one care for the luxuries of civilization, especially if one is unaccustomed to them?

From our front porch we can see in the distance the big freight steamers that are carrying ore and grain southward and coal northward. But this year the traffic is sadly curtailed. Fewer steamers than we have ever known. The miners are to a large extent idle, because of the steel and copper conditions throughout the country, and, in fact, throughout the world. The moneyed men who are complaining of reduced or possibly past dividends do not always realize that what is to them largely

a temporary inconvenience, is to the laborer and his family in the days of unemployment an experience of real suffering. There are men in Northern Michigan who were for a while getting their \$8 a day who are now begging for employment at \$1.25. Most of them would have been just as well off if there had never been a period of inflation. But we are sorry for them just the same.

Speaking of vacations, are they simply days of rural enjoyment, or is there any deeper experience connected with them? Is it a small matter that busy men and women have time to think, as they had not when perpetual activity was their lot? No man can do his best thinking when the days are too short for the work that must be done, and the close of a day or toil makes absolute rest a necessity. But when the day begins care-free, after a night of such rest as is only enjoyed in nature's blessed solitude, and there is no necessity for working at high pressure, physically or mentally, then life takes its new adjustments and appraisals, and sees what before was invisible.

We read books that we never had time to read in the rush of an exacting round of duties. Incidentally he said that we read the Herald and Presbyter and the few other really valuable papers and magazines that find their way to us, after more or less delay, as we never had time to read before. It is not simply the reading, but the atmosphere that is different. No call of compulsory duty makes it a crime to read leisurely. No ringing doorbells or telephones break in on the quietness. The most familiar chapters of the Bible have a new meaning. We are thankful that the Holy Spirit spoke to shepherds and vine-dressers and fishermen, and made them a medium for communicating divine truth. They saw with a clear vision truths greater than political or sociological modern writers could possibly see, and in quietness they listened and in peace of spirit they wrote. Yes, we must get away to lake and forest sometimes to repair mental and spiritual waste and get a new grip on the realities.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

Missionaries being sent out by the Presbyterian Board of Foreign Missions to various fields include Miss Emily L. Peterson, who sailed by the Caronia Aug. 27th; Rev. W. H. Whitlock, who sails by the Cedric Sept. 3d, and Miss M. J. R. McDonald, who sails Sept. 5th, all going to the Punjab. Also, sailing Sept. 3d, are Rev. S. Neale Alter, Rev. and Mrs. W. A. Friedlinger, who go to Syria. A farewell reception was given at the Board rooms to twenty-five outgoing missionaries.

One of the most interesting preachers in New York last Sabbath was Captain Gipsy Pat Smith, who spoke morning and afternoon in the Fifth Avenue Presbyterian Church. He is a great evangelist. He has just returned from Great Britain. He conducted a series of meetings in Belfast last January, said to have been one of the greatest religious movements in Belfast. During his last trip to America, last year, he addressed upward of 800,000 people and won many to Christ. Captain Smith while in the British Army, during the war, was badly wounded and at that time dedicated his life to evangelistic work. Ten years ago he was a dweller in a gipsy tent, going about selling things at back doors. He was soundly converted, and has been a soul winner ever since. He married an American girl of New York City. He will conduct evangelistic meetings in various parts of the country until January, when he will return for work in Great Britain. He has had a limited education and no theological training. He gives God the praise for what he has been able to do, as he has had the Bible interpreted him by the Holy Spirit.

John McKay, the Wall Street evangelist, told at the conference of the New York Evangelistic Committee, how a man had inquired the secret of the "lick" of the evangelist, as he termed it, in getting along so well in every way. Said the inquirer: "I am a church member, the largest contributor, and why does God let me lose my money as he has done?" The answer of

the evangelist was, "God does not want your money. He wants you," and the man listened earnestly to the Gospel and consecrated his life to Christ.

The Methodists of New York City will erect a ten-story building, which will house "The Church of All Nations," now occupying a part of the old Germania Assembly property. Provision will be made for Hadley Rescue Mission and various other polyglot work connected with this center. The entrance to the new church will be on First Street near the Bowery. A movement has been started to buy the property on which the Tent Evangel is erected. The suggestion was made by Rev. Dr. Mark A. Matthews, of Seattle, when he was in New York recently.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

The President of the College of the Ozarks, located at Clarksville, Rev. Hubert S. Lyle, D.D., writes that the outlook for the college is most promising. Dr. Lyle has a number of students who wish to attend the college, but for the lack of money may not be able to come. The Self-Help fund is not sufficient to assist all these worthy students and I wish to make a personal appeal to all who may read this article to send Dr. Lyle your check for whatever amount you may be able to give, so that these worthy students may be cared for. They are willing to work if we can secure a fund to pay for their labors. I know one small home-mission church having three splendid young ladies who desire to attend the college if they can work their way through. On of them has given herself for foreign mission work. It seems a calamity not to be able to place these worthy students in our own institution. Mr. Coleman will be the physical director and athletic coach in the college this year. The college is receiving daily supplies of books. The General Assembly last May gave \$1,000 with which to purchase books for the college. I trust every loyal Presbyterian will rally to the support of our college at Clarksville.

Rev. Mr. Boudra is just closing a ten days' meeting in the White Oak Church, resulting in sixteen professions and five additions.

The pastor of the Harmony Church, Rev. Otis C. Epperson, will meet all delegates at Chidester on Friday, the noon train, Sept. 9th, who expect to attend the Little Rock Presbytery.

A fine meeting was recently held at Pea Ridge by Rev. A. E. Carnahan, the pastor. He had the assistance of Rev. Denton R. Woods, of Oklahoma. There were three accessions and the church was greatly revived.

I spent Aug. 18th at Revenden Springs with the student supply, Mr. Jordan and the officers of the church. Mr. Jordan returns to the seminary after Sept. 5th.

Rev. T. E. McSpadden supplied the church at West Fork on Aug. 14th and received one member. I spent Aug. 21st with the Elkins Church and received nine members and eight of them received baptism. Dr. Lewis closed a meeting at Elkins recently at which there were forty-seven professions. I visited Cincinnati Church on Aug. 22d and a call was extended to Rev. M. L. Womack, of Kansas. Nicodemus is grouped with Cincinnati and will take one-fourth time.

Mrs. G. A. Kuntz, of Fayetteville, was buried Aug. 20th. She was the mother of Mrs. M. L. Gillespie. Mr. Kuntz is an honored elder in the Fayetteville Church, of which Rev. M. L. Gillespie is the pastor. The departure of this sainted woman has brought great sorrow.

Dr. D. T. Waynick, pastor at Siloam Springs, expects to install his new pipe organ at an early date. The new church building is a thing of beauty and convenience. Fifty-two members have been received since its dedication a few months ago.

Dr. T. M. Hartman, of Oklahoma, and Rev. T. A. Lampton, of Texas, have been visiting in Siloam Springs this summer. Dr. Hartman is planning to build a new \$40,000 church and he was looking over the building at Siloam Springs for suggestions.

The Boards are in great need of money

and as the fall season opens up, money should be secured and sent to the Boards.

#### STEUBENVILLE PRESBYTERY.

In accordance with General Assembly's plan for the Presbyterian Evangelistic Campaigns, three evangelists have been secured for a period of eight months: Rev. R. L. Warnock, New York City; Rev. J. Webster Bailey, Rockville Center, N. Y.; and Rev. William Wilson, Columbus, O. They begin their work on the first of September, holding a conference in each of the churches where later they will hold a two weeks' meeting. Following these conferences the evangelists will meet with the members of the presbytery, at the meeting at Mechanicstown, Sept. 12th and 13th. During the fall and winter these three men will conduct a two-weeks' meeting in forty-five churches of the presbytery, while a number of churches not included in this group will be served by pastor-evangelists, men called in from neighboring presbyteries, in a simultaneous evangelistic campaign, soon after the holidays. It is expected that every church in the presbytery will have been reached with a two weeks' evangelistic service before the campaign closes next April. The campaign proper will begin on Sept. 13th with Mr. Warnock beginning services at Augusta, Mr. Bailey at Kilgore and Mr. Wilson at East Springfield.—J. W. Ischy.

#### THE SIX BEST SELLERS AT THE PRESBYTERIAN BOOK STORES.

JULY, 1921.

Philadelphia.—What and Where is God? by R. L. Swain, Ph.D.; From Genesis to Revelation, by Mildred Berry; In His Steps Today, by Charles M. Sheldon; The Life and Letters of St. Paul, by David Smith, D.D.; Fundamentals of Prosperity, by Roger W. Babson; The Shepherd of the Sea, by W. L. Watkinson, D.D.

New York.—What and Where is God? by R. L. Swain, Ph.D.; Jesus in the Experience of Men, by T. R. Glover; The Shepherd of the Sea, by W. L. Watkinson, D.D.; The Meaning of Service, by H. E. Fosdick; The Wings of God, by L. A. Banks, D.D.; Ambassadors of God, by S. P. Cadman.

Chicago.—What and Where is God? by R. L. Swain, Ph.D.; Religion and Business, by R. L. Babson; Ambassadors of God, by S. P. Cadman; Jesus in the Experience of Men, by T. R. Glover; The Shepherd of the Sea, by W. L. Watkinson, D.D.; The Hidden Romance of the New Testament, by J. A. Robertson.

Cincinnati.—Jesus in the Experience of Men, by T. R. Glover; What and Where is God? by R. L. Swain, Ph.D.; The Meaning of Service, by H. E. Fosdick; Life and Letters of St. Paul, by David Smith, D.D.; Paul, the All-Round Man, by Robert E. Speer; The Life of St. Paul, by James Stalker.

Nashville.—Fundamentals of Prosperity, by Roger W. Babson; What and Where is God? by R. L. Swain, Ph.D.; The Life of St. Paul, by James Stalker; The Coming of the Lord, by James H. Snowden, D.D.; Jesus in the Experience of Men, by T. R. Glover; You and the Church, by Cynthia P. Maus.

St. Louis.—Life and Letters of St. Paul, by David Smith, D.D.; The Vision We Forget, by P. W. Wilson; The Shepherd of the Sea, by W. L. Watkinson, D.D.; The Truth About Christian Science, by James H. Snowden, D.D.; The Meaning of Service, by H. E. Fosdick; What and Where is God? by R. L. Swain, Ph.D.

San Francisco.—The Meaning of Service, by H. E. Fosdick; What and Where is God? by R. L. Swain, Ph.D.; Religion and Business, by Roger W. Babson; Fundamentals of Prosperity, by Roger W. Babson; The Vision We Forget, by P. W. Wilson; The Week Day Church School, by Walter Albion Squires.

Pittsburgh.—Life and Letters of St. Paul, by David Smith, D.D.; Life of St. Paul, by James Stalker; The New Era and Other Sermons, by H. B. Smith; What and Where is God? by R. L. Swain, Ph.D.; Jesus in the Experience of Men, by T. R. Glover; Studies in the Book of Revelation, by S. A. Hunter.

#### MISSIONARY PAGEANT.

An interesting and instructive musical pageant was presented recently by the Woman's Missionary Society of the Lakeside Presbyterian Church of Storm Lake, Ia., Rev. Donald M. Grant, D.D., minister. This is one of a series of pageants prepared by the

Board of Foreign Missions, and represented by tableaux the three stages of Womanhood: "Childhood," "Girlhood" and "Motherhood," in contrast with the same as found in Christian lands. The tableaux were presented in costume, amid attractive surroundings, accompanied by a musical program of high order. Following the program, the society served light refreshments.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Angus H. Cameron, D.D., from Colorado to Pasadena, Cal., 1630 Fisk Avenue.

Rev. William W. Faris, D.D., from Hollywood, Cal., to Miami, Fla., 548 S. W. First Street.

Rev. Sylvester I. Gear, from Camden to Bradford, O.

Rev. James E. Harris, from Middletown to New Paris, O.

Rev. E. Randall Horton, from Raymond, Ill., to LeRoy, Minn.

Rev. William E. Hunter, from Crawfordsville to Auburn, Ind.

Rev. J. P. Hutchison, from Willow Springs, Mo., to Colorado Springs, Col., 732 North Wahsatch Street.

Rev. Herbert G. Hurrell, from Philadelphia, Pa., to Whitewood, S. D.

Rev. J. Russell Jones, from Springfield, Mo., to Hope, Kan.

Rev. W. T. Mitchell, from Mainpuri, India, to Wooster, O., 602 University Street.

Rev. O. L. Pride, from Union, Mo., to 614 South Douglas Avenue, Springfield, Ill.

Rev. F. N. Riale, D.D., from New York, N. Y., to Wooster, O., 1368 Beall Avenue.

Rev. Selby F. Vance, D.D., from Cincinnati, O., to Pittsburgh, Pa., 237 Highlands Avenue, Ben Avon.

Rev. William Wilson, from Mt. Sterling to Columbus, O., 104 West North Broadway.

### DEATHS IN THE MINISTRY.

Rev. Judson Swift, D.D., of New York City, died at his home on Aug. 19th, after an illness of several months. For the last twenty-seven years of his life he had been General Secretary of the American Tract Society, becoming Secretary Emeritus last May, on account of illness and advancing age. For twenty-five years preceding he had been in the pastorate, at Irvington-on-the-Hudson, Grace Church of Oswego, N. Y., and at Adrian College, Michigan. He was a graduate of Wittenberg College and was ordained in 1868, thus being in the ministry for fifty-three years. He was a man of great ability and usefulness.

Rev. Henry E. Giles, pastor of Hope Church, Portland, Ore., was drowned on Aug. 14th, near Portland, after rescuing a boy scout from a stream where they were camping. Mr. Giles was a young man, only in the thirty-ninth year of his age, and was very greatly useful in his ministry. He was born at Roney's Point, W. Va., May 5, 1883, and was a graduate of Muskingum College and Princeton Seminary. He had been pastor of the church at Newell, W. Va., and Prospect Street Church, Ashtabula, O., before going to Portland. During the last year he received about seventy members. His death is a great loss. His wife and a little son survive.

Rev. William Hicks, of Littleton, Col., senior member of the Presbytery of Denver, died, on Aug. 12th, at the home of his daughter, Mrs. Harry Nutting, of Littleton, in the eighty-fifth year of his age. He was born in Canada and became a minister in the Methodist Church of Canada. He served the following Presbyterian churches: Laramie City, Wash.; Highland Park, Denver, Col., and Littleton, Col. He was a good minister of the Gospel.

### CINCINNATI AND SUBURBS.

Rev. E. M. Martin, of Westwood, preached last Sabbath in Walnut Hills First Church for Dr. F. N. McMillin.

The Presbytery of Cincinnati is to meet at the First Church on Sept. 19th, at 10 a. m., according to adjournment, but will probably adjourn at once to meet in Mohawk Church, McMicken and Ravine Streets, on special in-

itation of Dr. Peter Robertson and congregation. Only enough for a quorum will probably meet at the First Church.

Dr. E. T. Swiggett, of Trinity Church, preached on Aug. 21st at Covington First Church, and on Aug. 28th at Hyde Park, and on next Sabbath will preach in Immanuel Church of Milwaukee, Wis. Trinity pulpit was occupied last Sabbath by Dr. Whallon.

The American Legion and other service men's organizations are asking that Sabbath, Sept. 11th, be set aside as Service Men's Sabbath. They plan to attend church services in uniform, and they ask the churches to arrange for such special services and invite them.

Rev. W. T. Paterson, of Norwood, has returned from his vacation, and conducted his regular services last Sabbath.

Dr. George D. McCulloch, of Batavia, preached in the Mount Auburn Church last Sabbath.

At the Bond Hill Church, Rev. G. W. Shields preached last Sabbath morning, and Mrs. Webb, of Alaska, was heard in the evening.

Rev. Ralph M. Fox, of Madeira, preached in Wilson Memorial Church at St. Bernard last Sabbath.

Dr. J. V. Stephens supplied the College Hill Church last Sabbath, and Dr. C. F. Goss was heard in the Avondale pulpit.

Rev. W. S. Acomb preached in North Church last Sabbath, in the absence of Mr. Motter, and Dr. Frank Marston preached in the Church of the Covenant.

### ST. LOUIS AND VICINITY.

The afternoon service last Sabbath, for the old people of Memorial Home, on South Grand Avenue, was conducted by Rev. James Hardin Smith, D.D., pastor of the North Church.

Rev. R. William Van Buskirk, of Coraopolis, Pa., has supplied for two Sabbaths at the First Church, and the pulpit was filled last Sabbath by Rev. Donald MacDonald, of this city.

Rev. P. R. Lippincott, of Cadiz, O., preached at the Second Church on Sabbath, Aug. 21. On other Sabbaths of the summer the pulpit has been filled by the assistant pastor, Rev. N. L. Euwer. Dr. MacIvor is expected home this week, having taken much of his vacation trip by auto.

Dr. Roy Heimburger, of Shantung, China, has arrived in the city to take a year's medical work here, specializing along the line of skin diseases. Dr. Heimburger, who is supported in the foreign field by the Sabbath school of the West Church, has recently been elected a member of the medical faculty of the Shantung University. His wife, who is a daughter of Dr. Corbett, is with him in St. Louis, as also their three children.

Miss Catherine Sutherland, a missionary of our Board at Nansuchow, Anhui, China, is annually remembered on her birthday, Oct. 30, by a "postcard shower" from old friends of the Tyler Place Church, who are just now preparing such a greeting. It is her custom to pass the cards along, after enjoying them herself, to friends among the Chinese people, who greatly value such keepsakes. Miss Sutherland's sister, Miss Sena Sutherland, will enter the teaching faculty of Lindenwood College this fall.

Rev. Ralph Marshall Davis, D.D., pastor of the First Church, has not been idle during his vacation, but has been holding tent services in his home town, Omaha, Ill. He has been preaching every night to large congregations. Upon Dr. Davis' return, a welcome reception will be given to him by the Sabbath school and church, in the form of a picnic at Forest Park, on Saturday, Sept. 10. The Sabbath-school superintendent, Elder J. J. Parks, who is taking a tour with the Automobile Club, will also return in time for this reunion.

Rev. H. Magill, D.D., Stated Clerk of the St. Louis Presbytery, finds his time as well taken up on Sabbaths as if he were in the pastorate. For the last twenty Sabbaths he has had preaching engagements on every Sabbath but one. On Aug. 21 he preached to the North Wood River congregation, near Alton, Ill., in the morning, and at night at the Fountain Park Congregational Church, in an open-air service. Tyler Place and the Oak Hill pulpits were filled by him at morn-

ing and evening services, respectively, on the preceding Sabbath.

Rev. Samuel A. Coile, D.D., pastor of McCausland Avenue Church, and chairman of Foreign Missions in the presbytery, has been spending his vacation, the month of August, at home. The congregation has provided a supply for the pulpit, and the pastor takes this opportunity, seldom afforded to an active pastor, of visiting numerous other churches of the city. He sits in the pews, so that he may note methods and receive inspirations, which later may be used with benefit in his own church.

### OHIO.

Rev. Mayson H. Sewell closes his pastorate at New Philadelphia on Sept. 11th.

Westminster Church of Steubenville has extended a unanimous and pressing call to Rev. Dr. Walter L. Whallon, of Zanesville. The church, reporting 1,253 members this year, was recently made vacant by the departure of Dr. G. W. Arms to Duluth, Minn.

### ILLINOIS.

Rev. O. L. Pride, of Springfield, Ill., with Prof. Thomas Isaacs, of Portland, Ore., as singer, is conducting an evangelistic campaign in Gillespie, with a view to organize a Presbyterian church. Rev. Messrs. W. F. Jones, of Carlinville; F. J. Martin, of Virden; Arnold Smith, of Edwardsville; J. C. Lowe, of Staunton, and others, are assisting in the campaign, and it is expected that an organization will be effected in the near future. Gillespie is a city of six thousand people, a large number of whom are Scotch. Some of the largest coal mines in the country are here.

### INDIANA.

The church of Greenfield, Ind., has called Rev. J. W. Armstrong, of Troub Memorial Church of Indianapolis.

Rev. H. D. Trickey, of Argenta, Ill., was called back to his old charge in the Lucerne group of churches, near Logansport, Ind., in August to conduct the funeral of a young soldier whose body had been brought back from France. A part of his vacation was spent by Mr. Trickey at his old home in Winchester, Ill.

The centennial of the organization of the Bath Church, in Whitewater Presbytery, is to be celebrated on Sept. 3, in charge of Rev. Dr. D. R. Moore, of Liberty, Ind., pastor of the Dunlapville Church. On July 18, 1875, meetings were held there by Dr. E. P. Whallon, then at Liberty, sixteen members received, and the present house of worship dedicated. Bath was one of the pioneer churches, and while it has been small, much good was done there especially in early days.

Rev. H. G. Gaige has resigned the pastorate of the Rochester Church to accept a call from the church at Crosswell, Mich., having served the Rochester Church acceptably for three years.

The First Church of Indianapolis has extended a call to Dr. M. F. Smith, of Beaver Falls, Pa. Under his ministry the Beaver Falls Church has become one of the strongest churches in Western Pennsylvania outside of Pittsburgh.

At Indianapolis the First Church was supplied last Sabbath by Rev. G. W. Allison, of Irvington; Memorial Church by Rev. C. H. Winders; Tabernacle by Rev. Hugh N. Ronald; Second by Rev. H. L. Todd, and Seventh by Rev. Dr. A. R. Miles.

### PENNSYLVANIA.

Central Church, Canonsburg, Rev. David Dempster, pastor, is engaged in a building enterprise just now, which will very largely increase the seating capacity of the auditorium and of the basement. The contract has been let and the work is now going on.

### MICHIGAN.

Rev. Warren E. Hall, of Wyandotte, is spending his vacation at Gill Lake, Mich. He came to Wyandotte eighteen months ago. The church then had a membership of 367. In the short period the membership has increased to 543. The church auditorium has been redecorated; a new lighting system has been installed; and at present a \$1,500 pipe organ is being built for the auditorium. In addition he conducted during July a Bible school for the young people, with an enrollment of almost one hundred. During his vacation the church maintained regular morning

services. On Aug. 7th the choir, under the leadership of N. V. Russell, gave a musical service. On Aug. 14th and 21st Rev. John Mundell, of Fort Street Church, Detroit, preached excellent sermons. Last Sabbath the choir gave another musical service. Few churches have a choir willing to serve so faithfully during summer.

## KANSAS.

The Osawatomie Church is erecting an addition, with basement, to help house the growing Sabbath school. This means about \$6,000 in improvements during the past eighteen months. Dr. C. Marshall Lowe is minister.

The services at McPherson are well attended even during the vacation months. Two members were received recently. Professor Lauer, of McPherson College, has charge of the orchestra at the evening service. At present union evening meetings are held in the park. The old manse has been sold and a new one will be built in the near future.

## NEBRASKA.

Rev. H. Frank Reid, of Falls City, spent his vacation, with his wife and twin boys, touring Colorado in their car. Mr. Reid is again at home, and, with the other pastors of the city, getting ready for a union evangelistic campaign under the leadership of Evangelist Stough.

Rev. A. E. Perry, of Chillicothe, Mo., was called to Nebraska City on Aug. 21st, to conduct funeral services for one of the young men of that city who had made the supreme sacrifice overseas.

Rev. W. F. Perry, of Auburn, Neb., spent his vacation at Excelsior Springs, Mo., and supplied the church at Mellier Place, Kansas City, on two Sabbaths.

Rev. E. B. Surface, D.D., of Ponca City, Okla., supplied the First Church of Kansas City, Mo., during August.

## IOWA.

During July and August the churches of Storm Lake, including the Presbyterian, Dr. D. M. Grant, pastor, held union evening services, alternating from one church to the other, sometimes holding on the lawn.

Calvary Church, in Fort Dodge Presbytery, recently received forty members as the result of an evangelistic meeting, in which the student-pastor, Rev. Arthur Stockwell, was assisted by Rev. W. H. Thompson, evangelist, of Des Moines.

## COLORADO.

The First Church of Canon City has extended a unanimous call to Rev. J. Willis Hamblin, of the First Church of Santa Fe, N. M. Mr. Hamblin has been over three years in the Santa Fe Church, and before that had a pastorate in the Synod of Michigan.

Evangelists Rev. and Mrs. H. P. Dunlop, who have spent the summer at Boulder, have been quite busy in the Lord's work, preaching at Denver, Brush and Boulder, and for two months carrying on the work of Rev. Mr. Gillett, of Netherlands, who has been sick. Sept. 4th they open the new season's work in a meeting at Akron, Col. Their Western address is 604 Marine Street, Boulder, Col.

Rev. Samuel Garvin, D.D., of the First Church of Colorado Springs, in view of the losses suffered in many of the churches by reason of the Pueblo floods, in Pueblo and the Arkansas Valley, has sent out an appeal for \$10,000 to help in the church life and work of the region, and starts the subscription with the promise of \$100 from his own church.

During the past year the church at Bayfield, Rev. Halford Wilhelm, has received thirty-one members. The federation of the two churches is working well and is increasing in favor with the people.

Alamosa First Church, Rev. C. H. Harrell, pastor, received two members recently. The work is going on well. The Sabbath-school sent the pastor to the recent State Sabbath School Convention at Colorado Springs, paying all his expenses. The pastor spent August with his mother at his old home in Illinois.

The Presbytery of Denver has arranged a great rally program for the last two weeks of September, beginning with a meeting for laymen and ministers for prayer and testimony on the 17th, including "Assembly Day" on Sabbath, the 18th, Young People's Even-

ing on the 23d, "Pan-Presbyterian Get-Together" (a gathering of ministers, church officers and members for an all-day celebration) on the 24th, and Rally Day on the 25th.

Rev. Frederick W. Evans, D.D., pastor of the Harlem Church of New York, is supplying the Central Church of Denver during Dr. Boyles vacation.

The new church building at Sedalia is now under roof and is being rapidly pushed to completion.

Rev. J. Mont Travis, Stated Clerk of the Presbytery of Denver, was appointed by the General Assembly of 1920 as a delegate to the World Presbyterian Alliance, which is to meet in Pittsburgh, Pa., Sept. 16-26 next.

There are several good opportunities in the Presbytery of Denver for ministers having full college and seminary training and desiring to locate in country or small town churches.

## IDAHO.

The Presbytery of Twin Falls met Aug. 18th, in the First Church of Twin Falls, to dissolve the pastoral relations between Rev. A. H. Brand and the Twin Falls Church. Mr. Brand was dismissed to the Presbytery of Austin, where he has accepted a call to the Madison Square Church of San Antonio, Tex. The church of Twin Falls, the presbytery and the synod will greatly miss Mr. Brand, who is the present moderator of synod.

The church of Eden, Rev. Ralph E. Thurston, pastor, recently received ten high-school girls into its membership. Eight of them were baptized. These additions were largely the result of a class which the pastor is conducting among the young people on the fundamentals of Christianity. Mr. Thurston, also pastor of Hazelton Church, has just returned from a week's outing with the Hazelton Boy Scouts.

Dr. J. H. Barton is enjoying his vacation with friends and relatives in Pennsylvania.

## MINNESOTA.

At the congregational meeting of the Stewart Memorial Presbyterian Church, Minneapolis, Minn., to act upon the resignation of Rev. James O. Buswell, D.D., pastor, Rev. Wm. L. Porter, associate pastor, was called as regular stated supply, commencing Oct. 1st, when Dr. Buswell's resignation goes into effect.

## WISCONSIN.

The Oostburg Church, forty-five miles north of Milwaukee, was very happy on Aug. 14th, when about five hundred people from Westminster Church, Milwaukee, and others, thronged the Lakeshore Camp and observed an annual prayer and praise service. Mr. John Jones, a fine Welsh singer, led the choir. Rev. Everett Cutler, a former pastor, started this annual meeting several years ago. Among the speakers were Rev. Roy H. Brown, missionary from the Philippines and others.

Rev. Paul B. Jenkins, D.D., of Immanuel Church, Milwaukee, who has been resting at Lake Geneva, and preaching in Freeport, is expected home soon. His pulpit has been well supplied by Rev. Roy H. Brown, missionary of Milwaukee Presbytery in the Philippines, during August.

## TEXAS.

The Reynolds Presbyterian Orphanage at Albany, under the superintendency of Dr. J. Gilmore Smith, is doing a good and much needed work. It is still feeling the effect of the fire that burned up much that was valuable. Dr. Smith lost all of his 1,200 volumes. The gift of a few from a good many sources would help him and would not impoverish the donors. The orphanage needs supplies of every sort for its many little children.

## CALIFORNIA.

The many friends of Rev. C. S. Tanner, former pastor of Lincoln Park Church, San Francisco, will sympathize with him in the recent death of his daughter, Georgia, at Beaumont. She was an honor graduate of the Rochambeau school.

## CHURCH AT LARGE.

The Church of the Mennonites, which numbers only about 120,000 members, has recently furnished six relief workers for the orphans and refugees of the Near East. The party, sailing on Aug. 20th, included

two farmers, two mechanics, one carpenter and builder, and a stenographer. Upon their arrival at Constantinople they will be assigned by the Near East Relief to the stations most in need of the service each is qualified to render.

The summer term graduation class of the Moody Bible Institute numbered eighty, thirty-five men and forty-five women, who had completed the two years' course in the Bible, Gospel music and practical methods of Christian work. These students came from twenty-five different states and four foreign countries. Twenty-four of the graduates plan to go to foreign missionary fields; nine will take up home missionary work; ten will enter the pastorate; seven evangelistic work; five of them as Gospel singers; assistant pastor, one; Bible teaching, one; young people's work, one; public school teaching, two; undecided, twelve.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

**YATES**—Harriett Maria Dunlap, daughter of Napoleon and Eliza Dunlap, was born on a farm near Dunlap, Ill., Oct. 15, 1852, and departed this life Aug. 8, 1921, at her home in Hoopston, Ill. She was united in marriage with George V. Yates Dec. 18, 1873. She united with Prospect Presbyterian Church in early womanhood, being an active member there until 1902, when her membership was transferred to the First Presbyterian Church of Hoopston, Ill., of which church she was an active member at the time of her death. She was a devoted Christian woman, unassuming in manner, but ever firm in her faith in her Savior, a good Bible student and devoted to her church and family. As friend and neighbor she had the respect of all who knew her and was ready to go at the call of her Master.

## NOTICES

## PRESBYTERIAL NOTICES.

Athens, Deerfield, Sept. 12, 7 p. m.  
Austin, San Antonio, Denver Boulevard, Sept. 20, 8 p. m.  
Birmingham A, Acton Memorial, Sept. 5, 7:30 p. m.  
Blairsville, Greensburg First, Sept. 13, 10 a. m.  
Bloomington, Normal, Sept. 20, 7:30 p. m.  
Boulder, Denver Central, Sept. 27, 11 a. m.  
Box Butte, Morrill, Sept. 20, 7:30 p. m.  
Brownwood, Ballinger, Sept. 6, 8 p. m.  
Butler, Plain Grove, Sept. 12, 7:30 p. m.  
Carthage, Madison, Sept. 13, 7:30 p. m.  
Chattanooga, Cohatta, Sept. 12, 7:30 p. m.  
Chillicothe, Washington C. H. First, Sept. 19, 3 p. m.  
Chicago, Fourth, Sept. 12, 10 a. m.  
Cincinnati, Cincinnati First, Sept. 19, 10 a. m.  
Cimarron, Ringwood, Sept. 20, 7:30 p. m.  
Columbia, Jewett, Sept. 20, 4 p. m.  
Clarion, Beechwoods, Sept. 26, 2 p. m.  
Dayton, Dayton Memorial, Sept. 26, 2 p. m.  
Detroit, Petersburg, Sept. 19, 7:30 p. m.  
Denver, Highland Park, Sept. 20, 9:30 a. m.  
Dubuque, Farley, Sept. 20, 7:30 p. m.  
Des Moines, Des Moines Westminster, Sept. 13, 7:30 p. m.  
Erie, Bradford First, Sept. 12, 7:30. Evangelistic Conference 2 p. m.  
Emporia, McPherson, Sept. 19, 8 p. m.  
Flint, Linden, Sept. 19, 7:30 p. m.  
Ft. Smith, Greenwood, Sept. 6, 7:30 p. m.  
Fort Wayne, Huntington, Sept. 12, 7:30 p. m.  
Freeport, Dakota, Sept. 20, 7:30 p. m.  
Hastings, Superior, Sept. 14, 1:30 p. m.  
Holston, Elizabethtown, Sept. 14, 7:30 p. m.  
Iowa, Banaparte, Sept. 20, 7:30 p. m.  
Kendall, Pocatello, Sept. 20, 7:30 p. m.  
Kirksville, Unionville, Sept. 20, 7:30 p. m.  
Lansing, Stockbridge, Sept. 12, 1:30 p. m.  
Larned, Lakin, Sept. 13, 8 p. m.  
Logansport, Kentland, Sept. 19, 7:30 p. m.  
Madison, Kilbourn, Sept. 20, 3 p. m.  
Marion, Spring Hill, Sept. 19, 2 p. m.  
Mattoon, Dalton City, Sept. 20, 7:30 p. m. Evangelistic Conference, same day, 3 p. m.  
McAlester, Stringtown, Sept. 20, 7:30 p. m.  
McGee, Mt. Carmel, Sept. 20, 7:30 p. m. Delegates will be met at Callao and Salsbury.  
Milwaukee, W. Granville, Sept. 19, 7:30 p. m.  
Muskegon, Stilwell, Sept. 12, 7:30 p. m.  
Muncie, Alexandria, Sept. 19, 7:30 p. m.  
Nebraska City, Humboldt, Sept. 12, 7:30 p. m.  
Neosho, Parsons, Sept. 20, 7:30 p. m.  
New Albany, Scottsburg, Sept. 13, 2 p. m.  
Portsmouth, Seaman, Sept. 12, 7:30 p. m.  
Sedalia, Holden, Sept. 13, 7:30 p. m.  
Shenango, Westfield, Sept. 12, 7:30 p. m.  
Springfield, Springfield First, Sept. 12, 11 a. m.  
Steubenville, Corinth, Mechanicstown, Sept. 12, 2 p. m.  
St. Cloud, Brooten, Sept. 27, 7:30 p. m.  
St. Joseph, Bethany, Sept. 13, 7:30 p. m.  
Spokane, Whitworth College, Sept. 27, 7:30 p. m.  
Steubenville, Mechanicstown, Sept. 12, 2 p. m.  
Topeka, Southridge, Sept. 20, 7:30 p. m.  
Union, St. Paul, Sept. 27, 7:30 p. m.  
Westminster, Centre, Sept. 12, 7:30 p. m.  
Whitewater, Kingston, Sept. 12, 7:30 p. m. Delegates will be met at Greensburg.  
Wheeling, New Cumberland, Sept. 19, 2 p. m.  
Willamette, Salem, Sept. 13, 8 p. m.  
Wooster, Apple Creek, Sept. 19, 3 p. m.  
Zanesville, Norwich, Sept. 19, 2 p. m.

## HOME CIRCLE

### OVER THE HILLS AND FAR AWAY.

Over the hills and far away,  
A little boy steals from his morning play,  
And under the blossoming apple tree  
He lies and he dreams of the thing to be:  
Of battles fought and of victories won,  
Of wrongs o'erthrown and of great deeds done—

Of the valor that he shall prove some day,  
Over the hills and far away.  
Over the hills and far away!

Over the hills and far away!  
It's, oh, for the toil the livelong day!  
But it mattereth not to the soul aflame  
With a love for riches and power and fame!  
On, O man! while the sun is high—  
On to the certain joys that lie  
Yonder, where blazeth the noon of day,  
Over the hills and far away.  
Over the hills and far away!

Over the hills and far away,  
An old man lingers at close of day;  
Now that his journey is almost done,  
His battles fought and his victories won—  
The old-time honesty and truth,  
The trustfulness and friends of youth,  
Home and mother—where are they?  
Over the hills and far away.  
Over the years and far away! Ex.

### BILLY'S VACATION.

The following story from By-Water Magazine has in it a suggestion that might be the means of much happiness to some one.

"Say, Billy, when are you going to start on your vacation?" asked James Hurd as he dropped two pennies instead of one into the dirty, bony hand and reached for the "Extra" with the other.

"Me! Vacation?" came the astonished reply from the little newsie.

"Certainly! When do you get yours?"  
"Aw, quit your kiddin, chief," was Billy's reply.

"I'm honest about it."

"No, you're not."

"Yes, I mean it. Don't you get away sometime during the summer? I missed you from the corner for quite a time last year."

"Oh, that's when I got the mumps. Why, I never had a vacation in my life. Newsboys don't have them. They're for rich kids—only," he added after a pause.

"Well, I'm going tomorrow afternoon. Billy, and I would like to have you go with me for a fortnight. Lake trip up north, fine meals, great beds, scenery, fishing. Oh, all the fun you can think of and eating all of the time. Everything paid. Will you go?" ended Mr. Hurd in a burst of enthusiasm.

"Wonder if he does mean it? Never heard of anything like that happened to a newsboy," he thought to himself.

"Who'll take my corner? Maybe I kin git the boy next door. He has a little brother that could help and they could work both stands," he was thinking.

"Sure, I'll go if I kin git him," he said aloud. "Will morning be soon enough to tell you?" he added.

Mr. James Hurd never felt happier in his life. He had just been talking over long distance with main office in New York. He had taken another splendid order that day. The general manager had begged him over the wire to "for the love of those in the factory, lay off—go fishing—take a vacation—to do anything as long as he got off the job and did not send in any more orders for a while."

He had signed his mail, closed his desk, and taken one long look from his twenty-second story window, across the roofs of many buildings, across the tree tops, at the late afternoon sun.

The quick drop of the crowded express elevator, the hustle in the lobby, and the good-evening smile of little Billy, his newsboy, brought a fuller realization of this prosperity to him, and he had resolved on the spot that he would take a lake trip with Billy as a companion. He'd give the kid a good time for once. It would at least be something different and he knew the lad would enjoy it. So would he.

James Hurd was a bachelor or a widower—his friends at the club had never been able to determine which. He lived in a splendid suite. Those who had been able to make his acquaintance liked him, but few understood him. His reserve was beyond them. He never talked of his own affairs. \* \* \*

A few days later a sun and wind-burned, clean little boy, in new shoes, pants and sweater, with cap pulled down tight on his head, and a windmill gaily painted by Indians, spinning madly in his hand, walked up the deck.

The wind was strong but tempered with warmth. One had to lean way forward and push hard to walk against it. It was one of those winds of the northern country that seemed to strike the body flatly and make you hungry all the way through.

Tipped back in a large cane chair against a sheltered portion of the cabin was a man very much content with the world and his particular lot in it at the time. Through his half-closed eyes, he had been watching the approach of the lad.

"Say, Mr. Hurd, there's lots of air up here. I never knew there was so much air in the world. And there ain't no dust in it either. Makes a fellow hungry, though, don't it?" said Billy, with hardly a pause.

"And this afternoon we go fishing, don't we? What's that place again, Mr. Hurd, where we get off—that Irish name, I mean?"

"Killarney," replied Mr. Hurd.

"Oh, yes! I just can't 'member it. I'll ketch a fish as big as a bundle of newspapers. My, wouldn't I like to take 'em all back and walk up Main Street in town with 'em."

"I saw a picture of a jedge with a big fish he caught, in the sporting section onc't. S'pose they'd put our picture in the paper if we walked up Main Street with a whole lot of fish's big's me?"

But it was all music in the ears of his host. Never could he remember of having so much genuine enjoyment on a trip. He had caught the spirit of the boy. He felt years younger. He sincerely hoped the boy would catch at least a few fish.

Just then the steamer made a sharp turn to the right around a point of land, and there at the left of a narrow channel, half a mile ahead, was Killarney.

happy man and a very weary tired little boy again crossed the gangplank a few days later. The boy tugged a string carrying several large blue-gills, and a pickerel.

"Oh, Mr. Steward!" he exclaimed as he saw that officer approaching with a grin, "can't you please keep my fish in the ice-box until we get back? I caught that big one all myself. I do want to walk up Main Street and show him to all the kids." \* \* \*

"Boys, if you want a genuine vacation,"

stated Mr. James Hurd to a group sitting about him in the lounging room of the club a few days later, "go get some little youngster who doesn't have much and take him with you on a trip. A fellow on the boat did that. He had a newsboy. I amused myself by watching them a lot. It was hard to tell which was having the best time, and when the kid caught a four-pound pickerel, I thought they both would jump in before it was finally landed by the boy. Try it."

### JUST KEEPIN' ON.

BY NINA M. LANGFORD.

Some days it doesn't seem worth while  
Even to smile.

'Pears like I better quit  
And rest a while.

No use to keep a-goin'—  
No use to try, I say.

Yet I dunno. I might be glad  
Fer keepin' on—some day.

The other folk who've reached the goal  
Of which I dream,

I s'pose had days like this  
Without a gleam;

And they kept goin' on.  
Guess it's the only way!

Tomorrow I may reach the light  
By keepin' on today.

—Christian Guardian.

### A TINY MISSIONARY.

BY HELEN RICHMOND.

"Gertrude, could you spare a dolly for the missionary-box?" asked mamma. "The ladies have a small corner not filled, and we want to send it today. The minister has a little girl three years old who has never had a doll in her life, so I think you ought to let her have one of your children. Which shall it be?"

"Why, mamma, I don't see how I could give up any of my dollies," said Gertrude. I love every one of them. I might send Polly, since she has lost her wig, but that is the only one. I'll tie her hood on, and maybe the little girl will think all dolls are like that, if she has never had one. The others are too nice to go to that cold country papa was telling about."

Someone was speaking to mamma from the kitchen, so she did not hear what Gertrude said. The ladies met that afternoon to pack the last things and send the box away, so when they were in the sitting-room, mamma called to Gertrude and Guy to bring their things for the children. Everything but the one corner of the big box was filled, and the dray had been engaged by four o'clock.

"You are not going to give your very best books and ball, are you, Guy?" said Gertrude, as her little brother brought his nicest things for the missionary-box. "Don't you know that isn't the way to do? Why, mamma and the other ladies gave their very oldest things, and I'm going to send Polly because she's lost her wig. Folks only put in the missionary-box what they don't want themselves."

"I'm going to give these," said Guy, sturdily. "If they only get old things in the boxes, they can have a little 'sprise party with my good books. I guess the baby will like the ball if he can't read."

"I am afraid Guy is right" said one of the ladies, with very red cheeks, while Guy's mamma fell on her knees beside the box and took out a very shabby old dress.

"Let's follow Guy's example, and send something very nice this time," said another lady. "In an hour we can get lots of things together, and I'm going to try."

Guy did not know what it was all



about, but the ladies all hurried away, and came back in a short time with nice, new clothes for the missionary and his family, some lovely shoes for the baby, pretty handkerchiefs, and even some candy and popcorn.

"Isn't it going to be a missionary-box, mamma?" asked Gertrude, with wide-open eyes. "I thought you never sent nice things to the poor people in the West."

"We are going to this time," said mamma, crowding the nice, new clothes into the vacant space. "Do you want to send Polly?"

"Not if you are going to take out all the old things like that. I'll send Josephine, for she is the very nicest child I have. Do you know, mamma, I'm glad not to lose Polly, for all she has no wig? And I'm glad those poor people are going to get some nice presents, aren't you?"

And all the ladies kissed Guy, and said he was a dear little missionary himself for giving his pretty things first.

#### TABLE MANNERS.

Your table manners are the way  
You eat your dinner every day.  
My mother says the piggies small  
Show what we mustn't do at all.

They never learned from Mother Pork  
The way to hold a knife and fork;  
Right in their plate they put their feet,  
And eat and eat and eat and eat.

They have a splendid appetite  
That lasts from morning straight to night,  
And eat between meals all day through:  
A thing that children should not do.

And though the noise they make is rude,  
It's good the way they chew their food;  
They do not gobble like a pup,  
But steadily they chew it up.

No cocoa do they get to drink,  
No cake and no preserves, I think,  
For food that's such peculiar stuff  
Their manners are quite good enough.  
—Ex.

#### HELPING MOTHER FORGET.

BY MRS. HATTIE KNAPP.

"Girls," Mr. Grey asked, as he rose from breakfast, "Would you like to take a ride, this morning? It will be a real treat to have you ride with me, again. I have some oats to deliver to Mr. Dayton, on the Ashley place, so you will have an opportunity to see the changes that have taken place since you went away."

Leone and Meta Grey had returned the day before, from a distant city, where they had been attending school, and they promptly accepted their father's invitation, for they had missed the long rides which they had been accustomed to take with him, when he went to deliver grain, or other produce.

The day was ideal, and the ride proved a most delightful one, the girls chattering of school friends and good times they had enjoyed during the school year, and their father answering, and laughing at the amusing tales.

When the oats were delivered and the three were on the way home, Mr. Grey said, "I want to speak to you about your mother, girls. She has not been very well this spring, and the responsibility of the housework is telling on her. I want you two girls to help her all you can. There is one way in which you can help especially. That is, you can help her forget at once, the things she asks you to do."

"I do not understand, papa," Leone said. "Why should she want to forget at once, what she had asked us to do?"

Mr. Grey smiled, "I wondered if you would see what I meant, at first. Do you understand, Meta?"

"I'm not sure, papa, whether I do or not," Meta said hesitatingly, "I think you mean that when mamma asks us to do anything we should do it at once, so it will be one thing less for her to remember, is that it?"

"Exactly, Meta," Mr. Grey said, "Mother has many things to think of and remember, and if as soon as she has asked either of you to do a certain thing or go a certain place, she can, at once, dismiss all thought of that from her mind, it will rest her mentally, and will also make it easier for her to remember other plans and other work that must be attended to."

"I see, now, what you mean, papa," said Leone, "I never thought, before, how much unnecessary strain it was on mamma's mind, when she had to keep telling us over and over, to do the same thing. We'll try, won't we, Meta, to help mamma forget the things she tells us to do, as soon as she tells us?" "Indeed we will," Meta answered, and all through the summer the girls tried, very earnestly, to keep their resolve.

#### DID HE GET IN?

A child, holding her father's hand, stood before Holman Hunt's picture of "The Waiting Christ." The look of grief and ill-requited kindness on his worn face touched her tender heart, until at length with slowly filling eyes, she asked, "Papa, did he get in?"

On that question hang the issues of the Judgment Day. If there is any truth in the Gospel as set forth in the Scriptures, the crucial question at the Great Assize will be, "Did this man accept Christ as his Savior or not?" The consideration of a less or greater shade of personal purity will cut but a small figure then, since all alike will be guilty and inexcusable in the sight of God.

Only those shall enter a holy heaven who have been washed in the atoning blood of Christ and clothed in the fine linen of his imputed righteousness, which is the "righteousness of saints."

#### LIFE.

Life—what is it?  
Ah, who knows!  
Just a visit,  
I suppose;  
Joy and sorrow  
For a day,  
Then tomorrow  
We're away.

Youth and morning;  
Manhood, noon;  
Age—the warning—  
Night comes soon;  
Shines a star to  
Light us; then  
'Tis not far to  
Home again.

—British Weekly.

#### No. 647—EASY UNIONS.

1. Join each and an ornament, by a vowel, and make recovering.
2. Join pleasant to the taste to a boy's nickname, by a vowel, and make honeyed.
3. Join to bury to a bite of an insect, by a vowel, and make what pleasant stories are.

#### ANSWERS TO PUZZLES.

No. 646—Diamond—

M  
N O D  
M O N E Y  
D E Y  
Y

Every family should read a church paper.

## SELECT READINGS

Could we judge all deeds by motives,  
See the good and bad within,  
Often we should love the sinner  
All the while we loathe the sin.  
Could we know the forces working  
To o'erthrow integrity,  
We should judge each other's errors  
With more patient charity.

Ordinary doings become honorable, if done in Christ's name. Most elaborate and spectacular service comes to shame if Christ be left out.

Mere doctrine, though ever so sound, will not alter the heart.

Prayer lays hold of God. It commands his resources and secures the sweet fragrance of his presence.

The air for the wing of the sparrow,  
The bush for the robin and wren,  
But always the path that is narrow  
And straight for the children of men."  
—Alice Cary.

To do the thing that God asks us to do is the best way to show our trust in him.

Talk about the questions of time; there is but one question—how to bring the truths of God's work into vital contact with the minds and hearts of all classes of people.—Wm. E. Gladstone.

Just stand aside and watch yourself go by;  
Think of yourself as "He" instead of "I."  
Pick flaws; find fault; forget the man is you,  
And strive to make your estimate ring true.

The faults of others will then dwarf and shrink,  
Love's chain grow stronger by one mighty link.  
When you with "He" as substitute for "I"  
Have stood aside and watched yourself go by.

Maintain daily loyalty to your Master, Jesus Christ, so that the ideals which you have learned from him may remain in clear constant control of all you do.

"Dorcas was full of good works and alms-deeds which she did—not which she dreamed of doing. Perhaps we imagine that we are full of good works because we think about them and plan to do them; the question is, do we do them?"

The power of the Christian religion does not lie in its rites, forms and ceremonies. These forms may help toward spirituality, but never produce it, as it must come alone from a higher source.

There is nothing else quite so brotherly as the religion of Jesus, and nothing else binds men quite as close to each other as the Spirit of our Lord. The Church of Christ is and ought to be a great friend maker, and of such friendship we have no reason to be ashamed. It is possible to make the Church a more potent friendship producer.—The Christian Guardian.

Santification destroys no natural appetite, neither does it lessen any proper enjoyment of appetite. It does however, empower the soul to hold every appetite in due control.

## SABBATH SCHOOL

### THIRD QUARTER.

#### Lesson XI—September 11.

##### PAUL IN ATHENS.

(Acts 17:16-31.)

16. Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry.

17. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him.

18. Then certain philosophers of the Epicureans, and of the Stoicks, encountered him. And some said, What will this babbling say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus and resurrection.

19. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20. For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21. (For all the Athenians, and strangers which were there, spent their time in nothing else, but either to tell, or to hear some new thing.)

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him I declare unto you.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us:

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, given by art and man's device.

30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

Golden Text: "In him we live, and move, and have our being" (Acts 17:28).

Home Readings—(M.) Acts 17:22-34; (Tu.) John 1:1-5; (W.) Isa. 40:18-26; (Th.) Isa. 44:9-20; (F.) Luke 4:16-21; (Sa.) Matt. 13:1-9; (S.) Prov. 3:13-23).

##### INTRODUCTORY.

In our last lesson we saw Paul and Silas in prison at Philippi, and we saw the triumph of divine grace in the deliverance of these men of God and in the conversion of the jailer, and the baptism of himself and his family. Going from Philippi, Paul and Silas went to Thessalonica, where they preached with such success that many were converted. But the hostile and envious Jews gathered a great mob and drove them away. The Christian friends took them by night to another city, Berea. Here they found many who were willing to listen to their preaching, and to test it by the Scriptures, with the result that many of them believed. But the Jews of Thessalonica heard of it and came to Berea, and stirred up the people there to reject the Gospel and to drive away the evangelists. So his friends took Paul and started him away, bringing him to Athens, the great city of art and learning and heathen religion of Greece. As they left Paul at Athens to go back to Berea, he directed them to send Silas and Timothy to him. So they returned to Berea to start Silas and Timothy to Athens. During the interval Paul was comparatively alone in that city, and our lesson tells us how he employed his time. He was interested, no doubt, in the art and learning and architecture of the city, and in seeing its libraries and temples and other fine structures. But he was not out on a sight-seeing expedition, nor for the

study of architecture or the classics. He knew enough of these, and he knew something of infinite importance that these people did not know. He knew about Jesus Christ and the way of salvation. He was there to preach the Gospel and he was not there very long until he had the opportunity to tell the people about Christ. If we seek to serve Christ, and to save souls, we will find ways to do so.

##### EXPOSITORY.

16. Those were busy days for Paul in Athens. He was studying how he might best approach the people. He was investigating, not as a mere idler or visitor, but as an explorer and advance agent for Jesus Christ. He saw evidences of idolatry on every hand.

17. He conversed with the Jews in the synagogue meetings, with all who were willing to talk on religious subjects, and on the streets and in places of business. But religion was his one theme.

18-21. Soon he encountered the philosophers, the Epicureans and the Stoics, who differed something as did Pharisees and Sadducees. But they agreed in opposing Paul. Some called him a shallow babbler, and others thought he was in propaganda for strange gods, because he talked so zealously and incessantly of Jesus and the resurrection. So they took him to the Areopagus, the place for public speaking, on Mars Hill, and gave him the opportunity he desired, to speak in connected discourse on his great subject. This was courteous to him, and it was gratifying to the Athenians, who delighted in nothing more than in the privilege of hearing public speaking on some new topic.

22. Paul was very ready and wise and tactful as a public speaker, and he used his arts with conspicuous ability on this occasion, as God opened up the way for him to preach the Gospel. He is courteous to his hearers, addressing them politely, and introducing his address on religion by saying that he had found them to be very religious themselves.

23. This altar had been built, supposedly, with the thought that they, in erecting altars to all the gods and goddesses who were in their lists, might have omitted some one. So, not wishing to give offense to any such divinity, this altar was erected to the honor of such a god. They were not only very religious, but were, certainly, very superstitious, as evidenced by this altar. So Paul takes this as a starting point from which, without offending them, he could preach to them of the true God and Jesus Christ whom he had sent.

24-29. Here, in eloquent language, Paul tells them of the true God. And he says, positively, two things in which he antagonizes their idol worship. The first fact that he dwells upon is that there is but one God, and, second, that he is not to be worshiped by means of idols. These are the teachings of the First and Second Commandments. These are the two great faults of heathenism today, as they have always been. Innumerable gods and goddesses have been proclaimed, and these have been set forth in all sorts of forms. Temples have been reared to them. Mythologies have been devised and written. These divinities have been characterized by all the vices imaginable. Wherever this system of polytheism and of idol worship has prevailed people have been degraded. It is of great importance to

study this remarkable address carefully. It says that God, the one God, is the Creator of the whole universe, and of all people and all lands, and should be worshiped by every one, instead of each city or village having some weak and unworthy god. The true God is the God of providence. We ought not to think that such a being can be worshiped by means of a bit of gold or stone, shaped into some crude, or artistic form.

30, 31. The address concluded with a call to immediate repentance of sin and acceptance of the Gospel. He tells his hearers they are no longer ignorant, and, consequently, no longer excusable if they go on in sin. He tells them of their responsibility to God, and of the coming day of Judgment. He assures them that God has given full warning. The resurrection of Jesus Christ makes it certain that he was what he claimed to be, as the divine Son of God and Savior. If we accept him and trust and serve him, we are saved. If we do not, we remain lost. So Paul put the truth to these people. It was with them as in so many other cases. Some believed Christ and accepted him, while others rejected him.

##### LOVE.

Who of us has not proved the infusion of strength that comes when a loved and trusted friend takes hold with us, and the inspiration of his presence is felt through all we do? In a sense very much broader than that in which it was meant, the sentiment of the old song is true, "Tis love that make the world go 'round." How much power it puts into the doing of one's work to be doing it for the sake of some one, to have all that one undertakes glorified by that personal element. The Lord Jesus was so vital and strong in all that he did, because he did it all in the consciousness of the love of the Father; duty came to him glorified into the personal wish of one he loved above all. God has shown how highly he prizes this force of personal loyalty by revealing himself to men in one who could stand before them and add to the cold arguments of common sense, and the calm dictates of duty, the vivid appeal, "Do this for my sake."

##### THE ONE FOUNDATION.

What a marvelous pre-vision Paul had when he wrote that wonderful passage in I Corinthians 3 about the foundation and the superstructure of the Church. After all, we may comfort ourselves with the thought that the things we call modern and liberal have been known and preached, in one form or another, from the beginning of the history of the Church. Paul knew them face to face, as his epistles abundantly prove. And, in regard to minor differences or differences of statement, he was liberal enough. But when it came to essentials, and especially when it came to the doctrine of Christ, he unflinchingly faced the foe. "Other foundation can no man lay than that is laid, which is Jesus Christ."

##### NO OTHER NAME.

"There is none other name under heaven given among men, whereby we must be saved" but the name of Jesus. Apart from Christianity we have nothing to depend upon. Without stopping to decide the question whether your Christian experiences have been genuine or not—you need not go into the rubbish of the past—if you give up Christianity you are gone.

## YOUNG PEOPLE

### PRAYER MEETING, SEPTEMBER 11.

Endeavor Topic: How To Make the Most of Our Bibles. Psalm 19:7-14.

The Bible is the Word of God. On its pages God speaks to us, telling us the truth about many things we would not otherwise know anything about, and the things that are infinitely important for us to know about. He tells us that we have immortal souls, that we may be saved from sin and be made holy and happy through all eternity through the saving grace of his dear Son, our Savior. He tells us of himself, our Creator, and Heavenly Father. He tells us of the Holy Spirit who purifies the heart and leads into the experiences of Christian life. All of this, told over and over again in many ways, with much else of high and blessed importance, should arouse us all to make much of the Bible, the message of God to our souls.

We shall make the most of it, for one thing, if we always remember what it is. A soldier, out on the front, who receives a letter from his mother, treats it with great regard. He reads it over and over. He carries it carefully next to his heart. He thinks, many times, of the loving words she speaks to him. He tells his friends that he has heard from his mother, repeats some of the words she wrote to him, and talks about the home and the loved ones there. So the Christian reads the Bible as a message from his Heavenly Father, carefully and lovingly; reads it over and over again; marks some of its passages; thinks over its words; tells his friends about it; talks to them about it; and thinks and talks of the home that it describes and to which some day he is going.

In order to make the most of the Bible we must become acquainted with its contents, so as to know what it contains. If one has a farm given to him he will not be contented to put the deed away and never become acquainted with the farm itself. It is not enough to own it. One will want to know all about it. He will walk all over the farm, see its fields, one by one, its woods, its valleys, its hillsides, its springs, its buildings and all its boundary lines. So with the Bible. We will read all its books and chapters and verses. We shall become acquainted with all its writers, and with all the men and women who are there described. We shall see how they served God and were useful, and, alas, how many of them sinned and had sorrowful and darkened lives. But through it all we shall find how God has wonderful love and patience, and is able and willing to save us from all our troubles and sins.

If we would make the most of our Bible we will commit to memory many of its precious passages. The Psalmist said: "Thy Word have I hid in my heart, that I might not sin against thee." The Bible is called "The Sword of the Spirit," and we should know so much of it that we shall always have in reach many of its wonderful and precious words, so that we may use them as one uses a sword that is always within reach.

But we can not make the most of the Bible unless, in sincere and personal faith, we take Jesus Christ, the Savior there re-

vealed, to be our own personal Lord and Savior. We must not fail here. Christ is the Living Word of God; the Bible being the Written Word of God. If we take him we are rich and happy and saved to all eternity. This Nineteenth Psalm is a great expression of the value and glory of the Scriptures. The great, central truth of the Psalm is that the Law of the Lord is "perfect," "converting the soul." Let it do that for our own souls.

## PRAYER MEETING

SEPTEMBER 7.

CONCERT OF PRAYER FOR MISSIONS.  
INDIA.

India is one of our intensely interesting countries. A large part of our work is being done there. The country is under English control and many English missionaries are there. Of course, there, as elsewhere, missionary work has been largely disturbed by the war, but the power of God is ever manifest in winning the hearts of men. The last year has had interruptions, but there have been many encouraging manifestations of divine grace.

Our Presbyterian missions were started in India in an early day. The Punjab work goes back to 1834, that in Northern India to 1836, and that of Western India to 1858. We have connected with our 31 stations 144 outstations. We have at this present time a total of 235 missionaries on the ground, of whom 64 are ordained ministers, 9 are male medical missionaries and 6 are female physicians, 14 men who are neither physicians nor ministers, 65 single women and 77 wives. The native force is 1,290, of whom 63 are ordained and 163 are unordained preachers, the others being teachers and Bible readers. There are 774 unorganized congregations, and 77 organized churches, in which there are 10,860 communicants, of whom 1,265 were added during the year. There are 72,150 adherents, many of whom are anxious to become communicants. In the 8 hospitals and 17 dispensaries there have been 235,206 individual patients, so that many persons are being reached through these means.

What is known as the Punjab Mission was the earliest to be planted. It was before the organization of the present Foreign Board, and while the Western Foreign Missionary Society was still in existence, that Rev. John C. Lowrie and Rev. William Reed, with their wives, were sent to India to lay the foundations of the work which the Presbyterian Church had resolved to carry out in that land. Leaving America in May, 1833, they reached Calcutta in October of the same year, and after getting the best information available, they decided to begin work at Ludhiana, then a frontier town of the Northwest Provinces. Rev. John C. Lowrie arrived in the city to begin work in November, 1834, and the first reinforcements came in December, 1835. From the first energetic evangelistic work has been carried on, both in the city and in the great outlying district.

The beginning of the North India Mis-

sion was by Rev. James McEwen, who was led providentially to start work in 1836 at Allahabad. In 1902 a college department was opened in connection with the Boys' High School at this station, which has become the Ewing Christian College, an institution whose development has exceeded the fondest hopes of its founders. Other conspicuous features of the work of the station have been the Sara Steward Hospital for Women and the boarding school for Christian girls.

The Western India Mission was formerly known as the Kolhapur Mission. Its field lies about one hundred miles south of Bombay. It was opened by Rev. Royal G. Wilder in December, 1852. In 1870 the mission was taken under the care of our Presbyterian Board.

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## OUR EXCHANGES

### HIGH COST.

The doctor who recommends pleasant thoughts while eating should edit the food prices.—Washington Post.

### COMING FACTS?

A Philadelphia paper states that Baptists and Lutherans would probably be slowest to accept the Lambeth Proposals for Church Unity. We agree, but if it takes the Presbyterians fifty years and the Methodists sixty, and the Baptists and Lutherans are the slowest, at what rate is Church Unity traveling? One thing we can say: If the Lambeth Proposals unite the Anglican, Greek and Roman communions, and a move toward uniting Church and State follows, as it would, it will take Presbyterianism about five minutes to line up against Hierarchy.—Lutheran.

### NATIONAL GREATNESS.

A country is not made great by the number of square miles it contains, but by the number of square people it contains.—Dayton News.

### GIVEN AN INCH, TAKEN AN ELL.

The Federal Council of Churches believes in progress. Several years ago it was a mere advisory body. Its latest move is to turn itself into a working organization, raising funds and pushing forward the work in home and foreign fields. It duplicates the same work in the various churches constituting the Council, which must lead to confusion, if not conflict.

This is one of the results of that mania for organization which has laid hold upon the religious world. Whether this mania is due to a discontent with the old methods of our forefathers, or to a desire to create new offices for men who dread the hardships of the ministry, we can not say. We only know that every phase of church work has to be organized, and then when the organization is perfected, it must have something to do which can only be provided by duplicating the work that the churches themselves are doing. We allowed the Council to start, and now it is getting beyond control. It is another proof that if you give an inch, and ell is taken.—Presbyterian Standard.

### HERE'S AN OPTIMIST.

Somebody must always be putting joy in life, or there would not be so much for other people to take out.—Indianapolis News.

### BACK TO FIRST PRINCIPLES.

The latest device suggested for securing permanent full attendance at church is congregational worship. The idea came to a city man, who had long lost interest, but was attracted to a country church. It was the music that caught and held him. The old-time hymns of his boyhood days. And the people, the church members, the congregation composed the choir. These

were songs of worship, written by worshipful men and women, now being sung by worshipful men and women, not for pay but for devotion, not as art but as worship.—Commercial Tribune.

### THINGS TO FORGET.

If you would increase happiness forget your neighbor's faults. Forget all the slander you ever heard. Forget the fault-finding and give but little thought to the cause which provoked it. Forget the peculiarities of your friends, and only remember the good points which make you fond of them. Forget all personal quarrels or histories you may have heard by accident, and which, if repeated, would seem worse than they are. Blot out as far as possible all the disagreeables of life. They will come, but will only grow larger when you remember them, and the constant thought of the acts of meanness—or worse still, malice—will tend to make you more familiar with them. Start out with a clean sheet today, and write upon it only those things which are lovely and lovable.—Claremont Herald.

### THE MUSIC OF LIFE.

The music of life need not necessarily be voiced in words. It may be a silent surrender to God where there is no verbal expression, a deed of love, a gentle word of comfort.

Talk about "the music of the spheres," the music of a saved soul excels it by far, for such a song echoes and re-echoes through the dome of heaven. It is a new song that only he can sing that has been washed in the blood of the lamb. The soul must be properly attuned in order to sing it. The Israelites in exile could not sing at the waters of Babylon because their souls had been put out of tune by their disobedience and heart wanderings from God. Disobedience to God will always paralyze the song of the soul. The music gradually dies out, and the soul is like a barren waste—yea, a howling wilderness. The song of the soul is divinely inspired and directed.—Evangelical Messenger.

### A STRANGER AT THE DOOR.

BY LOUIS REICHOLD.

In Holman Hunt's great picture called, "The Light of the World," we see one with a patient and gentle face, standing in front of a big iron door, which is thickly covered with weeds and ivy-vine, as if not having been opened for ages. He holds in one hand the lamp of Truth and is girt with the priestly breastplate. He stands there with all patience and perseverance, knocking at the door. There is no answer, —but still he knocks. His face beams with yearning; his eyes express love and sympathy. The door is without a knob or latch on the outer side. It can only be opened from within.

Do you not see the meaning of it all? The blessed spirit of the Creator comes to our heart's door and patiently knocks and waits to be admitted. He can not enter unless we open up the door. The only latch is on the inner side.

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**GENERAL NEWS**

**AMERICAN-GERMAN PEACE TREATY RESIGNED.**

The formal treaty of peace between the United States and Germany was signed last Thursday.

It puts into force the economic, reparations, military and various other provisions of the unratified Treaty of Versailles, but provides specifically that the United States shall not be bound by the covenant of the League of Nations or by other enumerated parts of the Versailles settlement.

The declarations of the peace resolution are reaffirmed in the treaty and it contains in addition, a blanket provision that any benefit which might accrue to this country under the Versailles pact is to be regarded as of full force.

Germany's renunciation of her overseas possessions jointly to the five big powers is reaffirmed, as are the military clauses of the Versailles Treaty, the sections relating to prisoners, reparations, finance, economic settlement, commerce and abrogation of all other existing treaties between the two countries.

In disassociating the United States from the League of Nations the document provides not only that this Government will not be bound by the covenant, but that no action of the league shall be considered as placing an obligation upon America.

The United States also stipulates that it will not be bound by the sections of the Versailles Treaty relating to the boundaries of Germany, to political readjustments in Europe, to the settlements affecting China, Siam, Liberia, Morocco, Egypt, Turkey, Bulgaria or Shantung, or to the establishment of an international labor organization.

In a State Department statement, issued to announce the signature of the treaty special mention was made of the reaffirmation of this Government's share in the renounced German overseas possessions, the statement declaring that this provision "confirms the right of the United States with respect to Yap and other former German overseas possessions upon an equality with the other Powers."

**FORTY-THREE NAVAL MEN KILLED WHEN WORLD'S GREATEST AIRSHIP COLLAPSES.**

Sixteen officers and men of the United States Navy and twenty-seven officers and men of the British Navy met death in the collapse of the great dirigible Z R-2 over the city of Hull, England, last Wednesday.

Only one of the Americans on board the ill-fated craft escaped.

The Z R-2, the world's largest dirigible, had been sold by the British government to the United States, and was making a test flight before being formally accepted by this government.

For a week or more there had been persistent reports that the Z R-2 was structurally weak, and that practically a rebuilding was necessary before attempting the seventy-two hour flight across the Atlantic.

**IRISH PEACE STILL POSSIBLE.**

According to a semi-official report from Dublin, the Dail Eireann Cabinet has replied to the letter which Premier David Lloyd George sent to Eamonn De Valera, Irish Republican leader, August 13. It was in this letter that the British Prime Minister informed Mr. De Valera that there could be no compromise on the question of the right of Ireland to secede and also attempted to make clear the conditions of the proposed peace settlement.

While the text of the Republican Cabinet's letter will not be made public until an agreed joint communique is issued, it is stated that it makes no mention of a republic, but enunciates the principle of independence and expresses aversion to a resumption of warfare. Thus observers consider there still is a wide opening for a continuation of the peace negotiations, a fact which has caused widespread satisfaction and a general feeling of optimism.

**RAILROADS BEGINNING TO PICK UP.**

Railroads of the country earned \$174,662,167 during the six months ending in June, as against \$31,721,706 during the same period last year, according to figures made public Aug. 25th by the Interstate Commerce Commission.

The total revenues of the carriers for the period derived from operating their roads was \$2,676,497,252, as against \$2,741,587,192 for the same period last year. The expenses entailed in operating the roads for the six months was \$2,365,747,874, as against \$2,575,186,302 for the year before.

The operating expenses of the carriers for the period were 88.39 per cent of the operating revenues, as against 93.93 for the six months' period last year.

Panama has announced that it will immediately evacuate the Coto district which was given to Costa Rica by the White award.

The Malabar district of British India has been proclaimed to be a military area. This action was taken because of the serious aspect which rioting by the Moplahs, or Mohammedan inhabitants of Arab descent, had assumed in the district.

During the last week there have been several cases of lootings and burnings.

After a conference between General Bandholtz, representing the War Department, and mine union officials, during which General Bandholtz delivered an ultimatum, the march of three thousand armed miners across West Virginia was called off.

So far only one serious clash has occurred. That was when a small force of state police were attacked at Beach Creek, in Boone County.

Strike ballots on the acceptance or rejection of the \$400,000,000 wage reduction recently ordered by the Railroad Labor Board were mailed last Sunday to the 409,000 members of the "Big Four" Brotherhoods and the Switchmen's Union of North America.

The ballots revealed a difference of opinion among the chief executives of the five organizations, the Brotherhood of Locomotive Engineers, Brotherhood of Locomotive Firemen and Enginemen, Order of Railway Conductors and the Switchmen using a joint ballot, while the Brotherhood of Railway Trainmen sent out a separate ballot.

Damage estimated at from \$1,000,000, to \$2,000,000 was caused by a fire which broke out on Army Pier 5 at the Government transportation station, Hoboken, last week. For a time the entire Hoboken water front was threatened.

Government officials claim to have unearthed a regularly organized gang of swindlers, operating through banks and brokerage offices, who have disposed of more than \$15,000,000 worth of stolen securities and forged notes within the past year.

The new 56,000-ton liner Majestic, largest ship in the world, will be put into service on the New York-Southampton-Cherbourg run next spring, the International Mercantile Marine Company has announced.

The Majestic, which was to have been

called the Bismarck by her original German owners, now is being finished at Hamburg. The giant craft, which is 2,000 tons larger than the Leviathan, and 10,000 tons larger than the Olympic, will carry a crew of 1,100 and have passenger accommodations for 4,100.

**What Ministers Are Reading**

The Books that are claiming the attention in the PRESBYTERIAN BOOK STORES at the present moment are as follows:

- WHAT AND WHERE IS GOD? By R. L. Swain, Ph.D. Cloth, 255 pages.....\$1.75 net, postpaid
- JESUS IN THE EXPERIENCE OF MEN. By T. C. Glover. Cloth, 253 pages..\$1.90 net, postpaid
- LIFE AND LETTERS OF PAUL. By David Smith, D.D. Cloth, 704 pages..\$4.00 net, postpaid
- THE MEANING OF SERVICE. By H. E. Fiedick. Cloth, 225 pages.....\$1.25 net, postpaid
- FUNDAMENTALS OF PROSPERITY. By R. W. Baboon. Cloth, 95 pages.....\$1.00 net, postpaid
- SHEPHERD OF THE SEA. By W. L. Watkinson, D.D., LL.D. Cloth, 256 pages.....\$1.75 net, postpaid
- RELIGION AND BUSINESS. By R. W. Baboon. Cloth, 217 pages.....\$1.50 net, postpaid
- THE VISION WE FORGET. By P. W. Wilson. Cloth, 288 pages.....\$2.00 net, postpaid
- AMBASSADORS OF GOD. By S. P. Cadman. Cloth, 343 pages.....\$2.50 net, postpaid
- LIFE OF PAUL. By James Stalker. Cloth, 160 pages.....90c net, postpaid
- FROM GENESIS TO REVELATION. By Mildred Berry. Cloth, 260 pages.....\$2.00 net, postpaid
- IN HIS STEPS TODAY. By Charles M. Sheldon. Cloth, 192 pages.....\$1.25 net, postpaid
- NEW EARTH AND OTHER SERMONS. By H. B. Smith, D.D. Cloth, 224 pages.....\$1.50 net, postpaid
- THE TRUTH ABOUT CHRISTIAN SCIENCE. By J. E. Snowden, D.D., LL.D. Cloth, 300 pages.....\$2.40 net, postpaid
- COMING OF THE LORD. By J. H. Snowden, D.D., LL.D. Cloth, 288 pages..\$1.60 net, postpaid
- WINDS OF GOD. By L. A. Banks, D.D. Cloth, 473 pages.....\$1.75 net, postpaid
- PAUL THE ALL ROUND MAN. By Robert E. Speer. Cloth, 16 mo.....75c net, postpaid
- WEEK DAY CHURCH SCHOOL. By W. A. Squires. Cloth, 168 pages.....\$1.25 net, postpaid
- YOUTH AND THE CHURCH. By Cynthia P. Meas. Cloth, 168 pages.....\$1.35 net, postpaid
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## HOME AND FARM

### NUT RECIPES.

**Muffins.**—Boil one quart of chestnuts until tender, remove the kernels and press through a colander. Add to this one teaspoon of salt, the yolks of two eggs whipped into half a cup of milk. Next stir in half a cup of flour containing one teaspoon of baking powder. Fold in the beaten white of the eggs and bake in pans.

**Almond Cookies.**—Two pounds of sugar, two pounds of almonds, blanched and chopped fine, one-half pound of citron, two tablespoons of cinnamon and the whites of nine eggs beaten to a froth. Stir well. Drop with a teaspoon onto paper and bake in a moderate oven.

**Almond Pretzels.**—Grate one-half sugar and the almonds until they become creamy. Thicken over a moderate fire. When cool, put on the kneading board, spread well with flour, make into rings. Sift granulated sugar over them and bake in buttered pans in a moderate oven.

**Fried Almonds.**—Twenty rounding tablespoons of flour, four tablespoons of butter, four rounding tablespoons of sugar, one-half teaspoon of salt, one tablespoon of vanilla, one-quarter of a pound of grated almonds. Stir together, roll, cut into almond shape and fry in hot oil. Drop into sugar mixed with cinnamon.

**Spice Nut Cakes.**—One cup of molasses, two cups of brown sugar, one cup of butter, one cup of sweet milk, one cup of nut meats, chopped fine, spice to taste and one teaspoon of soda dissolved in a little hot water. Mix in flour enough so that the ingredients will stir easily. Roll and cut in small cakes.

**Hickory Nut Macaroons.**—Mix one cup of hickory nut meats with one cup of sugar and one-half cup of flour. Drop in buttered tins.

**Hickory Nut Kisses.**—Whites of six eggs beaten to a stiff froth, one pound and one cup of powdered sugar, one cup of hickory nut meats chopped and a piece of citric acid the size of a pea. Drop in teaspoons on buttered pans and bake.

**Hermits.**—Three eggs and one-half cup of sugar, one cup of butter, one-half teaspoon of soda, a pinch of salt, nutmeg to cover a silver half-dollar, one and a half cups of seeded raisins, one pound of English walnuts, both chopped, and two and a half cups of flour. Drop from spoon and bake in quick oven.

### PROMISES OF THE NEW GENERATION.

BY MARGARET STEEL HARD.

"Mrs. Scott promised to furnish sandwiches for the parish tea this afternoon. It's time to commence serving and she hasn't sent them; they say she's gone motoring with friends—what shall we do?"

I hurried across the street to make sandwiches of what available material I could find in the house, and I reflected upon Matilda Scott and her kind. What, after all, was the reason that not only she but many other women could not be depended upon to keep promises and carry their legitimate share of responsibility? As I looked out of the window the answer came.

Sally Brown was passing with her mother. Her shrill entreaty reached my ears.

"Mamma, let me have another candy!"

"No, Sally, you promised you'd not ask for another when I let you have the last one."

"Just one more, please, mamma!"

"No."

"Just one more, I'll not ask for another one, I promise."

"Well—just one more, then."

"Goody! One—or two."

How easily Sally slid out of that promise! It seemed a trivial thing, perhaps, and yet such small promises and their keeping form

the foundation for conscientious girlhood and boyhood, womanhood and manhood. If children are to possess a sense of responsibility, they must be capable of responding to obligations, they must be trustworthy; and there is but one beginning offered for the development of these qualities, namely, the every-day occurrences in the life of the little child. It is a matter for eternal vigilance.

My mind slipped back to a call upon a young neighbor. It had not been a satisfactory call, due to the constant and unnecessary interruptions of the little daughter of the family.

"Sarah," her distressed mother pleaded, "you promised not to interrupt when mother had friends."

"Yes, but, mother, just get it for me this time."

"No, I must not be disturbed."

Sarah swung on her mother's chair, buzzed in her ear.

"Sarah!"

"Mother, just this time."

"Very well, just this time. Excuse me a moment, Mrs. —, while I get it for her."

Then I recall a supper party where the hostess excused herself at least six times during the meal to ascend to the nursery in answer to the demands of her small son; explaining, "He promised he wouldn't call; but I think he must want something."

Wearily I spread the last sandwich and prepared to go back to the Parish house. Matilda Scott was probably spinning along country roads and saying complacently, "I promised to furnish sandwiches for the Parish tea this afternoon, but when this delightful invitation came I never gave it another thought." And twelve to one her friend nodded without a shade of disapproval.—Ex.

### THE INFLUENCE OF EXAMPLE.

BY HELENA WILSON.

Parenthood imposes both privilege and opportunity. Only to the extent that parents realize this, can they fulfill their obligations to their children. The personal character of the parent is a moral force; his example a silent teacher.

Because a child is trustful and impressionable, too great care can not be taken to surround him with the right environment. The influence of his home and associates is readily discovered by watching any child. Having few experiences of his own, he naturally imitates whatever he hears or sees. A certain little girl of ten had learned to courtsey when introduced to her elders. This form of salutation so impressed her little cousin of six that she immediately adopted it and within a week a younger sister and brother of two were attempting that accomplishment with more or less success.

It is generally through the indolence, negligence and sometimes ignorance of the parent that the child is not given the right start in life. Honesty, and exhaustless patience, keen insight and trustworthiness are necessary in the person who is responsible for his training.

The older child finds his ideals in the great characters of history and literature; to the young child, father, mother and other intimates are the ideal, the very embodiment of what is best, and he follows the pattern set before him.

If on one occasion a mother makes a promise and fulfills it and at another time and without any explanation to the child fails to do so, how can he be expected to trust her? If one day she punishes her child for carelessness or some other childish misdemeanor and the next day overlooks the same offense because she is busy with some important household task or is visiting with a neighbor, how can the child "believe in a truth and justice that are eternal"? Surely the same results should follow the same acts. Small wonder that some children are capricious or rebellious!

A certain mother who was much surprised that her small daughter lied very frequently and seemingly without cause, would have been filled with shame had she recalled how often she had said to her maid in the child's hearing, "Tell Mrs. Blank that I am not at home today."

The right home training is the greatest force for morality. The character of the individual is determined by the way in which it is begun.

### SHALL BLACKBURN DENY THIS LAD ADMISSION?

He writes: "I was born the son of a poor carpenter, the seventh of ten children. It was the earnest desire of father that all of us be educated. He gave the oldest son an education, but was taken ill and after three years of sickness died. I was ten and after his death I started shifting for myself. By selling papers and working around I managed to finish the grades and one year of high school. But I had to help with the family support and all the education I have received since then is what I got in night school and what I learned through reading and using my eyes. However, I have never given up the idea of going back to school as soon as I possibly could and I am hoping that some way may be provided so that I may come to Blackburn, even if I can not pay the \$160. I'll work all the harder and make it up somehow."

This boy is one of many seeking admission to this self-help college. What great joy some folks with no children could find in helping such young people. I should like to tell you more about Blackburn. Address President Wm. M. Hudson, Carlinville, Ill.

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**WANTED**—White lady teachers, Mary Allen Seminary, Crockett, Tex., colored girls' school. Term 8 months, wages \$44 per month and maintenance and railroad fare both ways. Address President A. E. Hubbard.

**WANTED**—Good, second-hand, oak, adjustable pulpit for mission school. A. E. Hubbard, Crockett, Tex.

**WANTED**—Ladies' Aid, or Missionary Society, or individuals, to help home missionary with family of six children to install plumbing into their manse. \$300 would do it. Any contribution gratefully received and acknowledged. Will give best references and any information desired. Address Rev. E. Tremblay, New Franken, Wis.

**PREACHER-TEACHER WANTED** to take charge of rural church and teach in two-year high school being organized, in Owsley County, Ky. Not on railroad. Salary, \$1,500 per year. Living expenses very moderate. Address Rev. G. S. Watson, Stated Clerk, Booneville, Ky.

**WANTED TO TRANSFER**—Regularly employed pastor would consider pulpit where energy, experience and gospel preaching are desired. Address "X. Z.," care Herald and Presbyter.

## WIT AND WISDOM

### A DOUBLE EXPLANATION.

One morning a woman walked into a village grocery store with a majestic stride. It was easy to see, says The Argonaut, by the sternness of her expression, that she was, to state it with all possible mildness, somewhat disturbed.

"This," she sarcastically explained, throwing a package on the counter, "is the soap that does the washing itself. It's the soap that makes washing a pleasure. It's the soap—"

"That isn't soap, madam," interrupted the groceryman, examining the package. "Your little girl was in here yesterday, and she bought a half a pound of cheese and a half a pound of soap. Why, this is the cheese."

"U-m, that accounts for it!" said the woman, as the light of understanding began to glow. "I wondered all night what made the Welsh rarebit we had for supper taste so queer."—Ex.

Mental Arithmetic.—"Now, then Johnny," said his teacher, "if your father gave you seven cents and your mother gave you six and your uncle gave you four more, what would you have?"

Johnny wrinkled up his forehead and went into the silence for the space of several minutes.

"Come, come," said the teacher impatiently. "Surely you can solve a simple little problem like that."

"It ain't a simple problem at all," replied the boy. "I can't make up my mind whether I'd have an ice-cream soda or go to the movies."—New York Sun.

Attorney (questioning witness)—Now, my good man, tell us your name.

Witness—Eustace L. Fish!

Attorney (exasperated)—No, no, you misunderstand me—your name, not your occupation.—Cartoons Magazine.

It was the first case ever tried in Stony Gulch, and the jury had sat for hours arguing and disputing. At last they straggled back, and the foreman, a tall mountaineer, expressed the general opinion. "We don't think he did it," he said slowly, "for we allow he wa'n't there; but we think he would of ef he'd had the chanst."—Youth's Companion.

Inexpensive Tonic.—"What is the best appetizer you know of?" asked Smith.

"The absence of the price of a meal," replied Jones.—Knoxville Journal and Tribune.

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# HERALD AND PRESBYTER

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## Look to Jesus

BY FRED SCOTT SHEPARD.

Do temptations fierce assail?  
Jesus Christ can victory give;  
In his strength you can prevail;  
Look to Jesus, then, and live.

In the fight with sin and wrong,  
Human strength is all too frail;  
In God's strength you may be strong;  
Trust the power that can not fail.

Victory most certain is,  
If the fight be rightly made;  
Christ is yours and you are his;  
Look to him; be not afraid.

Though the strife be fierce and long,  
Comes a day when conflicts cease;  
Then to sing the victor's song;  
Then to know God's perfect peace.  
Toronto, Canada.

A PRESBYTERIAN FAMILY PAPER.



# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Entered as second-class matter, August 8, 1879, at  
the postoffice at Cincinnati, O., under  
the act of March 3, 1879.

## EDITORIALS

### SALVATION FROM SIN AND SINS.

It is stated that about nine hundred various diseases may be tabulated. It is a frightful statement. It would make a most formidable list. The very thought of it makes an ordinary mortal feel like keeping within call of a good physician constantly, since he is liable to attack by so many sorts of enemies.

But although the non-professional person might not know the names of these diseases, or know the remedies for them, there is one most effective form of resistance to be employed against them all; one most practical and efficient prophylactic, and that is good health. Let one maintain his health and vigor and he will ordinarily be able to meet and withstand all these various forms of attack. It matters not how many they may be, nor what their names may be, if he eats and drinks and sleeps and exercises and breathes in such a way that his physical health remains firm and vigorous, he may repel almost any number of threatening sicknesses. A fortress that is absolutely invincible can withstand five hundred attacking enemies with no more strain than is involved in keeping any one of them outside its gates. It is unconquerable by all as surely as by one.

There are many varieties of sin in the world to which our human nature is prone. It would be almost, or quite, impossible to catalogue them all. It would take a desperate, dark and horrid, list of nouns or adjectives to describe them all. A minister once announced that he would preach on a different sin each Sabbath evening, but after keeping at the series for almost two years he gave it up, saying that the list seemed to be growing longer all the time, instead of shortening or becoming exhausted.

But there is one condition in which one is able to resist and overcome all of them at once. It is the condition of salvation, or the saved life, into which one comes by believing in Jesus Christ and being born again by the Holy Spirit. Then one has new life, the life of God, in him from above, and is in spiritual grace to withstand sin, and all the forms of sin, or sins, of the flesh and the world and the devil, to which he may be tempted.

God does not undertake to catalogue or describe all the sins to which we are liable. He does, in the Ten Commandments, describe a few of the great, outstanding families or departments of transgression, but he tells us that they are all comprehended in one great sin, that of disobedience to the divine will, and that they will all be done away with if we come to possess the one spiritual grace of love, to God and to those about us. So if we have spiritual life and health we may be saved from all forms of sin, because then we have been saved from sin unto the everlasting life, through Jesus Christ our Lord.

Christ is our only Savior and our only

hope. He takes away the sin of the world, by atoning for it and by saving individually all who believingly accept of him as the Savior. By taking away sin from us and out of us, he saves us from all the sins, or forms of sin. By giving us life, he gives us power to withstand all forms of diseases. Thanks unto him who enables us to overcome. Thanks be unto God who giveth us the victory through our Lord Jesus Christ.

### ENFORCEMENT OF THE LAW.

The address of United States Attorney-General Harry M. Daugherty, in this city last Wednesday, before the American Bar Association, on the enforcement of prohibitory and all other laws, was a most heartening message, being a ringing appeal for law and order, and the assurance that as long as he is attorney-general "the law will be enforced by all the power possessed by the government." It had the right ring to it, and was delivered with a force that gave assurance that he meant every word of it. The cause of prohibition was strengthened by what he said, as it should be by every official of the United States.

General Daugherty was very plain in his words. He said, among other things, after insisting that it is the duty of the government to enforce every existing law:

"The government will endure on the rock of law enforcement; or it will perish in the quicksands of lawlessness.

"Those who do not believe in our government and the enforcement of our laws should go to a country which gives them their peculiar liberty.

"To those who come to our shores to take advantage of American opportunities it is becoming to wave the hands of welcome. But it is our duty to warn them to stay away unless they intend to observe our customs and obey our laws.

"My duty is clear. As long as I am the responsible head of the Department of Justice the law will be enforced with all the power possessed by the government which I am at liberty to call to my command."

Following this masterful address a report was made by Judge Charles A. Woods of South Carolina, Chairman of the Judicial Section of the Association, in which was said: "Commercial and social leaders who scoff at the federal prohibition law are aiding the cause of anarchy and promoting mob violence, robbery and homicide. The people of the United States have undertaken to suppress the age-long evil of the liquor traffic. When, for the gratification of their appetites, lawyers, bankers, merchants and manufacturers, and social leaders, both men and women, scoff at this law, or any other law, they are aiding the cause of anarchy and promoting mob violence, robbery and homicide. They are sowing dragon's teeth and they need not be surprised when they find that no judicial or police authority can save our country from reaping the harvest."

It would be well for every one to take notice of this language. It is the truth. It was received with great applause by the Bar Association, made up of members of the Supreme Courts of the United States and of most of the states, of attorney-generals from many states, of United States Senators and of the leading lawyers of the whole nation. There was serious consideration given to the matter of the suppression of crime, especially in an address

by United States Solicitor General Beck, and the emphatic expression was that disrespect for any law was a war on all law, and that the failure to obey and to enforce law was for the furtherance of anarchy. It is not in the province of any officer to choose what laws he will enforce, nor of any loyal citizen what laws he will obey. Most officers are trying to do their duty, but some are enforcing the law in such a way as to remind us of what Mr. Roosevelt said of "febleness as amounting to crime."

These addresses were published here in the daily papers. The people have had the privilege of reading them. Some people and some papers here have mocked at the prohibition law. They have scoffed at it in jokes and cartoons. It is an infamous shame. They have been fostering anarchy. Let them stop it. They know now what the leading men of the nation think about this. Let the daily papers, all of them, as the most of them do, stand up for law and order, against disloyalty and anarchy.

### AMERICAN BAR ASSOCIATION.

A great many prominent lawyers were in Cincinnati last week, at the meeting of the American Bar Association. It was a notable gathering. Many of the most prominent men of the nation came together for the meeting which they seemed to think of with almost as high regard, and of as sacred importance and significance, as we do of our Church's General Assembly. Justices of Supreme Courts of nation and states, Federal and state judges, attorneys-general, United States Senators, and several high officials from England, Canada, Japan and other countries were in attendance. It was the greatest body of men here for many a day.

The impression of reverence and conscientiousness was made in all the meetings and by most of the addresses. The ancient traditions of the high standing of the profession, and of the need for high and unblemished character were often referred to. It was remarked by many that there was need for demanding and maintaining a high character, and that the profession was custodian, in high degree, of the morals of the nation and people. A solemn earnestness marked the utterances generally. Obviously they felt, each one, that dignity was demanded in such an imposing presence. But it was more than being on their good behavior. They left the impression that they wished to put all the people on their good behavior permanently.

Very gravely the fact was considered that we are in the very midst of an epidemic of crime, and that some people, who ought to know very much better, are disposed to be smart over the law-breaking, and join in with all the base elements in the encouragement of anarchy. Even lawyers themselves were rebuked, where any one of them was found making light of any restrictive law for the sake of the gratification of his own appetite. The editors that use their papers for jesting and sneering at any law were reprimanded as abetting crime.

If this same lofty spirit of responsibility could be carried by all these men into all the lines of business they represent, commercial, legislative and judicial, and if the same general views were to prevail among all whom they represent, our national and community life would be conducted on a high plane. And it is for this

very purpose, of mutual uplift and stimulus, that these meetings are held. One comes to a high estimate of the dignity and moral strength and importance of the men who are associated in this great profession.

One of the leading addresses, dealing with moral influence and character of lawyers, contained this passage: "The great trouble with the new members of our bar is the loose scrutiny that is given to their moral character. In most states now high educational qualifications and a stiff examination on the various subjects of the law insure us against the admission to the bar of ignorant and unlearned men, but there is everywhere a laxity of test as to the moral character, an equally important qualification for any lawyer. Why not compel all students of the law, before coming up for examination for admission to the bar, to first pass a creditable examination on the Bible and Shakespeare? Such an examination would compel the reading and study of these great literary masterpieces, and certainly no man can read and understand the Bible without being benefited morally, and the same is true, although in a lesser degree, of Shakespeare. Therefore, it must be conceded that the moral character of those admitted to the bar should be more closely followed up both before and after admittance, and the biggest duty of bar organizations is insisting upon early and universal action on this important subject."

The general influence of the meeting of this Bar Association in our city has been good and uplifting. It should have a lasting effect in awakening a loftier patriotism and purer morality, a truer regard for law and order, and a more thoroughgoing determination to see that law is respected and enforced.

#### QUESTIONABLE QUESTIONS.

Controversialists sometimes disclose their views by their questions.

An editor, replying to a writer who deprecated the bad results of destructive criticism, asks: "What do you mean by destructive criticism?" We should suspect from the question that he himself is a destructive critic, even if we did not know that he holds views destructive to the evangelical doctrine of inspiration and of other doctrines which logically follow.

Now comes another editor with comments on the announced object of the newly formed "Christian Fundamentals League of America," which is to "encourage fellowship between the churches on the basis of Christian fundamentals." He asks: "What are Christian fundamentals?" and "Shall we look for them in men's heads or in their hearts?"

We can not believe that this editor denies the fundamental doctrines recognized by all evangelical churches. The probabilities are that he has been reading articles by certain modernists, who have tried to draw a new line and so divide evangelical believers.

The concerted attack on the fundamentalists in various denominational assemblies indicated this purpose, but their efforts failed. They could not name a pre-millennialist who advocated making pre-millennialism a fundamental. No fundamentalist leader or platform has announced any new fundamental or any variation from the universally recognized evangelical faith. The whole thing was

worked up by rationalistic advocates, and would be amusing if it were not so deceptive and dangerous.

Our contemporary's questions are easily answered. "What are the Christian fundamentals?" Just what the evangelical churches have always recognized as necessary and essential articles of faith. "Where shall we look for them, in men's heads or hearts?" In both. Christianity considers and is for both head and heart, and indeed for the whole man and all the issues of life. The wose plan is to look for them in the Word of God, the "only infallible rule of faith and practice."

#### INVISIBLE RECORDS.

A singer whose voice has delighted thousands says that the most trying ordeal for a singer is singing into the phonograph. "You know," she said, "that the tiniest discord is going to be recorded and afterwards reproduced, perhaps, a thousand times. Naturally, one shrinks from having his name associated with that which is faulty and imperfect, and is to be handed down from generation to generation."

Just here comes in the thought that there are other records than that of the phonograph. Our words are recorded, not upon the sensitive wax plate, but upon a more delicate and susceptible instrument, not only in heaven, but on the minds of men here on earth.

The Scriptures have many suggestions as to our spoken words, and many exhortations to purity, kindness and charity in speech. Our words may meet us in our homes or business, or at the judgment seat. They may make or break our friendship here, or be testimony for or against us to all eternity.

#### THE "MEDICINAL BEER" BILL.

Congress did not entirely conclude the anti-beer bill before adjournment, and so the matter goes over for completion until the meeting a few weeks further on. But both houses agreed on the part opposing beer for medicinal purposes, which was the sum and substance of the bill. So, taking this sensible view of the case, Secretary Mellon announces that there will be no regulations issued permitting the use of beer for medicine. Furthermore, the brewers had enough sense to see that the case is against them, and have not asked for permits to manufacture beer for medicine. Still further, the general sense of the nation, as well as that of the medical profession, is that beer is not medicine, and that it is called for only by guzzlers. So, for the present, at least, the country is not to be "flooded" by beer. But every good citizen should be on guard against violations of the law, and should inform their Congressmen that they want the prohibitory laws upheld and strengthened.

#### A GREAT EARLY EVANGELIST.

Rev. E. P. Elcock, of Wichita, Kan., Stated Clerk of Wichita Presbytery, writing of the saintly evangelist, Edward Payson, for whom he was named, says: "What a mark that great and good man left behind him. There were five or six who bore his name in Princeton Seminary when I was there, 1869-72. I consider it an honor to have such a name. That name was bestowed on many sons for three generations. He was a saint in life and a power in service. He was one of the most winning and effective evangelists

who ever preached in America." Tens of thousands were converted under his preaching. So great was his desire to impress all with the importance of the Gospel that, when he was about to die, he directed that a card should be placed on his breast in the coffin, bearing the words: "Remember the words that I spoke to you while I was yet with you," and thousands of persons read them and were reminded of his passion for preaching Jesus Christ. Any one who carries this name, as many do, should be impressed with the thought of the high ideals possessed by his parents in naming him for this devoted Christian evangelist.

If the whisky crowd imagines that, by persistently inciting the weak and vicious to trample on prohibition, they will be able to sweep it out of existence, they are greatly mistaken. This nation is not in the habit of giving up to rebels and anarchists, and will not do so in this case.

There should be much prayer by all Christian people for God's blessing on the Disarmament Conference, called for Nov. 11th, by President Harding. The hearts of men are in God's hands, and every Christian and every church should pray that God will dispose the world to shake off war and work for the things that make for peace.

No one in his senses expects responsible nations to throw away all their means for policing the world and restraining crime. We expect to have policemen on the streets of all our cities, but that is very different from every man carrying a pistol in his hip pocket, ready for a duel at the corner of every street. Nations should prevent disorders, but we do not need to spend ninety per cent of all our income on means for war.

When the nations get wise enough to get along without war, they can make the world a safer, more comfortable and better place in which to live, by spending on the arts of peace, that which is now worse than wasted in fighting.

We have taken occasion, when it seemed necessary and opportune, to call attention to the serious evils, in teaching and in practice, physical and spiritual, involved in Mary Eddyism, sometimes called "Christian Science." Usually we are at once besought by its committees and readers to print something showing that we were wrong in what we said. Of course the request, or demand, is refused. Our paper is printed, not for the defense of error, but for the clear and simple statement of Biblical truth.

Extremes meet on many occasions, as, for instance, in the great National Bar Association held in this city last week. During the great debate on higher educational demands for young men entering the profession, led by Elihu Root, and participated in by Chief Justice Taft, a young Kentucky lawyer spoke who said he had practiced law for thirteen years, but had never attended a law-school and had never been in any law office excepting his own. Yet he manifested conscientiousness, intelligence and considerable knowledge of law. All men do not need to be great in order to be good and useful.

## CLOSING HYMN FOR COMMUNION.

BY REV. S. M. MORTON, D.D.

As thy table we are leaving,  
May we, Lord, thy grace receiving,  
Go forth, strong in faith, believing  
Thou can'st keep as well as save.

Thou, our Bread of Life, art feeding  
Us, who thee are ever needing;  
Thy love and mercy far exceeding  
All that unbelievers have.

Keep us, lest in times of sorrow,  
Lacking faith for the to-morrow,  
We should needless trouble borrow,  
Doubting thy great power to save.

With thy love our souls be filling,  
Boundless trust in us instilling,  
Brave to do, to die be willing,  
Conquerors over death and grave.

## GREAT BIBLE CHAPTERS.

BY REV. JOHN Y. EWART, D.D.

ABRAHAM'S PRAYER FOR THE SODOMITES.

(Gen. 19: 24, 25.)

"Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground."

A whole city would have been spared for the sake of ten righteous men. Here we see a great principle in the government of God. We are sparing others, or are being spared for their sakes. It may be your little child that is keeping the cloud of wrath from bursting upon your wicked house. Even now you may be getting the benefit of prayers your mother prayed long ago. The righteous man has to suffer many disadvantages on account of the presence of the wicked, whereas the wicked man receives nothing but advantages from the presence of the man who is good. Is there, then, injustice with God in this particular? In no wise. For there is not a just man upon earth that doeth good and sinneth not; and there is no man who is inherently and independently good: if you are now good, you were once dead in trespasses and sins; and then you were spared on account of the goodness of others. (Parker.)

A second remark: The inhabitants of Sodom and Gomorrah were destroyed, and that by a direct act of God, and the narrative shows that it was because of their exceeding vileness and depravity. For their own good and for the good of the whole world we are justified in saying that that whole population received so severe a visitation of the retributive justice of Almighty God. In relation to another people, the Canaanites, who are ordered exterminated by order of Jehovah, the Book informs us:

"Thou shalt utterly destroy them—as the Lord thy God hath commanded thee: that they teach you not to do after all their abominations, which they have done unto their gods; so should ye sin against the Lord your God."

And Dr. R. A. Torrey adds:

"When one stops to think about the matter, that is, that the iniquity of any people should have become so full, their rebellion against God so strong and so universal, their moral corruption and debasement so utter and so pervasive, even down to babes just born, as to make such treatment absolutely necessary in the interest of humanity! But this was precisely the case with the nations in ques-

tion. Not from the Bible alone do we learn how unfathomable were the depths of moral pollution to which these nations had sunken. They had become a moral cancer threatening the life of the whole human race. That cancer must be cut out in every fibre if the body was to be saved." ("Difficulties in the Bible," p. 47.)

A third remark: Every man and woman, every community, every nation, is under the piercing eye of God, who has said:

"His eyes behold, his eyelids try the children of men" (Psalm 11: 4).

"God shall bring every work into judgment with every secret thing, whether it be good or whether it be evil" (Ecc. 12: 14).

"So then every one of us shall give account of himself to God" (Rom. 14: 12).

The Book often compares one individual or nation with another with respect to the opportunities they have enjoyed of knowing the Gospel. Speaking of the people of his own day, who enjoyed his presence, his teaching, his miracles, Jesus said:

"And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell; for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you that it shall be more tolerable for the land of Sodom in the day of judgment than for thee."

If the inhabitants of Capernaum were exalted in point of privilege over the Sodomites—and unquestionably they were—what shall we say of the people of the present day in all the lands of the earth who are as signally favored with Gospel light and knowledge as we are? (Matt. 11: 23, 24.)

As to our privileges of prayer and our knowledge of God through Christ; as to our opportunities of carrying the Gospel over the whole earth; as to the widely extended area covered today by the missionaries of the Cross at home and abroad; as to the wider dissemination of literature, the increase in the number of Bible schools, etc., how vast our opportunities, and how vast, therefore, our responsibilities! If Abraham prayed fervently for Sodom, surely our increased acquaintance with the wide world's needs should widen and deepen the scope of our prayers. Should it not? But listen to Rev. Andrew Murray:

"Throughout the Church there is a complaint of defeat. The Church has so little power over the masses, or the educated classes. Powerful conversions are comparatively rare. The fewness of holy, consecrated, spiritual Christians, devoted to the service of God and their fellow-men, is felt everywhere. The power of the Church for the preaching of the Gospel to the heathen is paralyzed by the scarcity of money and men. And all owing to the lack of the effectual prayer which brings the Holy Spirit in power, first on ministers and believers, then on missionaries and the heathen. Can we deny it that the lack of prayer is the sin on account of which God's presence and power are not more manifestly seen among us?" ("Ministry of Intercession," p. 73.)

We thank God for the spirit of Abraham which is the spirit of intercession; yes, the very spirit of Christ, who, in the days of his flesh, offered up prayers and supplications with strong crying and tears. That was always the spirit of Hudson

Taylor, of whom Mr. William B. Doughty writes:

"As I speak I am in my thought, far away in China, traveling on a house-boat. There are in the boat, besides the Chinese crew, the Rev. and Mrs. J. Hudson Taylor and I. It is night, and, disturbed for some reason I can not sleep, but am lying awake in the darkness. In a little while I hear the striking of a match upon a box, and then I see, through the thin curtain, the flicker of a light. I know what it is. Mr. Taylor, the man who is not strong in his advancing years, and who ought to sleep rather than wake, is up and astir. Through the curtain I see him sitting, bending over the Word of God. Then presently I hear him pray. Through the hour, or possibly two hours, I hear the pleading voice, the escaping sigh. This man of God is interceding simply and specifically, but most of all is identifying himself with God and men, and this is the explanation of the choice of the midnight hour, the many words, and the sigh which amounts almost to a sob."

(To be continued.)

Colorado Springs, Col.

## PHASES OF PROGRESS.

BY REV. CHRISTOPHER G. HAZARD, D.D.

The moon can teach us hope as well as despair: it waxes as well as wanes, and the sun never loses sight of it and hold upon it. Our world must have its phases also, but it never gets away from the light and control of Christ. Society has a fluctuating welfare, but the purpose that God has purposed upon the whole earth and all history through Christ never halts on its way to a final and glorious outcome.

Men dispute as to which end of the millennium will greet Christ: whether he will bring it or it will bring him, but all Christians can agree that it is coming and that he is going to reign. They can agree too upon the fact that God can use wanings as well as waxings, cataclysms as well as developments in bringing it in.

So everything can be made to serve Christian character and progress. The purpose of God progresses in individuals by the working together of all things for good. It is as true spiritually as it is physically that in our development we pass through embryonic phases. We can not put away childish things while we are still children. We can not take sound and strong doctrinal positions while we are yet babes in Christ. We have to struggle with law in our spiritual youth before we learn the meaning of grace in our maturer experience. While we are always righteous by faith in Christ, yet we have to learn righteousness by that slow process of sanctification which is really the outgrowing of our selfish selves and practices.

We expect too much of people at first. We mistake struggle for perversity. We too easily despair of people, nations and the world. Looking out upon the world and the world of history, the Lord of it all said: "Be of good cheer, I have overcome the world." Contemplating the divine love and resources, he bade us never to despair.

What changes are possible! From raw material comes fine characters; from crude stuff, refined product; from weak ability, effective power. Look at the pictures that were taken of us when we were young. Read over some of your early

compositions and sermons. Compare early efforts with the easy force of today. Consider how many follies and sins have been left forever behind. Think how many sinners have got as far as the dying thief, who was crucified with Christ justly and yet obtained an entrance into paradise.

The sun is bigger, brighter and more powerful than the world. Christ is of infinite patience and meekness, but there is no weakness in him. He has his eye on results that he is going to reach; results so great and glorious that we can not conceive of them. All history must serve them. We, too, can be caught in their net, surrendering to their spell. Then we gravitate upward, whatever may seek to hold us down.

Now are we the children of God, by faith in Christ Jesus. Truly it doth not yet appear what we shall be, but it will. We shall be like him. Further on than that no thought can reach. That will be enough to satisfy God. Even God can ask no more than that. Through all the strange phases of life and history we are on our way to powerful, incorruptible, glorious and everlasting life. There is a lot of strength and comfort in that thought in the dark of the moon!

Catskill, N. Y.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

One of the unpleasant features of a vacation is that it ends. And when it does end, it ends by giving one a shock at the office when he returns. I have no shock absorber and, therefore, got the full force of this one which came to me on my return on Aug. 29. I notice that others have written of the Summer Assemblies at Ovoca, Tenn., and Hollister, Mo., which it was my privilege to attend. To me the great uplift is fellowship, of which there is far too little in our modern life. The fellowship at Ovoca was delightful to me, not only because of friendships made but especially of friendships renewed. Here I met men and women who are heroes and heroines in the warfare of the kingdom.

Conferences are over and our faces are to the future. The men on the field in our home land have been faithful. The reports that come from our superintendents speak of the lack of men on the field, for the most part, but here is a note from one which is very encouraging. He says: "Our work is thus in pretty good shape, with vacancies only at three places and with men to secure for two others in the fall, if the summer student work on these fields proves as satisfactory as it now seems to be." This comes from one of our smaller synods.

One of our superintendents sends liberal quotations from one of our home missionaries who went from the seminary to a very difficult field, and who said when he went that he wanted one of the hardest fields in the Church: "I am not always in a position to get a horse whenever I need one. Two weeks ago when I was ready to start for ——— I found I could not get the horse. As a result, I could not get to ——— on time; so I had preaching here in ———, and then walked to ——— in the afternoon. I left here at 5:15 and reached the church at 7:45. The distance is more than ten miles, and mostly uphill. They tell me it was the fastest time ever walked to that place. After the sermon I walked back again, arriving here at 12:45 a. m. Coming back I could not make the same time, since it was black as coal. It was a day's work. I told them I would come back the next week. So last Sunday I rode twenty-two miles and walked eleven, besides the other things. You may ask, why did I not stay in ——— that Sabbath night. It was because the next day was the Fourth, and since I was to make the patriotic address, I had to be there a little early."

This is a rather long quotation, but the letter is much longer and exceedingly in-

teresting. In this letter this missionary tells of a man who had not been to church in twenty years, but came out to prayer meeting, where there were thirty-three people present, and this old man, hardened in sin, promised to be regular in his attendance at service. I do not see why any one should say the pioneer work of the Church of God is done, when right here in our own country we have communities like this, where there are people like this man to whom the missionary refers.

#### PITTSBURGH LETTER.

BY S. J. FISHER, D.D.

"Like doves to their windows," the pastors of this region are returning to church and pulpit, all, we trust, recreated physically and with enlarged courage and spiritual power. Some will find an empty place in a pew, a worker called up higher, a family in the forest shadow to whom he can bring the consolations of God. Thus from the Edgewood Church an elder and Sabbath-school superintendent loosed his cables, as Paul phrased it, last week, and set sail for the desired haven above, and Pastor Cameron returns to miss the cheer and light and example of Elder Craig, whose sun has gone down while it is yet day.

Pastor-Emeritus W. O. Campbell, D.D., of Sewickley, was suddenly called home from his summer sojourn at Muskoka to bury his only son.

The pastor of Sewickley Church, Rev. Dr. O. D. Odell, has left for a three weeks' vacation in September, having remained at home during the summer.

During September the pulpit of the Third Church will be supplied by Prof. W. R. Farmer, D.D., it being the expectation that Pastor McEwan will then return from his Meadville farm, bronzed and engirthed with the muscle of Western Pennsylvania.

On Sept. 4, Rev. C. S. McClelland, D.D., participated in the centennial of Bethel Church, Salineville, O., of which Rev. James S. Colton is the pastor. Dr. McClelland is the oldest living ex-pastor, having followed Rev. Robert Hays, whose pastorate extended over thirty-four years.

We note with interest the celebration at Washington, Pa., of the ninetieth birthday of Mrs. Martha Stevenson, the mother of President J. Ross Stevenson, D.D., of Princeton Theological Seminary, and Rev. Thomas J. Stevenson, D.D., of Stirling, N. J., who were present to show that the ninety years had a rich fruit.

The Presbyterian Hospital of this city is preparing a special circular descriptive of its work and needs, preparatory to a campaign to raise funds for its ordinary expenses over and above the other income. This has become necessary by the decision that the state legislature can make no appropriation for any sectarian institution. In the justice of this decision we must all acquiesce, unless we are content to see the Roman Catholic institutions favored and aided out of all proportion and fairness, as they have been.

Providence and presbytery permitting, the pastor-elect of the Second Church, Wilkesburg, Rev. Hugh Leith, D.D., will be installed in October, as he begins his ministry Oct. 9.

As the Roman Catholics are making an effort to create favorable public opinion concerning their tenets, and as a Roman Catholic Bible Congress was held in Cambridge, England, in August, Rev. D. G. G. Coulton, of Cambridgeshire, a scholar of the English Church, has been moved to publish a number of historical notes on the attitude of the Roman Church toward Biblical study. Despite the errors and misstatements made by Cardinal Gosquet, who defended the Roman Church, Dr. Coulton shows that the medieval church strictly forbade laymen to read the Bible in the vernacular. As another says: "Miss Deanesly, in her masterly work on The Lollard Bible, has proved this once for all. Dr. Coulton is severe upon Cardinal Gosquet, of whom he says, 'He has habitually employed literary methods which can not be alleged, I believe, against any other living historian in the civilized world.' The trouble with writers like Gosquet, and the editors of modern Roman Catholic papers, is they are obsessed with the Jesuit theory of end and means, and practice sophistry for reasoning. There are some signs of progress since in the evangelical of Pope Benedict, Sept. 15, 1920, he exhorts the faith-

ful to read the Bible daily and assiduously, and he commends the Roman Catholic societies which are circulating the New Testament." We note this with pleasure, but it is doubtful if the adherents of that Church in South and Central America will be moved to cease the burning of Bibles circulated by Protestant missionaries and societies.

#### CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

Rev Charles T. Darling, the new pastor of the Boulevard Church, preached last Sabbath for the first time. He comes from Fort Collins, Colorado, and is the successor of Rev. Charles T. Shaw, who went to the Woodlawn Park Church of Chicago in May.

More than one thousand persons have enrolled for religious training in the four night schools of the Cleveland Sabbath-School Association. Bible study and pedagogy are to be taught. "The Significance and Teaching Value of the Old Testament," "The Teacher," "Training the Devotional Life," and "Training World Christians" are the text books to be used. The thirteenth annual session of the schools will begin this month.

Glenville Church was supplied last Sabbath by Rev. William Houston, D.D., University pastor of the Ohio State University. Mr. Augustus Nash, Religious Director of the Y. M. C. A., spoke at the Bolton Church last Sabbath morning.

Rev. Alexander McGaffin, D.D., one of the pastors of the Church of the Covenant, after an illness of several months, was able to preach last Sabbath and was cordially welcomed by his people. Rev. A. B. Meldrum, D.D., pastor of the Old Stone Church, was in his pulpit last Sabbath after his two months' vacation.

Many of our pastors preached Labor Day sermons on Sabbath in accordance with the request of the Commission on Social Service of the Federal Council of the Churches of Christ. "The Responsibility of the Church in Industry" was the general subject for discussion and pastors endeavored to apply the teachings of religion to present day social and economic questions.

The pastors of the churches affiliated with the Federated Churches organization are to spend a full day in prayer and conference at the country home of Mr. F. W. Ramsay, at Gates Mill, on Sept. 15th.

#### COLUMBUS LETTER.

BY REV. WILLIAM ANDREW PERRINS, D.D.

Professor Francis Greenwood Peabody, in one of his famous college chapel addresses, refers to a papyrus fragment, discovered on the Nile of 1887, which contains this attractive sentence: "Jesus says: Smite the rock and thou shalt find me; cleave the wood and there am I." Then the professor follows with this statement: "The quarryman driving his drill under the hot Eastern sun, finds his Master looking up at him from the task well done; and the carpenter, at his bench, fitting the joints of his work true to his pattern, meets the Lord Jesus Christ as though in the carpenter's shop at Nazareth." The thought of Professor Peabody found a large place in the Labor Day discourses of the Columbus pulpits, as the day was largely observed by the ministers; many of them taking the following topics: "Jesus and the Workingman," "Religion and Industry," "Religion's Vision for the Worker," "The Church and Labor," "The Church and the Laboring Man."

All the Presbyterian ministers are back in their pulpits. The Ministers' Association will begin its weekly meetings next Monday. Some of the topics early on the program for the year are as follows: "Perils and Advantages of the Long Pastorate," "The Sermon; Its Preparation and Delivery," "Week-Day Religious Education," "Developing a Spiritual Church."

Ninety soldiers, dead, from overseas, were received in Columbus last week, with solemn and impressive services, conducted by Rev. B. F. Brundage, D.D., pastor of the First Church, and chaplain of the Franklin Post of the American Legion.

Rev. William Houston, D.D., University Pastor, has found it necessary to open a new office, with a young lady as an assist-

ant, to meet the increasing demands of the thousands of students coming to the Ohio State University. Dr. Houston has prepared a very helpful "Letter" to be sent to all the freshmen. Other activities have been started to interest the Presbyterian young people coming to our State institution this year.

One of the city papers contained excellent photographs of Dr. W. M. Hindman, pastor of the Northminster Church, his noble father, a consecrated minister under the Home Board, also the two sons, Rev. William B. Hindman, Bloomington, Ill., and Rev. Ralph B. Hindman, Portage, Wis. An eloquent answer to the appeal for men in the Christian ministry.

#### IOWA LETTER.

BY REV. W. H. JORDAN.

Rev. Paul Shedd and wife sailed from New York with twenty-five other missionaries, Aug. 17th. They go to Persia. Their trip takes six weeks. On board were many Jews returning to Palestine, also \$100,000 worth of farm machinery donated for Palestine by the Jews in America. Mr. Shedd is a Coe College and an Omaha Seminary graduate, a son of Rev. F. H. Shedd, of Bronson, Iowa.

Rev. William Thompson, for the past three years pastor at Anderson, where he has done an excellent work, has resigned. He has been assisting Rev. J. W. Todd in meetings in California Junction. Mr. Todd is working with Council Bluff Presbytery, at present having closed his labors at Sidney, Iowa.

The Cedar Falls Church, Rev. M. K. W. Heicher, pastor, announces the Presbyterian School of Christian Leadership, which has been organized to serve the Presbyterian students at the State Teachers' College at Cedar Falls. While in many states there are several teachers' colleges, in Iowa there is but one. This throws a great responsibility upon the local church, and it is a matter of real gratification that the pastor and his people are alert to the situation and are seeking to cope with it. Their success will depend in no small measure upon the cooperation of parents and others who notify them of Presbyterian attendance. The General Board of Education co-operates with the church in this effort. Faculties of our state and church institutions can not feel too great a responsibility to return our boys and girls earnest Christians and efficient Christian workers.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

McCormick Theological Seminary will open on Tuesday, Sept. 13th, at 10 a. m. President James G. K. McClure will deliver the opening address. His theme is, "The Victorious Jesus." The friends as well as the alumni of the Seminary are cordially invited to attend these exercises in the chapel of the Seminary.

Chaplain U. S. A., James Lincoln Griffes, who is stationed at Ft. Sheridan, has recently come into an additional honor when he received the rank of Lieutenant Colonel. He is now one of nine Lieutenant Colonel chaplains. There is but one Colonel in the service and he is John T. Axton, who is chief of the army chaplains. Lieutenant Colonel Griffes is a member of Chicago Presbytery, a graduate of McCormick Theological Seminary and Blackburn College. He graduated with the class of 1891 from the Seminary. He held pastorates in Kansas and in Indiana before entering the army as chaplain. He has served in Mexico, the Philippines, in China and in France in the World War. Chicago Presbytery extends its heartiest congratulations and acknowledges its honor of having one of its members thus exalted in military honors after his long term of faithful service.

Rev. Willard H. Robinson, Jr., has been elected to the presidency of Whitworth College, located at Spokane, Wash. He has been teaching English Bible in Whitworth for several years. Before that he taught in Blackburn College at Carlinville, Ill. He is a graduate of McCormick Theological Seminary of the class of 1913. His father, Dr. Willard H. Robinson, is now pastor-emeritus of the Englewood Church, and his brother, Benjamin W., is

a professor in Chicago Theological Seminary, Congregational, now affiliated with the University of Chicago.

Rev. Samuel Johnson, who has been taking a post-graduate year at McCormick Theological Seminary, has accepted a call to the Presbyterian Church at Piper City, Illinois.

Rev. Alfred T. Cory, after three years' pastorate at Peotone, has resigned to accept the pastorate of a community church at Emerado, North Dakota, in the Presbytery of Pembina. At an adjourned meeting of Chicago Presbytery, held in the Peotone Church, Aug. 15th, Mr. Cory was released from Peotone and dismissed to the Presbytery of Pembina. The community of the church life, with educational facilities for the children, were attractions strong enough to draw Mr. Cory from his very pleasant and successful pastorate with the Peotone Church. He will be followed by the prayers of his Chicago brethren.

Announcement has been made of a very substantial addition to the musical service of the Old First Church, of which Dr. William Chalmers Covert is pastor. A new pipe organ will be installed during the winter at a cost of \$25,000, of four manuals with an echo organ. The First Church enjoys the distinction of having two of the foremost musicians of the city, in charge of its musical service in the persons of Messrs. Philo A. Otis and Francis S. Moore, each of whom has been in constant service with the First Church for more than twenty-five years. These two leaders, Mr. Otis, choir leader, and Mr. Moore, organist, are responsible for the acquisition of the new organ.

Rev. William F. Weir, D.D., secretary of the Assembly Committee on Men's Work, supplied the Hyde Park Church pulpit one Sabbath in August. The press announced Dr. Weir as a resident of Wooster, Ohio. He has recently moved, however, to Evanston, Ill.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

As most of the pastors have not returned from their vacations, "Labor Sabbath" was not generally observed in the New York churches. However, in St. Nicholas Collegiate Reformed Church, of which Dr. Malcolm J. MacLeod is pastor, Rev. Dr. Charles R. Brown, of Yale Divinity School, preached on "The Message of the Carpenter to Men Who Toil."

In the Marple Collegiate Reformed Church, Rev. Dr. David J. Burrell, pastor, Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Congregational Church, Brooklyn, preached morning and evening, his topics being, "The Five Most Successful Men in the Republic" and "The Six Hundredth Anniversary of Dante." At the Fort Washington Presbyterian Church, Dr. John McNeill, pastor, Rev. F. B. Meyer, of London, preached. Rev. Dr. Charles L. Goodell, evangelistic secretary of the Federation of Churches of Christ in America, preached at the West End Presbyterian Church, Rev. Dr. A. E. Keigwin, pastor.

Rev. Dr. Straton, pastor of Calvary Baptist Church, and Prof. E. L. Goonaskara, of India, were the speakers last Sabbath at the Tent Evangel. Dr. Straton and the man from India will speak every night this week. The latter told the story of his conversion from Buddhism to Christianity.

At the Fifth Avenue Presbyterian Church, Rev. Dr. John Hutton, of Glasgow, Scotland, was the preacher. Dr. Hutton is a very strong and practical preacher.

Rev. E. A. Corbett, a Wall Street evangelist, not only writes his own tracts, but hands them out, and with the tracts he gives to those who are destitute, beans and coffee. At the Bowery Mission and at other missions the number of the unemployed who have to be fed is increasing at an alarming rate. It is noted that the men in the bread line are neither Jews nor Italians. They are usually those who have never learned anything but manual labor. The seamen are the worst sufferers, because the ships, so many of them, are idle at anchor.

The supplies for the relief of starving Russia are piled up on the docks in great quantities. Col. W. N. Haskell, in charge

of the supplies, sailed Saturday with his assistants on the Olympic.

Faith Presbyterian Church, in the Bronx, Rev. R. F. Jenney, pastor, is active and useful every day in the week. It is distinctly a workingman's church. Last year 101 members were received.

The Stony Brook people, of whom Rev. Dr. J. F. Carson, pastor of Central Presbyterian Church, Brooklyn, is the leader, have bought a large tract of land upon which they will erect a Girls' School, the counterpart of the Boys' School. Dr. Carson, with Rev. Dr. Ford C. Ottman, president of the Board of Church Election, will, this winter, take a trip to the Orient, returning in the spring.

The other day, Sept. 1st, two Greek ships raced from quarantine across New York Bay to Ellis Island, each bearing a large company of Greeks anxious to be in time to be counted in the quota of their countrymen allowed to enter the Port during September. When the quota was filled the remaining immigrants were to be carried by the losing ship back to their native land, and the best they could do would be to try it over again, hoping next time to win the race.

#### KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

Some members of the Central Church, Princeton, Ky., have given the church some nice furniture. One family put in a set of pulpit chairs and another member put in a beautiful pulpit. The old furniture was sold at a moderate price to the Kuttawa Church. Miss McLin, a member of this church, was buried a few days ago. Her loss will be felt severely. The Central Church has just purchased fifty copies of the large Church Hymnal. Mr. Claycombe begins his seventh year with this church Sept. 1st. All the organizations of the church are in good condition.

The writer has just closed a meeting at Ebenezer, in Green County, Ky. The meeting lasted something over two weeks. It was a great meeting. This country church has a very large house, with a large gallery in the rear. Sometimes the house would hold but little over half the crowd. It was estimated that some nights there were eight hundred present. There were twelve confessions and ten additions to the church. This does not seem large as we commonly measure meetings, and yet it was a great meeting. First, because of the conscious presence and power of the Holy Spirit in every service. Those who attended regularly will testify to this fact. Second, every child and member of the families of the church, old enough to be consciously responsible, as far as the writer knows, was saved except one young man, and he was deeply impressed. Third, the church was organized for better service. Rev. L. B. Hart, Ph.D., is pastor. He is a great pastor as well as an excellent preacher. And Mrs. Hart is truly a consecrated Christian lady, thoroughly competent in every respect, having taken training in the Moody Bible School, and one of the most indefatigable Christian workers the writer has ever seen. Dr. Hart lives in Greensburg and his wife does a similar work there, and Ebenezer is six miles from Greensburg. The free-will offering for the evangelist was \$124,101.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

The General Assembly of 1920 appointed 130 delegates to the World's Presbyterian Alliance, which convenes in Pittsburgh, Pa., Sept. 16-28. The writer is one of the delegates. During our absence all mail will be looked after and the work of the synod will be handled carefully.

On our recent visit to Elkins a committee was appointed to purchase new pulpit furniture. The Elkins and West Fork Churches form a fine group. We wish to correspond with some young man for this field.

Rev. W. T. Thurman, pastor at Piggott, reports a fine vacation in Texas. Mr. Thurman has his church well organized for the fall and winter campaign.

Rev. J. J. Tarleton, Little Rock Presbytery, recently held a meeting for Dr. S. M. Templeton, Locust Grove, Tex., with good results.

Rev. Peter Carnahan, of Bentonville.

now on the honorably retired roll of the Church, is eighty-three years old and his wife is eighty-one. Recently five of his six children spent a week in the old home. This aged couple is held in high esteem by all the townspeople, where they have spent the most of their lives.

Evangelist Lewis and his singer, Mr. Nixon, have just closed a fine meeting at Ratcliff. There were forty professions of faith. We have no church organization at Ratcliff, but may organize later on.

Dr. Lewis opened a meeting at Grannis on Aug. 31. The outlook is fine for a good meeting.

I spent Sabbath, Aug. 28, with the West Fork Church, and deep interest was manifested. Every one spoke highly of the fine meeting recently held there by Dr. Lewis.

Since the resignation of Rev. V. K. Aubrey at Ozark, the elders of the church have provided for regular worship on the Sabbath. An elder takes charge and then the Woman's Missionary Society or the young people alternate in conducting services.

Churches should not forget to send in as soon as possible at least one-half of the budget for the various Boards. Our Home Mission Board is in need of the money now, and I am sure this is true of all the Boards of the Church.

### EAST TENNESSEE NOTES.

BY REV. ROBERT I. GAMON, D.D.

A feature of the services at Hebron Church Aug. 21 was a home-coming of many former members. The new pastor, Rev. Robert Franklin, was reared in this community, but labored in Siam for the past ten years. Three new members were received at this service.

After a month's absence, Rev. J. S. Eakin, D.D., Rev. J. H. Miller, Rev. W. R. Dawson, D.D., Rev. R. M. Ramsay, Ph.D., and Horace C. Wilson, D.D., have returned to their pulpits.

Rev. J. C. March, of Crossville, has been appointed principal of the high school at Sevierville, and expects to remove at once to his new home. He will render assistance to the church at that place also.

The writer has accepted an invitation to conduct a brief series of services in the Co-hutta Church preceding the fall meeting of Chattanooga Presbytery on Sept. 13. The pastor, Rev. J. M. Wooten, received five members on a recent Sabbath.

The outlook in all our Presbyterian colleges in this part of the state is good for a large enrollment this year. The increased number of high schools makes it possible for more students to prepare for college without leaving home, and it is beginning to show in attendance on the higher institutions of learning.

The return of Rev. R. T. Brumbaugh, after a vacation in the East, means renewed activities in the Harris Street Church, Atlanta, Ga. It was the privilege of the writer to preach in this church Aug. 28. The evidences of a good year were to be seen on every hand. It is nothing more than the duty of Presbyterians moving from the North to this city of the South to visit the Harris Street Church before deciding on a church home. Moreover, it will be a great encouragement to pastor and people, if the names of members are sent by ministers to the pastor of Harris Street Church, when they go to Atlanta.

There is a movement on foot in Knoxville among the churches of all denominations to have a simultaneous evangelistic campaign perhaps during November.

Knoxville, Tenn.

### CHRISTIAN AMERICANIZING.

The Woman's Missionary Society of the Presbytery of Huntingdon is carrying on a good piece of work in Winburne, Pa., among twenty-five and more girls, from six to fourteen years of age, belonging to German, Slovak and Magyar families, under the direction of Miss June Merritt, member of the local church. The girls have been meeting at the church twice each week during the summer to sew and to receive Biblical instruction. On Wednesday, Aug. 24th, there were exhibited in the presence of fifty mothers and girls such articles as handkerchiefs, bureau scarfs, cushions, aprons, etc., handiwork of the girls of foreign parentage. Fourteen of the girls were neither absent nor tardy in August. Miss Merritt proposes to meet them

once a week during the school year. This is Americanization and Christianization. The pastor, Rev. Benjamin Thomas, spent his vacation at Collegeville, Pa., and East Northampton, Mass.

### CINCINNATI PRESBYTERIAL.

The executive meeting of the Women's Missionary Society of Cincinnati Presbytery will be held Tuesday, Sept. 13, 10 a. m. to 1 p. m., in the First Presbyterian Church.

Emma H. Dickson.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. O. L. Pride, from Union to Springfield, Mo., 614 S. Douglas Avenue.

Rev. J. L. Winnemore, from Stevensville, to Linden, Pa.

Rev. W. P. Harmon, from Luzerne to Ticonderoga, N. Y.

Rev. R. H. MacCullough, from Hazelton to Oelwein, Iowa.

Rev. Robert Hunter, D.D., from Ellenville, N. Y., to Philadelphia, Pa., 2902 Frankford Avenue.

Rev. J. Harold Wolf, from Gettysburgh to Mount Carmel, Pa.

Rev. C. W. Gwinn, from Hubbell, Neb., to Marionville, Mo.

Rev. A. T. James, from St. Louis, Mo., to Oakville, Iowa.

Rev. Otis G. Dale, from Chicago, Ill., to Pittsburgh, Pa., East Liberty Church.

Rev. Otto L. Carr, from Reynolds, Ill., to Ireton, Iowa.

Rev. J. K. Bliss, from Harrison, O., to Greensburg, Ind., R. R. 10.

### DEATHS IN THE MINISTRY.

Rev. William B. Gage, of Aberdeen, S. D., was killed on Aug. 23, as was also his wife, when their automobile was struck by a train at Sterling, S. D. He had come to Aberdeen less than a year ago, and during the year over two hundred members had been received. He was a son of the late Rev. John L. Gage and brother of Rev. Dr. H. M. Gage, President of Coe College, and of Rev. Howard P. Gage, of Placentia, Cal. Mr. Gage served with distinction as a chaplain overseas, and for seven years was pastor at Washington C. H., O.

Rev. Paul J. W. Pestke, pastor of Ridgely Street Church, Baltimore, Md., died on July 16th, at the residence of his mother, Rochester, N. Y., in the forty-third year of his age. The funeral was conducted by Rev. G. B. F. Hollock, D.D., and the burial was at Rochester.

### CINCINNATI AND SUBURBS.

Cincinnati Presbytery will meet on Monday, Sept. 19, at 10 a. m. at Mohawk Church, Dr. Peter Robertson, pastor.

President Millis, of Hanover College, occupied the pulpit of the Mt. Auburn Church last Sabbath, and spoke to the great edification of the people on the subject of higher Christian education.

Dr. Leith, of Covington, has accepted the call to the Second Church of Wilkinsburg, Pa., and will soon take charge.

With very few exceptions the pastors have all returned and were in their pulpits last Sabbath, after their vacations.

Prof. W. A. Pabodie, a teacher in Cincinnati high schools for sixty-two years, and a member of the Wyoming Church since its organization, fifty years ago, died last Friday in the eighty-eighth year of his age.

Miss Lucille Sisson, assistant in the Church of the Covenant, is back after a year's absence, and was heartily welcomed last Sabbath by her Bible class of over one hundred girls.

Dr. J. V. Stephens, of Lane Seminary, preached in Westminster Church last Sabbath.

Dr. McKibbin, of Lane Seminary, preached last Sabbath for the Sixth Church.

Dr. Frank Marston occupied the pulpit of the Church of the Covenant last Sabbath.

During the absence of the pastor, Rev. E. H. Vail, on his vacation, the pulpit of

Linn Street Church was supplied by Rev. A. J. Loeppert, Rev. W. S. Acomb and Rev. W. J. Hirst.

### ST. LOUIS AND VICINITY.

Rev. George C. Hitchcock, of Bowling Green, Mo., preached at the Tyler Place Church, on Sabbath, Aug. 28th.

Rev. W. H. Claggett, D.D., preached his closing sermons as vacation supply at the Sidney Street Church, on Sabbath, Aug. 28th.

The pulpit of Oak Hill Church was filled on Sabbath, Aug. 28th, by Rev. John L. Roemer, D.D., president of Lindenwood College.

Rev. William B. Lampe, D.D., has arrived home from a vacation spent with his family in Michigan, and resumed his pulpit at the West Church last Sabbath. Much of his trip was taken by motor.

The United Christian Missionary Society follows the practice of opening every day with chapel services, at one end of its large suite of offices. For the last week, Rev. George Wales King was selected to conduct this service, daily.

Rev. D. C. MacLeod, D.D., pastor of Central Church, has returned from a two months' vacation, part of which was spent in Nova Scotia.

Unusual music was heard at the North Church last Sabbath evening, in a sacred concert given by the Danish opera singer, Miss Mary Lenander, of Copenhagen. She has been in this country giving Chautauqua engagements, and consented to sing at the North Church.

Rev. A. L. Odell, D.D., formerly pastor of the Kings Highway Church, preached for that congregation last Sabbath morning and evening. Dr. Odell is now pastor of the First Church of Phoenix, Ariz., where the health of his family is greatly improved.

The offices of the New Era Movement for the Southwestern District have been removed from Dallas, Texas, to the Arcade Building, St. Louis, with Rev. Charles L. Oversteer, D.D., in charge. In the re-arrangement of Synods, Missouri, Texas, Oklahoma and Arkansas are now included in the district. New Mexico has been transferred to the Western District. The St. Louis office is on the same floor as the Home and Foreign Mission offices, and the Woman's Board.

### OHIO.

Rev. W. E. Bryce, D.D., of Wooster, has been camping in the Algonquin National Park, in Canada, in company with Rev. F. I. Woollett, of Brookville, N. Y., and close to them have been Dr. Charles Zorbaugh, of Cleveland, and Dr. U. L. Mackey, of New York.

On Aug. 26 the Presbytery of Dayton released Rev. James E. Harris from Blue Ball and arranged for his installation at New Paris; released Rev. Frank Granstaff, D.D., from Oakland Church, Springfield, and received William F. Mills as a candidate.—J. King Gibson, S. C.

### INDIANA.

The First Church of Connersville, Ind., has just completed renovating and redecorating. The decoration is beautiful and was done at an expense of \$3,000.

Rev. J. L. Bardelmeier has taken charge of the work at Greensburg as successor of Dr. W. H. Reynolds, now of Liberty, Ind., and is doing successful work.

S. C. Moorhead, an elder in the Bethany Church of Fort Wayne, conducted the service Aug. 21, and was assisted by the superintendent of the Sabbath school, while the pastor, Rev. C. O. Shirey, D.D., was attending the Bible Conference at Winona.

By an airplane accident, on Aug. 25th, at Winona Lake, Jack Rodeheaver, aged eighteen, brother of Homer Rodeheaver, the singing evangelist, lost his life, the engine becoming unmanageable and the machine crashing to the ground. He had been associated in business with his brother.

Rev. Dr. Matthew F. Smith, of Beaver Falls, Pa., spent last Sabbath with the First Church of Indianapolis, to which he has been called, and on Friday evening preceding was entertained at a dinner in

the church, attended by three hundred of the members.

Rev. Herrick L. Todd preached in the Second Church of Indianapolis last Sabbath, in the absence of Rev. Jean S. Milner. The Men's Bible Class was taught by Ex-Governor S. M. Ralston.

Rev. E. L. Williams, D.D., occupied the pulpit of the Tabernacle Church, Indianapolis, last Sabbath.

Rev. R. H. Dunaway has resigned at Rochester, Ind., to accept a call to Cedar Rapids, Iowa.

#### ILLINOIS.

Dr. John C. Leonard, of the First Church of Morrisonville, Ill., has returned from his summer's vacation, which was spent in Chautauqua work.

Singing Evangelist William S. Dixon, Wheaton, Ill., assisted in a union tent campaign during August in Payson, Ill. Two large choirs featured in the campaign. Pastors desiring Mr. Dixon's assistance in campaigns may reach him at Wheaton, Ill.

Rev. J. H. Hughey and his wife, of McLeansboro, Ill., celebrated the fiftieth anniversary of their marriage, at their home, with their children and their families, thirty in all, on Aug. 23. Mr. Hughey is now retired from active service, but has had a long and successful ministry.

Rev. L. D. Laswell has accepted the call to Raymond and has begun work there.

Rally and evangelistic services were held Aug. 21-27 at the Dudley Presbyterian Church by the pastor, Rev. S. F. Wenger, assisted by visiting ministers.

Rev. W. F. Garvin and family of Tulsa, Okla., visited recently at Grandview and Neoga, Ill., where Mr. Garvin was formerly pastor.

#### MICHIGAN.

White Pigeon.—Services were resumed by the pastor, Rev. W. S. Jerome, after his vacation, on Sept. 4. During the summer the church tower has been painted and a new carpet laid in the auditorium. A former pastor of this church, Rev. Judson Swift, died in New York on Aug. 19. He is well remembered, and all were glad to hear from him on the occasion of the ninetieth anniversary of the church last summer. The pastor will begin on Sept. 11 a series of Sabbath evening sermons on the general topic "Does It Pay?" as follows: "Does It Pay to Attend Church?" to "Join the Church?" to "Pray?" to "Read the Bible?" to "Do Right?" to "Sin?"

#### NEW YORK.

Summer work for children received better attention from the churches of Brooklyn-Nassau Presbytery during the season of 1921 than ever before.

Daily Vacation Bible Schools were held in seventeen churches and missions, while three other churches co-operated in union schools. Several of the stronger churches had schools for the first time. These seventeen schools enrolled 1,685 boys and girls, and of these 35 per cent were recorded as not attending any Sabbath school.

Dr. John F. Carson, pastor of the Central Presbyterian Church, Brooklyn, N. Y., and president of Stony Brook Presbyterian Assembly, reports that Stony Brook Assembly has voted to acquire Belle Terre Clubhouse Inn and adjacent land, part of Belle Terre Park, near Port Jefferson, Long Island, for the purpose of establishing there a Christian girls' school, to be operated in conjunction with the Stony Brook School for Christian Boys. The Bible is to be a textbook during the four years' course. Belle Terre Park and Clubhouse represent an investment of two million dollars.

#### IOWA.

Rev. E. C. Horton will take charge at Luverne as stated supply.

Rev. A. M. McIntosh, of Hawarden, becomes pastor of Olivet Church, Sioux City, his twin brother, Rev. D. M. McIntosh, being pastor of Knox Church of the same city.

Evangelist W. A. Bodell began a union meeting of all the churches of Wapello, Iowa, Sept. 4th. He is assisted by Mr.

Money and his wife. From there he goes to Cairo, Ill., to be with the Presbyterian Church.

Any home mission church needing a communion set can secure one, if applied for at once, by the payment of expressage alone. Write to Rev. W. W. Tait, D.D., Manning, Iowa.

At Manning, on last Sabbath, the pastor, Rev. W. W. Tait, D.D., welcomed five new members, baptizing one adult and two children.

The Franklinville Community Presbyterian Church was dedicated Aug. 21. The pastor, Rev. J. C. B. Peck, invited Rev. J. F. Hinkhouse, D.D., to take charge of the program, assisted by Rev. R. L. Van Nice, Rev. L. E. Koenig and Rev. Frank Schroder. The building and its equipment cost about \$25,000. Four thousand dollars was needed, and of this amount \$3,000 was subscribed at the dedication, which, with \$1,000 expected from the Board of Church Erection, will clear the financial obligations.

#### PENNSYLVANIA.

Rev. J. W. Smith was recently installed in New Providence and Nemaacolin Churches; Rev. A. B. Weisz at Laurel Hill; Rev. George K. Bamford at New Salem, and Rev. E. J. Kneppshild at Little Redstone, all in Redstone Presbytery.

#### WISCONSIN.

Rev. William Ruby, the new pastor of the Assembly Church of Beaver Dam, and his workers, are making great preparation for the active campaign of fall and winter. At the regular quarterly meeting of the Sabbath-school teachers, a fine banquet was served with thirty-six covers and the business was discussed at the table.

Wisconsin people, more than ever, have attended the interesting conferences, especially the young people, for Christ and his work, at Conference Point, Lake Geneva, Green Lake and Chetek.

President W. A. Ganfield, of Carroll College, at Waukesha, is taking hold of his work with courage and faith and more students than ever are coming at the opening of the year. The past year has been prosperous and large gifts have come in. A pledge of \$100,000 comes from the General Education Board and then from the Presbyterian Board a large amount, beside some handsome benefactions from friends in the state. Waukesha is a beautiful little city, delightfully situated a few miles west of Milwaukee, in the hill and lake country of eastern Wisconsin. The little college in the hill has done a marvelous work in raising faithful ministers and Christian workers, and much more needs to be done.

#### OREGON.

Rev. Aaron Wolfe, D.D., has been in charge at Rogue River for four months and the work in all departments is making fine advances.

#### COLORADO.

A great tent meeting has been in progress at Aurora for the last few weeks, conducted by Evangelist Chester Birch, of which the local paper speaks as "the most successful ever held in Aurora." Dr. Francis E. Smiley is pastor there.

#### NORTH DAKOTA.

The church at Hazen received four members recently. It has elected four elders and six trustees, and united with the Red Butte Church is ready for a good year's work.

The church at Carson recently elected full boards of elders and trustees. It has been vacant, but is at work.

The young people at Keith are carrying on an evening service each Sabbath and are determined to make their church live and prosper.

The Lark Church recently heard their former pastor, Rev. D. K. Ford, now of Steele, with great pleasure, while on a visit.

#### CHURCH AT LARGE.

Rev. Robert McWatty Russell, D.D., formerly pastor of the Sixth United Presbyterian Church of Pittsburgh and later president of Westminster College, New Wilmington, Pa., died Aug. 20 in Sterling, Kan., where he was attending a missionary conference.

## NOTICES

### PRESBYTERIAL NOTICES.

Alton, Sorrento, Sept. 26, 7:30 p. m.  
Athens, Deerfield, Sept. 12, 7 p. m.  
Austin, San Antonio, Denver Boulevard, Sept. 26, 8 p. m.  
Beaver, Beaver, Sept. 19, 2 p. m.  
Blairsville, Greensburg First, Sept. 13, 10 a. m.  
Bloomington, Normal, Sept. 20, 7:30 p. m.  
Boulder, Denver Central, Sept. 27, 11 a. m.  
Box Butte, Morrill, Sept. 20, 7:30 p. m.  
Butler, Plain Grove, Sept. 12, 7:30 p. m.  
Cairo, Cairo First, Sept. 20, 7:30 p. m.  
Carlisle, Harrisburg Olivet, Sept. 26, 7:30 p. m.  
Carthage, Madison, Sept. 13, 7:30 p. m.  
Chattanooga, Cohnutta, Sept. 12, 7:30 p. m.  
Chillicothe, Washington C. H. First, Sept. 19, 9 p. m.  
Chicago, Fourth, Sept. 12, 10 a. m.  
Chippewa, Chetek, Sept. 20, 7:30 p. m.  
Cincinnati, Mohawk, Sept. 19, 10 a. m.  
Cimarron, Ringwood, Sept. 20, 7:30 p. m.  
Columbia, Jewett, Sept. 20, 4 p. m.  
Clarion, Beechwoods, Sept. 26, 2 p. m.  
Dayton, Dayton Memorial, Sept. 26, 2 p. m.  
Detroit, Petersburg, Sept. 19, 7:30 p. m.  
Denver, Highland Park, Sept. 20, 9:30 a. m.  
Dubuque, Farley, Sept. 20, 7:30 p. m.  
Des Moines, Des Moines Westminster, Sept. 14, 7:30 p. m.  
Eric, Bradford First, Sept. 12, 7:30. Evangelistic Conference 2 p. m.  
Emporia, McPherson, Sept. 19, 8 p. m.  
Flint, Linden, Sept. 19, 7:30 p. m.  
Fort Dodge, Lake Park, Sept. 20, 7:30 p. m.  
Fort Wayne, Huntington, Sept. 12, 7:30 p. m.  
Freeport, Dakota, Sept. 20, 7:30 p. m.  
Geneva, Canoga, Sept. 20, 10 a. m.  
Grand Rapids, Ludington, Sept. 19, 7:30 p. m.  
Hastings, Superior, Sept. 14, 1:30 p. m.  
Holston, Elizabethtown, Sept. 14, 7:30 p. m.  
Iowa, Banaparte, Sept. 20, 7:30 p. m.  
Kansas City, Parkville, Sept. 19, 4:30 p. m.  
Kendall, Pocatello, Sept. 20, 7:30 p. m.  
Kirksville, Unionville, Sept. 20, 7:30 p. m.  
Lackawanna, Sayre, Sept. 26, 7:30 p. m.  
Lansing, Stockbridge, Sept. 12, 1:30 p. m.  
Larned, Lakin, Sept. 13, 8 p. m.  
Logansport, Kentland, Sept. 19, 7:30 p. m.  
Madison, Kilbourn, Sept. 20, 3 p. m.  
Mahoning, Warren, Sept. 19, 3 p. m.  
Marion, Spring Hill, Sept. 19, 2 p. m.  
Mattoon, Dalton City, Sept. 20, 7:30 p. m. Evangelistic Conference, same day, 3 p. m.  
McAlester, Stringtown, Sept. 20, 7:30 p. m.  
McGee, Mt. Carmel, Sept. 20, 7:30 p. m. Delegates will be met at Callao and Salisbury.  
Milwaukee, W. Granville, Sept. 19, 7:30 p. m.  
Muskegon, Stilwell, Sept. 12, 7:30 p. m.  
Muncie, Alexandria, Sept. 19, 7:30 p. m.  
Nebraska City, Humboldt, Sept. 12, 7:30 p. m.  
Neosho, Parsons, Sept. 20, 7:30 p. m.  
New Albany, Scottsburg, Sept. 13, 2 p. m.  
Osborne, Mt. Nebo, Stockton, Sept. 13, 8 p. m.  
Portsmouth, Seaman, Sept. 12, 7:30 p. m.  
Pueblo, Denver Central, Sept. 27, 9 a. m.  
Redstone, Fayette City, Sept. 26, 10 a. m.  
Rock River, Franklin Grove, Sept. 20, 7:30 p. m.  
Salt River, Estes, Sept. 13, 7:30 p. m.  
Saginaw, Emerson, Breckinridge, Sept. 12, 7:30 p. m.  
Sedalia, Holden, Sept. 13, 7:30 p. m.  
Shenango, Westfield, Sept. 12, 7:30 p. m.  
Springfield, Springfield First, Sept. 12, 11 a. m.  
Steubenville, Corinth, Mechanicstown, Sept. 12, 2 p. m.  
St. Cloud, Brooten, Sept. 27, 7:30 p. m.  
St. Joseph, Bethany, Sept. 13, 7:30 p. m.  
Spokane, Whitworth College, Sept. 27, 7:30 p. m.  
Steubenville, Mechanicstown, Sept. 12, 2 p. m.  
Toledo, Waterville, Sept. 26, 7:30 p. m.  
Topeka, Southridge, Sept. 20, 7:30 p. m.  
Union, St. Paul, Sept. 27, 7:30 p. m.  
Westminster, Centre, Sept. 12, 7:30 p. m.  
Whitewater, Kingston, Sept. 12, 7:30 p. m. Delegates will be met at Greensburg.  
Wheeling, New Cumberland, Sept. 19, 2 p. m.  
Willamette, Salem, Sept. 13, 8 p. m.  
Winona, Hayfield, Sept. 20, 7:30 p. m.  
Wooster, Apple Creek, Sept. 19, 3 p. m.  
Zanesville, Norwich, Sept. 19, 2 p. m.

## MARRIAGES

No Charge is made for Marriage Notices

HAUCK—KORTE—At the home of the bride, 1054 Wilstach Street, Cincinnati, by Rev. E. H. Vail, on Aug. 24, 1921, Mr. George W. Hauck and Miss Elsie Korte, both of Cincinnati.

SOLDNER — LONGBOTHAM — At the manse, West Liberty, Iowa, Aug. 30, 1921, by Rev. Robert McInturff, Mr. Wildas H. Soldner, of Berne, Ind., and Miss Elizabeth Longbotham, of West Liberty, Iowa.

OSBORN—GOODCHILD—On Aug. 29, 1921, at the home of the officiating minister, Rev. D. L. Chapin, Kingston, O., Mr. Walter D. Osborn, of Columbus, O., and Miss Lillian Goodchild, of Kingston.

EVANS—CADLE—Aug. 16, 1921, at the home of the parents of the bride, Mr. and Mrs. James F. Cadle, Sedgwick, Kan., Benjamin E. Evans, of Stafford, Kan., and Grace Cadle, by Rev. Edwin S. Evans, of Arlington, Kan., uncle of the groom.

TURNER—MILLER—Mr. Clarence I. Turner, of Woodsfield, O., and Miss Otis Miller, of near Shreve, O., June 18, 1921, at the Hopewell manse, by the bride's pastor, Rev. J. V. Findlay.

SCHRIBER—KEISTER—Aug. 20, 1921, at the home of Mrs. Mary Richwine, near Wooster, O., Mr. Harry D. Shriber, of Lone Wolf, Okla., and Miss Hazel Keister, of near Wooster, O., Rev. J. V. Findlay, of Millersburg, O., officiating.

## HOME CIRCLE

### THE THINGS WE DO.

The things we do that are clean and sweet,  
Are like roses that fall at the Master's feet;  
And they cheer and they help as we go along,  
And they lift the weak till they've made them strong—  
The things that we do with a true heart's beat,  
And a lilt of laughter to season the song.  
The things we do that are dark and bad,  
Are like thistles that set the traveler mad  
On the road of life where he yearned, God knows,  
For only the path of the velvet rose—  
The things to brighten and make him glad  
And not the battle and not the blows.  
The things we do that are fair and square  
Are like the breath of the summer air;  
The things that are true and fine and high,  
And that live in the heart of toil and care  
Till the dust and the smoke and the stain  
pass by  
And only the beauty and truth are there.  
The things we do that count the most  
Are the things that are noble and pure  
As a breeze far-striking some summer coast,  
And they are the things that endure,  
That sweeten the world with the joy they bring,  
As the lark at the gates of heaven doth sing.

—Baltimore Sun.

### DOLL COUSINS.

BY SOPHIA T. NEWMAN.

"May I go down to the other house, mamma, and play with the little girl there? She's just as big as I am, an' her name's Bessie."

"How d'you know?" interrupted Ned

"'Cause she told me. She was standing by the stone wall, seeing our trunks come, an' we told each other our names. An' I told her our papa had bought this land, an' built this house for us to live here summers, an' she said she lives here all the time, an' her pape takes care of our papa's land. 'N then I asked her who did she have to play with, 'n she said she had two dolls, 'n their names are Prudy an' Polly. Can I take Margaweeet an' go over there, mamma?"

"Yes, Ruth, if you'll be sure to be polite."

"Oh, mamma Bell!"

"Yes, I know, dear, that you're not rude, but I want you to be particularly careful about the real true politeness that comes from kindness in our hearts. Bessie has lived away off here in the woods all her life and does not know about the city ways and things that you are used to. But then she knows a great many things that you don't—the names of the birds, and which trees are nut trees, and where the wild flowers grow, and—oh, a great many things. And I want you to promise me not to say, or look, or think, or do anything that can hurt her feelings."

"I'll promise you, mamma," answered Ruth, earnestly, little thinking how soon she would be put to the test.

With her beautiful doll, Marguerite in her arms, she ran down the lane, finding Bessie on her doorstep with her two dolls beside her.

Dolls? Corncobs! That is just what they were; corncobs with ink marks for eyes, nose and mouth. Corncob dolls were indeed the only dolls little Bessie had ever owned.

One of these had a red handkerchief

pinned around it for a shawl; about the other, folds of white cotton were tied with a faded pink ribbon. A queer feeling of surprise such as Ruth had never before felt seemed to go all over her. But quicker than lightning, before even the least little bit of a look that could possibly hurt had crept into her eyes, Ruth remembered.

"Oh, aren't they cute!" she cried. "I never saw any before. Did you make them? Let's play my dolly is their cousin, come to visit them. There, Margaweeet," she added, putting her doll on the steps beside the others, "you're introduced, now get 'quainted!"

Bessie's shy little face suddenly brightened, and a happy comradeship had begun.

What delightful things there were to play and to do! The dollies were taken to ride on the big loads of hay; they were set on the bank to watch while Bessie and Ruth and Ned splashed about barefoot in the brook; they were cuddled down in the hammocks under the elms, while Ruth's mamma read aloud; they were propped up in shady nooks in the berry pasture, while the berry picking went merrily on.

Sometimes it was Ruth who carried Prudy and Polly, while Bessie bore, with tender admiration, the beautiful Marguerite; sometimes the dollies were carried by their own little mothers, but always there was the happy sharing, making glad the long summer days.

Then one day, when the maple leaves were turning red, a wagon load of trunks went from the big house to the station ten miles away, followed by a carriage with the Bell family.

There were good-bys and good-bys, till the carriage turned the corner, and then Bessie ran off to the barn. She meant to have a good cry all by herself, but her mother's voice called, "Bessie, Bessie, come here and see what there is for you in this big box."

And Bessie, running back, lifted the cover wonderingly. There was a beautiful new doll, exactly like Marguerite, except that her eyes were blue and Marguerite's were brown.

And there, too, was a complete outfit of pretty clothes, even more and lovelier than those of Marguerite. A little note was pinned to the doll's dress. It read:

Dear Bessie: This dollie is for your very own, to be another cosen to Prudy and Polly. Her name is Pearl, and she will be cosen to Marguerite, too, so they'll all be cosens, and when I come next summer, we will have perfectly lovely times, just like we did this year. Yours loving,

Ruth.

And it would be hard to tell which little girl was the happier, the one that wrote the note or the one that read it.—Stand-ard.

### THE CHIPMUNK AT HIS TOILET.

Some of us might take lessons from this little animal.

The chipmunk is industrious in all weathers, except the very rainy, although he is rather shy on a very windy day, the rustling and waving branches making him wary. He eats sitting on his haunches and holding his food in his forepaws.

He drinks by lapping like a dog.

He is very neat about his person, combing out his fur and his long tail with paws and teeth.

He washes his face by lapping his forepaws and then rubbing them both at the

same time over his face with such speed that the eye can hardly follow his motions.—Selected.

### POLLYWOG PHILOSOPHY.

The Tadpoles all sat in the river and said: "How lucky we are to be all tail and head! Just think how we'd feel if we were as absurd

As a goggle-eyed fish or a feathery bird!"

"Oh, worse still!" they cried,

"We would wish we had died, If, instead of our being such nice pollywogs, Mother Nature had made us all into green frogs!"

The dignified frogs sat on green lily pads And said: "How absurd to say we sprang from tads;

From the little black tadpoles, all tail and all head!

Why, if it were true, we would wish we were dead!

But it cannot be so!

For how could we grow

So beautiful if we had been pollywogs? No, no! We have always been dignified frogs!"

And the feathery birds, high up in the tree,

Sang: "The world is as funny as funny can be!" —Ex.

### WHY GRANT NEVER SWORE.

While sitting with him at the camp fire late one night, after every one else had gone to bed, I said to him: "General, it seems singular that you have gone through all the tumble of army service and frontier life and have never been provoked into swearing. I have never heard you utter an oath or use an imprecation."

"Well, somehow or other, I never learned to swear," he replied. "When a boy I seemed to have an aversion to it, and when I became a man I saw the folly of it. I have always noticed, too, that swearing helps to arouse a man's anger; and when a man flies into a passion, his adversary who keeps cool always gets the better of him. In fact, I never could see the use of swearing. I think it is the case with many people who swear excessively that it is a mere habit, and that they do not mean to be profane; but to say the least it is a great waste of time." —Michigan Christian Advocate.

### OUR FATHER.

President Lincoln had a son who died in early life. He was familiarly known as "Little Tad." At school one day, smarting under some real or fancied wrong, he started for home. Running at a breathless pace through the streets he came to the White House. Up the marble steps he sped, past the guards, until he reached the room where he knew the Cabinet sat in session. There, heedless of everybody and everything, he threw himself into his father's arms and poured out his sorrows. The members of the Cabinet sat in silence, and the affairs of Government stood still while the President listened to the complaint of little Tad.

Is God our Father? Are we his children? And shall he not hear and be moved and answer when we appeal to him?

### A BEAUTIFUL ANSWER.

One day a little girl in a white frock and with a great bunch of flowers passed by a boy who was playing in the dusty street. Somehow the sight of that dainty figure stirred the spirit of mischief in the boy's heart, and suddenly he threw a handful of dirt which struck the edge of the white dress and fell in a shower upon the kid shoes.

The girl stood still. Her face flushed pink.



Her lips trembled as if she would cry. But instead a smile broke over her face, and, taking a flower from her bunch, she tossed it to the boy, who stood waiting to see what she was going to do.

A more surprised boy no one ever saw, nor one more heartily ashamed. He hung his head and his cheeks reddened under their tan and freckles. His unkind fun was quite spoiled, just because in return for a handful of dirt some one had thrown him a flower.

What a changed world this would be if everybody, big and little, were as wise as this six-year-old maid! How quarrels would go out of fashion, if for angry words we threw back gentle answers!—Selected.

#### THE LITTLE THINGS.

'Tis the little things and the common things,

And the things we do each day;  
'Tis the little sigh and the little song  
And the common words we say,  
That round at last to the perfect whole,  
For life is but this, my dear,  
A summing up of the common things  
That make the common year.

Oh, the little things and the common things

Are the things that make the day;  
The common sun and the common rain,  
And the grass beside the way,  
The song of a bird on the swaying bough,  
The flashing of soft, brown wings,  
Are all but a part of a perfect whole—  
God's beautiful common things!  
—Christian Guardian.

#### A FRENCH BOY'S SERVICE.

"Speed boldly, Jean; the safety of God's elect depends on thy fleetness and courage," said a French peasant woman, as, standing at the door of a hut perched over a gorge in the Cevennes Mountains, she bade farewell to her young son. He, mounted on a small white pony, looked fearlessly out of his abundant tresses of fair hair, bent to kiss his mother's hand; then descending a steep, winding path, disappeared in the pine forest.

This was the period of that so-called "religious" war in France, which lasted twenty years, and in which the king, Louis XIV, employed sixty thousand soldiers to exterminate three thousand Protestants, because they persisted in worshipping their Maker in their own fashion. Through the upper valleys, for some weeks previous to the time of this story, all the faithful knew that the great pastor, Brousson, emerging from his secret cavern dwelling, would meet and minister to his persecuted flock in the afternoon of the first day of the year 1703, at the Bourges Mountains.

News of the intended convocation had reached the town of Hais, and Captain Daiguirrier, with six hundred men, was coming up from the plain to surprise the innocent congregation.

Just before noon today, Jean, when climbing the rock back of his father's hut in search of a missing goat, spied the red bonnets of the cavalcade, traversing a defile far below; he knew well their terrible purpose, and hurrying down, said to his mother:

"I have seen the king's troops going up; there's none to give warning but me."

Twenty minutes later Jean was riding along through the dim forest when he heard the sound of a conchshell, and, on the instant, a flash of scarlet streamed around a spur of the forest.

"Whither you go?" asked the captain.

"To the upper hills to seek my father," replied Jean.

"This is not a safe country for youngsters like you to travel in alone," said the officer.

"I have confidence in God. Those who do no ill need fear none," returned the child, calmly.

"You shall come with me," continued the captain, suspiciously; "so fine a boy must not grow up a rebel. I shall dedicate you to the service of the king and the church."

Jean made no answer, riding on with his captors, apparently in submissive composure; but the vigilant little fellow, quick in expedients, contrived to fall back gradually, till, when the dismounted troops, painfully climbing, were half way up a steep ascent, Jean was among the hindmost. A brook wound round the base of the hill, and Jean knew that near the stream was one of those caverns common in a country of volcanic formation, the entrance to which was concealed by thick, clustering bushes. Seizing an opportune moment, the active boy turned his pony, dashed down into the brook, leaped from his steed and ran into the cavern. Some minutes elapsed before the more clumsy soldiers could descend; when they reached the stream, the pony was scrambling homeward over the rocks, and no trace of the rider was visible. Little Jean tremblingly crouched in his covert during their brief, vain search, but soon, eager for a larger prey, the pursuers returned to join the rest of the band.

When the last echoes had died away, and only the brook's gurgle was audible in the stillness, Jean ventured from his retreat and, following the bed of the mountain stream, hastened breathlessly on.

Not far away some hundreds of resolute men and women were assembled on a rocky platform amid the desolate hills. Muskets stood near, ready for a sudden call to arms. Around the worshippers was a chestnut forest, through whose enormous trunks and leafless boughs the wind moaned in melancholy cadence accompanying their psalmody and supplication. On a flat, smooth stone, at the base of a precipitous rock, stood the minister who, while little Jean sped toward them, was thus addressing the congregation:

"What fear you? Did not God nourish his people in the wilderness? Did he not send the ravens to feed his prophet, and will he not again work miracles? Has not his Holy Spirit comforted his afflicted children? He consoles—he strengthens us. Will he not in time of need cause his angel to go before us?"

Concluding thus, the preacher advanced to a natural stone slab, serving as a sacramental altar, and the assembly in reverential stillness, to which peril added a solemn awe, came forward, two by two, bare-headed. A cry startled them.

"Fly! the enemy comes!" rang in shrill childish treble from above the kneeling multitude, and looking up they saw, on the rocky summit before the pastor, a little figure, whose white goatskin coat and locks of gold gleamed in the mellow sunset as the rocks and caverns re-echoed his vibrating cry.

"Fly! the enemy comes!"

The startled throng, gazing up, knew not the son of their neighbor and friend, Roland Cavalier. The solemnity of the place and the danger always near their worship had infused their exalted minds with a sense of the immediate presence of the super-natural, and the simple-hearted

peasants thought the child Jean a veritable messenger from heaven.

They quickly dispersed through pass and defile, and when the troops arrived the early stars shown down on the deserted rocks and lonely forest.

Jean joined a party of fugitives, and lived to be a valiant and famous defender of the Protestant faith. While the commander cursed him as a treacherous little rascal, most of the congregation always maintained that God sent an angel to save them.—Intelligencer.

Open the door of your heart, my friend,  
Heedless of class or creed,  
When you hear the cry of a brother's  
voice,

The sob of a child in need.  
To the shining heaven that o'er you bend  
You need no map or chart,  
But only the love the Master gave—  
Open the door of your heart.

Grace for the dying hour is sure, if we  
use the grace aright, given us for living.

It makes a pessimist blue to find that  
things are not as bad as he had supposed.

We should have more joy in our lives if  
we had more gratitude in our hearts.

The emancipation from care and sorrow  
and unrest lies in that going out of our-  
selves which we call by the name of love.  
—Dr. Maclaren.

"Get into the habit of looking for the  
silver lining of the cloud, and when you  
have found it continue to look at it, rather  
than at the leaden gray in the middle. It  
will help you over many hard places."

It is not talent, nor power, nor gifts that  
do the work of God. It is that which lies  
within the power of the humblest—the  
simple, earnest life hid with Christ in God.  
—Frederick W. Robertson.

Thy forgiveness opens a door for the  
forgiveness of God, which otherwise can  
find no entrance to thy soul. Open that  
door wide, that he may enter and abide  
forevermore.—Ambrose Earl.

Salvation is not the deliverance from  
hell and admission to heaven. It is de-  
liverance from sin and the power of sin. It  
is a present experience and a future in-  
heritance.

Be generous with smiles and kindly  
words, if with nothing else. That which  
costs the least is often most valuable in  
this strange world. And kind words and  
gentle acts of sympathy have a way of re-  
flecting that many and many a time has  
rewarded the giver a thousandfold. It is  
a great thing to remember peacefully in  
evidence that some burdened heart has  
blessed you during the day for a timely  
word of cheer or glint of encouragement.  
—Christian Work.

Plant blessings, blessings will bloom;  
Plant hate and hate will grow;  
You can sow today, tomorrow will bring  
The blossom that proves what sort of  
thing

Is the seed, the seed that you sow.

No. 648.—WORD SQUARE.

1. Reverence. 2. A girl's name. 3. A  
boy's name. 4. To rave.

ANSWERS TO PUZZLES.

No. 647.—1. Rest-o-ring, restoring. 2  
Sweet-e-ned, sweetened. 3. Inter-e-sting  
interesting.

# SABBATH SCHOOL

## THIRD QUARTER.

### Lesson XII—September 18.

#### ABSTINENCE FOR THE SAKE OF OTHERS.

(A Temperance Lesson.)

(I Cor. 10:23; 3:16, 17.)

Ch. 10:23. All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not.

24. Let no man seek his own, but every man another's wealth.

25. Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake:

26. For the earth is the Lord's, and the fulness thereof.

27. If any of them that believe not bid you to a feast, and ye be disposed to go; whatsoever is set before you, eat, asking no question for conscience' sake.

28. But if any man say unto you, This is offered in sacrifice unto idols, eat not for his sake that shewed it, and for conscience' sake: for the earth is the Lord's, and the fulness thereof:

29. Conscience, I say, not thine own, but of the other: for why is my liberty judged of another man's conscience?

30. For if I by grace be a partaker, why am I evil spoken of for that for which I give thanks?

31. Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

32. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God:

33. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.

Ch. 3:16. Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

17. If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.

Golden Text: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." I Cor. 10:31.

Catechism—Q. 39. What is the duty which God requireth of man? A. The duty which God requireth of man is obedience to his revealed will.

Home Readings—(M.) I Cor. 10:23-33; (Tu.) I Cor. ch. 8; (W.) Isa. 28:1-8; (Th.) Psa. 10:1-12; (F.) Psa. 46; (Sa.) I Cor. 9:19-27; (S.) Psa. 65.

#### INTRODUCTORY.

This is our regular quarterly temperance lesson. It is taken from the writings of St. Paul, whose life we are studying, through all these Sabbaths. It is taken without regard to its historical connection, but a temperance lesson is good for any time and for all times. The use of these quarterly temperance lessons for so many years had a great deal to do in impressing the subject upon the minds of the people of this generation, and so preparing the way for prohibition. Now that we have prohibition, we still need these temperance lessons. The laws must be enforced, and they can be more easily enforced if all people come to see how reasonable and salutary they are, and if they become total abstainers from principle. Of course the laws are going to be enforced.

#### EXPOSITORY.

23. Paul did not mean that all things, even wicked and criminal things, were lawful to him. He meant that there were certain things, about which there might be differences of opinion, which were to be considered not by the letter of the law, but by studying the general harmfulness, or good influence, resulting from engaging in them. He meant that if there is something that I am sure does not hurt me, yet, if it hurts others and they are led astray by my example, I will be willing to forego it absolutely for the sake of others. This is undoubtedly a Christian principle, and one which any Christian will be willing to adopt.

24. This rule of unselfishness is the Christian rule. It was the rule followed by Christ in giving up his place in glory and coming into this world to save. "When he was rich, for our sakes he became poor, that we, through his poverty,

might become rich." This is the rule followed by our foreign missionaries in giving up worldly prospects and going to heathen lands. Why should it be a hard rule for us to follow in our daily lives, as we seek the well-being of others rather than of ourselves?

25-30. Here comes in an instance of Christian dealing with a practical question which may illustrate, very forcefully, the matter of our own abstinence from intoxicating drink. The apostle used the question of meat that had been used in the heathen sacrifices and then put on the market for sale as food. Of course it was the same as any other meat, for there was no heathen god, and the supposed sacrifice could not make any difference in the meat. But some good Christians, who had turned from heathenism to Christ, might think it was being involved in idolatry to buy and eat this meat. So you would not want to seem to him to be doing a wrong thing, and you would not buy this meat and eat it, just for his sake. It would not hurt you, understanding the matter, but it would hurt him, and so, for his sake, you let it alone. So we are urged to let wine, or anything in the world, alone, in order not to set a bad and dangerous example. Anything that has the poison, alcohol, in it, will hurt anyone who drinks it. Science makes this plain. But people did not always know that. Many people came to be abstainers because they could see that it was hurting others. There was a Christian principle involved, and they acted as Christians should. It is good to do right. Good results from it.

31. Here this same principle crops out, in slightly different words. We, as Christians, are to have God's glory in view always. It is not a mere matter of making a profession of religion, and of going to church and to the communion table, but of trying to do God's will, and living in a way to glorify him in everything in our daily life. If we are true Christians we will try to eat just what God would have us eat, and to drink just what God would have us drink, and to do everything in life just as God would have us to do it. This makes life a very sacred and responsible matter, and if we live on this plane we will be willing to be very careful in regard to every act. It will not be hard to be abstainers if we love God, and wish to see his kingdom advanced in the hearts of the people.

32, 33. The Christian will feel as did Paul, that he is not willing to run the risk of doing harm to a single soul, or of leading any one astray. Rather, it will be his abiding desire to do good to every one. With this in mind he will consult the highest spiritual well-being of all those around him, and will be ready, at any measure of self-sacrifice, to try to save them.

3: 16, 17. Here we come to the very crowning thought of the lesson. If we are God's people we are to be careful, in everything we do, to be reverent and holy as those whom God has made to be temples for his indwelling. If we have been born again, or made over into God's image, or have become those within whose lives God is dwelling, as temples, we must be careful not to allow anything to enter our bodies, or our minds, or our hearts, or our plans, or our words, that is not clean and pure and pleasing to God. If this is our life we will be full of good thoughts and purposes to those around us, and will

try to do them good in every way we can.

At this very time we need this lesson greatly. We have good laws and we want to make them still better. We need to enforce them and to find new ways of enforcing them better. But we want to use our very best efforts to lead people to be willing to keep them and to love them.

#### A PRIZE PARAGRAPH.

An English newspaper offered a prize for the paragraph that had given the greatest inspiration and help. Lines from Tennyson and others were sent in by the hundred. The letter that gained the prize was as follows:

"I am only a boy, and boys' opinions are not respected by most grown-ups; but we have them just the same.

"The paragraph which helps me most is the Boy Scout Promise as follows:

"On my honor I promise that I will do my best;

To do my duty to God and the King;

To help other people at all times;

To obey the Scout Law."

#### THE GRAVE YARD BEAUTIFUL.

We are told of a country church which divided its burying ground into plats and assigned one plat to each Sabbath school class, offering a simple prize to the best kept plot.

How think you that plan worked out? The simple fact is, that little country Campo Santo, that God's acre, became the most beautiful spot in all the countryside.

Does not that country church furnish an example that might well be worth imitation?

The latest thing in prohibition detection work is the employment of hogs.

"Fat hogs on a poor farm invariably have proved," he says, "that moonshiners have been operating in the neighborhood."

Once it has tasted mash, a hog will go through fences, thickets and brick walls to obtain it, according to Mr. Bee.

He stated that his officers were training hogs to seek out stills.

Withdrawals of whisky from bonded warehouses during the first six months of this year fell off by more than 3,500,000 gallons, compared with the same period last year, according to records made public by the Internal Revenue Bureau.

From January 1, 1920, to June 30, 1920, the records show 5,170,598 gallons of whisky were withdrawn, as against 1,487,306 gallons during the corresponding period of this year.

Decrease in withdrawals during the first three months of this year were explained by the ban closing warehouses and distilleries, which was modified in April to permit withdrawals by retail druggists and in May to allow wholesale druggists to withdraw whisky.

Prohibition has been abolished in Soviet Russia and the country now is on a light wine basis.

A dispatch to the Letvian Telegraphic Agency, confirmed by Moscow newspapers, announces the issuance of a decree permitting the manufacture and sale of beverages containing up to 14 per cent of alcohol, which will be taxed highly.

Prohibition of the sale of vodka, once the Russian national drink, was decreed by the government of former Emperor Nicholas in the early months of the world war.

In June, 1916, the Duma, then in power, adopted a law prohibiting the sale of any beverage containing more than one and one-half per cent of alcohol.

Jesus knew the Scriptures. He could find what he wanted to read. He could read so to be understood. Here are valuable suggestions.

## YOUNG PEOPLE

### PRAYER MEETING, SEPTEMBER 18.

Endeavor Topic: Sins of the Tongue. James 3: 1-12.

It is so easy to talk that there is much said that has not been considered well before it was spoken. He who thinks before he speaks is a wise person. Good speech is of great usefulness and influence, and everyone should learn to use words that shall be a blessing to those who hear what he says. Evil words may result in much harm, and there are many words said that would better be left unspoken. Words are simply an avenue for the thoughts that are in one's mind, and one makes known to others what sort of a person he is by the words that he speaks.

When we read that, by our words we shall be justified and by our words we shall be condemned, we have impressed upon us the fact that our words are a very sure indication of what we are in the depths of our being, the speech showing what is within us, as the water bubbling from a spring shows the nature of the spring. How careful we should be that our minds and hearts are right, thinking the right thoughts and filled with right emotions, so that our words shall be truthful, and reverent, and pure, and kind and gentle, so that others will be helped and not harmed by what we say.

In the chapter before us James urges Christians to be very careful as to the use of the tongue. Of course, as the mere physical organ of speech, the tongue is under the control of our thoughts, just as the hand, or the foot. He means to urge us to be careful as to the language we use, so that it may be, as Paul says: "Sound speech that can not be condemned." If one has complete self-mastery, as a Christian person should, he will control hands and feet and tongue, and all he is and has, so that the sum total of his influence shall be good and right in the sight of men and of God.

James compares the tongue, or the power of speech, to a horse that must be controlled by the bit, and to a ship that is steered by the rudder, and says that an uncontrolled horse or ship is sure to bring disaster. Words, once spoken, can not be recalled. Those who hear them will remember them, and spread them, as a fire spreads in stubble, or as seeds of weeds are carried by the wind to take root somewhere and grow and reproduce and spread. Let us be careful that we do not use wrong words.

One may be untruthful in heart and use words of falsehood that will injure others, and give him the reputation of being a liar. One may be irreverent in his soul and, when the occasion arises, will use profane language. One may be hateful in his life and when irritated will use harsh and unkind language. One may be an unbeliever and may use irreligious and infidel words. All these, and many others, are forms of wrong language which will be used if the heart is not right.

It is absolutely necessary that we shall be right in heart and thought, if our words are to be right. They are only an indication of what is within. We must be born again. We must live as God's children. We must be the sort of persons, who use good and truthful and reverent and loving and kind and religious words because our

souls are fountains of Christian life, from which these good words will naturally gush out.

It is not enough that we shall not speak evil words and idle words for which we shall be called into judgment. We must be in the habit of using good words that will help lead souls to Christ.

## PRAYER MEETING

SEPTEMBER 14.

### THE NEED OF SPIRITUAL ENTERPRISE.

Matthew 4:23-25; John 4:34-38.

Christianity makes headway in the world by means of earnest and positive efforts to spread the knowledge of it, and the blessings of it, by those who know and love it. There is a call for constant and enterprising effort on the part of Christian people. They must be alert and diligent in Christian work. The kingdom of heaven suffereth violence, or calls for genuine earnestness, and the earnest and enterprising take it by force, or secure success for the work and cause of Christ.

This is a very wicked world. The hearts of multitudes are set in them to do evil. Hand joins in hand among the wicked to bring about evil things. This was never more apparent, it seems to us, than it is today. Crimes are committed on every hand, and life and property are assailed so that there seems to be no safety. Along with this we find infidelity and lawlessness taught by means of books and papers and public speakers and personal propaganda, so that the powers of Satan seem to be united in bringing about the downfall of all that is good and hopeful in the world today.

It is therefore a necessary thing for Christian people to be awake and determined and enterprising, in advocating what is good, in working and agitating for what is right, in organizing for the advancement of what is righteous, and in being positive and energetic in counteracting evil and advancing all that is good.

Jesus Christ, our Lord, gave us an example of this. His coming into our world, in his Incarnation, was a great missionary enterprise, and his undertaking our redemption by his vicarious offering up of himself as a sacrifice for our sins upon the cross of Calvary, was the one stupendous act of self-devotion and saving enterprise of all time and eternity. His restless, active, busy life while on earth was a continual manifestation of spiritual enterprise, as he went about doing good, teaching the truth, healing the sick, relieving the distressed, and ministering to the multitudes who followed him about to receive blessings at his hands.

The apostles of our Lord were examples of the same self-sacrificing devotion. They went everywhere preaching the Gospel, relieving sinful and suffering humanity, pointing them to Christ and doing work for the breaking down and destroying the works of the devil. They wrote the New Testament and sent it out to the world as an enterprise under God's Holy Spirit, of age-long and world-wide proportions.

So our foreign missionaries are giving an example of self-sacrificing religious enterprise, in going throughout the world and giving the Gospel to every creature. So is the Church of Christ, in home lands, doing a work of positive importance and

power, in evangelizing the people, in pressing every form of religious work, and in doing reformatory work to break down the massed forces of sin and the hoary forms of iniquity. This needs to be done all the time, positively and incessantly. There must be actual stir and enterprise in the Church.

The call of God today is to his church to resist every form of evil and error, and to preach and teach and give and organize, so that the work shall positively and uninterruptedly go on. Let there be a holy enthusiasm in the hearts of all who love Jesus Christ. Let there be the spirit of wise and courageous enterprise. Undoubtedly the enemy comes in as a flood, but the Spirit of God raises up a standard against them; and where that blood-stained standard is spread let the armies of his consecrated followers assemble to do his will.

### JACK HORNER AT THE C. E. MEETING.

Little Jack Horner  
Slunk away in a corner,  
And never a word said he;  
But, when the meeting was out,  
He said with a pout,  
"They paid no attention to me."  
—Ex.

### BEWARE!

Most of the traveling carnivals, or street fairs, are rotten to the core and ought not to be tolerated. As a rule there are indecent exhibitions given by women in a tent "for men only." Good citizens should promptly and persistently remonstrate.—Arkansas Methodist.

## "Why did you come to Westminster College?"

For three years this question has been asked every student attending Westminster. The following reasons are arranged in the order indicated by the largest number of answers:

### 1. Because it is a men's college and not co-educational.

(Westminster is the only men's College in Missouri.)

### 2. Because it is a college instead of a university.

(This means close friendships, a feeling of unity, opportunity to participate in student activities, more attention from the professors—as a rule no class larger than thirty.)

### 3. Because of the persuasion of a student or former student.

(Westminster men are loyal.)

### 4. Because of the moral and religious ideals of Westminster and Fulton.

(Westminster is a Christian college. Fulton is a clean, church going town.)

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**OUR EXCHANGES**

**HARD TIMES.**

Swords may be beaten into plowshares. But a silk shirt can't be converted into a pair of overalls.—Detroit Journal.

**A BACKSLIDER.**

Lenine must be a great disappointment to his followers in America. Get the man in a tight place and he shows almost as much common sense as a hated capitalist.—Baltimore Sun.

**MODESTY.**

The outstanding objection to the modern dance is that it is immodest and lacking in grace. It is not based on the natural and harmless instinct for rhythm, but on a craving for abnormal excitement.

And what is it leading to? The dance in the process of its degradation has passed from slight impropriety to indecency, and now threatens to become brazenly shameless.—Hobart College Herald.

**LOSS ALL ROUND.**

Capital does not run all the risks of industrial losses. Laboring men, their wives, and helpless children are right now suffering from industrial losses through unemployment. Capital may lose its profits, but labor may lose its bread and butter.—Western Christian Advocate.

**DISARMAMENT.**

The conference may not amount to much in the concrete, but it will mean much in the abstract, and the abstract is important, much as we may poke fun at it. The proposed conference will "start the ball rolling," and there will be other conferences—conferences that will evolve into concrete results.—Christian Standard.

**NATURAL.**

Much objection to laws arises from the impossibility of making them apply only to the other fellow.—Detroit Journal.

**MODERN FICTION.**

The novelist of the natural school is a perfect simpleton in religious matters. He lives in another world. All he has is a skimming ability to describe the superficialities of life. He is dumb to what goes on inside a man. He is like the casual observer who thinks he knows the inner meaning of business by looking at the false fronts of a block of one-story shops.—Christian Register.

**THE PREACHER AS A STUDENT.**

Few people realize how very busy the modern preacher is. His time is taken up as is the time of few other people. The calls of the pastorate are not only well-nigh innumerable, but they are from such different sources that a preacher's preparation requires work that the average person does not dream of.—Alabama Advocate.

**PUBLICITY.**

In a recent meeting held in a Methodist Centenary office the question was asked: "To what extent is the leaflet literature promoting the Centenary read?" This information was sought because there is now being sent out, and has been, for that matter, during the past months, almost tons of tracts and leaflet literature promoting the interest of the Church. From one pastor after another came the answer

to the question: "The people do not read this kind of literature." . . . If it is true, as we are now inclined to believe, it must be acknowledged that the weekly church papers, the Advocate are the only reliable means by which the membership of the Church is to be reached. The church paper is the old reliable dispenser of Church information and spiritual inspiration. When a pastor promotes the circulation of the "Advocate," he is working not for it but for himself and the interest of the kingdom of Christ.—Western Christian Advocate.

**PSALM CXXI.**

BY WILLIAM DEARNESS.

(Tune—Portuguese Hymn.)

Why should I look up to the mountains for aid?

Appeal to a mortal for help when afraid, Jehovah, Creator of earth and of heaven, His promise to keep me in safety hath given.

Thy foot shall stand firm, neither totter nor slide,

The night against danger he'll fully provide; His Israel he loveth in safety sustains, Nor watch intermitting Jehovah maintains.

The Lord is thy keeper, thy shield and thy shade,

He leads on thy right, why should'st thou be dismayed?

The moon's gentle beams shall thy covert delight,

The sun's noon-day ardor thy vigor incite.

Thy life he'll count precious, his care shall not cease,

No terrors disturbing thy soul's perfect peace;

Even now and forever thy footsteps he guides,

Outgoing, incoming, God safety provides. —Israelite.

**BLACKBURN ASKS**

**Is It Fair**

**to turn away from education young people who are willing to work for it?**

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have been turned away since all space was filled early in July. These young people can not afford to go elsewhere and so will not get to college. Is that fair? Possibly this has been necessary because you have not helped. If so, let me tell you something of this great work. Address President Wm. M. Hudson, Carlinville, Ill.

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## GENERAL NEWS

### WEST VIRGINIA MINE TROUBLES.

The situation in West Virginia reached a critical point last week. Governor Morgan called on the National Government and troops were sent to the seat of trouble. A fleet of airplanes was also sent. There was fighting at various points, and some casualties, though it does not appear that the government troops were engaged.

One plane, a Martin No. 5, was wrecked en route and four men killed and one seriously hurt.

The national forces are under command of General H. H. Brandholtz.

Large numbers of the insurgents have surrendered and given up their arms and indications are that matters will soon be settled.

There are reports of mining troubles similar to those in West Virginia at the Rosiclare mine of the Hillside Fluorspar Co., in southwestern Illinois.

President Gompers, of the American Federation of Labor, and James Lord, president of the mining department of the Federation, called on President Harding. The Federation president urged Mr. Harding to adopt the suggestion of President Lewis, of the United Mine Workers of America, that a conference of operators and miners be called to endeavor to reach a conclusion which would not only settle the present controversy, but establish relations between the miners and operators for the future.

The President listened with interest, but stated that his first duty as President was to establish the authority of the United States and the maintenance of order.

### FOREST FIRES.

Forest fires have done considerable damage in the Northwest. Two Minnesota towns—Whitepine and Solana—have been abandoned as a precaution against loss of life, and it may become necessary to abandon McGrath. National Guardsmen have been called to fight the fires.

### THE PEACE TREATY.

The treaty of peace with Germany, which was signed Aug. 25 at Berlin, will be sent to the Senate on Sept. 21, the day that Congress assembles after its recess. Prompt ratification is hoped for. The German Reichstag meets Sept. 27. There were reports that it would be called at an earlier date, but it is said that the cabinet desires to avoid debate on the American peace treaty before it is ratified by the United States Senate. The government would be unable to prevent such debate in view of the overheated political atmosphere engendered by the murder of Herr Erzberger. He had been a prominent figure in the government and his murder is apparently part of an effort of the monarchical party to overthrow the government and restore the empire.

It is hoped that the treaties with Austria and Hungary will be promptly signed.

### WARS AND RUMORS OF WARS.

Hostilities are reported from many countries. There is fighting between Hungarian and Austrian soldiers along the frontier between the two countries. The Greek and Turkish armies are still at war. Spain and the Moors are lining up for battle and there are hostile movements in many sections of Eastern Asia and predictions of conflict in China.

### THE UNEMPLOYED.

A great many people are out of work. According to the Bulletin, issued by the United States Employment Service, the number of unemployed in 1,428 firms, located in sixty-five of the principal industrial centers, showed an increase of 2.9 per cent. Twenty-seven of the sixty-five cities report increases in employment, while thirty-eight cities show increases in the number of those unemployed.

### IRELAND.

The Irish situation is practically unchanged. The Sinn Feiners want an absolutely independent all Ireland. The British

plan is to make Ireland one of the dominions of the British empire, on a par with Canada, Australia, South Africa and the other dominions, with complete autonomy of taxation and finance, courts, postal service and "all those powers and privileges upon which the autonomy of self-governing dominions is based." There has been more rioting in Belfast.

### POSTAL REFORM.

The Literary Digest, in an article on Postmaster General Will H. Hays, says:

"He announced at the very outset that he was going to try to restore the Postoffice Department to its legitimate function; make it a going business." Also that he plans to have letteres delivered the same week, within a reasonable area, reduce the burdens on the taxpayers, and restore the service generally to popular favor. He is a man of great energy and efficiency, and his plans appear to have been worked out along definite and logical lines.

### DELAYED PAYMENT.

Forty-four years ago Moses M. Bane, was receiver of public moneys for the territory of Utah, at Salt Lake City. He had to fish down into his pockets to pay the rent of the office he occupied during 1877, 1878 and the first quarter of 1879.

Now the Senate has passed a bill directing the Secretary of the Treasury to pay to the estate of Moses M. Bane \$1,080 to cover the rent.

### THE SOO RAPIDS.

Modern engineering has broken the prestige of the old-time Soo Rapids, reducing to rocks and shallow pools a stream, which has been one of the wonders of the world.

Completion of the last of the compensating dams above the rapids has brought to the surface moss-clad rocks hidden for centuries.

Capitulation of the rapids, which has drawn near and nearer during seventy years, reached its climax with startling quickness recently when, within an hour after the closing of the dam, the rapids became gaunt rocks and disconsolate rivulets.

Field Marshal von Buelow, who was Commander-in-chief of the German Second Army during the war, died in Berlin Aug. 31st.

Five great nations will meet at Washington Nov. 11th to discuss world problems looking to limitation of armaments and a lasting peace.

The New York state soldier bonus law is unconstitutional, according to a decision of the Court of Appeals, handed down on Aug. 31st.

The population of Great Britain is 42,767,530 persons, an increase of 4.7 per cent over the 1911 population. Greater London's population is 7,476,168.

Owing to lower prices the United States will furnish Italy with her main supplies of coal for the next five years.

New Zealand reports that financial depression hangs heavily over the country and thousands are unemployed.

An anti-bachelor bill introduced into the Turkish Parliament makes marriage compulsory for men over twenty-five.

About one-third of all the coal mined in the United States is required to keep the country's 65,000 locomotives going.

The present cost of German labor in metal working trades is stated to be about one-sixth of the cost of equivalent labor in the United States.

The former German Emperor has paid, under protest, the poll tax of 5,000 guilders, demanded by the municipality of Doorn, says a press report. Mr. Hohenzollern contends that as he is not voluntarily a resident of Doorn, he should not be taxed.

According to a West Virginia prohibition official, hogs are inveterate "mash eaters."

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**HOME AND FARM**

**IN THE HOUSE OF TOO MUCH TROUBLE.**

In the House of Too Much Trouble  
Lived a lonely little boy;  
He was eager for a playmate,  
He was hungry for a toy.  
But 'twas always too much bother,  
Too much dirt and too much noise,  
For the House of Too Much Trouble  
Wasn't meant for little boys.

And sometimes the little fellow  
Left a book upon the floor,  
Or forgot and laughed too loudly,  
Or he failed to close the door.

In the House of Too Much Trouble  
Things must be precise and trim—  
In the House of Too Much Trouble  
There was little room for him.

He must never scatter playthings,  
He must never romp and play;  
Every room must be in order  
And kept quiet all the day.  
He had never had companions,  
He had never owned a pet—  
In the House of Too Much Trouble  
It is trim and quiet yet.

Every room is set in order—  
Every book is in its place,  
And the lonely little fellow  
Wears a smile upon his face.

In the House of Too Much Trouble  
He is silent and at rest—  
In the House of Too Much Trouble—  
With a lily on his breast.

—Selected.

Macaroni and Cheese.—Break one-quarter pound macaroni into three inch pieces, wash and put into three pints boiling salted water. Boil fast for twenty minutes or until tender. Drain in a colander and pour over it one or two quarts cold water. Drain again and put in baking dish in alternate layers with sauce.

**KITCHENS.**

Large kitchens and small kitchens, light kitchens and dark kitchens, kitchens with closets and kitchens without closets, convenient kitchens and inconvenient kitchens—I saw them all when I started on my search for a new home last spring.

Now my idea of a perfect kitchen is one which is small enough to save steps and large enough to provide ample room for storing kitchen equipment. It has plenty of closets and windows and doors so placed that there is a cross draft. 'It has—but why waste time talking about it? No one who buys or rents a dwelling which some one else has built ever finds exactly the kind of kitchen she wants in just the kind of house she needs and it is wiser to turn one's thoughts to plans for making over kitchens which are inconvenient.

After many weeks of patient search I found a home that in the main fitted my needs. Though the kitchen did not in any way meet my ideas as to all a perfect kitchen should be, still with the optimism we homemakers have learned to cultivate I saw its many possibilities.

It was a basement kitchen, very large and well ventilated, but made depressingly gloomy by ugly brown walls and wood-work.

The first step toward improvement was to have the forlorn old linoleum which had been left by the former tenant, removed. Then the ceiling and dingy walls were thoroughly scrubbed. I had always thought I should like to have a kitchen all gleaming white—woodwork, walls and furniture, everything finished with white enamel paint. But when I looked at the big room and realized what an expense and care it would be, I changed my mind and decided to have only the walls and ceiling white.

When it came to the question of the baseboard, doors and other woodwork, I hesitated about the finish, and then decided to have it painted Delft blue. I know it sounds strange, but it is really very charming. It is practical, too, for it does not show finger marks.

Around the tops of the washtubs and where the splashboard of the sink joins the wall a line of blue four inches deep was painted to protect the white enamel wall finish.

Then came the question of floor covering. The floor was made of wide boards which were smoothly joined, so an inlaid linoleum of a blue and white mosaic design was selected. And, taken all in all, it is a most satisfactory floor covering.

White walls and blue woodwork and blue and white floor covering made it impossible to use stained furniture, such as the stores usually offer for kitchens. White furniture was also out of the question. So two Windsor arm chairs and a ladder chair were painted Delft blue to match the woodwork. The legs and framework of the large kitchen table were also painted blue. The heavy ash top of the table was left in the natural state, for the more it is scrubbed the whiter it grows—a most desirable thing in a work table top.

You will all understand the difficulties I encountered when it came to the point of arranging the equipment.

There are many other things I would like to do to make my kitchen more convenient, but I shall have to wait. When I look at the bright pretty room I realize how much easier it is to work in congenial surroundings and I feel that everything which has been done is really worth while.—Ex.

**LISTS AT HAND.**

It is a convenient thing to carry about with you in your handbag certain measurements that may prove very useful when you are shopping. They may all be condensed on a small card, and can surely not be a burden to you.

For instance, at this time of the year, when many of the department stores have special sales of table and bed linen, it is a good plan to have the dimensions of your beds and dining table. Often you see veritable bargains in bed spreads and sheets, but hesitate to buy them because you are not sure that they will fit your beds.

Often you can find odd tablecloths or remnants of table linen that you could make use of if you but knew exactly the size of your table.

The dimensions of your rooms are also something that you might carry about with you. A little floor plan of your house, giving the important dimensions, might be put on the back of the card containing your other list.

It may be that you will find a rug that just suits a certain location, but you are not sure of this without definite knowledge of dimensions. You may see a table, lounge or other piece of furniture, but you hesitate to buy it because you are not sure that it will fit into a given space.

Other lists that are a convenience to carry about with you are the sizes of stockings, gloves, shoes, collars, etc., of various members of your family, and your own, too, if you are one of those persons who find it a bore to have to keep such details in mind.

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**WANTED**—Ladies' Aid, or Missionary Society, or individuals, to help home missionary with family of six children to install plumbing into their manse. \$300 would do it. Any contribution gratefully received and acknowledged. Will give best references and any information desired. Address Rev. E. Tremblay, New Franken, Wis.

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## WIT AND WISDOM

### LULLABY.

If, my dear, you seek to slumber,  
Count the stars an infinite number;  
If you still continue wakeful,  
Count the drops that make a lakeful;  
Then, if vigilance yet above you  
Hover, count the times I love you;  
And if slumber still rebel you,  
Count the times I do not tell you.  
Franklin P. Adams.

A lady reader sends us this morsel of old-time humor:

It happened in grandma's day that a young lady at a party lost her gloves. The finder was a wealthy old bachelor named Page, and he returned it to her with the following note:

"If from your glove you take the letter 'g,' that glove is love and that I have for thee."

To this the young lady replied:

"If from your name you take the letter 'P,' then Page is age and that won't do for me."

Election Agent—That was a good, long speech our candidate made on the farming question, wasn't it?

Farmer—Oh, yes, it wasn't bad; but a couple o' nights' good rain wud 'a' done a sight more good.—British Farm and Home.

Sir Hubert von Herkomer, the well-known artist, who died recently, used to tell an amusing story of a London art dealer. This man had two beautiful reproductions of the painting, "The Approaching Storm." One of these pictures he placed in the show window, but it did not sell. At length, in order to draw attention to the picture he used the words, "The Approaching Storm," especially suitable for a wedding present.—Reedy's Mirror.

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## After All Is Said—

- ¶ The Churches have the best chance to organize popular, satisfying fellowships of men, because nearly all men recognize that the supreme interests and responsibilities of life center in religion and therefore in the Church.
- ¶ Christian men have more precious experiences, greater responsibilities and bigger tasks in common, as a basis for fellowship together, than any other men.
- ¶ The Churches do not compete with the lodges and other good men's organizations, but contribute to them by establishing men in right relations with God and their fellow Christians, the life relations which are indispensable to the best character and service.
- ¶ We must make the Churches social centers for men so as to capitalize the Church's share of the time and money men will spend where they have their associations with men.
- ¶ The Churches have the best chance to enlist men in Christian work, because the local Church is the only available field for continuous service for most men.

Write to the Men's Work Secretaries for workable methods and programs of activities for men.

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# HERALD AND PRESBYTER

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REV. HARRY L. BOWLBY, D.D.

GENERAL SECRETARY LORD'S DAY ALLIANCE

SECRETARY PRESBYTERIAN PERMANENT  
COMMITTEE ON SABBATH OBSERVANCE

NEW YORK CITY

**A PRESBYTERIAN FAMILY PAPER.**



# Herald and Presbyter

## A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
422 Elm Street, Cincinnati, O.

Entered as second-class matter, August 8, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

### EDITORIALS

#### THE PROTECTION OF GIRLHOOD.

A Greek orator, after the great Peloponnesian war, in which many young men had lost their lives, compared the cutting down of the promising youth of a country to the stripping of the fruit trees, in the springtime, of their blossoms, thus destroying the hope of fruitage. But the loss, to society and the world, of the girls by processes which accomplish their ruin, physical and moral and spiritual, means not only a terrible destruction, but the change of their lives, oftentimes, into instruments of incomputable harm and injury to others.

The statement is made by a secular paper of prominence, that claims to be responsible and exact in its representations, that sixty-five thousand girls disappeared in the United States last year. Certain it is that, whether this be the exact number or not, a terrific number have been lost, some of them leaving no trace, many of them going into conditions that are worse than death, and all of them being a net loss to the world, to the home, and to society, in which they should have grown up to be good and useful members.

There are influences at work today for the destruction of young girls. The lure of passion and the stress of the flesh has always been urgent as a lash to drive on to fatal mistakes, and it is no less persistent today than it has always been. In addition there is a present-day freedom, for both sexes and all ages, that makes for less resistance to the calls of the lower nature. Without any possibility of question, the exposure of the female person, permitted and cultivated, not only is an incitement and excitement to those of the opposite sex, but breaks down, consciously, the nice sense of modesty which is the greatest safeguard of feminine virtue. Without doubt the dance-craze, with its increased modern liberties of personal contact, breaks down the barriers of safety. Then come the moving-picture shows, often with their impure plots and familiarizing with sensual subjects, by which much of proper delicacy is swept away. An impure literature, with foul teachings and situations and language, is in the hands of too many young persons, who are introduced by it into a life in which they are plied by evil suggestions and coarse temptations.

It is increasingly difficult to get young people to pay attention to the plain, old-fashioned counsels as to godly living and thinking. A thousand worldly influences come, flashingly, to lure them away from the sanctuary on the Sabbath. The advice of parents is looked on as too strict; the wise sermon as too uninteresting and severe; the good book as too slow; the religious observance of the Sabbath by church-going as too puritanical, and the rush is for the pleasure-seeking contrivances of show or automobile ride, or ball games, or card table, or worse.

Our high schools, instead of being filled

with those who are bent on the acquisition of learning and the ways of sober life, are too often crowded with those who are too precocious in evil and impure things, and automobiles are, oftentimes, headquarters of real danger.

It becomes parents and pastors and teachers to be alert and vigilant to avert disaster, and to use every opportunity and possibility for the safe-guarding of the children and leading them in the ways of life. It is still the old-fashioned duty to try to save the lives and souls of those who are in danger.

Only a few days ago the Cincinnati police authorities helped back to their country home in Kentucky two girls who had been lured to the city by a promise of employment, and who were taken to an evil house from which they managed at once to escape. But many do not escape.

Only recently a little girl of this city nine years of age, disappeared as suddenly as if the earth had swallowed her, and other girls have disappeared here in the same way. Some nests of human vampires are being discovered and opened up where deeds of indescribable abomination have been committed. Herod is still seeking the life of the young child. There must be some old-fashioned protection given to the young, or wholesale crimes will still be perpetrated.

#### SABBATH DESECRATION.

As a matter of religious obligation one ought to observe the Sabbath conscientiously, ought to go to church, ought to abstain from all work save that of necessity and mercy, ought to leave worldly amusements out of his life, and spend the day with reference to the spiritual needs of himself and others.

But while this is the Christian program which he will strive carefully to follow as far as possible, it is not the Christian program to have all this incorporated into the civil law and exact this life by law from all others. This is the right life, undoubtedly, before God, but there is a difference between what is religiously right, and what can be demanded by the civil law, as to Sabbath observance.

A minister was trying to make this distinction in a sermon, and used some illustrations, as to some things that could not be prevented by law. Some daily papers reported him as being in favor of Sunday amusement, as golf and baseball, which he distinctly denies. It is easy to be misrepresented, or improperly reported. This being the case, it becomes increasingly important for every public speaker to express himself so clearly and distinctly that that he can not be misunderstood, and especially upon the matters where distinct teaching is particularly needed. Surely no Presbyterian minister is going to give any sort of aid or comfort to Sabbath desecration.

#### THE PRESBYTERIAN ALLIANCE.

A notable meeting will be that of the "Eleventh General Council of the Alliance of Reformed Churches Throughout the World Holding the Presbyterian System," to be at Pittsburgh, Pa., Sept. 16th to 25th. Its last meeting was held in 1913 at Aberdeen, Scotland. All activities were necessarily suspended during the war. Rev. William Park, D.D., of Belfast, Ireland, was elected President at the last meeting and will preside at the Pittsburgh meeting, his successor being chosen at that

time. The organization having a long and cumbrous appellation has usually been known by the short name of the "Presbyterian Alliance," and this answers all practical purposes. A finely arranged program has been prepared, with many valuable papers and addresses by men of prominence and distinction from all over the world.

#### TIRESOME.

We believe in "exact science" and in the "latest investigations," and in "the consensus of world scholarship," but weary of the persistent appeal to them by men whose only knowledge of them is from some book they have read, or some lecture they have heard. We are particularly tired of the common charge by such men that those who do not swallow some theory advanced by the author or lecturer are ignorant or behind the times, or blind, or lack the scientific spirit.

Every now and then some one, usually a young professor or new theology minister, issues a book which boasts of original research and knocks the bottom out of all orthodoxy. Many such are simply rehashes of some old book which has been disproved and accumulated dust on the shelves of some foreign library. Its only claim to novelty is that it was forgotten so long ago.

The Eastern Methodist resents the claim to scientific standing of certain recent books and the claim that those who do not accept them are ignorant. It says: "The charge of ignorance comes amusingly from those who are only echoes of Germany, where the voices no longer utter what the echoes here repeat! Echoes belated, with not an original idea in whole volumes, like 'The Hexateuch,' 'The Bible in the Making,' 'Beacon Lights of Prophecy,' 'New Testament History.' If there is a new idea in any of them, will not some one with great patience pick that grain of wheat from the big hills of chaff?"

#### A BURDENSOME DEBT SHIFTED.

The Interchurch World Movement debt is paid. That is, the Bankers Trust Company of New York has been paid the balance, \$583,365.77 by the Treasurer of the General Assembly, and has turned over canceled warrants showing that our Presbyterian Church is no longer indebted to it for any part of the Interchurch obligation.

But the money was raised by being advanced by the Boards of the Church, and they are to be repaid, their loans to the Church being in the form of certificates of indebtedness authorized by the General Assembly, to the payment of which the faith of the Church is pledged. Until paid, these certificates, signed by the Moderator and Stated Clerk of the General Assembly, are to draw six per cent interest. Thus it is that money contributed to these boards is safely invested, and consequently has not been diverted from its original purpose.

But how are these certificates of indebtedness to be paid and when? Just as soon as the money can be raised by contributions from churches and individuals for this special purpose. It is to be hoped that it may be raised soon, so that all these obligations may be met, and the Church be entirely free from this load.

These certificates of indebtedness have been taken by the respective boards to the following amounts: Home Missions,

\$94,000; Foreign Missions, \$258,600; Education, \$69,100; Publication, \$39,400; Church Erection, \$20,500; Relief and Sustentation, \$50,000; Freedmen, \$16,300; Temperance, \$7,000; Sabbath Observance, \$500; Woman's Home Missions, \$30,000. The propriety and desirability of the prompt payment of these certificates is obvious.

#### OUR SABBATH SECRETARY.

We are glad to present to our readers, on the first page, the face of an exceedingly useful and diligent Presbyterian minister. Dr. Bowlby is closely identified with the work of preserving the Sabbath, and is held in high esteem by all who know and appreciate what he is doing in his important position. He was born at Asbury, N. J., graduated at Princeton University and Seminary, and ordained in 1904 by the Presbytery of Huntingdon. His first and only pastorate was in the First Presbyterian Church of Altoona, Pa., where he took high rank as a pastor and preacher. He is widely known and highly regarded for his valuable services in the safeguarding of the Sabbath.

#### DANTE THE GREAT.

Six hundred years ago today, Sept. 14, 1321, the great Italian Christian poet, Dante, passed from earthly life. He ranks with the greatest of all the poets, but deserves particularly to be associated with the English poet, Milton, both of them dealing with the deep things of life, along lines of theology, and both of them being believers of Christian truth and under its influence in their lives and their writings. Each of them too, was concerned in the political affairs and activities of his own time and nation, and each aspired to render patriotic service to his own country.

Dante lived from 1265 to 1321. His fame rests on his "New Life" and his "Divine Comedy." In the first is delineated his lifelong passion for Beatrice, whom he first saw when they were each about nine years of age. He seems to have seen her but a few times, but her image was in his heart, and she became the realization of all his ideals of beauty and purity and goodness, and his embodiment of all the virtues. She married Simone de Bardi and died at the age of twenty-five. Dante himself married and became the father of eight children. But Beatrice is the pure spiritual force in his life, and when he wrote his Divine Comedy, called Comedy because it ended happily, she is personified as Truth, or Christian Theology, to guide him through the scenes of paradise.

The heathen poet Vergil, becomes his guide through the dark and mournful regions of the Inferno and Purgatory, but when he comes to write of Paradise he has the light of Christian Truth, and Beatrice, already many years in that blessed existence, becomes the guide and preceptor, who helps him know the way and the happy scenes and life of that blessed abode, according to the representation of his poetical fancy.

It may be said that Dante writes of the unseen world something as Milton did, without exactness as to all his statements. It may be so. Neither one may be quoted as divinely inspired authorities. Each as a poet exercised a poet's fancy. Yet each one realized the awful meaning of sin and death and hell, and, in an age which does not accept the full divine teaching as to these fearful realities, we may be glad that

these clear-eyed and true-hearted poets wrote emphasizing the facts in a way that compels the world to listen. Their poetry is infinitely nearer the facts than is the materialism of those who open their eyes only to the things that are seen and temporal. Better is it to read the Paradise Lost and the Paradise Regained by Milton, and the Paradise through which Dante was led by Beatrice, than to walk through the world blind and untouched by the marvelous realities of the life infinite and eternal.

#### THE RECOGNITION OF GOD.

It is to be hoped that the Disarmament Conference, called by President Harding to meet on Nov. 11th at Washington, will recognize the existence and authority of the Supreme Being by looking to him in prayer for his blessing. There was no word of prayer or acknowledgment of God in the Versailles Conference. All such public meetings might well have in mind the words and example of Benjamin Franklin in the Continental Congress when, reminding the members that "unless the Lord build the city they labor in vain who build it," he urged the passage of the rule, which was adopted, that all sessions of the Congress should be opened with prayer to God for his blessing and guidance.

#### HELP ASKED FOR RUSSIA.

Owing to the terrible famine conditions in Russia, thirty-five millions of people are threatened with early starvation. No matter where the fault lies, the fact is that human beings are in danger of perishing. The American Relief for Russian Women and Children, 1400 Westminster Building, Chicago, Ill., Jane Addams, chairman, is ready to receive contributions and render quick and effective aid. Distribution in Russia is carried on through the American Friends Service Committee, a non-political, non-sectarian force ready on the ground and actively engaged in the work. Among those on the Chicago committee are Dr. John Timothy Stone, Walter L. Fisher, Mr. Emmons Blaine and Bishop Anderson.

#### NEAR EAST RELIEF.

The conditions in Armenia and Transcaucasia continue to be such that many are perishing and that many more must perish unless there be speedy and continued relief. The harvest is almost a failure and is absolutely and pitifully inadequate to sustain the people. There are at least 250,000 boys and girls in the region, some in orphanages and some in refuge homes, who need food and who must get food from America, or starve. Five years of this work has been going on incessantly. Wars and oppression in that region prevent normal conditions.

The Near East Relief in this country, chartered by Act of Congress recently, told its officers in the Eastern lands that contributions are falling off, and that supplies must diminish. The word came back that supplies must not diminish and that food must be sent. The Near East Relief is turning to the farmers, begging for five million bushels of grain as the least that they must have. Ohio's quota is ninety-six carloads of corn and forty-six carloads of grain. Governor Davis and L. J. Taber, Master of the State Grange, are trying to get this pledged, and the promise has come in for a large part of it.

The plea is made in behalf of suffering

multitudes, and the people of our country are urged to continue their beneficent relief to those who suffer. Let the hearts of the people be tender, and their hands be wide open to give, as the Lord prospers them.

#### A STRONG SESSION.

A London dispatch announces that the St. Columba Scottish Church in that city recently ordained new elders. They were Field Marshal the Earl of Haig, Brigadier-General Sir Wm. Alexander, Deputy Chaplain General Rev. Wm. Stevenson Jaffray and Frederick Chas. Thompson, Member of Parliament. There were in the session as already constituted a number of men influential in the government and active in the war. Among them were Lord Balfour or Burleigh, since deceased, Sir John Nairn, the Duke of Atholl, the Earl of Stair, the Earl of Haddo and two or three Baronets. The Presbyterian Witness regards this as a very remarkable session, but adds that while it may be unique in the number of members distinguished in the public life of the country, yet we also have in the Presbyterian Church a goodly number of Knights, Judges, Senators, members of Parliament, College Professors and other public men who prize the eldership and are glad to serve the Church in this distinguished and honorable way. And we also have thousands of less well-known but equally faithful elders.

#### A QUESTION OF CONTRACT.

We are asked as to the action of the last Assembly on a petition of Rev. H. C. Rimmer and Dr. John R. Gass, calling attention to an action of the Home Board which they claimed was a violation of contract with Mr. Rimmer and with the Presbytery of Pecos Valley. This matter has been before several Assemblies. At Winona, the Judicial Commission recommended that the Assembly instruct the Presbytery of Pecos Valley to report to the next Assembly sufficient grounds for abrogating the agreement made with Mr. Rimmer, as provided in presbytery's engagement and the Board of Home Missions Commissioner.

We are sorry that our paper last week was slow in reaching subscribers, Labor Day being a holiday, always puts us a day behind. Following this, labor contentions and a break in machinery delayed us still farther. We hope such an unusual combination will not occur again.

The First Church of Long Beach, Cal., Dr. G. M. Rourke, pastor, recently distributed fifty copies of "Religio-Medical Masquerade," by Mr. F. W. Peabody, among the people of the congregation, made possible by one of the members. It would be a good thing if this book were widely distributed in every church and community, as it is an unanswerable exposure of the pretenses of so-called Christian Science.

Prohibition is blamed, by the professor of anatomy at the University of Toronto, for the scarcity of bodies for dissecting purposes in medical colleges. Few persons now die destitute, whereas, on account of indulgence in liquor, there were formerly many whose bodies could be had by the colleges. There might be a new branch of those opposed to prohibition organized to restore pauperism to its former flourishing condition.

## SOME MOUNTAIN LESSONS.

BY MRS. ALICE MATHER DIXON.

Unto the hills lift up thine eyes,  
O child of God, by sorrow pressed.  
From mountain heights God will arise,  
And bring thee home, through pain to rest.

As mountain peaks fair Salem bound,  
Making for her a sure defense,  
So God shall compass thee around,  
And naught shall ever snatch thee hence.

Though mighty peaks should be removed,  
And hills and mountains should depart,  
Jehovah's kindness stands approved—  
His love shall be thy strength of heart.

How beautiful the blessed feet  
Upon the mountains now appear,  
Of those who bring good tidings fleet,  
And publish peace to far and near.

Soon it will come that day we bless,  
When Olive's Mount his feet shall cleave,  
Who comes to reign in righteousness,  
And all earth's sorrows to relieve.  
Passaic, N. J.

## GREAT BIBLE CHAPTERS.

THE PROVING OF ABRAHAM.

Genesis 22.

BY REV. JOHN Y. EWART, D.D.

Here is the record of a very dark thing. It seems at first thought difficult to understand why God should make such a requirement of Abraham as to order him to slay his own son whom he loved. But when we read the story through, we learn how little we understand God and how much our God deserves our most profound reverence and our deepest love.

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.

"Deep in unfathomable mines  
Of never-failing skill,  
He treasures up his deep designs,  
And works his sovereign will."

The gifted authoress of "The Christian's Secret of a Happy Life" tells of a Christian lady who had great difficulty in finding the truth regarding God's effective providences. She did the right, wise thing, however; she asked God to guide her into the truth. She asked him to make it clear to her whether he was in everything or not. After praying thus for a few days, she had what she described as a vision. She thought she was in a perfectly dark place, and that there advanced toward her a great body or atmosphere of light which completely surrounded her on every side. Then a voice seemed to say: "This is the Presence of God. This is the Presence of God."

While in the midst of this atmosphere of light all the great and awful things in life seemed to pass before her, fighting armies, wicked men, raging beasts, storms and pestilences, sin and suffering of every kind. She was afraid at first, but she soon saw that the Presence of God so protected her that not a lion could reach out its paw, nor a bullet fly through the air, except as the Presence of God moved out of the way to permit it. She noticed that if there were ever so thin a film of his glorious Presence between herself and the most terrible violence, not a hair of her head could be ruffled, nor anything touch

her. Then all the small and annoying things in life passed before her, and in like manner she felt herself so protected from them that not a cross look, not a harsh word, nor petty trial of any kind could affect her unless the light of God's encircling Presence moved out of the way to permit it.

This vision was God's answer to his servant's prayer, telling her that he was in everything. After that she had no difficulty in believing that all the circumstances and events in her life were directed and shaped by him, no matter what human agencies seemed to be immediately responsible for them, and she was thus led to an unwavering, child-like trust in his wise and loving care.

This is indeed comforting teaching, and all the more comforting when we know that it is all abundantly borne out by the explicit statements of God's Word.

But life's dark and hard experiences are not merely permitted by our Almighty and Gracious Heavenly Father, but, note well, they are used by him to lead us into the light of a clear faith, a warmer love and a more happy and active service in his name. Did not Jesus say, "Every branch in me that beareth fruit he purges or pruneth it that it bring forth more fruit." (John 15: 12). Upon this verse Dr. Godet, in his scholarly commentary on John's Gospel, says:

"It is first of all by the Word of Christ that God shall purge his people from the shooks of their own life which show themselves in them; then, when this proves insufficient, God will use other and more painful means, which will, like a sharp pruning knife, cut to the quick of the carnal affections, and thus the whole being of the disciple will at last be devoted to the production of the divine fruit which we ought to bear."

Obedience was the fruit in Abraham's case, absolute and unquestioning. This God heartily prizes.

"Almighty God demands the complete subjugation of our will to his own. This is a hard lesson for man to learn. Man loves his own will. He thinks it best. He clings to it long. It is just here that the great battle must be fought. We are not called upon to give up one taste out of many; one pursuit out of many; one wish out of many; we are distinctly called upon to give up everything—to sink our will in God's; to be no longer our own; to sum up every prayer with 'Nevertheless not my will, but thine be done!' That is pure religion before God and the Father." (Parker).

And how inexpressibly rich and abundant the reward which follows such obedience! A special angelic visitation communicates the tidings of it. Hear it:

"And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself I have sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice" (Gen. 22: 15-18).

We can not but admire the great faith of Abraham. He took God at his word.

His was unquestioning, prompt, real obedience.

"Theirs not to reason why,  
Theirs but to do and die;  
Into the valley of death  
Rode the six hundred."

And what a munificent reward there is assured to all such as Abraham! Listen to the royal promise:

"Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father or mother, or children or lands, for my sake and the Gospel's, but he shall receive an hundred fold now in this time, houses and brethren, and sisters and mothers, and children and lands, with persecutions; and in the world to come eternal life" (Mark 10: 29, 30).

The story is told of an Eastern king who was once in need of a faithful servant and friend. He gave notice that he wanted a man to do a day's work, and two men came and asked to be employed. He engaged them both for certain fixed wages and set them to work to fill a basket with water from a neighboring well, saying he would come in the evening and see their work. He then left them to themselves and went away. After putting in one or two bucketfuls one of the men said:

"What is the good of doing this useless work? As soon as you put the water in on one side it runs out on the other."

The other man answered: "But we have our day's wages, haven't we? The use of the work is the Master's business, not ours."

"I am not going to do such fool's work," replied the other, and, throwing down his bucket, he went away.

The other man continued his work until about sunset, when he exhausted the well. Looking down into it he saw something shining at the bottom. Carefully letting down his bucket once more, he drew up a precious diamond ring.

"Now I see the use of pouring the water into a basket," he exclaimed to himself. "If the bucket had brought up the ring before the well was dry, it would have been found in the basket. The labor was not useless after all."

The king had ordered this task to test their capacity for perfect obedience.

Dear friend, try implicit obedience to the divine will and you will see its reasonableness, and you will enjoy the rewards God has promised.

Colorado Springs, Col.

## A MINISTER IN CHINA.

Dr. J. H. Gauss, superintendent of the Brookes Bible Institute, 2051 Park Avenue, St. Louis, has received a very interesting letter from his co-presbyter, Rev. J. S. Flacks, known and loved by many people of St. Louis and throughout the country.

Mr. Flacks tells of an exciting railroad trip from Hankow to Peking, China, passing through drouth and flooded districts, and being plunged into the turmoil of warring soldiers, all within one or two days' ride. He himself, however, was brought through in safety without a loss, though with some discomfort, in the midst of delightful reflection upon our Lord's gracious and bountiful providences, as seen in more favored sections of the country.

Mr. Flacks has met with warm welcome from many missionaries, God's children never failing to recognize the presence of his Spirit in another believer. He made the acquaintance of Dr. Gauss' daughter while at a Bible

conference at Kuling, where many missionaries spend their rest season, and where, as Miss Gauss has written, his expositions of God's Word were considered very helpful by many.

At Shanghai our brother had a door opened to him to preach the Gospel to Jewish refugees from Russia, including other Russians, among whom the message of God's grace found saving access.

Let us pray that sinners may be saved and saints built up through our brother's ministry as he continues to follow the Lord's providential leading. It is his hope to visit Palestine and Egypt before he returns.

J. H. G.

#### STONY BROOK CONFERENCE.

The Conference on the Fundamentals has closed its sessions at Stony Brook, Long Island. This was the last of a series that began on July 3. More people were present and deeper interest was manifested than in any of the previous summers in the ten years since the Stony Brook movement was inaugurated.

The conference was opened on Aug. 21 with a sermon by Rev. Dr. John H. McClurkin, pastor of the Sixth United Presbyterian Church of Pittsburgh and a director of the Stony Brook Assembly. The evening sermon was preached by Rev. Dr. Ford C. Ottman, of Stamford, Conn. Throughout the conference morning devotions were conducted by Rev. Dr. W. F. McMillin, of St. Louis.

Prof. John G. Machen, of Princeton, lectured each morning on the four Gospels, concluding with a lecture on "Jesus of the Gospels." The ministers, as well as others, crowded to hear Prof. Machen's lectures. They were clear in teaching, loyal in spirit and brilliant in presentation.

Rev. Dr. Hugh Jack, of Newark, N. J., gave two helpful addresses. Rev. Dr. Aquila Webb, of Philadelphia, made two addresses, specially to ministers, on evangelism in the pastorate and in the Church. Rev. Dr. David G. Wylie lectured on "The Bible and How We Got It." Rev. Dr. David S. Kennedy made an address on "The Everlasting Covenant." Rev. Dr. David M. Skilling, of Webster Groves, Mo., made three addresses on the Church and the Doctrines needed for our times. Dr. William Hiram Foulkes spoke on the three "Sevenfolds" of the first Epistle of Peter—a sevenfold glory, a sevenfold suffering, and a sevenfold way. Rev. M. H. Fishburn, of Frazer, Pa., gave a thoughtful and helpful message to Christians.

Captain Gipsy Pat. Smith spoke on venturing on larger evangelistic efforts. Rev. Dr. William A. Curry, of Philadelphia, spoke on "Evangelism in Three Pastorates." Dr. George G. Mahy and Dr. W. B. Greenway spoke on the Outlook for Evangelism. Rev. William Charles Hogg, of Williamsport, gave a helpful address. Dr. A. Gordon MacLennon, of Boston, spoke on "The Justice of God." Mr. John C. Williams made an address on the "Value of Doctrinal Studies to Young Men." Dr. William R. Coil, lecturer and explorer, gave a lecture on China.

The last sermon of the conference was delivered by Rev. Dr. S. Edward Young, of Brooklyn, on "The Ageless Jesus." One night of the conference was given to a memorial service for Charles M. Alexander and John H. Wyburn. Dr. Carson presided and addresses were made by Mr. Philip I. Roberts, Mr. W. E. Robertson, Mr. Hugh R. Monro, Mr. F. Murray Olyphant and Dr. Ford C. Ottman.

The closing session will be long remembered. Dr. Carson presided. Brief addresses were made by Dr. William Hiram Foulkes, Dr. Herbert Ure, of Woodburg, N. J.; Mr. William F. Kline and Dr. William F. Curry, of Philadelphia; Dr. S. Turner Foster, of New Haven; Dr. Herbert F. Fields, of Brooklyn, and Dr. Ford C. Ottman. Dr. Carson made the closing address, focusing his appeal upon three questions: "Do I believe in the Lord Jesus Christ as my personal Savior?" "As a believer have I definitely dedicated myself to Christ?" "Am I willing to do God's will

in all things?" A profound impression was made.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

The Board of Home Missions is now in the business of budget-making, not simply for the year ending March 31, 1922, but for the year beginning April 1, 1922, and ending March 31, 1923, by the order of the General Assembly. The Board, therefore, has called a meeting in New York for Sept. 22d to 29th, in an effort to build a reasonable budget, and, at the same time, one which will enable the Board to serve the whole Church with the greatest possible efficiency and economy. How near we will come to this ideal will be determined by the future.

Dr. Montgomery and I will be in New York from Sept. 13th on to Sept. 29th, engaged in daily meetings with the Executive Council of the Home Board until the larger meeting is called, when the whole field of our home mission enterprise will be carefully considered and our budgets adjusted to our needs and expectations. It's a difficult task, but everything worth while at the present day presents difficulties.

We are delighted with the reports that come to us from the field of the progress of the kingdom. In Montana, Mr. Livingston and Dr. Shepherd are giving their time, without stint, in the promotion of better organization and more thorough evangelization, Mr. Livingston giving practically his whole time to evangelistic meetings and to the organization of them.

Dr. Cory, the superintendent of Arizona, has not been well for some weeks, and is scarcely able now to do the work committed to him, but recent advices from Arizona assure us that they are getting a better organization and are better equipped to do a larger work than heretofore.

Our superintendent for New Mexico, Rev. Dr. J. L. Marquis, was in a very serious railway accident not long ago, and was forced to go to his home for two or three weeks to recuperate, but he writes that the fields are better supplied in New Mexico now than they have been for years.

In Arkansas, Rev. Mr. Lewis and his singer are going into churches, conducting evangelistic meetings with great results, and the men in Arkansas are greatly encouraged by what he and others are doing.

North and South Dakota, as well as sections in Montana, have suffered greatly with successive droughts, but are steadily holding their places and battling for the upbuilding of the kingdom of God. It became necessary in the Presbytery of Bismarck to give one man a circuit covering a good many churches, in order to supply needy communities with the Gospel. These are communities, also, in which there is no other Protestant church.

The field men in Texas are planning for and conducting evangelistic meetings, and the reports are that the kingdom of God is being greatly advanced by these meetings. I think the same can be said all over home mission territory, and I am hopeful that the records of the current year not only equal but surpass those of the preceding year, which, perhaps, show the largest increase in all the years of our Church's life.

A new section in Louisiana will, no doubt, soon be opened for us, and, in co-operation with the Board of Publication and Sabbath Schools, we will supply a very needy section with the Gospel of Jesus Christ. A French-speaking pastor will be secured, a woman worker and a representative of the Board of Publication. The section has been investigated by Dr. King, Dr. Provine and Dr. Webb, and they agree that there is a wide field for the Church in that section. Almost every day letters come to this office saying: "We have found a good man who will supply some of our vacant churches, if the Board can assist us in supporting them." We in this office believe that the Church will support the Board of Home Missions in its efforts to assist needy communities in supplying themselves with the Gospel.

Much of the talk about overlapping in home mission fields is wide of the mark, as shown by records which we have in our office, and which we hope to present at the proper time to the proper authorities. It is very easy for a man to come as a stranger in a community and see a number of church houses, and then go away and say, "Great

waste of men and money." He doesn't take into account the fact that the churches he sees in the community supply the Gospel to a large area around the village, and when he considers the community at large, there is very little overlapping.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

The Gypsy Smith evangelistic meetings, which are designed to reach the East End residents, have been prepared for with a great deal of energy and care. They began Sept. 11th, and are to continue for three weeks, being held in Motor Square Garden building, a large edifice originally constructed as a market-house enterprise. Located quite in the center of East Liberty, it is not far from our East Liberty and Tabernacle churches, and is accessible from many other churches. The platform is constructed to accommodate a choir of fifteen hundred persons, led by Messrs. McEwan and Young, who have conducted the service of song in connection with this evangelist for some years. Twenty captains, supported by twenty assistants, have been enrolled for personal work, and a committee of two hundred women will look after the afternoon meetings, specially designed to reach the women. The last of the preceding community prayer meetings, designed to arouse interest and enlist workers in that region, was held at the Third Church on the evening of Sept. 7th, in which five churches of as many different denominations took part. The harmony, interest and mutual devotion were indicative of a great desire to support Gypsy Smith, and gain the largest spiritual results. These gatherings are a body blow to the critics of the Church, as being selfishly sectarian and unfraternal, and they remove the theory that formal union is so necessary. Perhaps I feel this most strongly, because Presbyterians seem so fraternal, and truly co-operative. On Saturday, Sept. 10th, a dinner was given Gypsy Smith at the William Penn Hotel to meet the ministers of the city.

At the same time the preparations for the "Eleventh Council of the Reformed Church holding the Presbyterian System" are being made, and it is hoped this council will also show the essential unity of believers, when so many churches abroad and at home, through their delegates, unite in the highest devotional exercises, and the discussion of the great religious questions, which range over "Inspiration," "The Church," "Labor Questions," "Temperance and Morals." The East and the West, despite Kipling, do meet when Dr. Park, from Ireland, and Blair, from China, stand on the same platform.

The body of Lieutenant Joseph M. Duff, Jr., killed in France shortly before the armistice was declared, has been brought to Carnegie, Pa., his former home, and buried from the church of which his father, Rev. Joseph M. Duff, D.D., was pastor for so many years. Not until several days after the cessation of war did his parents learn of his death on the field of battle, in one of those deadly wilderness struggles. Let us hope that the sacrifice of such a young and useful and heroic life, like that of so many others, may not be ineffectual to preserve the world from future wars. Would that such offerings of life and heart and strength might reiterate, in an ever higher meaning, the old cry of France, "They shall not pass," when directed at the selfishness of nations, and the rapacity of governments, and the avarice of peoples.

#### MEETINGS AT SPRINGFIELD, ILL.

There has just been concluded in Springfield, Ill., one of the most remarkable series of union open-air Sabbath evening church services held anywhere in the United States. The services were held on the grounds of the Court House square, in the heart of the city, which has a population of about 70,000.

Fred G. Fischer, former chorus leader for Rev. Billy Sunday, was engaged for the period to organize and conduct a large chorus. One of the local bands was engaged to accompany the chorus and render special sacred musical numbers. A large platform was built for the ministers and chorus and 2,500 canvas seats were set out each time. The preaching in nearly every case was by one of the local pastors. A special feature was made of the music, some of the great sacred choral masterpieces being presented by the chorus, aided

by local soloists and accompanied by the band; for instance on the last evening a portion of the oratorio, the "Messiah," lasting thirty minutes, was given following the sermon.

The attendance at nearly every service was 2,500 or more. On the last evening, with a visiting evangelist preaching, more than 3,000 persons were present. Hundreds of people were attracted to the services each evening who seldom, or never attend a church service. Fifteen churches and religious organizations joined in the services throughout the period, and twenty-seven churches and organizations participated in the last service.

Eight services were held at a total cost of about \$2,300. The financing was so arranged that no burden was placed on any of the participating churches. In addition to the free-will offerings received at each service, a fund was raised by popular subscription in amounts of 50 cents, \$1, \$2 and \$5. After paying all bills, the committee in charge will have left a neat surplus for next year. E. J. Kneale.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

A year of intensive evangelistic campaigning is planned for the city under the auspices and direction of a committee of one hundred, at the suggestion of the Chicago Church Federation Council. This means that, working under one leadership, all of the Protestant churches will carry on simultaneously a forward movement in evangelistic services. It is proposed that the movement begin on Sept. 15th with a union prayer service, held in the Y. M. C. A. auditorium, led by Dr. John Timothy Stone. On Oct. 3d a union meeting of the ministers will be held at the same place, to be addressed by Dr. Charles L. Goodell and evangelistic secretaries. Dr. Goodell's address will be, "A Call to the Colors." From this meeting until the holidays the campaign will be on, each church entering freely, with liberty for any to conduct its own campaign independent of the Federation's program. Gypsy Smith, "the most beloved living evangelist," has been invited, and has accepted, to give a week in January to the campaign, delivering six addresses, two on the North Side, two on the South Side and two on the West Side, thus intensifying the fervor and zeal of the campaign. During Easter week, Dr. F. F. Shannon will again take the Holy Week services in the loop. The Presbyterians are represented in the movement by the presbytery's Evangelistic Committee, of which Dr. Henry Hepburn, of Buena Memorial Church, is chairman, to which committee have been added, as representatives at large, Drs. John Timothy Stone, Henry S. Brown, Clifford W. Barnes, Elders Nathan G. Moore, Vice-Moderator of the General Assembly, Frank J. Loesch and J. B. Cornish.

Labor Day Sabbath was not largely observed by the pastors. For the first time in many years the Chicago Federation of Labor observed the day with a parade.

Rev. W. E. Donaldson occupied the pulpit of the Third Church on Sept. 4th, both morning and evening.

Dr. M. D. Hardin passed through the city from his summer home at Ephraim, Wis., last week.

#### KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

Rev. George S. Watson has a new development in his field. At Travelers' Rest the people made a fine subscription for a Junior High School. They need a man to take charge of the church at this place, to become superintendent of the school, and to teach the two-year high-school course. The salary will be \$1,500. Living will be cheap. It is one of the finest communities in the state. There has been a Presbyterian Church here for many years. It is a great opportunity for some young man.

Rev. W. H. Neal has just closed a good meeting at Mt. Moriah. They had four professions and four additions.

Rev. H. M. Gilbert, in canvassing the Presbytery of Princeton for Ministerial Relief, raised \$3,700 for the five-year period. Mayfield subscribed \$838.50.

Rev. J. R. Crawford, D.D., is back from his vacation and hard at work in the Kentucky Avenue Church.

Rev. John A. Troxler has finished his month and a half vacation. The first part

was spent at the Ovoca Bible Conference. He then assisted in two meetings. In the last thirty days of his vacation he preached forty-six times and made three addresses. He first assisted Rev. J. C. Callan at Pine Grove Church. There were more than fifty professions and forty additions. It was a great revival. Mr. Callan is doing a fine work. Mr. Troxler then went to Guston to assist Rev. T. N. Williams. They had seven confessions and seven additions.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

Rev. Dr. John MacNeill, of the Fort Washington Presbyterian Church, preached last Sabbath morning and evening for Rev. Dr. David J. Burrell, pastor of the Marble Collegiate Reformed Church.

Rev. Dr. Charles R. Brown, of Yale Divinity School, continues to be the supply at the St. Nicholas Collegiate Reformed Church, until the return of the pastor, Rev. Dr. MacLeod.

In the Fifth Avenue Presbyterian Church last Sabbath, morning and afternoon, Rev. F. B. Meyer was the preacher. Dr. Meyer preached in the evening in the Tent Evangel.

It has been decided to continue the Tent Evangel work this fall and winter in a downtown auditorium, where a service will be held each Sabbath beginning in October. The First Reformed Episcopal Church has been presented with an eighty-three-acre farm at Pine Bush, N. Y., to be used for fresh-air work. This church was the first of its denomination, and its edifice was on Madison Avenue in a fashionable district. The building was sold, and now, after some years of comparative inactivity, the work of the church will be continued on a large scale in the building formerly the Beekman Hill Methodist Church. The cornerstone of the old church will be placed at the front of the building, and dedicatory services will be held Oct. 9; and Oct. 15 the church will be consecrated by Bishop Rudolph immediately after he has called to order the annual convention of the denomination.

The noon-day services at the Brick Presbyterian Church, Rev. Dr. William P. Merrill, pastor, have been resumed and are held every day except Saturday.

Rev. Dr. E. P. Jones, of Cardiff, Wales, preached last Sabbath morning in the Fourth Presbyterian Church, Rev. E. W. Work, D.D., pastor.

Rev. Dr. Charles E. Jefferson, the pastor of the Broadway Congregational Tabernacle, has been bereaved by the sudden death of his son, twenty-three years of age, at Utica, N. Y., where he was engaged in business.

The Presbyterian Ministers' Association held its first meeting Monday, Sept. 12, the members telling of their vacation experiences and what they brought back with them. The meetings are held in the assembly room of the Board of Foreign Missions, in the Presbyterian Building, 156 Fifth Avenue. Brethren visiting in New York are cordially invited to attend the Ministers' Meetings.

The Dry raiders have been very successful during the past few days. The statistics show that, since the advent of prohibition enforcement, there has been a marked increase in the use of milk in New York. Another item of interest is that the death rate among children is less on the East Side than up in the Riverside Drive region. The children on the East Side play in the streets, are flooded in the hot weather by streams played on them by the good-natured firemen, and in many other ways lead the strenuous life. What these children need is more Sabbath schools. The day schools are just opening for the year, and the lack of room for the children is appalling. Many have to attend school on short time. This is because of lack of funds in the city treasury.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

Jonesboro Presbytery met in Macy. Rev. R. L. Nicholson was re-elected moderator. Rev. E. M. Morse is the pastor of the Macy church. Every minister was present but only three elders. The presbytery voted no to the two overtures sent down by the General Assembly. Rev. T. E. Threlkeld, of Monette, will supply Ravenden Springs and Concord churches.

Greenwood Church entertained the Ft. Smith Presbytery Sept. 6th. Rev. L. E. Blakemore was elected moderator. Rev. H. W. Chamberlin was received from East

Tennessee Presbytery. Mr. Chamberlin was called to Boonville and his installation will occur on Oct. 2d. Presbytery gave the Charleston U. S. A. church and property to the Washburn U. S. Church. The property is valued at about \$3,000 and the church had about twenty members. Presbytery voted no to the two years overture and yes to the overture on women as deacons. Rev. D. Art Ray is the pastor here and he will soon have a splendid new church building.

Rev. W. E. Ellis, whose home is near Jonesboro, lost his home by fire recently and his loss is about \$6,000.

Rev. M. L. Womack, of Richmond, Kan., has accepted a call to Cincinnati and Nicodemus churches in Arkansas Presbytery. Rev. F. Sanders again becomes pastor of the Atkins-Stouts Chapel churches. Rev. Geo. T. Clark becomes pastor at Hartford.

Evangelist H. E. Nixon, evangelistic singer, has an open date during October and would be glad to assist any minister wishing his services.

#### WORK FOR THE SABBATH.

Rev. H. L. Bowlby, D.D., of New York, secretary of the Permanent Committee on Sabbath Observance of the General Assembly, Presbyterian Church, U. S. A., and general secretary of the Lord's Day Alliance of the United States, together with Rev. H. H. McQuilkin, D.D., of Orange, N. J., chairman of the Permanent Committee, and Rev. Robert Watson, D.D., a member of the Board of Managers of the Alliance, were speakers at the three days' institute on the Sabbath question at Montreat Summer Conference of the Southern Presbyterian Church, N. C. The institute was arranged by Dr. Robert Hill, chairman of the Permanent Committee on Sabbath Observance of the Presbyterian Church, U. S., and Rev. I. Cochrane Hunt, D.D., secretary of the Southern District of the Lord's Day Alliance of the United States.

Dr. Bowlby spoke at the Stony Brook Assembly, Aug. 25th, on "The 'Blue Law' Propaganda Attack on the American Christian Sabbath and the Lord's Day Alliance of the United States." Following this, he left for Winona Lake, where he spoke before a number of denominational conferences. He will go from there to St. Louis, where he addresses the National Association of Letter Carriers in biennial convention. It was the Lord's Day Alliance which won for one hundred thousand letter carriers and postoffice clerks their Sunday rest, having led the movement which resulted in 1912 in the enactment of a federal law closing first and second-class postoffices, general delivery windows and letter carriers windows on the Lord's day. Laboring forces in the employ of the Government and in many large corporations are grateful to the churches for the victories they have been winning for them along Sunday and weekly rest-day lines through the intermediary of the churches, the Lord's Day Alliance. Every church ought to realize what a great service is being rendered by the agency which they created thirty-three years ago, and lend it every possible moral and financial support. The exceptional and terrific attack by well-organized and heavily-financed organizations during the last nine months should be sufficient to awaken every member of our evangelical churches to the real perils of our Christian Sabbath.

#### SABBATH WORK.

I am glad to see that you stand four-square for a proper observance of the Sabbath. The experience of the writer is that railroads are the great force that is undermining the sacred rest day. Sunday trains, especially at division stations, call for Sunday work for a large percentage of the citizens. If engineers, firemen, conductors, porters and brakemen work on Sunday, why can not their neighbors at any necessary job, and so the idea spreads. Many of these men are church members, or if not, their wives are, and you stir up a hornet's nest if you preach against Sunday labor.

Then if the trains run, express office work goes on. The mails come and go. The creameries must care for the milk coming on trains. Farmers bring their milk to town on their way to church. So that the best of men, seeing others pursuing labor on Sunday, think they, too, can work, and so the day is becoming less and less a sacred day. D. A. W.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Brooks Hitchings, from Yoder to Amy, Col.

Rev. Henry E. Neff, from Winona to Evansville, Ind., 818 First Avenue.

Rev. C. H. Witteman, from McPherson, Kan., to Lebanon, Tenn., 272 West Spring Street.

Rev. R. H. Dunaway, from Valparaiso, Ind., to Cedar Rapids, Ia., 823 Twelfth Avenue, East.

Rev. J. A. Thomas, from Chamberlain to Mitchell, S. D.

Rev. W. S. Nelson, D.D., from Aleppo, Syria, to Tripoli, Syria.

Rev. J. F. Shepherd, D.D., from 800 Seventh Avenue South, to 212 Twelfth Street North, Great Falls, Montana.

Rev. David Reiter, from Moselle, Mo., to 4259 Delmar Boulevard, St. Louis, Mo.

Rev. Wallace Radcliffe, D.D., from Huron Mountain, Mich., to 1200 K Street, Washington, D. C.

Rev. G. D. L. Parsons, from Oliveburg, Pa., to Ravenswood, W. Va.

Rev. J. B. Miller, D.D., from Winona Lake to 1228 N. Eleventh Street, Vincennes, Ind.

Rev. Julian Price Love, from Dayton, O., to 5 Lane Seminary Place, Cincinnati, Ohio.

Rev. Hugh Jack, D.D., from Detroit, Mich., to 34 Gillette Place, Newark, N. J.

Rev. E. H. Gelvin, D.D., from Cedar Rapids, Iowa, to Sand Springs, Okla.

Rev. Max G. Cook, from Waddams Grove, Ill., to Elk River, Idaho.

Rev. W. H. Clay, from Huntington, Ind., to Ubee, Ind.

Rev. William Carter, D.D., from Montclair, N. J., to 362 Jefferson Avenue, Brooklyn, N. Y.

Rev. W. S. P. Bryan, D.D., from Harbor Springs, Mich., to 840 Belden Avenue, Chicago, Ill.

### DEATHS IN THE MINISTRY.

Rev. James B. Cochran, foreign missionary of our Presbyterian Board at Hwai Yuan, China, since 1899, died on Aug. 30th, while on furlough, at the home of his mother at Plainfield, N. J., in the forty-seventh year of his age. He was born at Mendham, N. J., Dec. 27, 1879; graduated at Princeton University and Union Seminary, and was ordained in 1899 by the Presbytery of Morris and Orange. His wife, who was Miss Margaret H. Jenkins, of Boonton, N. H., died some years ago.

Rev. George Ernest, of Fort Simcoe, Wash., a member of Emporia Presbytery, died at the home of his daughter, in the seventy-sixth year of his age. He was born Sept. 19, 1845, in Jevestedt, Holstein, Germany. He came to the United States in the fall of 1867. He graduated from Hanover College and Duquesne Seminary, and was ordained in 1876 by the Presbytery of New Albany. He spent his whole ministry in the home mission field. His charges were in New Albany, Rushville, Nebraska City, Wichita and Emporia Presbyteries. The burial was in Burlingame, Kan. His was a long and useful ministry.

### CINCINNATI AND SUBURBS.

The church of Evanston has entered upon its fall work in a newly decorated and frescoed building. The trustees have expended \$1,500 on this work. A new Y. P. S. C. E. has been formed. On last Thursday night, at a reopening social conducted by the Woman's Bible Class, Dr. Moses Breeze, of Columbus, was the speaker. On last Sabbath the church arranged a special ex-service men's program, with Thomas H. Morrow as the speaker.

Rev. and Mrs. Meigs V. Crouse are now in their new residence, 531 Terrace Avenue, in Clifton, and the Children's Home, which they served so long and so well, is now under the superintendency of Mr. Carroll H. Lewis. Mr. Crouse retired on the day he became seventy years of age. During the forty years of his service here 42,000 children passed through the Home, with all of whom he came into helpful, personal contact. The trustees

have placed on the permanent records of the Home a most beautiful expression of appreciation of his work.

Dr. Charles Frederic Goss, having spent the summer in this city, has returned to Daytona, Fla., where he will occupy the pulpit of the "Tourists' Church" for the next six months. He and Mrs. Goss went in their automobile, as they have done several times before.

Lane Seminary will open on Thursday, Sept. 22d, at 11 a. m., with an address by President McKibbin on "The Gospel, and the Promises and Problems of the Present Age." All the faculty, including the new members, Dr. Frank Granstaff and Rev. Julian Price Love, are on the ground, and there is great promise of a fine year.

The Kentucky Sunday-school Association will hold its annual meeting in Newport, Ky., Oct. 4th to 7th. A good program has been prepared. Some of the speakers are Marion Lawrence; Robert M. Hopkins, St. Louis; A. M. Locker, Chicago; Miss Ida M. Koontz, Miss Emma Wells, Dr. W. A. Ganfield, Danville, Ky.; Dr. Charles W. Welch, Louisville; Rev. C. P. Moore, Miss Mary F. Price and Rev. J. W. Weldon.

Services were held last Sabbath in many of the churches for the ex-service men, and in nearly all of the churches the general subject was of a Christian patriotic nature.

Dr. Frank Marston preached last Sabbath in the Church of the Covenant; Dr. McKibbin in the Sixth Church, and Dr. J. V. Stephens in Westminster Church of Price Hill.

Rev. Peter Robertson, D.D., preached last Sabbath in Carmel Church, assisting Dr. W. L. Breen.

Rev. Dr. W. S. Nelson, of Syria, has been changed again in his field, going back from Aleppo to Tripoli, Syria.

### ST. LOUIS AND VICINITY.

Rev. Ralph Marshall Davis, D.D., returned from his vacation at the end of last week and resumed his pulpit at the First Church last Sabbath morning.

Rev. R. S. Calder, D.D., dean of Bible literature at Lindenwood College, preached last Sabbath at Kings Highway Church.

Rev. H. Magill, D.D., stated clerk of St. Louis Presbytery, preached at Jerseyville, Ill., on Sabbath, Sept. 4th.

Rev. Frank H. Magill resumed his pulpit at the Oak Hill Church on Sabbath, Sept. 4th, after a vacation, with his family, spent at Goodland, Ind.

The North Church began its "fellowship" dinners last week, the first dinner being served by the "September Circle," preceding the midweek service, Wednesday evening.

Two of our pastors, Rev. A. F. Wells, of Curby Church, and Rev. R. L. Evans, of Sutter Avenue Church, and the head of Brooks Bible Institute, Rev. J. H. Gauss, D.D., gave addresses at a union Bible conference in Forest Park, on Labor Day, Sept. 5th.

A suggestion to generosity is made by Rev. George Wales King, of Markham Church, in behalf of the College of the Ozarks, at Clarksville, Ark., where books are scarce. Mr. King has recently taken from his own library one hundred volumes, which he has donated to this college.

A missionary meeting, preceded by a dinner, was held last Thursday evening at Kings Highway Church, of all the evening missionary societies of the Presbyterian churches. Miss Jane Thompson, whom the young people of this presbytery support as a missionary in India, made an address.

Rev. John W. MacIvor, D.D., pastor of the Second Church, motored in his own car, during his vacation, from St. Louis to Boston, Mass. and back again. He went by train from Boston to Nova Scotia for several weeks among relatives, returning home on Sept. 2d.

The Brandt Memorial Mission, at 5023 Morganford Road, observed its first anniversary, Sabbath, Sept. 4th, with a service in which addresses were made by the Sabbath-school Missionary, Rev. E. A. Smith, and by Mr. E. T. Eitzman, who assisted in the organization one year ago. There

was also a reception to new members, and the building committee reported. This mission is under the care of Tyler Place Church.

Dr. Skilling, of the Webster Groves Church, returned from the East and preached in his own pulpit for two Sabbaths before leaving for the Presbyterian Council at Pittsburgh, Sept. 16th to 25th, to which he is one of the General Assembly's delegates.

### OHIO.

Bethel Church, Presbytery of Steubenville, Rev. J. S. Cotton, pastor, celebrated its centennial on Sept. 3 and 4. The anniversary sermon was by Rev. Thomas J. Gray, of Pittsburgh, Pa. The history of one hundred years, written by the pastor, was read. Rev. H. C. Foster, D.D., of Cement, Okla., gave an address. The ministerial sons of Bethel are as follows: Rev. M. M. Travis, who died at Chenoa, Ill., Oct. 27, 1901; Rev. John F. Patterson, D.D., of Orange, N. J.; Rev. Hugh F. Earseman, D.D., of Knox, Pa.; Rev. Walter M. Grafton, Ph.D., of South Sioux City, Neb.; Rev. Elmer E. Patterson, of West Lafayette, O.; Rev. John Norris; Rev. Vincent Gray, Oroville, Wash.; Rev. Wendell Foster, Chickasha, Okla., and Rev. S. Ernest Foster, who died at Union City, Ind., Sept. 24, 1918. Addresses and sermons were delivered by Rev. M. H. Woolf, Rev. W. H. Clark, Rev. C. S. McClelland, D.D., of Pittsburgh, Pa., and Rev. John F. Patterson, D.D., Orange, N. J. This is the third church centennial the present pastor has had in three successive fields.

Second Church of Portsmouth was supplied Aug. 28 by Rev. W. S. Harold, of Seaman. Lacy Harold, his son, is a teacher in this Sabbath school while taking a course at Portsmouth College of Business.

Rev. G. M. Whitenack, of Salem, has received a call to the Deep Run and Doylestown Church, Pa., in the Presbytery of Philadelphia North.

Rev. J. B. Williamson, of Pataskala, began his work as pastor at Rushville on Sept. 4. Extensive repairs have been made on the manse. Rev. John A. Stemen, of Bremen, has been supplying the church for two years, most acceptably. He preached at Logan on Sept. 4.

The church at Bremen, Rev. Gibson Wilson, pastor, is doing fine work for its young people. The pastor attended the Bible Conference at Winona Lake.

The meeting of Athens Presbytery has been postponed, for necessary reasons, for two weeks, so that it will be on Sept. 26, at Deerfield.

### INDIANA.

Rev. Henry E. Neff, of Evansville, has returned from Winona Lake and the work in First Avenue Church is going on with special success.

Rev. J. C. Garritt, D.D., formerly president of Nanking Theological Seminary, China, is to be addressed at the College of Missions, Indianapolis, where he is to occupy the chair of Missions in China.

Dr. Matthew F. Smith, of Beaver Falls, Pa., has accepted the call to the First Church, Indianapolis, and will commence work there in October. He is a graduate of Grove City College and of Western Theological Seminary.

Ground has been broken for the new building of the Tabernacle Church, Indianapolis, Dr. J. Ambrose Dunkel, pastor.

Rev. Robert C. Byerly, of Sidon, Syria, was heard last Sabbath evening in Memorial Church, Indianapolis.

### MICHIGAN.

The church of Wyandotte, Rev. Warren E. Hall, pastor, is having a fine pipe organ installed at an actual cost of \$15,000. The church is prospering in every way.

### NEW YORK.

The Church of Waverly, Rev. Albert O. Caldwell, pastor, with a membership of 381, has employed Mr. J. C. Travis, of Cortland, as director of the young people's work of the church.

### PENNSYLVANIA.

During the vacation of Rev. C. R. Scafe, the Tyrone First Church pulpit was supplied by Rev. Dr. J. C. Day, a former pastor; Rev. I. Harvey Brumbaugh, D.D., and Rev. E. S.

Wallace, D.D. The pastor spent his vacation at Seattle, Wash., and other places.

#### WEST VIRGINIA.

Rev. Dr. Edward A. Krapp, of Morgantown, has inaugurated the campaign for his fall and winter church work, by securing a thorough organization of his church members for intensive effort in their own local church.

Rev. G. H. L. Beeman, of Grafton, is the new Christian Endeavor president of West Virginia. In a recent number of the State Christian Endeavor Bulletin a fine, ringing message from his pen, accompanied by an excellent picture of the new president, is found on the first page. He is anxious to press the work of organization and spiritual effort. A better leader could not have been found.

#### KANSAS.

Conway Springs Church, Rev. T. R. Mordy, pastor, received three new members on confession on Sept. 4th.

The Kircher evangelistic party, of Emporia, Kan., are beginning the year with a tent meeting at La Harpe, Kan., co-operated in by all the churches of the community. The interest is good. Rev. J. T. Mitchell is Presbyterian pastor there.

First Church, Independence, Rev. W. Clyde Howard, pastor, starts the fall season with enthusiasm. The church has been renovated and new improvements have been made. The men's class is running at one hundred a Sabbath.

Rev. A. E. Wardner, D.D., has returned from his summer camp and has resumed his work at Hiawatha.

#### MISSOURI.

Rev. F. P. DeBolt, Ph.D., was installed pastor at Dexter last May, and since then a number of new members have been added. The old frame building is soon to be taken down and a modern brick structure to be erected, modern in plan and equipment for church and Sabbath-school work, with a good gymnasium, reading rooms and social parlors. A special evangelistic campaign is to begin Oct. 12th, and the pastor will be assisted by Evangelist Chester Birch.

The Presbyterian Orphanage of Missouri, located at Farmington, is doing a fine work and is making a strong appeal for help to all the Presbyterians of the synod. Full information will gladly be furnished by the superintendent, W. S. Stinson.

#### IOWA.

Rev. W. E. Ruston is just completing his sixth year as pastor at Columbus Junction with excellent success. Rev. Frank Schroeder has just completed a thorough religious census of the town.

#### NEBRASKA.

The church of Fairbury has just had the interior of the church building decorated at a cost of \$600. The pastor, Rev. P. A. Davies, has a class of young people studying the book "Know Your Bible," by Dr. Young, of Dallas, Tex.

Harris G. Hilscher, a senior in Princeton Seminary, and son of Dr. S. S. Hilscher, of the Second Church of Lincoln, Neb., has been supplying the church at Bennet, Neb., during the summer, but will return to Princeton this month. He has had a fine work at Bennet. Fourteen, nearly all adults, were received into the church on a recent Sabbath.

Harold Long, a student in McCormick Seminary, has been supplying the church at Panama, Neb., during the summer, and has decided to continue through the year, taking a trip to Europe and the Holy Land in January and February, resuming his seminary work a year hence. Mr. Long is a son of Dr. B. M. Long, synodical superintendent of Evangelism. The work at Panama has been very successful. Many have been added to the church.

#### TEXAS.

The Presbytery of Fort Worth met at Denton Sept. 6th. Rev. S. D. Logan was elected moderator.

An evangelistic team, employed by the presbytery, reported for the last six months over 300 conversions. Two young men were taken under the care of the presbytery as candidates for the ministry. Two young ladies consecrated themselves to mission work. The presbytery purchased a car for the use of a young man just entering one of our most difficult

fields. Two candidates, Everett B. King, of McCormick Seminary, and Albert G. Nash, of our State University, were licensed. The overture on women and the deaconship was answered in the affirmative and the one in reference to commissioners in the negative.—M. E. Chappell, S. C.

#### OKLAHOMA.

The Synod of Oklahoma meets at Cushing, Okla., Oct. 4th. All delegates, or others attending who desire entertainment, will please communicate as early as possible with the pastor, Rev. Leo. R. Burrows.

Cushing Church has been presented with a \$5,000 pipe organ by Mr. and Mrs. Frank E. Cullison, which is now ready for use. The church feels very grateful to the donors. Rev. Leo. R. Burrows has begun his pastorate here and is being greeted with large congregations.

#### COLORADO.

The First Church of Boulder received twenty-nine new members Sept. 4th. The pastor, Rev. Robert Karr, gave a series of studies covering the history of the Church, the doctrines and conditions for membership. These lectures were given Sabbath afternoons and about seventy-five people attended them. It is believed that those who are so trained will become firm in their adherence to the Church. Mr. Karr has spent just one year in Boulder, and during that year he has received 184 new members.

#### SOUTH DAKOTA.

Huron Presbytery met Sept. 6th at Miller, Rev. T. J. Simons, pastor. The following new members were welcomed: Rev. Geo. S. McCune, from Cedar Rapids Presbytery; Rev. Chas. B. Bryant, from Sioux City, and Rev. Edwin L. Prather, from Rock River. The following were dismissed: Rev. Irwin Grant Smith, to Sioux City Presbytery; Rev. Oliver P. Devin, to Oklahoma, and Rev. R. W. Bellis to Lackawanna. Mr. Wendell Pontius was licensed.

Huron College closed its past year without any deficit in its current expense account. This was due to the determined and strenuous effort of its board of trustees, helped by the many friends of the college.

#### CALIFORNIA.

Twenty new members were welcomed into the First Church of Long Beach on Sept. 4th, by the pastor, Rev. George M. Rourke, D.D., at the communion, when Rev. W. H. Wray Bogle, D.D., of Denver, Col., assisted.

#### CHURCH AT LARGE.

Sir William Mitchell Ramsay, the eminent archæologist, is now in this country, and an itinerary is being arranged for him, the secretary being Miss Alyse Paddock Young, 1273 Pacific Street, Brooklyn, N. Y. Dr. Ramsay has been excavating at Antioch of Pisidia, and has been discovering tablets and inscriptions of great corroborative value, in their relation to early Christian history.

Cedarville College, of the Reformed Presbyterian Church, at Cedarville, O., opened on Sept. 7th, with about one hundred students and about fifteen in the theological seminary.

Bishop W. N. Lewis, of the Methodist Episcopal Church, died on Aug. 24th at Sioux City, Iowa, in the sixty-fifth year of his age. He was elected as a bishop in 1908.

More than one hundred young missionaries, bound for China and Japan, sailed from Seattle, Aug. 27, on the Hawkeye State. They are of various denominations, many of them being Baptists.

## NOTICES

#### PRESBYTERIAL NOTICES.

Alton, Sorrento, Sept. 26, 7:30 p. m.  
Athens, Deerfield, Sept. 26, 7 p. m.  
Austin, San Antonio, Denver Boulevard, Sept. 20, 8 p. m.  
Beaver, Beaver, Sept. 19, 2 p. m.  
Bloomington, Normal, Sept. 20, 7:30 p. m.  
Boulder, Denver Central, Sept. 27, 11 a. m.  
Box Butte, Morrill, Sept. 26, 7:30 p. m.  
Buckhorn, Manchester, Sept. 15, 7:30 p. m.  
Cairo, Cairo First, Sept. 20, 7:30 p. m.  
Carlisle, Harrisburg Olivet, Sept. 26, 7:30 p. m.  
Cedar Rapids, Wyoming, Sept. 27, 7:30 p. m.

Columbus, Circleville, Sept. 19, 2 p. m.  
Chillicothe, Washington C. H. First, Sept. 19, 3 p. m.  
Chippewa, Chetek, Sept. 20, 7:30 p. m.  
Cincinnati, Mohawk, Sept. 19, 10 a. m.  
Cimarron, Ringwood, Sept. 20, 7:30 p. m.  
Columbia, Jewett, Sept. 20, 4 p. m.  
Corning, Villisca, Sept. 27, 2:30 p. m.  
Clarion, Beechwoods, Sept. 26, 2 p. m.  
Crawfordsville, Ladoga, Sept. 19, 2:30 p. m.  
Dayton, Dayton Memorial, Sept. 26, 2 p. m.  
Detroit, Petersburg, Sept. 19, 7:30 p. m.  
Denver, Highland Park, Sept. 20, 9:30 a. m.  
Dubuque, Farley, Sept. 20, 7:30 p. m.  
Duluth, Two Harbors, Sept. 27, 8 p. m.  
Emporia, McPherson, Sept. 19, 8 p. m.  
Flint, Linden, Sept. 19, 7:30 p. m.  
Fort Dodge, Lake Park, Sept. 20, 7:30 p. m.  
Freeport, Dakota, Sept. 20, 7:30 p. m.  
Geneva, Canoga, Sept. 20, 10 a. m.  
Grand Rapids, Ludington, Sept. 19, 7:30 p. m.  
Hastings, Superior, Sept. 14, 1:30 p. m.  
Holston, Elizabethtown, Sept. 14, 7:30 p. m.  
Indiana, Washington, Sept. 19, 7:30 p. m.  
Iowa, Banaparte, Sept. 20, 7:30 p. m.  
Iron Mountain, Corenan Chapel, Sept. 20, 8 p. m.  
Kansas City, Parkville, Sept. 19, 4:30 p. m.  
Kendall, Pocatello, Sept. 20, 7:30 p. m.  
Kirksville, Unionville, Sept. 20, 7:30 p. m.  
Lackawanna, Sayre, Sept. 26, 7:30 p. m.  
Lake Superior, Munising, Sept. 20, 7:30 p. m.  
Logansport, Kentland, Sept. 19, 7:30 p. m.  
Madison, Kilbourn, Sept. 20, 3 p. m.  
Mahoning, Warren, Sept. 19, 3 p. m.  
Mankato, Brewster, Sept. 20, 7:30 p. m.  
Marion, Spring Hill, Sept. 19, 2 p. m.  
Mattoon, Dalton City, Sept. 20, 7:30 p. m. Evangelistic Conference, same day, 3 p. m.  
McAlester, Stringtown, Sept. 20, 7:30 p. m.  
McGe, Mt. Carmel, Sept. 20, 7:30 p. m. Delegates will be met at Callao and Salisbury.  
Milwaukee, W. Granville, Sept. 19, 7:30 p. m.  
Minneapolis, Shiloh, Oct. 3, 7:30 p. m.  
Muncie, Alexandria, Sept. 19, 7:30 p. m.  
Neosho, Parsons, Sept. 20, 7:30 p. m.  
Niagara, Modeltown, Sept. 26, 9:30 a. m.  
Peoria, Washington, Sept. 20, 1 p. m.  
Princeton, Sturgis, Sept. 27, 7:30 p. m.  
Pueblo, Denver Central, Sept. 27, 9 a. m.  
Redstone, Fayette City, Sept. 26, 10 a. m.  
Rock River, Franklin Grove, Sept. 20, 7:30 p. m.  
Rushville, Warsaw, Sept. 20, 2 p. m.  
Solomon, Concordia, Sept. 21, 7:30 p. m.  
St. Cloud, Brooten, Sept. 27, 7:30 p. m.  
St. Louis, Sidney Street, Sept. 26, 8 p. m.  
Spokane, Whitworth College, Sept. 27, 7:30 p. m.  
Toledo, Waterville, Sept. 26, 7:30 p. m.  
Topeka, Southridge, Sept. 26, 7:30 p. m.  
Union, St. Paul, Sept. 27, 7:30 p. m.  
Walla Walla, Waitsburg, Sept. 27, 7:30 p. m.  
Wheeling, New Cumberland, Sept. 19, 2 p. m.  
Winona, Hayfield, Sept. 20, 7:30 p. m.  
Wooster, Apple Creek, Sept. 19, 3 p. m.  
Zanesville, Norwich, Sept. 19, 2 p. m.

#### SYNODICAL NOTICES.

Colorado, Denver Central, Sept. 27, 7:30 p. m.  
Woman's Synodical same time and place.  
East Tennessee, Maryville, Oct. 20, 7:30 p. m.  
Florida, Miami, Oct. 11, 7:30 p. m.  
Idaho, Twin Falls, Oct. 13, 7:30 p. m.  
Indiana, Terre Haute Central, Oct. 4, 7:30 p. m.  
Iowa, Cedar Rapids First, Oct. 18, 7:30 p. m.  
Kansas, Emporia First, Oct. 11, 7:30 p. m.  
Kentucky, Frankfort, Oct. 18, 7:30 p. m.  
Michigan, Grand Rapids Westminster, Oct. 11, 7:30 p. m.  
Minnesota, Luverne, Oct. 11, 7:30 p. m.  
Missouri, Poplar Bluffs, Oct. 18, 7:30 p. m.  
Nebraska, Omaha First, Oct. 18, 7:30 p. m.  
New York, Mount Vernon, Oct. 18, 7:30 p. m.  
New Jersey, Atlantic City Olivet, Oct. 17, 4 p. m.  
New England, Newburyport, Mass., Oct. 25, 2 p. m.  
Oklahoma, Cushing, Oct. 4, 7:30 p. m.  
Ohio, Cambridge, Oct. 11, 7:30 p. m.  
Pennsylvania, Tyrone First, Oct. 25, 7:30 p. m.  
South Dakota, Rapid City, Oct. 6, 7:30 p. m.  
Tennessee, Milan, Oct. 11, 2 p. m.

## MARRIAGES

No Charge is made for Marriage Notices

ALLISON—GILCHRIST—In San Francisco, Cal. Sept. 5, 1921, by Rev. Hugh W. Gilchrist, D.D., father of the bride, Miss Sadie Crowe Gilchrist and Mr. Ira S. Allison, instructor in the University of Minnesota, at Minneapolis, Minn.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

WILLEY—Amelia Hedges, daughter of Stephen O. and Sarah White Hedges, was born in Colerain Township, Hamilton County, O., April 30, 1836. She was united in marriage to Israel B. Willey April 7, 1858. For fifty-two years they shared each other's joys and sorrows. Their entire married life was spent on the Willey Farm, near Venice, where her husband died April 2, 1910. Since then she has spent a portion of her time in Westwood. There were born of this marriage five children, one son, Amos, having preceded them to the better land. There are still living two sons, two daughters, five grandchildren, and two great-grandchildren. Early in life she united with the Venice Presbyterian Church and was a faithful and consistent member until her death. A love for her church, a deep, sympathetic interest in the welfare of others, a strong spirit of Christian hope, faith and love, characterized her life to the end, which came peacefully, after a lingering illness, July 21, 1921, in her 86th year. "Well done, thou good and faithful servant; enter thou into the joys of thy Lord." Funeral services were conducted at the Venice Presbyterian Church, July 23, by Rev. D. D. Davies. N. R. W.

## HOME CIRCLE

### A CAT TALE.

BY ELLEN MANLY.

The little old woman to town would go  
To buy her a Sunday gown,  
But a storm came up, and the wind did blow,  
And the rain came pouring down;  
And the little old woman, oh, sad to see!  
In a terrible fidget! and fret was she—  
In a terrible fret was she.

The little old man was cross and cold,  
For the chimney smoked that day,  
And never a thing would he do but scold  
In the most unmannerly way.  
When the little old woman said: "Listen to me!"  
He answered her nothing but "fiddle-dee-dee!"  
No, nothing but "fiddle-dee-dee!"

Then she whacked her puggy-wug dog, she did,  
As asleep on the mat he lay;  
And the puggy-wug dog ran off, and hid,  
And howled in a dismal way.  
For a puggy-wug was he of spirit and pride,  
And a slight that he couldn't abide—  
He couldn't, of course, abide.

Then Muffin, the kitten, said, "Deary me!  
What a state of affairs is this!  
I must purr my very best purr, I see,  
Since everything goes amiss!"  
So Muffin, the kitten, she purred and purred  
Till, at last, the little old woman she heard—  
The little old woman she heard.

And she smiled a smile at the little old man,  
And back he smiled again,  
And they both agreed on a charming plan  
For a walk in the wind and rain.  
Then, hand in hand, to the market town  
They went to look for the Sunday gown—  
For the coveted Sunday gown.

Then the chimney drew and the room grew hot,  
And the puggy-wug dog and the cat,  
Their old-time quarrels quite forgot,  
And snuggled up close on the mat,  
While Muffin, the kitten, she purred and purred,  
And there never was trouble again, I've heard—  
No, never again, I've heard. —Ex.

### THE OLD-FASHIONED WAY.

BY FELICIA BUTTZ CLARK.

"Somehow, Aunt Jane, it seems to me as if Jim and I were growing a little apart—religiously, I mean. I love him just as much as ever and I'm a bit worried."

"Just what is the matter, dear?" Aunt Jane laid down her knitting and looked at this beloved niece through her tortoise-rimmed spectacles.

"Well, you see, I've always been regular in going to church and before we were married Jim always went with me. Now he says he's tired on Sabbath morning, and poor fellow! I believe he is. It's hard to work steadily six days out of seven. So he doesn't get up early, and breakfast is late, and I'm tired, too. We just decide that we'll stay home.

The needles clicked in the gray wool; one would call it vicious clicking if they were not in gentle Aunt Jane's hands.

"Sabbath newspaper?" she asked, suddenly.

"I don't think it's that, Aunt Jane, though I must confess that to read the volumes that we get every Sabbath requires time."

"Then there are the automobile rides," suggested Aunt Jane.

Miriam looked up at her, her blue eyes as clear as the reflection of the sky in a deep pool.

"We've only been a few times," she pleaded, "on the loveliest days. What's the matter with us, anyway, Aunt Jane, that we don't seem to want to go to church."

There was a long silence. Aunt Jane was thinking and wondering whether she dared to tell Miriam her thoughts. Nobody likes to be called old-fashioned by the dear girl whom she has brought up from a baby, and it really required courage for Aunt Jane to speak her mind. A pretty little flush came over her pale cheeks.

"Oh," burst out Miriam. "There was a

young artist, one of Jim's friends, at our house for dinner on Wednesday, and he said that he never, never could forget the prayers which his father had made every morning when the family were all together. At the time when he was a boy, he had thought them, well, not exactly a bore, but a sort of waste of time, when he wanted to be out fishing or off to school. He and his sister used to nudge each other and look at the clock. But all the time his father's voice and his words were sinking into his mind and he remembers them now."

"I was going to suggest," began Aunt Jane, but Miriam was so interested in her subject that she went right on: "You know, Aunt Jane, I couldn't help thinking that if ever there were children in our home, I'd like to have them remember such things as that. But think of Jim conducting prayers!"

"I think you are mistaken about Jim. He has a high ideal of what a man ought to be in his home, and it will be your fault if he does not attain it."

"Mine?" Why, Aunt Jane, that's hardly fair."

"He is probably as afraid to speak to you of such matters as you are to broach them to him. It's extraordinary," mused Aunt Jane, "how easy it is for folks to talk politics, or the latest play, but let any one speak of religion, the most vital thing in our existence, and they shut up like clams. Now, Miriam, I have a book here with readings arranged for every day and short prayers. Take that home, dear, and tomorrow morning, have breakfast a little earlier and then put your arms around Jim's neck and say, 'Dear, let's begin right.' Jim will be glad, Miriam, yes, glad, Miriam, of the chance."

"I'll hurry away, Aunt Jane, or I'll not have time to get dinner before Jim comes. And I thank you a thousand times for the book and the advice. I guess maybe you're right about Jim, and maybe I have been at fault."

"How did it work?" Aunt Jane asked her niece a few weeks later when she literally "blew in" on a blustering March day.

"You mean the little book and—everything? Aunt Jane, I was so ashamed. Jim said he'd wanted to have a little prayer in the morning before he went away to business, it kind of helped a man to keep straight, and he'd longed to have me kneel down beside him, something to remember all day, he said. And he hadn't dared to mention it because it seemed so old-fashioned, you know. But he was glad—glad. And we're nearer together than ever, Aunt Jane, and we are going to be all our lives, even if it is old-fashioned."—Ex.

### CHARLIE'S GOOD IDEA.

"Oh, Charlie dear, don't make such a noise with your drum!"

"Why not, Kitty? I'm a soldier home from the war," and six-year-old Charlie strutted up and down the nursery, beating his drum harder than ever.

Kitty tried to go on reading her pretty story-book, but in vain. "You forget that mamma has a headache," she said, looking rather cross.

"Oh, yes, so I did," said Charles; "I won't do it any more," and he was quiet as a mouse.

"Can't we have a game of soldiers, Kitty?" he asked at last.

"No; it's too noisy."

"The game I mean isn't noisy. I could be a soldier in the hospital, and you the nurse reading to me," said Charlie. Kitty laughed, but all the same she agreed, and she found that in pleasing her little brother she was happier than when reading her pretty story to herself.—Our Little Tots.

### "A STRANGER GIRL."

BY CORA MATSON DOBSON.

When things go crisscross, mamma says,  
"A stranger girl has come;  
I do not like her manners, and  
I wish she'd stay at home.

"I think her mamma ought to make  
Her lie all day in bed,  
And not come frowning over here—  
Send a sunshine girl instead."

And then, somehow, it leaves right off,  
The crisscross things are gone.  
There's no bad girl—there's only me—  
And I'm the sunshine one. —Ex.

### HOW TRIxie EARNED HER LUNCH BONES.

Trixie was a lovely white silky-haired dog with the cutest little black spot on each ear, and the tip of her ever-friendly wagging tail and she was the beloved pet of a little girl named Priscilla. Now Trixie often went to the store when Priscilla accompanied her mother and it happened one day when Trixie went alone the kind-hearted butcher man, seeing the friendly little dog looking longingly at the meat, yet never offering to touch anything, threw her the end of a soup bone.

To the butcher man's surprise, Trixie gave a delightful little bark, which said, "Thank you" as plainly as any dog could say it.

"That's quite a smart little dog you've got there," the butcher man said to Priscilla. "What's her name?"

"Her name's Trixie," Priscilla answered, "and she's tricky, too."

"I can well believe that," the butcher man laughed.

"Would you like to see her do some stunts?" asked Priscilla.

"Come around tomorrow about noon," the butcher man answered. "I won't be quite so busy then."

So the next day Priscilla took Trixie along with her to the butcher man's place, and when the dog had performed a number of cute little tricks, the butcher man gave her a nice, rich, juicy bone.

That was how it happened that every day about noon a little white dog with a black spot on each ear and the tip of her tail would enter the meat market, and standing on her hind feet, with her paws propped against the counter, would give a little bark to attract the butcher man's attention, and beg with her gentle brown eyes while she waited for the bone which she never failed to receive.

"You're about the nicest little dog there is," the butcher man declared, as he gave Trixie the end of a juicy bone, and Trixie never forgot her "thank you" bark as she picked up the bone and trotted proudly off in the direction of home.

When Priscilla saw Trixie coming home the first time all by herself with a fresh bone in her mouth, the little girl ran laughing to her mother.

"Mamma," she said, "Trixie has learned to go after her own lunch bones."

"I'm afraid Trixie is becoming a nuisance at the meat shop," Mrs. Deveny replied. "I'll have to see the butcher man about it."

So the next day when Priscilla and her mother went to the meat market they decided to keep the dog at home, but Trixie



sly slipped out the back door and beat them to the shop, and to their great surprise, when they entered the shop they found Trixie at her accustomed place by the counter, waiting patiently for the bone, which she always received.

"I fear that dog's making you a lot of trouble," Mrs. Deveny said to the butcher man.

"Not at all, ma'am," he assured her. "She's a dog in a thousand, for I can go out and leave her alone and she never touches a thing—she really earns her bone by her nice, polite ways."

#### MY TASK.

To love some one more dearly every day;  
To help a wandering child to find his way;  
To ponder o'er a noble thought, and pray;  
And smile when evening falls;  
This is my task.

To follow truth as blind men long for light;  
To do my best from dawn of day till night;  
To keep my heart fit for his-holy sight;  
And answer when he calls;  
This is my task.

And then my Savior by and by to meet;  
When faith hath made her task on earth complete;  
And lay my homage at the Master's feet;  
Within the jasper walls;  
This crowns my task.

—The Christian Evangelist.

#### TESSIE'S TEXT.

"Bear ye one another's burdens."

Slowly Tessie read over the illuminated text that grandma had hung in her room. She thought it rather an inappropriate text for her room, because she was only seven, and you surely can't be expected to bear other people's burdens very well at seven. It would have been much better, she thought, to have it put on Aunt Mary's wall, or big brother Will's. Aunt Mary knew so much—oh, 'most everything there was to know—and brother Will was so strong. How easy it would be for them to bear the burdens of others. But she, Tessie, was little and weak and far from wise. What could she do?

A moment later, on her way down stairs, she heard grandpa say: "How I wish I had this letter mailed. But I do not feel as if I could walk five blocks in this hot sun."

"I'll mail it, grandpa," cried a joyous little voice, as Tessie flew for her hat. Here was a chance of bearing a burden for dear old grandfather, who was always so kind to her.

When the little girl returned from her errand she dropped into the hammock on the porch, and lay swinging to and fro in the shade of the vines, enjoying the delicious breeze that had sprung up. Inside, she heard mamma say to grandma: "Did you ever see a baby so fretful? I have never had such a weary time trying to sew. And this dress must be finished for tomorrow night!"

"Another chance to be a burden bearer," thought Tessie. She leaned in at the window. "Just hand me baby, mamma. I believe he will go to sleep for me out here in the hammock. It is so nice and cool now in the shade."

So mamma passed the whining little bundle through the low window, and the little girl sang and swung him to sleep.

So Tessie, who had never thought much about such things before, found that even a little child may help to bear the burdens of the world.

#### IT'S NOT TOO LATE.

BY BERTON BRAYLEY.

With doubt and dismay you are smitten,  
You think there's no chance for you,  
son?

Why the best books haven't been written,  
The best race hasn't been run;  
The best score hasn't been made yet,  
The best song hasn't been sung,  
The best tune hasn't been played yet,  
Cheer up, for the world is young.

The best verse hasn't been rhymed yet,  
The best house hasn't been planned,  
The highest peak hasn't been climbed yet,  
The mightiest rivers aren't spanned,  
Don't worry and fret, faint-hearted,  
The chances have just begun,  
For the best jobs haven't been started,  
The best work hasn't been done.

Christian Advocate.

#### LOVE TAKES THE HURT OUT.

A small brother and sister were playing together, and suddenly Ralph began to sob: "Martha slapped me," the tears beginning to roll down his cheeks.

"Why, Ralphie," cried Martha, much distressed, "I didn't mean that for a slap! I meant it for a love-pat."

And Ralph's tears stopped promptly, as if a faucet had been turned off somewhere, and, in the most matter-of-fact way imaginable, the little fellow said, "Oh, if it's a love-pat, it didn't hurt."

We may laugh at the quaintness of the lad's speech, yet it contains sound philosophy. As a matter of fact, love takes the sting out of that which otherwise would hurt. It is a small nature which does not respond when some one calls attention to something in matters or conduct, not for the love of finding fault, but for the love of us.—Selected.

#### "IT IS I."

"It is I; be not afraid." When Christ calmly spoke those words in the midst of the storm-tossed waves of Gennesaret, he laid down the criterion of justifiable and unjustifiable fear. When Christ is in the storm we are not to be afraid; when he is not there, we may well be terror stricken. Christ was not with Jonah in the tempest, and the runaway prophet had good reason for trembling. Christ was with Paul in the storm, and the great apostle made good cheer on his ship. So whenever our hearts beat wildly and deep anxiety grips us we must ask: "Is my Lord in this threat of disaster?" If he is, we are as safe as a babe in its mother's arms. If he is not, let us make all speed to where he is.

#### THE CUP AND SAUCER.

There was a terrible gale at sea, and some vessels were lost with all hands. A skipper, whose boat was saved, wended his way thankfully home, where his wife and children were anxiously waiting to welcome him.

He took off his sea boots, and his little girl brought him his slippers. He had just begun his supper when he said, "I can't go on, wife, thinking of how I have been taken care of by God." As tears filled his eyes he added; "My heart is too full, my cup runneth over." Then his little boy of four came running to his father's knee, as he said to him. "If your cup's running over, father, put a saucer under it, and pass on what runs over to some one else!"

He understood it right. He heard his good minister say when he told him about it, "Yes, I don't believe that God ever continues the 'over-flowing cup,' unless there is 'the saucer' ready to pass on the overflow to some one else. I do not know

of any blessing spoken of in the Bible to those who hoard."

#### WALKING WITH GOD.

To live with God is to take away the desire for things which hurt our moral natures. The sure way to conquer sin is to so love God that sin will have no attraction for us. As long as we crave evil we can never be good. A blessed thing is to so live that the soul will be satisfied only in God. If we live in the Spirit, we will walk in the Spirit, and life will be safe and serene because it is content in the place for which it was created.

#### A STRIKING STATEMENT.

Dr. Caleb W. Saleeby, of London, is known throughout the world for his scientific contributions to the study of "race culture." He recently gave to the world the benefit of studies showing the destruction of vitamins of grain in the process of brewing, which he sums up in the following statement: "Beer is not liquid bread, but merely poisoned water." Dr. Saleeby who returned recently to Europe made an intensive study of conditions respecting childhood and motherhood in America and in dry Canada since the adoption of prohibition.

#### DICTIONARY GIRLS.

A disagreeable girl—Annie Mosity.

A sweet girl—Carrie Mel.

A very pleasant girl—Jenny Rosity.

A smooth girl—Amelia Ration.

A seedy girl—Cora Ander.

A clear case of girl—E. Lucy Date.

A geometrical girl—Polly Gon.

Not orthodox—Hetty Rodoxy.

One of the best girls—Ella Gant.

A flower girl—Rhoda Dendron

A musical girl—Sarah Nade

A profound girl—Mettie Physics.

A star girl—Meta Oric.

A clinging girl—Jessie Mine.

A nervous girl—Hester Ical.

A muscular girl—Callie Sthenic.

A lively girl—Anna Mation.

A sad girl—Ella G.

A great big girl—Ellie Phant.

A warlike girl—Milly Tary.

A chemical girl—Ann Eliza.

An unworthy girl—Charlotte Ann.

A girl at the foot—Peggy.

—Christian Advocate.

#### No. 649—QUOTATION JEWELS.

Our vision was dazzled with "Full many a (1) \*\*\* of purest ray serene" (Gray) as we were led through the jewelry shop.

In one case, "myriads of (2) \*\*\*\*\* lights" (Tennyson) gleamed from golden brown jewels like tiger's eyes. The contents of another case reminded me of "Infancy, pellucid as a (3) \*\*\*\*\*" (Browning). In fact, every kind of jewel attracted me from some quotation I associated with it, such as the following:

"Only in dreams is a ladder thrown  
From the weary earth to the (4) \*\*\*\*\*  
walls." (Holland.)

"For all the haft twinkled with (5) \*\*\*\*\*  
sparks." (Tennyson).

"For thy mind is a very (6) \*\*\*\*\*"

(Shakespeare).

"Forth from her (7) \*\*\*\*\* lips such folly  
broke." (Congreve).

"Thick set with (8) \*\*\*\*\* and the azure  
sheen

Of turkis blue and (9) \*\*\*\*\* green."

(Milton).

"Over thy wounds now do I prophesy,  
Which like dumb mouths do ope their (10)  
\*\*\*\* lips." (Shakespeare).

#### ANSWERS TO PUZZLES.

No. 648— F E A R  
E L L A  
A L A N  
R A N T

## SABBATH SCHOOL

### THIRD QUARTER.

Lesson XIII — September 25.

#### REVIEW OF QUARTER.

Golden Text: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Gal. 6:10.

We have been giving our attention during the weeks of this quarter to the study of the life of the apostle Paul, and we have had twelve very delightful and profitable lessons. Commencing with the consideration of his boyhood days and his early life, when he was known as Saul of Tarsus, we traced the events of his early ministry and apostleship. We learned the facts as to his conversion and his being chosen by the Lord to take up the work of giving the Gospel to the Gentile world, and we saw him starting out in his preaching, and then proceeding to Europe, to preach at Philippi and at Athens, and other places, and to write his wonderful letters, or epistles, to the churches he had organized. These epistles became a very large and important part of the inspired New Testament Scriptures, and we found in one of them the temperance lesson for the quarter. The only regret is that as this study has been during the summer, or vacation months, some may have neglected to keep up with the subjects and may have lost out some of these great lessons.

The first lesson was on "The early life of Saul," at Tarsus in Cilicia and in his studies at Jerusalem. He did not become a Christian until he was about thirty years of age, but he had been religiously reared in the Jewish religion, and was educated at Tarsus, and, afterwards, in the great schools of the Law at Jerusalem. But this was not enough then and it is not enough now. He needed more than there was in the Jewish religion, and every unconverted Jew today needs more than he is accepting. Jesus Christ is the need of every human soul, and these lessons tell how Saul found Christ or was found by him, and how each one of us may find the Savior.

The second lesson tells of a time when Saul was a member of the great Jewish Sanhedrin, and Stephen, a follower of Jesus Christ, was brought before that tribunal, charged with various offenses. The truth was that the only thing in the world of which he was guilty was that of loving and serving Christ, and the Jewish leaders wanted him killed and put out of their way. So they stoned him to death. Saul never forgot the dying testimony of this good Christian man, the first Christian martyr.

The third lesson shows us Saul excited and angry against all Christians, using all his power to destroy the work and church of Christ, in Jerusalem and even in foreign cities. But on one of his furious, persecuting campaigns, he was met on the road to Damascus, by the risen Jesus, and converted to him. The lesson tells of his being led into the city, there instructed, baptized, welcomed into the church and started on his life service.

The fourth lesson tells of his preaching the Gospel which he once opposed, and serving Christ, and Christians whom he once hated. He finds out soon what it is to be persecuted. It has come to be his

portion to receive what he had given to so many others. The Jews try to kill him, but he is rescued and goes to Jerusalem, there to take up his work for Christ.

Lesson five tells of a great revival, or evangelistic work begun at Antioch. Barnabas goes to carry it on, but feeling need for assistance he secures Paul and they work together for a whole year, showing that they were men whom God was able to use for his great service. We find them going with famine relief to Jerusalem, taking gifts from the Christians at Antioch, showing that social service is not a matter of modern times alone.

The sixth lesson shows how Paul and Barnabas were set apart for foreign missionary work, how they started out from Jerusalem, and of their opening work at the Island of Cyprus and at Antioch of Pisidia. We see how wisely and mightily Paul met and overcame one who opposed his efforts.

In the seventh lesson we find Paul performing a notable miracle in the healing of a cripple at Lystra, and the people trying to offer a sacrifice to Paul and Barnabas, thinking them to be gods. Paul preached the Gospel earnestly to them, and soon opposition is stirred up and they stoned him and thought they had killed him. But he did not give up, but started out to revisit the church where he had been, always ready to preach the Gospel.

In the eighth lesson we find Paul starting on this great visitation, through Syria and Cilicia, Derbe and Lystra and other cities. We read of Barnabas taking John and going in one direction, while Paul chose Silas and went in another. We also read of Timothy and the beginning of his ministry for Christ.

The ninth lesson carries us out of Asia into Europe and the beginning of the work that was for the turning of that great heathen continent to the knowledge of Christ. How can any one object to foreign mission work when we know what it has done for us. They come to Philippi, after God had given Paul that notable vision of the man of Macedonia, and here they find the prayer meeting at the river side, and Lydia becomes the first European convert, she and all her household being baptized. In this lesson there is also the incident of casting the devil out of the maid and making enemies out of her masters.

In the tenth lesson Paul and Silas are beaten shamefully and thrust into the prison, but are delivered by the Lord by means of an earthquake. The conversion of the jailer occurs in this lesson, with his question, "What must I do to be saved?" and Paul's answer, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." The great change in the jailer is seen when, as a Christian he gives loving care to Paul and Silas. He and his family are baptized and become a new Christian household.

In the eleventh lesson we have the account of Paul's visit to Athens, and of his wonderful address on Mars' Hill. It is a great sermon, manifesting eloquence and spiritual power, and is worthy of being read many times, over and over again.

The twelfth lesson is that of "Abstinence for the sake of others," and lays down some great Christian principles which should be practiced in all the walks of life. It is a great temperance lesson. We are not simply to work to get good

laws passed, but are to do all in our power to lead others to turn away from everything hurtful, and be temperate in using all good things, and abstainers as to all that is harmful. We have prohibition, but there is much work of education and persuasion yet to do, as well as the work of law enforcement.

So we run through all these lessons, and refresh our memories and our hearts. It will be well to go through the list of titles of the lessons, to repeat the various Golden Texts, and the answers from the catechism. If we have studied these chapters from the Book of Acts, as we have had the opportunity, we are much richer for having done so.

#### AN HONORED NAME.

To carry another's name implies responsibility, especially if the name has honor. Alexander the Great permitted the bravest of his soldiers to bear his name, but if one of these would conduct himself dishonorably he would say, "Change your name, or mend your manners." To carry the name of Christ is the highest honor that can come to man. To dishonor is treason; it is sin.

"Then never dishonor the title,  
The name will nobility bring,  
Be proud of your noble ancestry  
The Christian's a child of the King.  
Stand up for the name and defend it,  
Against every possible foe;  
Remember the Christian has honor,  
Uphold it wherever you go."

#### ARE WE DRIFTING?

It is now nearly sixty-one years since I yielded to an urgent request to teach a class in a Sabbath school. I was but a youth—a hard working farmer's son—of course incompetent. However, as I now look back to that time, I had a few worthy qualifications. My first was a determination to master my lesson, if possible, before I appeared before my class. As a result of this, I usually held the studious attention of my boys from first to last.

I soon found that I was about the greatest learner in the class, and while I sought to impart truths into other minds, the great Teacher had me in his school. In these years I became ineffaceably impressed with the largeness of divine things and the majesty of divinity, the hatefulness of sin, the unshakable truthfulness of the Bible.

I have witnessed the coming in of many improvements; mostly in conveniences and appliances. There have also come changes that are not improvements. It is my conviction that the great Sabbath school world is drifting away from the deeper things of God, and heading toward the sociological. It is become more difficult from year to year to lead the children into an experimental knowledge of Christ, than ever before.

Look over the titles of the lessons. Living, work, health, wealth, poverty, education, recreation, rest, home, neighborhood, nation, world, the social task. Truly good things to study about, but "Do men gather grapes of thorns, or figs of thistles?" The world's great need is now just what it was sixty-one years ago: a living Christ, appropriated by a living faith, established in a living word, resulting in a living knowledge of him.

One way for children to do good is by getting people to subscribe for a good church paper.

## YOUNG PEOPLE

### PRAYER MEETING, SEPTEMBER 25.

**Endeavor Topic: Missionary Results in South America. Psalm 2:1-8.**

In this meeting, in which our attention is directed to foreign missions, we turn to the continent which lies to our south in the Western Hemisphere, to study some of the results of missionary effort in the many countries there with which we are so intimately connected. We find that, although it is America, and, in many ways, as favorably situated as our own, it does not rank with the more advanced people who make their homes in the northern part of this great world section. We say this not in boasting, but in plain statement of the facts.

South America has been claimed by the Roman Catholic Church as belonging to it. For four centuries Romanism has had a great opportunity to make the people of South America cultured, educated, prosperous and moral. But there have been no such results and there never will be where Rome controls. Rome is a tyranny. It favors autocracy and is itself an autocracy. It does not uplift the people. Where it has power it is always as it is in South America, Mexico, Italy and Spain. A few men control and have all the power, while the masses are in ignorance, superstition and immorality. Usually, too, as in South America, the few who are prosperous are unbelievers, casting off the Church which, they see and know, has in it no power to uplift and save and bless the people.

But even in South America, although illiteracy and immorality prevail, under Rome, to a greater proportion than in most countries, the Gospel has been preached by our Protestant missionaries and teachers, and is bearing fruit in renewed lives. We have mission stations and schools and churches in Brazil and Colombia and Chile and other parts of South America.

All of Southern Mexico, with a population of about four millions; the entire republic of Guatemala, with two millions, of which number the half are pagan Indians; Colombia and Venezuela, on the Spanish Main, with a joint census of eight and one-half millions, which includes a large Indian population, and the half of Chile, with a million five hundred thousand, are all a direct responsibility of the Presbyterian Church. In Brazil, where there is still some overlapping of boundaries, probably one-quarter of the population, or five millions, may be considered as falling under our responsibility. In other words, more than twenty millions of Latin Americans, through the process of co-operation, have become the peculiar responsibility of the Presbyterian Church in the United States of America. And of this number some five millions must be classed as pagan Indians, with no knowledge whatever of Christianity.

The Gospel is being preached, and good and promising results are being attained.

#### A QUESTION.

I thought that foreign children  
Lived far across the sea  
Until I got a letter  
From a boy in Italy.  
"Dear little foreign friend," it said,  
As plainly as could be!  
Now I wonder which is "foreign,"  
That other boy, or me?

## PRAYER MEETING

### SEPTEMBER 21.

#### CHRISTIAN GIVING.

**Luke 14:12-14; II Cor. 9:6-15.**

The church and cause of Christ must be sustained by the followers of Christ. We ordinarily call the use of money for Christian work by the name of Christian Giving, although it is not giving. It is paying. It is a little like the taxes that we pay into the treasury of the city or county or state where we live. It is a payment, rather than a gift, in either case.

We are called on to devote one day in seven, or the seventh of our time, to sacred purposes, and as we do this we mark ourselves off as having regard for the will of God. So we are called on to pay into the Lord's treasury the tithe, or tenth, of our income, and as we do this we show that we love God and his cause. What we give above the tithe may be called our gift, or our free-will offering.

The Bible has a great deal to say as to stewardship, or the use of the money God has put in our hands, so as to honor him, and to show that we believe we belong to him. A great deal has been said on this subject by Christian teachers, and we do well to think of our duty to tithe, as to money, and to remember the Sabbath day to keep it holy, as to our time.

The following was said not long ago by a Christian writer, and is to the point: "The tithe is not 'mere legalism'; it is older and more general than the Jewish law. It is not oppressive; the whole country has been vainly searched through forty years to find a tither who was hurt by tithing. It is democratic; it releases the Church from dependence on the patronizing gifts of the rich, which often are as oppressive as a mortgage. It is enough; the Church machinery does not exist which could wisely use more than the tithe, if all church members were tithers. If the Church has any word of authority to speak about a Christian's use of money, surely she ought to be as definite about it as when she speaks of a Christian's use of time. A seventh of time, a tenth of possession, that is the Church's faith; not saying in detail how either shall be spent. But she must insist that they shall be dedicated, devoted, offered; not as being our own, but as being God's trust."

As one illustration of what may be accomplished by enlarged ideas and practice in the use of money for Christ and his cause, it is well to read the following from the pen of "Layman."

"The 'New Era Movement' in the Northern Presbyterian Church and the 'Progressive Movement' in the Southern Church were inaugurated about the same time. The membership of the Northern Church, as given in the Assembly Minutes for 1919-1920 is, in round numbers, 1,637,000; in the Southern Church, 376,000. The goal of the Northern Church for benevolences for 1919-29, was \$13,300,000, about \$8.00 per capita; of the Southern Church, \$3,500,000, about \$9.00 per capita. The offerings for benevolences in the Northern Church were less than \$5.00 per capita; in the Southern Church for the same causes, \$11.81 per capita. The Northern Church fell short of their goal more than \$5,000,000, contributing only about \$8,000,000; the

Southern Church gave \$4,300,000, exceeding their goal by more than \$800,000.

"If the Northern Church had given to benevolences in the same proportion per capita, \$11.81, their contributions would have been more than \$19,000,000—six millions more than their goal—instead of \$5,000,000 less; a difference of more than \$11,000,000."

"Jesus, thy Church triumphant  
The eye of faith can see.  
'Tis there, 'tis here, 'tis everywhere.  
It fills eternity."

God's Spirit has much to tell us that  
we like to hear—children, heirs of God,  
sharers with Christ.

God does not love men because Christ  
died for them. God so loved men that he  
gave Christ that they might be saved. God  
is as a father seeking his lost and prodigal  
children.

And thou, O Lord, by whom are seen.  
Thy creatures as they be,  
Forgive me, if too close I lean  
My human heart on Thee.

—Whittier.

"Ye shall have tribulation in the world,  
but peace in Me." And seeing he hath  
jointly bequeathed these two to his fol-  
lowers, were it not great folly to renounce  
such a bargain and to let go that peace for  
fear of this trouble?

What is it to be a gentleman? It is  
to be honest, to be gentle, to be generous,  
to be brave, to be wise; and possessing all  
these qualities, to exercise them in the  
most graceful outward manner.—Thackeray.

#### "LORD HELP ME!"

"Lord, help me" (Matt. 25: 25). There  
is a chain of but three links in this prayer  
of the poor woman of Canaan, but it  
reaches a long way. One link is on the  
throne of God; it is "Lord." The other  
link is down here; it is "me." And then  
here is a great link between that and this;  
it is "help." "Lord, help me." And the  
greater your need, the more that middle  
link in the chain will express.

#### THE MASTER NEEDS US.

The branches need the vine and the vine  
needs the branches. I need my Savior,  
my Savior needs me. He wishes to grow  
his fruit on my life, and to manifest his  
glory where I live. Without me he is  
deprived of a witness; in me and with me  
he can reveal his glory.

O Lord my God, I would be a branch  
in the living vine. Let the heavenly sap  
possess all my powers. Use me to reveal  
thy fruitage. Let me abound in the graces  
of thy Spirit, and all for thy glory in  
Jesus Christ my Lord. Amen.—Dr.  
Jowett.

#### GOOD NATURE.

Two ladies were unnecessarily crowded  
into the end of a pew. Next to them sat  
a demure little lass. When they arose  
for prayer the lady at the end of the  
pew said to her companion, "When we  
sit down you move up a little." The lady  
did so, but the other occupants of the  
pew failed to take the hint, with the re-  
sult that the lass found her seating space  
suddenly reduced, but, looking up sweetly  
into the faces of the ladies, she said: "We  
grewed some when we stood up, didn't  
we?"

**OUR EXCHANGES**

**SPIRITUALISM.**

We are reminded of Sir Oliver Lodge's excursion into the domain of spiritualism, and while we have the highest regard for Mr. Lodge as a scientist, we certainly have no greater respect for his name in connection with spiritualism than any ordinary medium.—*Jewish Voice.*

**THE WHITE MAN'S BURDEN.**

The real white man's burden is war-debt.—*Saginaw News-Courier.*

**WORLD PEACE.**

At Paris the Allies attempted to regulate the Near East, and they have admitted in the Supreme Council that they can do nothing to force Greece and Turkey to respect the arrangements. During the war they made friends with the Arabs, yet at Paris parceled out territory that the Arabs coveted for their own allied gain. We shall never attain to world peace until Western Europe gives up its attempt to dictate world policies in the interest of Western Europe.—*Congregationalist.*

**MINISTERIAL SUPPLY.**

Candidates for the ministry come from all classes of people. But it may surprise some people to see in what proportion they come from various sources. Here are the facts on the subject. The sons of farmers make up 48 per cent., of ministers, 14 per cent, merchants, 11 per cent; laborers, 4 per cent; salesmen, carpenters, clerks, physicians, each 3 per cent; lawyers, 2 per cent; professors and bankers, each 1 per cent; all other classes, 7 per cent. One thing to be noticed is that nearly half of all ministers come from the country. This shows that the country churches should be sustained and strengthened and that home mission work should be pushed. Another striking fact is the large proportion who are ministers' sons.—*Presbyterian of the South.*

**UNDUE FAMILIARITY.**

Judging from present-day dancing, familiarity doesn't breed as much contempt as it ought to.—*Life.*

**CONFORMED.**

The modern church has become afraid of the charge of Puritanism—not because it is more religious than the Puritans, but because it has lost their fervent religion. It has become broad and tolerant. It has also become largely impotent in a time of universal chaos. The desperate need of the world today is a church blazing with moral passion, unafraid of the sneers of those whose vision of the things which make a nation great or small is lamentably defective.—*London Methodist Times.*

**UNITY OR UNION.**

The Interchurch Movement is defunct, but its spirit is wandering about the world seeking reincarnation. The Interchurch Movement was only the most colossal and arrogant of all the movements that tried to put into one sack all the Christian bodies of the land. All the Union Movements are on the wrong track. What Christendom needs is more unity-of-spirit movements, not more Union-in-form movements. But the unity of Christ has no press agents to toot it. It is not sensational. It makes no glory or worldly

honor for men, calls for no super-directorate of super-Christian statemen. Denominationalism is not America's reproach. It is rather America's glory. It shows that in America we do have free consciences, religious liberty. That alone is more than worth all the wisdom the Union Church protagonists have put in all their books or emitted in oratory from ten thousand platforms.—*Western Recorder.*

**HERE, THERE AND EVERYWHERE.**

An ex-doughboy was relating his experiences somewhere over there. "I'll say it was some battle. I was up in the air for the time being with my back against the wall, but I resolved to die in the ditch rather than to yield an inch, so I continued to advance regardless of the Jerries who were pressing me from the rear."—*American Legion Weekly.*

**BAPTIST ORTHODOXY.**

At the meeting of the Northern Baptist Convention, at Des Moines, a new departure, at least among Baptists, was made. A Confession of Faith was presented, in which a definite stand was taken on every fundamental belief of the Christian Church. This precipitated a great debate between the Modernists in theology and the Conservatives.

Judging by the noise these Modernists have been making in the Northern Baptist Church, we expected either a defeat of the Conservatives or else a close division. The Conservatives carried the day by a vote of 900 to 75, which goes to show that in the Baptist churches as in some others, we must not be deceived by the noise made.

We may not agree with our Baptist brethren in their views as to baptism and the Lord's Supper, but we stand shoulder to shoulder with them in the defense of the old-time Gospel, and value them as staunch defenders of the faith once delivered unto the saints.—*Presbyterian Standard.*

**BLACKBURN ASKS**

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**to turn away from education young people who are willing to work for it?**

202

have been turned away since all space was filled early in July. These young people can not afford to go elsewhere and so will not get to college. Is that fair? Possibly this has been necessary because you have not helped. If so, let me tell you something of this great work. Address President Wm. M. Hudson, Carlinville, Ill.

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**WOOSTER**

Registration at the College of Wooster begins on September 12. Faculty advisors help students choose their courses. Still room for a few more boys.

**COLLEGE OPENS SEPTEMBER 14**

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## GENERAL NEWS

### THE WEATHER.

We note in various papers predictions as to the coming winter. Some reason from the conjunction of certain stars, some from the breast bones of geese, and some from the amount of nuts the squirrels have stored up. There are also comparisons of the past summer with other summers. The claim this has been the hottest on record is met by figures showing that there have been many just as hot. There are also complaints of the Weather Bureau that its predictions are often wrong. We are impressed with the wisdom of the old nursery rhyme:

"Nobody knows," says Tommy Jinks,  
Nobody knows what the weather thinks."

During the past week the country has experienced all kinds of weather. It has been intensely hot in some sections and cool in others. There have been forest fires in Wisconsin, Minnesota, Maine and Canada. In other states there has been a surplus of rain. There have been destructive tornadoes and floods in Texas and snow and ice in Montana.

### BRIDGE COLLAPSES.

Thirty persons were drowned or crushed to death and others injured at Chester, Pa., when the Third Street Bridge over Chester River collapsed. A crowd had gathered to watch the police grappling for the body of a boy who was drowned. The bridge was an old-fashioned structure ninety feet long and cleared the water by about twenty feet.

### THE SAN ANTONIO FLOOD.

Eight inches of rain in a few hours last week raised a flood in the San Antonio river and tributaries, which did great damage in the city of San Antonio. The water covered an area estimated at two miles wide and six miles long, including the larger part of the business district, causing about 250 deaths and millions in destruction of property.

San Antonio is a city of about 175,000 people. It is the largest city in Texas and the military headquarters for Texas and New Mexico.

### IRELAND.

The situation in Ireland is unchanged. English papers express the opinion that the Government has gone as far as possible. The London Daily News says "that the present note asks nothing whatever of Ireland that is not freely conceded by Australia, Canada and the ruling majority of South Africa."

The London Times declares that Mr. Lloyd George "opens the door to an agreement between Great Britain and Ireland as wide as he can."

### THE MINERS' WAR.

The war cloud in West Virginia is vanishing. The belligerent miners realized that they could not resist the United States forces. Many surrendered and others disbanded and returned to their homes. A dispatch from Logan County says that "about forty warrants have been issued there for the arrest of men who formed part of the armed force whose march brought federal troops into the coal fields."

The troubles in Illinois mining districts are less threatening than they were a week ago.

### ORGANIZED CRIME.

An Italian murder syndicate has been unearthed in America. It has centers in New York, Chicago, Detroit and other cities. One hundred and twenty-five murders have been attributed to it. Its headquarters are in Italy, and from there many of the commands come for the killing of Italians who have in some way incurred the enmity of some of those in power in the society in Italy. Others are killed for a stipulated price.

### A DISCOVERY.

What may result in one of the great discoveries of the age is contained in a dispatch from Tokyo, which says:

"A new process by which sand-iron, or magnetic sand, may be converted into pig iron and thence into steel has just been

made public by Goro Matsukata and Dr. Asabu Naito.

"The discovery, the scientists aver, will not only revolutionize the steel industry in Japan, but of the world. The process is carried out by means of combining the sand-iron with coke, using hot gas flames and making ferrocoke, from which iron can easily be taken.

"Japan has little or no iron in any form which may be easily mined, and this fact has made this country one of the biggest importers of iron, especially from England and the United States.

"However, magnetic sand is abundant throughout the empire, but was quite useless up to the time of the discovery of the new process."

### A PREDICTION.

A French writer says that the 900,000,000 of yellow and brown people will one day dominate the earth. He speaks of the crystallization of the Oriental races into a gradually solidifying mass, and of their dawning consciousness of power. They are awakening, he says, politically as well as industrially, and he shivers at the prospect of nearly a billion dark-hued people driving the white races gradually from their dominance.

### OLD AGE.

Old age tells on the bad and good. Raisuli, a noted bandit, for years the terror of the Moorish hills, has been in retirement for some years. He had a chance to get into a real war, and declined the offer with a frank but pathetic letter to the Spanish High Commissioner. He wrote: "Very sorry. Can't fight any more. Too fat. Willing to surrender if I can do it without getting out of chair."

### THE WASTE OF WAR.

Details of an offer by Henry Ford to purchase the Government nitrate plant at Mussel Shoals, Ala., for \$5,000,000 and for lease for 100 years on completion of the Wilson and No. 3 Dams, providing power for the project, at an annual aggregate payment of \$1,680,000, were made public by the War Department.

No action has been taken by the Government, although it was announced that no other bids had been received.

The dam lease proposals include provisions to amortize in 94 years the Government investment in the Wilson Dam, taken at \$40,000,000, and in 97 years the \$8,000,000 in the Dam No. 3 completion.

This offer is made subject to complete right of the Government to plant, processes and personnel in case of war, and for the purpose of determining whether or not "the application of electricity and industrial chemistry" to agriculture may do "what they have accomplished economically for other industries."

Profits of the operating company would be limited to 8 per cent under the offer, a board of farm organization representatives to check up the books and to supervise territorial distribution of fertilizer produced, with the Federal Trade Commission as final arbiter on distribution disagreements in the board.

Secretary John W. Weeks, of the War Department, indicated that considerable modification would be necessary in order to make it acceptable. Mr. Ford practically was asking a guarantee for the de-

livery of 600,000 horse power from the plant, Mr. Weeks pointed out, and this the Government could not undertake.

\* \* \*

So far, the plant has cost the Government \$87,000,000, and about \$17,000,000 must be spent on it before it is available for sale.

President Harding has named Senators Lodge, Root and Underwood and Secretary Hughes to represent the United States in the Conference on Reduction of Armaments, Nov. 11th.

There are more than 13,000,000 foreign-born persons in the United States.

It is estimated that the Hawaiian pine-apple pack will total 5,884,000 cases this season, a slight falling off from last year's figures.

Thousands of sea gulls suddenly appeared in the wheat fields of North Dakota. They did not molest the grain, but devoured the grasshoppers.

A dispatch from Bogota, capital of Colombia, says that a revolution has broken out there, led by Colombian liberal elements, and that the revolutionists had put President Saurez, Bishop Herrera and the Conservative candidate for the Presidency, Pedro Espina, in jail.

The capture by the Greek forces of the Turkish Nationalist capital was reported from Smyrna Sept. 6th.

At the session, Sept. 5th, of the Assembly of the League of Nations, Dr. Fridtjof Nansen, of Norway, appealed to the world for \$150,000,000, which he said was required to buy 2,000,000 tons of wheat to save Russia from starvation. He declared Europe was menaced with the greatest disaster in its history.

In the craw of a chicken, killed for Mrs. Edwin Bloome's table, she found her \$3,000-diamond engagement ring, lost four months ago.

Paraguay has given to the Mennonites five hundred square miles of rich land, with exemption from military service for all future time. It is expected that they will emigrate in large numbers to Paraguay from Canada and the United States.

### WANT COLUMN.

WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kansas.

WANTED—Good, second-hand, oak, adjustable pulpit for mission school. A. E. Hubbard, Crockett, Tex.

WANTED—Work in a mission church. Blind man, with ten years' experience as an evangelist. Good references. R. E. Boggs, Aberdeen, O.

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**HOME AND FARM**

**GASTRONOMIC GEOGRAPHY.**

I think of Philadelphia,  
Then instantly of scrapple.  
And any town in old Vermont  
Suggests a big red apple;  
Boston baked beans, and New Orleans  
Shrimp salad celebrated,  
While Jacksonville brings pleasant  
thoughts  
Of oranges all crated. \*

With Sacramento purple prunes  
In cream appear before me,  
Chicago stands for rare roast beef  
And sirloin in its glory,  
And with the breath of violets  
And traffic's hurly burly,  
New York presents the oysters served  
Upon the half shell pearly.  
—New York Herald.

**Cooked Radishes.**—When radishes are plentiful they are nice to serve as a main dinner vegetable. Boil them till tender in salted water, then drain and reheat in a cream sauce. They are more delicate than turnips and make a very attractive looking dish.

**Poor Man's Mushrooms.**—Radishes have always been considered good only to eat raw. Try the following when mushrooms are at a premium: Peel and slice large radishes, and when you put your steak in the pan turn in the sliced radishes and allow them to cook in the juice of the steak until quite brown. Before taking them out put in a generous piece of butter. Season with salt and pepper. They can hardly be detected from the real article. Radishes are always very good when boiled like turnips. Boil until very soft, season, mash and cream.

**Using Ham Scraps.**—A nice way to use remnants of a boiled ham is to make them into ham toast. Grind or chop enough ham to fill a cup, using some of the fat, as that improves the flavor. Melt a tablespoonful of butter in a saucepan and add a tablespoonful of flour. As soon as blended, add a cup and a third of sweet milk. Let this thicken slightly, then add ham and the whites of two hard-boiled eggs which have been mashed with a fork. Season with pepper and a little salt. Pour over round slices of toast which have been placed on a platter. Take the yolks of the eggs and put through a potato ricer and sprinkle over the top of the toast. Garnish with parsley and the dish is ready to serve.

**Mixed Pickles.**—Seventy-five medium-sized cucumbers, sliced in rings about an inch thick, two quarts of onions, one quart of green tomatoes sliced, and one head of cauliflower steamed till tender; soak all in salt and boiling water enough to cover for twenty-four hours, then wash in clear water and drain, cover with vinegar and let them come to a boiling heat; have ready six peppers chopped, seeds and all; one pound of brown sugar, one-fourth pound of white mustard seed, two tablespoonfuls of ground cinnamon and one teaspoonful of ground mustard and one-half ounce of tumeric, all mixed with cold vinegar enough to make a thick paste, and add to the pickles when a little cooled.

**Pear Compote.**—Wash one-half cup rice, add one cup boiling water and steam until rice has absorbed all the water; then add one and one-half cup hot milk, one-half teaspoon salt and one-third cup sugar. Cook until rice is soft. Turn into slightly buttered individual molds. When shaped, turn onto serving dish and arrange on top quarters of cooked pears, and pour around pear syrup.

**SUPERIOR TO FOREIGN SPECIES.**

That the oaks, maples and elms of native stock are superior to foreign species for lawn and street planting is pointed out by the department of forestry, Ohio Experiment Station.

The American white-elm is adapted to

alluvial soils, lives to an old age and increases in beauty year to year; it is injured by insects in some sections however.

Landscape gardeners find that nursery-grown stock of the better species of shade trees is quite satisfactory in establishing new plantings.

Young elms, oaks and maples from nurseries are accustomed to have the direct sunlight from all sides and therefore are checked but little when removed to permanent quarters.

Trees are sometimes taken from native woods and placed in nursery rows for several years before being planted permanently.

**BUDGET FOR THE HOUSEHOLD.**

American housewives are being urged by high officials of the Government to adopt the budget system in family book-keeping. Members of Congress who advocated and worked for the passage of the law creating the Bureau of Budget insist that the same principle should be adopted in every home in the United States. Those who have made a study of the question contend that wives and mothers are better managers than are the actual breadwinners of the family. Much of the financial difficulty in a great many American homes, the advocates of the household budget assert, is due to the lack of some system suitably apportioning the family income to cover the cost of food, shelter, savings, clothing and the other things which must be provided for decent and comfortable living, not forgetting provision for education and wholesome recreation.

Failure of commercial establishments to chart their course in such a way as to avoid the reefs and shoals of bankruptcy has resulted in many business shipwrecks. Lack of knowledge of the exact financial condition of his business has caused many a man whose conduct has been marked by enterprise and energy to come to grief. Many of the troubles and worries in the American home have been caused by the same sort of ignorance. The problem can not be solved by merely living within the family's income. The contents of the pay envelope must be apportioned in such a way as to leave a reasonable sum each week for some safe investment.

**GRAPES.**

**Grape Butter.**—Pulp ripe or half-ripened grapes; cook the pulp until soft enough to rub through a colander. Add the skins and cook until tender. Add sugar, allowing to each pound of fruit a half pound sugar, or more if the grapes are quite green. Cook until thick, stirring often, then can.

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**Grape Jam.**—For this use the smaller Concord grapes or the late Isabellas. Stem, weigh and wash. Weigh but a pound of sugar for each pound of uncooked grapes. Put the grapes in a large preserving kettle with just enough water to keep them from sticking to the bottom. Cook gently for half or three-quarters of an hour, then press them through a colander. Add the sugar, stir well and cook gently until it drops from the spoon in a jelly-like consistency. Skim as it needs it, and when as thick as you desire, turn into glasses.—Lillian Mason, in Inter Ocean.

\* \* \*

**Grape Preserves.**—A recipe which comes from India, and which has a most distinctive and Oriental flavor. It is most delicious served at luncheon with cold meats, and is infinitely more interesting than the usual spiced grapes. Wash and stem two pecks of blue grapes. Place them in a stone crock with a cover, and set the crock in a kettle of boiling water. Cook slowly one hour, or until the grapes are soft. Then put them through a jelly bag, a little at a time, squeezing them through with the hands. To every four pints of the juice add four pounds of granulated sugar, which has been warmed in the oven, and the pulp and rind, finely chopped, of three large oranges, and one pound of seeded Malaga raisins. To the grape juice add first the chopped oranges and raisins, and boil almost twenty minutes, then add the heated sugar, stirring thoroughly until the sugar is dissolved,

and boil from six to ten minutes longer. Pour into jelly glasses, and, when cold, cover with paraffine. If time is no object, it is just as well to let the juice drip all night from the jelly bag, for in that case the juice will be clearer, and, best of all, the hands may be kept stainless. The greatest care should be taken not to boil it too long after the sugar has been added, for when it has once passed the jellifying point it will only grow sticky to an incredible degree. When it has boiled about six minutes, it is wise to try a little of this syrup in a cold saucer, moving it around, and as soon as it shows ever so little inclination to "jell" remove the kettle from the fire. It should be of the consistency of a rather soft fruit jelly.

**ROUTINE WORK.**

Young people, and especially young people who have from their earliest years been regarded as having brighter minds than most of their contemporaries, are usually impatient of the routine work to which an older generation condemns them. They have ideals and ideas, and feel that they should be free to meditate and to produce according to their own promptings. If the tedious older persons in authority would only realize that they would get much better results by giving their brilliant, enthusiastic and conscientious young men and women wider liberty of hours and of tasks, and greater responsibility!

The young people who cherish that view are precisely the ones who are most in need of the firm, restraining discipline of routine work. Their ideals and visions, if examined, would be found to center chiefly about themselves, and to be merely euphemistic terms for egotistical ambition. No truer genius, it may be believed, was ever reduced to dullness or inability, or ever prevented from producing, by the need of bowing to a routine task; and many a youth who, if more indulgently treated, would have been a bumptious fritterer, has through the constraint of routine acquired a capacity for useful and self-effacing service.

The person who goes at his routine work each day cheerfully, promptly, without reluctance, and who does it neatly, accurately and quickly, will gain efficiency for the work that requires initiative and decision, the work that is not routine. The person who scorns all work that does not demand the exercise of the higher faculties is likely to sit most of the time in superior and arid idleness. Routine work is good for the soul, and it enlarges the working capacity. Even so gifted a writer as Thackeray did not merely write "when he felt like it." He forced himself to his daily task when he did not feel like it, and often fished ideas out of his inkwell when there were none in his head.—Ex.

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## WIT AND WISDOM

**Near Enough.**—One rainy afternoon, as a train from the East pulled up at the little station of a most depressing town in the fever-and-ague district of a Southwestern state, a passenger, thrusting his head out of a car window, asked of a dejected-looking man who was leaning against the station door:

"Say, what do you call this measly, dreary, ornery, low-down place?"

"That's near enough, stranger," replied the native, in a melancholy voice. "Let it go at that."

**A Pertinent Query.**—A certain captain had been lecturing his recruits at some length on the duties of a soldier, and decided that he would see what effect his eloquence had had on them.

Casting his eye over the men, he fixed on his first victim. "Private Clancy," he asked, "why should a soldier be ready to die for his country?"

The private scratched his head, then an ingratiating smile flittered across his face. "Sure, Captain," he said pleasantly, "you're right. Why should he?"

**The Majority Had It.**—The manager of the apartment house received a call one morning from an irate top-floor tenant.

"The roof leaks!" cried the top-floor man.

"Roof leaks? Nonsense!" retorted the manager. "None of the people in the other flats say so."

### NOISES OF THE NIGHT.

The baby's tooth was coming through,

And it was aching hard,

Which made him cry so loud he woke

The watchdog in the yard.

The dog, suspicious and alert

For wrongs to set aright,

Patrolled the grounds with hasty feet,

And barked with all his might.

The inmates of the poultry house,

From peaceful slumber stirred,

Began to cackle and to crow,

Till every voice was heard.

Out on the streets a fire alarm

Was told with clang of bells—

And lively boys went racing by

With sympathetic yells.

The wakeful hours wore on and on,

And it was almost day

Before the noises of the night

Had wholly died away.

But when the morning fairly dawned,

With sunshine, bloom and dew,

The house was calm, the yard was still,

For baby's tooth was through.

—Register.

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# HERALD AND PRESBYTER

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**REV. JOHN CALVIN LEONARD, D.D.**

Pastor Presbyterian Church

Morrisonville, Illinois



# Herald and Presbyter

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## EDITORIALS

### "THE FORM OF SOUND WORDS."

One of the manifestations of "Modernism" is a repugnance to "the form of sound words," in which the old and eternal truths of God have been conserved through the ages. There is a desire to get away from the language which has been employed for the conveyance of established truth, back of this being the purpose to get rid of the truth itself.

We are told that the words that expressed the great doctrines of the Scriptures are not used in sermons or in books or in papers today, and that, if employed, they would not be understood. This is only partly true. Some liberal leaders have abandoned the old language in the desire to get rid of the old truths, but this is not true of the great body of the followers of Jesus Christ.

We are told that the catechism is not taught as generally as it was a century ago, or a generation ago, and that the children who are now growing up are not being made familiar with the old teachings as to the Bible and the field of religion. This is true to the extent that the loose element is trying to discard the form of sound words while it is trying to discard soundness, but it is not true of the Church as a whole. Catechetical instruction of the children is one of the most valuable elements in their Christian culture, and no church that has regard for its own future can afford to neglect this method for training its young people. The children may not understand all the words that they learn, but these words become a part of their life, and hold them to the truth in coming days and years. If the Church has departed from this, it should get back again as speedily as possible.

The standard of weights and measures must not be permitted to vary, or there will be all sorts of confusion and dishonesty in the mercantile world. These standards, for our own nation, are kept in a secure and well guarded repository, and modern variations are not permitted. Everything must be made to conform to the established and guarded standards. So should it ever be as to our Church standards.

The words we use should be made to conform to the "form of sound words" found in the Holy Scriptures, and in the confessions and catechisms of the Church. There should be no modern fashions in words that are supposed to convey serious truth, even though there are changes in the fashion of apparel as set by the volatile and giddy fashioners of society dress. We need to know the truth and abide by it.

The human body upon which are hung the changing fashions of dress does not change, and a surgeon can perform the most delicate operation with unchanging accuracy in any land or any age. The

bones, muscles, veins, arteries and nerves do not change in their places and relations. Nor do they, with the medical profession, change their names.

It is no sign of brilliancy or reliability for one to change the words by which the religious life and its relations to God are described. It is a good thing to adhere to the words of the Bible and of the catechisms, and to make the world know the meaning of the words and of the things by which they were divinely designated.

What we need today is not a change from old, but a clear understanding and acceptance of the old. It is the merest shallowness to say that science changes and we must change. True science, and that with which science deals, does not and can not change. The sun has been the same for ages and will continue to be the same. God is the same, yesterday, today and forever. What we want is a clear acceptance of the truth and the life and the salvation that comes from God, through Jesus Christ, and the faithful adherence to it forever. Let no fickle and shallow modernism draw us away from the truth that abideth forever.

### THE MOVIE MENACE.

The movie show has come to be a widely extended form of popular entertainment, and the statistics as to the attendance, the amount of money invested, paid to the performers and producers, and expended by the public for admission, show that this whole enterprise has come to be one of the large features of modern life.

This wonderful and attractive invention has immeasurable possibilities for instruction and entertainment. It has been partially utilized for good, but there is room for great developments of usefulness. It is one of the great modern inventions, or discoveries, and may yet come to a much larger place than it now holds for the real educational and recreational benefit of the people. Nothing can be said in disparagement of its possible advantages, but much may be said as to the menace, morally and otherwise, that it presents today.

In the first place it has come to be largely a monopoly, held, in its present development and organization, in the hands of a comparatively small number of men. The amount of money made by means of it, the fascination it has for multitudes, and the opportunity afforded by it for ready access to the people for the spread of any special sentiment or ideas, make it a power that is of great proportions. Added to this the fact that many of its proprietors, organizing and developing this enterprise, are entirely aloof from religious life and bent only on making money, and we have here another element that adds to the menace.

Before this influence the Sabbath has become secularized and commercialized as under no other influence. Wherever possible, the movie show is running on Sunday in cities and villages, and multitudes of the unstable are drawn away from any possible church attendance, and led to think of the Sabbath as a mere day for secular amusement. Then this movie show interest is found associated with the base-ball organizations and other interests for resenting any wholesome regard for the Sabbath, in a mad, wild assault on Sabbath observance as being "blue Sunday" intolerance. It may be seen that

there is a widespread conspiracy to break down the Christian Sabbath.

Another element, dangerous and demoralizing, in this movie enterprise is the irresponsible and vicious life led by many of its foremost exponents. Free divorce of many of the leading actors and actresses and moral entanglements and notorious escapades and criminal dissipations have been features in the lives of too many of those whose names and faces are most prominent in these pictures. Many of these persons, receiving money in almost fabulous amounts, and without the safeguards of established character, are led into conduct which is a moral and social menace to society.

The worst element still, perhaps, is in the nature of the films which are produced and sold, which, without most careful censoring, are, many of them, evil and demoralizing in the extreme. There must be a general and effective system for censoring these productions, or there is sure to be a general evil influence exerted over the people of the whole land.

The matter is a problem. If properly managed and controlled, there are the possibilities of much good, but if uncurbed and unsupervised the certainty of much harm.

### THE SACRED BOOTLEGGER.

A great and furious interest was stirred up in the United States Senate just before its recent adjournment, by a few friends of the saintly and sacred bootlegger, who were determined to filibuster and prevent action on the anti-beer bill, lest the automobile or suit-case of some whiskey-smuggling, law-violating anarchist might be looked into by officers of the law without a search warrant. Had it not been for this diversion the anti-beer bill would have passed easily. The part of it which barred the use of beer as medicine had been passed, and with little division of sentiment, when the wet element thought they might do something for the liquor cause by raising a storm over the search and seizure clause, insisting on a search warrant in every case and under all circumstances.

The proposed bill leaves the home of any one and every one protected from search, unless a search-warrant has been secured, and this is as far as is "reasonable." One who is engaged in smuggling liquor in an automobile, or in any other way, has no right to immunity from search and arrest, for if the officers do not do their work promptly the criminal suspect will promptly escape. If there is "reasonable" ground for suspicion there should be the swift arrest and search, for the sake of the promotion of the public safety. No really innocent person will have any difficulty in making his case clear, nor will he object to the zealous efforts of the authorities to enforce the laws. It is only the criminal who will be inconvenienced, or who will object, and it is really in the interest of these law-breaking bootleggers and smugglers that the opposition to the bill was stirred up in the Senate. Let the Senators hear from their constituents.

The good people of the country are tired of this law-breaking element, and of the assistance which is rendered to them by men who have been elected to safeguard the well-being of the people. Had automobiles from Los Angeles been subjected to search and seizure last week,

there might have been one less carouse and brawl, and one less murder, in San Francisco.

#### GOD AND THE CONFERENCE.

There is a growing interest in the great Disarmament Conference that is to meet in Washington City on Nov. 11th, Armistice Day, and a deepening conviction that in order to its success there must be much prayer on the part of all Christians. The pastors and people of the churches are agreeing to make the preceding Sabbath, Nov. 6th, a day of special prayer for the blessing of God upon the meeting. It is to be hoped that the mistake will not be repeated which so shadowed the League of Nations conference at Versailles, when there was no prayer at any time during the meeting, or any recognition of God or any reference to the need for his guidance. In any matter, and especially in a matter of such great importance, the favor and help of God should be humbly entreated. "Unless the Lord build the house they labor in vain who build it; unless the Lord keep the city the watchman waketh but in vain."

#### GAMBLING ON SPORTS.

It is unfortunate that as soon as any sport or competitive game becomes popular, the gambling fraternity takes hold of it. The training of horses and speeding on tracks at county fairs were useful, but betting on the races was demoralizing.

Baseball is a noble game, but is discredited by the revelations not only of systematic gambling on results, but of schemes to control such results.

Now boxing, which many regard as the most manly sport, is in danger. The gamblers have taken possession of it. A Cincinnati paper says that the sport in this city is digging its own grave, and that "shovelfuls of earth were thrown into the grave of manly sport when a horde of gamblers descended upon the clubs." It says that "the situation is such as killed the Horton boxing law in New York and set the sport back twenty years. It is analogous to the circumstances that gave baseball its scandal in the world series of 1919, and it is exactly the thing that will kill boxing in Cincinnati unless the Boxing Commission sets its foot flatly upon gambling at once."

Men need exercise and love honest competition, but where gamblers control any sport or competition and make it the opportunity to fleece the public, honest men will lose interest in it, if indeed the law does not forbid it.

#### PRAYING FOR BETTER DAYS.

Anti-Sabbath, anti-prohibition, and all sorts of similar organizations are meeting in a general conspiracy, in favor of a "liberal," open, commercialized Sabbath, in which every one may make all the money possible out of a pleasure crazed populace, and prepare the way for a free and easy, personal-liberty life all the other days of the week, with temperance laws neutralized, and the sanctions of religion and well-tried morality swept out of existence. It is a time for new consecration on the part of all good people; standing close to God in obedience to his laws, and rallying around his standard. We need to be very patient and very prayerful and very faithful. We are not to be warlike, or theatrical, or agitated. But we believe that God, who still rules, and who has been in the habit of overruling, will bring

about better and safer and more orderly and more spiritual conditions, before long, into the world.

#### SUBURBAN PREACHING.

This is a new phrase which appears in English papers. It means not preaching in suburban churches, but "preaching that is itself suburban, which makes its home in the fringes and outskirts of Christian truth rather than in the center and the citadel."

The writer says that this type of preaching has found congenial soil in America, where it takes the form of addresses on current topics, social questions, and such like, in which the pulpit is transformed into a miscellaneous lecture platform, and the distinctively Christian message gives way to a syllabus of subjects quite unblushing in their secularity.

He notes that Germany had an attack of the epidemic in the time of Dr. Thollock, who wrote to Pusey, "Our preachers, having got rid of the Christian doctrines, are now insisting with great earnestness upon the importance of taking regular exercise."

The Presbyterian Witness says: "This is not the preaching by which Christianity conquered the pagan world in apostolic times, nor is it the preaching by which the great forward movements of Christianity are inspired today. It may for a time entertain the shallow crowds who do not wish to think too seriously on the deep things of life, but it can never grip the hearts of men and move them to great acts of sacrifice and devotion."

It quotes another who says: "If we can not win and hold men by the great things of the New Testament, we shall never do it with the smaller wares of the politician and the social reformer. This is the testimony of the greatest and most fruitful ministries in the history of the Church."

A great many people are back from vacation and are telling what a good time they had and how much good it did them. Now let them give proof of it to those who did not enjoy such a privilege, by doing more and better work, by means of renewed strength of mind and body.

Undoubtedly these are times when crimes are very frequent and very outbreaking. But the one remedy for it all is a great revival of true religion and the enthroning of God in the hearts of the people. Where God is revered and loved there is no desire to commit crime.

Let children commit to memory the precious texts of the Gospel and the great answers of the Catechism. It does not matter if they do not understand them at the time. It is not necessary that the soil shall understand why the grain of corn is placed in its bosom. After a time the corn will grow. After a time the child will know.

The "beer" bill should pass in Congress just as soon as possible upon its reassembling after the recess. Of course the drinking and dissipated element has been beseeching and threatening the members of Congress to let free beer flood the country, but Congressmen and Senators know that this class of people is irresponsible and lawless and should not be considered. Now is the time for good people to make themselves felt, and for

petitions to be sent in from all who have at heart the welfare of society and the nation. The right of petition is one that should be constantly exercised, but that is not exercised by good people as much as it should be.

It has been well said that if you "take one step in the right direction, another, fairer and more beautiful, opens before you; but, take one in the wrong direction, and another, darker and deeper, crumbles beneath you, and the abyss is bottomless." The old-fashioned admonitions of the Holy Scriptures, that the ways of true religion are ways of pleasantness and that all her paths are peace, would better be heeded by those who would find success and joy for time and for eternity.

One crime leads on to another, or rather, they travel in one another's company. That crowd of drinking movie revelers in the San Francisco hotel, boisterously and defiantly breaking the laws as to liquor, and carousing as a set of outlaws, was simply paving the way for one of the most vicious crimes on record. When one vicious hand joins another vicious hand there will soon be outrageous crime.

French papers report a great increase in crime. They say that this is a natural consequence of the war. Le Temps protests against "false charity" and sentimental tenderness in dealing with criminals and the exploiting of their work in the press. It says: "In the hands of a judge constrained by a hundred rules essential to the general guarantee of liberty, a criminal becomes a sort of hero with whom newspapers entertain the public."

The American Board is just now facing a serious financial crisis. This, the Congregationalist says, has been repeatedly brought before its readers. It now adds: "It is not so generally understood that the co-operating Woman's Boards are facing a like crisis. The Woman's Boards have their separate treasuries, they raise and appropriate their own money, support and administer their own work and must make up their own deficits."

The literary editor of the London Times expresses the sentiment of many students of public affairs and present-day contentions. He says: "The greatest questions before the world are not the establishment of democracy or the settlement of the controversy between capital and labor, but first, what think ye of Christ? and second, how is the sincere acceptance of Christianity to be reconciled with a free and generous view of civilization."

Dr. Swearingen, moderator of the Assembly, announces that Dr. Herbert Booth Smith, of California, having asked to be relieved from service on the Assembly's Special Committee on Theological Seminaries, his request has been granted, and Rev. W. H. Wray Boyle, D.D., of Denver, Col., has been chosen in his place.

George Washington said, and said truly: "It is impossible to rightly govern the world without God and the Bible. All irreligious schemes are bound to be failures. Any government founded on such inadequate and dangerous principles is sure to crumble."

## HYMN FOR COMMUNION.

BY REV. S. M. MORTON, D.D.

According to thy blest command,  
We gather, Savior, round this board;  
Thy followers, a little band,  
We keep this feast in sweet accord.

The emblems of thy death we see  
Before us on this table spread;  
And this we do in memory  
Of thee, thy Church's living head.

Thou cam'st from heaven to die for us,  
To make atonement for our sin;  
For thus it was, and only thus,  
Could heaven be opened to let us in.

We keep the memory adored  
Of our dear Lord, until he come,  
According to his gracious word,  
To call his ransomed children home.  
Taylorville, Ill.

## ISAAC'S WELL-DIGGING.

(Gen. 26: 18.)

BY REV. JOHN Y. EWART, D.D.

"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them, after the days of Abraham: and he called their names after the names by which his father had called them." (Gen. 26: 18.)

Pure water is a necessity of life, and men have digged for it from time immemorial. It comes from the clouds and is one of the good gifts of God. Water fills the oceans, the lakes, the rivers, the creeks, and filters into the crust of the earth, from which it is pumped often from great depths.

Isaac lived in an enemy's country, and when he began to re-dig the wells which the Philistines had filled up with earth, he met strenuous opposition. His enemies recognized the value of a good well of water and contested its possession.

"And the herdmen of Gerar did strive with Isaac's herdmen, saying, The water is ours: and he called the name of the well Esek; because they strove with him. And they digged another well, and strove for that also: and he called the name of it Sitnah. And he removed from thence, and digged another well; and for that they strove not; and he called the name of it Rehoboth; and he said, For now the Lord hath made room for us, and we shall be fruitful in the land." (vs. 20-22).

Notice the suggestive names of Isaac's wells. "Esek" means "Strife."

The best things have been fought for again and again in the history of the world. Good wells of water are like great truths which are well worth contending for in an honorable way. For the discovery, the maintenance and the propagation of truth, what seas have not been sailed, and how much treasure and blood have been expended in the history of the world. For example, history bears witness to the earnestness of my Scotch ancestors in their efforts to know the precious Word of God in the face of tremendous opposition. Hear Dr. Mc'Grie in his thrilling and interesting "Life of John Knox":

"By means of merchants who traveled from England and the Continent to the posts of Leith, Dundee and Montrose, Tindall's translations of the Scriptures, with many Protestant books, were imported. These were consigned to persons of tried principles and prudence, who circulated

them in private with great industry. One copy of the Bible, or of the New Testament, supplied several families. At the dead hour of night, when others were asleep, they assembled in a private house; the sacred volume was brought from its concealment, and while one read, the rest listened with mute attention. In this way the knowledge of the Scriptures was diffused, at a period when it does not appear that there was a single public teacher of the truth in Scotland." (p 35.)

Isaac's second well was named "Sitnah," which means "Hatred." Isaac showed a beautiful spirit in not turning around and thrashing these herdmen of Gerar. But hatred hurts the man who cherishes it more than it does anybody else, for "Hatred hinders prayer, it beclouds heaven, it dries up the beautiful well that springs in the middle of our heart; or it turns the crystal water rising from that human fountain into a kind of poison."

But love suffereth long, and Isaac took the right course and passed on to the finding of another well. Isaac believed in keeping our peace with God as well as with our neighbor. For does not Jesus say: "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." (Matt. 5: 23, 24.)

But how often is Christ's way of settling difficulties thrown to the winds!

After the digging of the third well the Philistines let Isaac alone. He called the name of well number three "Rehoboth," which means "Room." "For now the Lord hath made room for us, and we shall be fruitful in the land."

And the Lord appeared unto him the same night with promises of great blessing.

Dear friend, re-dig the old wells and as many new ones as you can!

Re-dig the old well of Prayer. There is living water in it. There is unsearchable riches in it. For one thing you will have a good conscience, for another thing you will give God an opportunity to be heard in the deep places of your heart and life. He will pour out a blessing which you will not have room enough to contain. The surplus will overflow from you in a hundred ways.

Re-dig the old well of Family Worship. Listen to this from the autobiography of Dr. John G. Paton:

"I have heard that in long after years the very worst woman in the village of Torthorwald, then leading an immoral life, but since changed by the grace of God, was known to declare, that the only thing that kept her from despair and from the hell of the suicide, was when in the dark winter nights she crept close up underneath my father's window, and heard him pleading in family worship that God would convert the sinner from wicked ways and polish him as a jewel for the Redeemer's crown! 'I felt,' said she, 'that I was a burden on that good man's heart, and I knew that God would not disappoint him. That thought kept me out of hell and at last led me to the only Savior.'" (page 21.)

Re-dig the old well of Church Attendance.

In a great address one of our strongest American preachers sounds this clear,

ringing note which should be heard wherever men, women and young people congregate:

"Our statesmen need the hour of Sabbath worship, that they may put justice into laws and ethics into politics and love into service. Our young men and maidens need the hour of meditation, that, pondering upon the ways of God to men, they may find out the pathway God hath appointed for their young feet and be ordained for noble service.

"The poor, toiling in mines and forests, midst the rattle of machinery and the dust of factory, who for six days seem like captive and fettered eagles, need this day for remembering that the earth is not a huge barn; that its fruits are not fodder; that a man is not a beast. No hour is more precious, for the reason that writes books, the talent that paints pictures, the conscience that enacts laws, than the hour dedicated to worship, the place named the Sanctuary, the day dedicated to God." ("How the Inner Light grows" by Dr. N. D. Hillis.)

Colorado Springs, Colorado.

## NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

Sabbath afternoon, Sept. 11, we heard Rev. F. B. Meyer preach in the Fifth Avenue Presbyterian Church to a large congregation. The topic of the sermon was "The Second Chance," not for the impenitent after death, but for the Christian who has backslidden. The text was taken from the story of Jonah's failure to go to Nineveh at the first command of God, and his final performance of duty. Mr. Meyer spoke very directly to the congregation, saying "you" rather than "they" when he was calling attention to the indifference and neglect of duty of which some Christians are guilty. The preacher gave great encouragement to all to make the most of their second chance, citing the experience of Peter and Mark, who "made good" after sad failure. It was a most profitable discourse.

Last Sabbath in the Fifth Avenue Church the preacher was Rev. Dr. Robert J. Drummond, of Edinburgh, pastor of one of the largest churches in Scotland, and also chairman of the Home Missions Committee of the United Free Church; a man of great influence not only as a preacher but as a leader in missionary work. Dr. Drummond has also served conspicuously as moderator of the Free Church.

The pastor of the Fifth Avenue Church, Rev. Dr. John Kelman, is on his way home from a visit to his daughter, Mrs. Hayes, in China, and will occupy his pulpit on the first Sabbath of October. The lectures delivered by Dr. Kelman at Vanderbilt University, "The Foundation of Faith," have been published and will be on sale here as soon as the English edition is ready.

Rev. Dr. Newell Dwight Hillis, of Plymouth Church, Brooklyn, preached last Sabbath morning and evening in the Marble Collegiate Reformed Church, of which Dr. David J. Burreil is pastor. The sermons were "The Invisible Victory" and "Would Be Saviors of the World."

The Welsh preacher, Rev. E. P. Jones, of Cardiff, preached again last Sabbath in the Fourth Presbyterian Church, Rev. Dr. E. W. Work, pastor. Dr. Jones, who is one of the leading ministers in the Welsh Church, is representing his denomination at the Pittsburgh meeting of the World's Presbyterian Alliance. Protestant churches are sometimes criticized for moving up town to easier fields, thereby overlapping the territory of other churches. There is one church that will not be subject to the criticism of seeking an easier field. We refer to the Presbyterian Church of the Puritans, located in what is now a district crowded with negroes. With the coming of Rev. George J. Russell to the pastorate, the church has taken on new life and there is no thought of surrender to the inroads of the colored people. Miss Ellen S. Kinkaid has become minister's assistant. She was for six years church visitor in the First Presbyterian Church, Pittsburgh, at the time Mr. Russell was assistant to Rev.

Dr. Maitland Alexander, the pastor of the Pittsburgh Church. The church is being organized with the idea of "two new members for each present member during the year," and Mr. Russell plans progressive work, particularly for men. He expects the Brotherhood to double in membership to one hundred by Christmas.

Rev. Dr. William J. Johnson, of the Board of Temperance and Moral Welfare of our Church, gave an address last Sabbath evening in the West End Presbyterian Church on a topic related to the great work the Board is doing. The General Secretary of the Board, Rev. Dr. Charles Scanlon, has been attending the World's Temperance Congress across the Atlantic, as representative from this country going at the request of President Harding. Never before have the several departments of this Board had greater opportunity to save and upbuild humanity in the name and for the sake of Christ, and the work will be carried on with greater faith and energy than ever.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Chicago Presbytery held its September meeting in the Fourth Church chapel on Sept. 12. The attendance was large. Rev. Peter A. Fant was dismissed to Cleveland Presbytery, accepting a call from the Beckwith Memorial Church in Cleveland; Rev. W. B. Richmond to Upper Missouri Presbytery, accepting a call from English Grove, Mo.; Rev. John C. McCoy to Marion Presbytery, accepting a call to Marysville, O.; Dr. Otis G. Dale, of the Moody Bible Institute, to Pittsburgh Presbytery, to become religious director in the East Liberty Church of Pittsburgh; Rev. B. F. Jacobs to Ottawa Presbytery, accepting a call to the Kings Church; Rev. S. A. Johnson to Bloomington Presbytery, accepting a call to the Piper City Church; Rev. Joseph Shauer to Logansport Presbytery and S. Delmar Conger to Toledo Presbytery.

Edgewater Church, which has been supplied by Dr. George L. Robinson, of McCormick Theological Seminary for two years, issued a call to Dr. Asa J. Ferry, of Bethany Temple Church of Philadelphia. Dr. Ferry is expected to begin his pastorate at Edgewater on November 1. Both the church and Dr. Ferry are to be congratulated.

A resolution was adopted expressing presbytery's great interest in the coming disarmament conference to be held in Washington beginning Nov. 11. The Social Service Department was instructed to convey to President Harding the high hopes of the presbytery for the success of the conference, and to urge the pastors and the churches of the presbytery to give much prayer and public attention to the matter.

The semi-annual meeting of presbytery was changed from the 3d to the 10th of October and will be held in the Harvey Church, of which Rev. Robert E. Ziegler is pastor, and which is federated with the Methodist Church.

McCormick Theological Seminary opened as announced on Tuesday, Sept. 13, with an address of great power and beauty by President James G. K. McClure on the "Victorious Jesus." In closing the address Dr. McClure referred to the beginning of his ministry on July 9, 1871, at which time he preached from the text: If any man will lose his life for my sake he shall find it. Fifty years of faithful and eminently useful ministry had proved how greatly and abundantly the Lord Jesus can reward a man for losing his life for his sake. It was a loving tribute to a gracious Master.

News from Dr. A. S. Carrier was heard with interest. After a tediously long journey, he arrived at Nice and Rome. Soon he expects to be at Weisbaden for treatment. He is spending his sabbatical year from the seminary duties abroad mostly in search of health. During the year Dr. Carrier's department of Hebrew and Old Testament Exegesis will be conducted by Rev. Charles K. Osborn. This appointment is a fine tribute to an alumnus who after seven years is still studying Hebrew. Mr. Osborn was a Fellow in this department at his graduation from the seminary. He will not be released from his pastorate of the River Forest Church during the present year. This promotion of this young pastor meets with the cordial approval of all who know him.

Dr. W. S. P. Bryan, president of the Presbyterian Home, announces that the cere-

mony of laying the cornerstone of the new Home in Evanston will take place with due dignity and delight the last week in the month.

The dedication of the Clement Church will take place on Sept. 25. The pastor, Rev. Peter W. Fischer, will soon announce the full program of dedication.

Chicago has been enjoying the visit of a very distinguished visitor, Rev. Dr. Robert Forgan, pastor of the United Free Church in Aberdeen, Scotland. He is a commissioner to the Pan-American Council, which convenes in Pittsburgh. He preached in the Fourth Church Sabbath morning, addressed presbytery on Monday and took part in the opening exercises of McCormick Seminary on Tuesday. Dr. Forgan is a brother of the noted financier of our city.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

I woke after a night on the train, during which I had passed through Buffalo, Rochester and Syracuse in a dreamless sleep, and found I was nearing Utica and entering the beautiful Mohawk Valley. Alongside the quiet Mohawk my journey continued through the cities and towns which preserve the memories of Revolutionary generals like Herkimer, or the lingering love of Dutch immigrants, who built Amsterdam. The great barge canal which is often the enlarged river, with its stately locks and bridges, showed occasionally barges towed by small steam boats, hurrying to the Hudson at Albany. The valley is full of warlike and tragic memories. The very name of the river recalls the Indian tribe, and reminds of the six nations and their bloody history. There is scarcely a decade of our earlier history where the Iroquois do not seem to burst in upon hamlet and village, or people the forest depths with threatening forms. Here is Johnstown, which preserves the name of the remarkable English baronet who was so powerful in his control of the Indians, with his co-called wife, the sister of Brant, the Indian, educated, and yet bloody in action. Fort Johnson Hall, the home of this English leader, stands almost unchanged beside the automobile road which bears the name, "The Mohawk Trail," recalling the paths of the Iroquois. Through Schenectady we ride, with its double stain of massacre, and then Albany, with its great capitol and pleasing residence streets, reminds us of the patroon days, and the thrift yet calm of the Dutch colonists.

As we cross the Hudson, our train passes a large and handsome artistic office building, near wharves and railroad, striking in its outline and pleasing in its ornate simplicity. And then the upper reaches of the Hudson stretch before us. As yet the shores are low, and wide meadows stretch far away. There are few signs of the charms of hill and vale and mountain, which, a few miles further on, are to attract our eye. For awhile the most striking objects are the large ice houses, at the river edge, the sources of New York's supply. Then slowly the hills rise, the ground on either shore lifts itself into forest and high plateau, and then, as I journey down the eastern side, the west looms up with the Catskills, and their unbroken forests. Ere long I discern, like large white bird's nests, the old Mountain House, and the Hotel Kaatskill, perched on the high mountain slope, inaccessible, one fancies, unless he realizes the railroad winding through the cloves to their rear. Meanwhile the eastern bank rises in lovely knoll and woodland, and sloping hillside, and delightful homes appear through the trees on these wide lawns and grove-shaded heights.

We pass Hudson, in its pleasant union of city and village, and across the river the Catskills seem to creep nearer. Then before us, down the river, we catch sight of the slender and lofty railroad bridge which spans the river at Poughkeepsie, and has cast its lacelike shadows on many a college boat race. A charming city this. North of it on the beautiful and tree-crowned heights are two large buildings, attractive in architecture, as they rise above the trees, but there is a sadness in their association, a pathos in their charm of situation and view, for each is an in-

stitution for the mentally unbalanced, the invalid mind. Yet one can hopefully fancy that, with the finer and kindlier science of our time, there is a purpose in such a beautiful situation, the hope that "the mind diseases" may find pleasure and perhaps relief in such visions of a beautiful river and wooded shores, and mountain's charm. Perhaps they repeat the words which rise so often to our lips in this region, "I will lift up mine eyes to the hills from whence cometh my help."

If these institutions, so shadowed, lie near this city, we do not forget that behind it stands Vassar College, whose, more perfectly than in Tennyson's dream in the Princess, there are fair young students, and proctors with golden hair.

Here we leave the train, and, on the little ferry boat, cross to the western side, and then by trolley ride several miles back to one of the first settled Huguenot towns of America, New Paltz, a pleasant village in the Watkill valley, and beside this broad river bordered by trees. Then we ride across the wide farmland, and soon mount, by winding road, the strange range of the Shawangunk Mountains, on which are two of the loveliest hill-top lakes in our country. It is a strange range, for, though the Catskills lie only a dozen miles distant across the Rondout Valley, the geological formation of the one is totally different from that of the other. Rarely in the larger and longer range will you find such tremendous blocks of stone, such craggy walls of rock, so white and bare, shining in the sunshine.

Here the Mohonk Lake, embosomed in a great basin of stone, lichen-marked, from whose crevices pines and hemlock or laurel obstinately grow, and overhang the mirror of the lake. Just beyond the lake, and creeping up to huge rocks of the mountainside, is one of the most beautiful of gardens, with wide stretches of velvetlike grass, across which the striking colors of wonderful flowers find a delightful background in huge clusters of clematis, or banks of roses, surrounded by birch and pine and fern.

Looking across the wide valley westward, which is so far below that one imagines those small hills and cloves are really a plain, I am reminded that some fifteen miles away, as the crow flies, and at the base of the Catskill range, is the lake created by the Ashokan Dam to supply New York with plenty of pure water. Only there, where the mountain slope is clean and untouched by corrupt conditions, they planned a reservoir from which an aqueduct large enough to hold a freight car, might carry an unceasing stream of water ninety miles to Manhattan. On its way it sinks five hundred feet to pass under the Rondout and rises the same height, and rushes across much higher ground. Again it sinks and rises in the same manner, until at Storm King, below Newburg on the Hudson, it drops a thousand feet, flows through a tunnel bored through solid rock, and springing up to its lost height runs to the great city, which without such a supply must falter and perish.

The dam creates a large lake, on ground from which three villages were removed, and as you ride in your automobile along the fine brick paved road between low stone walls, upon the cap of the dam, you exclaim at the enterprise and the beauty. It is almost like one of the larger lakes of Scotland, with the mountain slope tree covered behind it. So long is the encircling road, so great the plan, so complete the engineering results, that one might echo Domine Sampson, and cry, "Prodigious!" But we are reminded that it is not enough to make and fill a reservoir with pure water. Like unused talents or wealth, water grows stale and stagnant, and so it must regain some of its lost richness and strength ere it is poured into the metropolis. Therefore, ere it enters the aqueduct, as it leaves the reservoir, it is thrown into the air by hundreds of pipes, forming the most beautiful feathery and white powdered spray, exquisite fountains twenty feet high, perpetually flinging their snow white veils into the air, a fascinating sight. Even water may lose its richness. Even water needs renewal and restoration of lost graces. So

at its source this huge stream must be purified if the great city is not to sicken and die. Draw your own moral! Form your own allegory! But is it not true that a life and power, simply quiescent and unused, disappoints expectation and can not help. Thus on this isolated mountain crest, miles distant from railroad or city, or the roar of industry, you look with gladdened eyes upon the mountains, and seek the lesson of glacier-marked crag, of sighing forests, and sunsets glowing above the silent hills and look from nature up to nature's God.

#### CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

The Old Stone Church, Rev. A. B. Meldrum, D.D., pastor, welcomed six new members last Sabbath.

Rev. Charles D. Darling, Ph.D., recently pastor of the Church of Fort Collins, Col., has begun his work with the Boulevard Church and has met with a very enthusiastic reception. His work in the near future will be to lead his people in the raising of funds for a Sabbath-school building, which is urgently needed.

The Forum of the Church of the Covenant, that has been held successfully for a number of years on Wednesday evening, will be resumed soon. Dr. Alexander McGaffin, D.D., who was away for several months on account of his illness, as well as the illness of his wife, is back at work in this church, restored to health. His co-pastor, Dr. Paul F. Sutphen, who remained at his post during the summer, is now absent on his vacation.

The annual Mission Study Institute of the Protestant Churches of the city will be held for four days, beginning Tuesday, Sept. 27th. The best talent available has been secured for the instructors. The sessions will be held afternoons and evenings.

Several hundred pastors of the city and county were present at the religious conference held on Thursday at the country home of Mr. F. W. Ramsey, at Gates Mill, where they were the guests of this prominent Christian layman. The speakers were Mr. S. D. Gordon, of New York, and Rev. Floyd W. Tompkins, of Philadelphia.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

The Minutes of the General Assembly having arrived, Dr. Montgomery has been compiling some facts about our Home Mission task, as these set this forth. Some of these are somewhat disappointing.

Some of our Home Mission synods show a clear loss in the membership of the Home Mission churches, which is always to be deplored, because the supreme purpose of the Board, as we understand our purpose, is to get men and women to Christ and into the fellowship of the Church, and when we find that this has not been the result, we at once set about the task of finding why it is so.

Knowing the facts in these synods where there is a loss we are able to give the reason for it. It is the result of a condition for which no one connected with our work there is responsible, because in most of these cases this occurs where the most faithful work has been done. Even when we consider the whole seventeen synods served by the Board as aid-receiving synods, there are only four that show a net loss, and in every case we are able to trace the loss, as I have said, to that over which the men at work there have no control. The per cent of gain in Home Mission churches in some synods runs as high as fourteen. It must be kept in mind that we are not considering the whole synod, but only the Home Mission churches in it.

The whole showing is very creditable, and in most of these synods the per cent of gains in Home Mission churches surpasses the per cent of gain for the whole Church. We have done our best to lay stress on this one thing: in all our counsels and letters, and it is real pain where the results are disappointing.

Dr. Montgomery and I are now in New York, in the business of assisting in projecting a budget of need for the year beginning April 1, 1922, and every man who has tried to forecast conditions in this country, that far in the future, knows that it is rather perilous business.

The reports which come to us since we came are not very reassuring, but we have

faith in God and his Church and, whatever may be the present outlook, we believe that things will work out for his glory and the ultimate good of his Church.

We are trying to get all our home missionaries to adopt some sort of program or goal which they will follow and toward which they will work. The New Era policy has been a real help to a good many ministers. I feel sure, at this point, because it has laid a good deal of stress, and rightly, upon goals.

Whatever may be the outcome of the year, it will be all for the best, if we have done our part, but woe unto those of us who have been careless about the Zion of our God. These are testing days for the Church, because, when all is said that can be said about hard times and unemployment, I know we are dealing with a just and holy God and he will not spare those who fail to honor him, though he may delay.

#### EXECUTIVE COMMISSION.

The Executive Commission of the General Assembly will meet in Atlantic City, Nov 10 to 15. In addition to other matters, the entire commission will sit as a budget committee of the whole. Representatives of all the boards and agencies will present their budget estimates. After consideration, the budget total will be announced Nov. 15th. Sitting with the commission on the final day of the budget discussion, Nov. 15th, will be the Committee on Apportionment, consisting of one representative from each synod. This committee will continue to sit after the Executive Commission has adjourned, through Nov. 16th, apportioning the budget to the various synods.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

On Sabbath, Sept. 4, Rev. James D. MacDonald surprised his congregation by offering his resignation. He has accepted a call to Tucson, Ariz. He has been pastor of the Highland Park Church for over eighteen years, and is the only pastor this church ever had. It was organized as a mission of the First Church, and was supplied for a while by Rev. Perry V. Jenness, who was assistant pastor under Dr. William Betty Jennings. The Highland Park Church has had a remarkable growth, and has been the mother of Grace Church, now a prosperous and growing field, soon to remove to the corner of Glendale and Twelfth Street, a fine location in a good neighborhood.

Rev. Alexander Danskin has resigned the pulpit of Grace Church, as he notified the people several months ago. Rev. R. D. Dodge, of Mt. Clemens, has accepted a call to Grace Church.

Rev. T. G. Sykes, D.D., who has been temporarily supplying the St. Andrews Church, has declined a call to become the permanent pastor. The people are now obliged to continue their search for a pastor to take the place of Dr. W. H. Jamieson, deceased. There has been some talk of merging with another Presbyterian Church further west of this location, but the officers believe that there is an important future for the church just where it is, and that it is needed for the Presbyterian denomination as well as for its local importance.

Last year there were six Detroit churches with over 1,000 members each, viz: Woodward Avenue with 2,317; First with 1,714; Trumbull Avenue with 1,514; Scovel Memorial with 1,222; Fort Street with 1,123, and Bethany with 1,013. This year there are nine churches with that membership, viz: Woodward Avenue with 2,164; First with 1,880; Trumbull Avenue with 1,579; Immanuel with 1,500; Scovel Memorial with 1,223; Fort Street with 1,172; Covenant with 1,149; Calvary with 1,100, and Bethany with 1,010. But the three churches that have been added to the list all had over 950 members each last year.

In looking over the "suspended" list, it is evident that there has been a vigorous revision of the rolls, accounting for some apparent losses. When we note that two of the churches reporting over 1,000 members do not report any as placed on the revised list, one reports only four and another only two, we are satisfied that those churches must have an unusual number of loyal and devoted members.

Last year there were only three churches reporting over one hundred members received on confession of faith, viz: Calvary,

150; Bethany, 137, and Scovel Memorial, 118. This year there are six, viz: Immanuel, 487; Covenant, 172; Wyandotte, 148; Woodward Avenue, 137; First, 103, and Trumbull Avenue, 101.

In the Synod of Michigan outside of Detroit, Kalamazoo First is the only church reporting over 1,000 members. Only two churches received over one hundred members on confession of faith, viz: Westminster of Bay City receiving 119, and Flint First 116.

Only three Sabbath schools in the synod report 1,000 members, viz: Woodward Avenue of Detroit, 2,164; First of Detroit, 1,278, and Warren Avenue of Saginaw, 1,083.

#### AN UNFORTUNATE DELIVERY.

Herald and Presbyter for this week has not come to hand yet; this is Friday. We would like to have it by the middle of each week if possible. It is and has been a household necessity for thirty-five years past.

J. W. B.

We had many similar complaints last week. Our paper is usually mailed on time to reach most subscribers before Sabbath. The issue of September 7th was late. Labor Day, labor trouble, though not in our own office, and broken machinery combined to put us back.

## MISSION WORK

#### OHIO SYNODICAL.

The annual meeting of the Home and Foreign Synodical Missionary Societies of Ohio will be held in the First Church of Marion, Ohio, Oct. 4th, 5th and 6th. All delegates are to send name and time of arrival to Miss Winona Hughes, 259 Church Street, Marion Ohio.

Mrs. W. F. Dickens-Lewis,  
Mrs. U. S. Bartz,

Presidents.

#### CINCINNATI PRESBYTERIAL.

The executive meeting of the Woman's Missionary Society of Cincinnati Presbytery was held in the First Church Sept. 13, 10 a. m. to 1 p. m. Mrs. J. Shane Nicholls, the President, in the chair. Miss Tudor, the Young People's Secretary, told of an institute to be given at the First Church, Walnut Hills, Oct. 17 to 20, inclusive. Supper will be served every evening at 6:30. Two classes will be held after supper each evening, and each session will close with a general meeting. The registration fee, including the four suppers, is \$1.75. For the full course, without supper, a fee of 50 cents will be charged. Mrs. W. E. Lewis announced that the eighth semi-annual meeting of the Woman's Department of the Federation of Churches of Cincinnati and vicinity would be held Thursday, Sept. 29, at the Salem Reformed Church, Orchard and Sycamore Streets. Mrs. Hannaford, of Japan, gave a comprehensive review of the work being done by herself and husband. The President expresses the desire that a great many of the women of Cincinnati Presbyterial would attend the annual meeting of the Woman's Synodical Societies of Home and Foreign Missions at Marion, O., Oct. 4-6. Each auxiliary is entitled to one delegate. Room and breakfast will be provided for each delegate. Mrs. A. O. Bing conducted the devotional service. The speakers for the October quarterly meeting will be Miss Mary Forman, of India, and Miss Schultz, of the Board. The place of meeting has not yet been arranged.

Mrs. A. W. Mossman, Sec.

#### WOMAN'S FEDERATION.

The Woman's Department of the Federation of Churches will meet in the Salem Reformed Church, Orchard and Sycamore Streets, Thursday, Sept. 29, beginning at 10 a. m. The address of the morning will be by Miss Edith McReynolds on the "Waldensian Church of Italy, the Israel of the Alps." In the afternoon Mr. Karl Borders, of Chicago, will speak on "The Personal Phase of the Immigrant Problem." Mrs. W. F. Anderson will speak on "The Missionary Opportunity in Africa Through a Woman's Spectacles." Mrs. A. O. Bing will tell about the "Virginia Assur Council" in our own city.

Digitized by Mrs. A. W. Mossman.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Robert Watson, D.D., from Western Highlands to 3 West 95th Street, New York City.

Rev. J. T. Reagan, from Ingomar to Ivanell, Mont.

Rev. William Mack, from Audubon to Atlantic, Iowa, 610 Oak Street.

Rev. E. P. Rankin, from Corvallis, Ore., to Monrovia, Cal., 222 East Olive.

Rev. George Shannon McClure, D.D., from San Jose, Cal., to Huron, S. D., 1009 Illinois Avenue.

Rev. J. W. Countermeine, D.D., is now at 2689 Oahu Avenue, Honolulu, Hawaii, as a professor in the Honolulu Theological Seminary.

### DEATHS IN THE MINISTRY.

Rev. R. M. Mateer, D.D., of Weihhsien, China, died Sept. 6, in the sixty-ninth year of his age, and after thirty-seven years of missionary service. He was born in Petersburg, Pa., Feb. 8, 1853, graduated at Princeton College and Seminary, and was ordained in 1881 by the Presbytery of Carlisle and went in 1884 to China, where he has served ever since, at Chefoo and Weihhsien. He preached for a time, before going, at Urbana and Nevada, O. He has been a very useful and distinguished missionary.

Rev. Justus E. Leonard, of Rapid City, S. D., has died in the seventy-ninth year of his age. He was one of the oldest ministers of Huron Presbytery. He had a long and useful ministry.

Rev. John M. McCahan, of Denver, Col., has died in the seventy-second year of his age. He was born in Ballycastle, Ireland, in 1850; graduated at Lafayette College and Princeton Seminary, and was ordained in 1879 by the Presbytery of Philadelphia. His charges were at DeLano and Caledonia, Minn.; Poyette, Wis.; Bloomfield, Iowa; Faulkton, Millettee and Roudell, S. D., and Bostwick, Neb. He had a useful ministry.

### CINCINNATI AND SUBURBS.

Rev. Lester Kemper preached in the Church of the Covenant last Sabbath morning, the preacher of the evening being Dr. J. V. Stephens, of Lane Seminary.

Dr. J. Shane Nicholls, of Clifton, is to deliver a series of eight lectures in the First Church, for the Y. W. C. A., entitled, "The Prophets of God," on successive Thursday evenings, beginning Oct. 6th.

The Friday Noon Bible Class for Sabbath-school teachers and workers, taught by Dr. Herget, from 12:25 to 12:55, is planning for its annual rally on Oct. 7th.

Lane Seminary will open on Thursday, Sept. 22d, at 10 a. m.

Captain John L. Maddox, Chaplain in the United States Regular Army, and a member of the Connecticut Valley Presbytery, is spending a few weeks in the city visiting friends, at 241 Southern Avenue, Mt. Auburn, and may be called on for pulpit supply work while here.

Rev. Dr. and Mrs. W. D. Malcolm celebrated their silver wedding anniversary on Sept. 2d. The Montgomery Church received four members on July 31st and five children were baptized. The church is prospering under Dr. Malcolm's pastorate.

Cincinnati Presbytery met at Mohawk Church last Monday, where Dr. Peter Robertson has been in charge as pastor for thirty-four years. A good meeting was held. Luncheon was served by the church and Dr. Robertson made an extended address on the claims and needs of the downtown church.

Rev. D. W. MacMillan supplied the pulpit of the Sixth Church last Sabbath. He is now giving a part of his time to Blackburn College, of which Dr. Hudson is President, acting as Extension Secretary for this region.

Dr. Peter Robertson addressed his Mohawk congregation last Sabbath in what he termed his farewell message. The building has been redecorated and improved at an expense of \$1,200, and he told

the people that all that he has accumulated has been made over to the Board of Foreign Missions, subject only to an income from it during his lifetime. He desires now to retire from active service.

Rev. W. S. McNutt has been supplying West Liberty Church for the past few weeks.

### ST. LOUIS AND VICINITY.

Rev. Paul E. Nelson, pastor of Boyle Memorial Center, has returned from a short vacation in the lake country near Madison, Wis.

Campaign headquarters have been opened at 702 Pontiac Building, for the campaign to raise \$300,000 for Westminster College, between now and March 31, which is to fulfill the conditions of other gifts aggregating \$200,000.

A meeting of the Sabbath-school teachers and officers at Cote Brillante Church, Rev. Ira L. Livingston, pastor, started the season Tuesday evening of last week. This included a supper served by the King's Daughters.

Home Heights Church has called Rev. Harry Chester, of Altoona, Kan. Rev. A. T. James, of Northminster Church, has been dismissed by the presbytery to Oakville, Ia.

Rev. Alexander Asher was ordained Monday night of last week at the Tenth Street Mission, by the St. Louis Presbytery. His brother, Rev. William Asher, of Chicago, read the Scriptures, Dr. Skilling gave the charge to the minister, and Rev. K. E. Wettstone offered the ordaining prayer.

Presbyterian members of a Commission on Comity, in the St. Louis Church Federation, were elected Monday of last week by the presbytery, as follows: Rev. W. B. Lampe, D.D., George W. Sutherland, Lansing F. Smith, John H. Uthoff and the church extension secretary ex-officio.

Rev. R. Calvin Dobson, D.D., was elected last week by the St. Louis Presbytery to be Executive Secretary of Church Extension for the presbytery, at a salary of \$4,000 a year. He has many friends here, having been assistant in the Second Church for several years before going to his last pastorate in Highland Park, Ill.

Concerted action is being taken by the various ministerial bodies of the city against the appointment of Mr. Nat Goldstein as postmaster, corrupt conduct in politics and other matters being charged against him. Even the St. Louis Presbytery, although contrary to a protest made against uttering any expression in political matters, passed the protest.

The first union meeting ever held by the Women's Evening Missionary Societies of the different Presbyterian Churches of the city was held Thursday evening, Sept. 8, at King's Highway Church. Five churches were represented. There was a dinner, followed by an address by Mrs. S. I. Lindsay, field secretary of the Womans' Board of the Southwest.

A reunion and home-coming at the old Bonhomme Presbyterian (U. S.) Church took place Sabbath afternoon, Sept. 11. This church was organized in October 1816, by Rev. Salmon Giddings, and is the second oldest Presbyterian Church west of the Mississippi River. The present stone structure has stood since 1841. Rev. Marion Humphrey, of Springfield, Ill., delivered an address.

The marriage of Miss Lois I. Goff and Dr. Carl F. Rice took place at the residence of the bride's father, Rev. Francis Lee Goff, D.D., pastor of Rock Hill Church, who performed the ceremony, Tuesday evening, Sept. 6. Both young people are much interested in church work. Mrs. Rice is a graduate of the Missouri State University, and was formerly with the Y. W. C. A. at Kansas City.

### OHIO.

Rev. W. S. Martin, of Celina, has accepted a call to Sardinia, Portsmouth Presbytery, and takes charge Oct. 1st.

Rev. W. J. Whallon, D.D., has declined the call to Westminster Church, Steubenville, at the urgent solicitation of the officers and people of his church.

Portsmouth Presbytery met at Seaman. Rev. D. C. Boyd was moderator. Dr. A. Arthur Griffes will be installed at Winchester Sept. 22; Rev. Hugh L. Evans at Ports-

mouth Second, Sept. 25; Rev. Allan H. Brown at Georgetown Sept. 29. The overture on women as deacons was answered in the affirmative.—B. B. Cartwright, S. C.

Rev. John Carl Paul has resigned the Springhill Church and Elder Denton Crowl, of DeGraff, Logan County, O., R. D. 2, is the person to address for information concerning this field.

### WEST VIRGINIA.

The Presbytery of Grafton met in the Buckhannon Church. Rev. E. M. Rittenhouse was elected moderator. The overture on women as deacons was answered in the affirmative; that on commissioners in the negative. Disarmament was approved.—J. V. Koontz, S. C.

### MICHIGAN.

Rev. Joseph I. Lindsay, of Saratoga, Ind., has accepted a call to Harbor Beach. He is a brother of Rev. Edmund C. Lindsay, pastor of our church at Sandusky, Mich., in the same presbytery.

The church at Sandusky, Rev. Edmund C. Lindsay, pastor, has received more than thirty new members during the summer. Plans for a new church building have been secured and it will be started in the early spring.

### INDIANA.

Centennial exercises were held in the Bath Church, Franklin County, on Saturday, Sept. 3, the historical sermon being preached by Rev. D. R. Moore, D.D., of Liberty, pastor of the Dunlapville Church. Bath Church at one time had 237 members. The church has had an interesting history, but now has few members.

The Dunlapville Church building has been renovated and redecored and is now in attractive and well-preserved condition. Dr. D. R. Moore is pastor.

The Y. M. C. A. of Fort Wayne conducted a contest, in about sixteen of the Sabbath schools of the city, between boys of 'teen age, on attendance, on time, and new scholars, extending over the months when hardest to keep up attendance. The boys of the Bethany Church school, with Mr. Stacy Stanley as teacher, won, and are the proud possessors of a very fine loving cup.

Bethany Church building, Rev. C. O. Shirey, D.D., pastor is being redecored.

The First Church of Fort Wayne, Rev. Robert Little, pastor, increased its benevolences 50 per cent the year past, over the former year, giving this year an average of \$30 per member as against \$20 the former year. The Nappanee Church stands second in Fort Wayne Presbytery in gifts per member to benevolences, giving \$10 per member.

The First Church of Huntington, Ind., had its first service last Sabbath in the newly-decorated church. Nineteen hundred dollars was spent in decoration. Rev. W. T. Angus, D.D., is pastor.

Rev. Frank L. Snyder, of Siam, preached on "Itinerating in Siam" last Sabbath morning in the Fourth Church of Indianapolis, of which he was a member before going out as a foreign missionary of the Presbyterian Board.

Rev. J. C. Garritt, D.D., for many years a missionary to China, preached in the First Church, Indianapolis, last Sabbath morning.

### ILLINOIS.

At the September communion in the House of Hope Church, Elgin, Ill., the pastor, Rev. Hurd Allyn Drake, was assisted by the church missionary, Rev. Melvin Fraser, D.D., of Lolodorf, West Africa. Dr. Fraser has just arrived for his furlough.

An experiment in Bible day-school work at Anna, Ill., is being carried out, under the leadership of Rev. John H. Gardner, the Presbyterian pastor. There is an enrollment in one Bible school of 97 per cent of the entire public-school enrollment. In this daily Bible school, each denomination has its own section, meeting for one hour after school, each Wednesday afternoon.

The Presbytery of Springfield met Sept. 12th, made Rev. A. G. Berger, D.D., moderator; received Rev. W. R. Creameans from Presbytery of Boulder and arranged to install him in Springfield, Westminster; released Rev. I. B. Donaldson, Jr., from Springfield, Fifth, Rev. S. B. Harry from Petersburg, Central, Rev. J. B. Muir from

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#### KANSAS.

The church at Halstead is looking forward to a visit from the missionaries whom they support in Korea, Rev. and Mrs. Alex. A. Peiters. They are now at home on furlough, located at Howe, Ind. This church is also planning the erection of a new church building, beginning next April. The church is in prosperous condition. Rev. J. P. Clark is pastor.

#### FLORIDA.

The Presbytery of Florida meets Oct. 11, 7:30 p. m., at Miami, Fla. At that time the synod will be erected, dividing the present presbytery into three, North, Southeast and Southwest Florida; Rev. R. W. Edwards, convener, and Dr. W. B. Witherspoon, clerk.

#### PENNSYLVANIA.

The Presbytery of Erie met in the First Church, Bradford, Sept. 12. It was preceded by an evangelistic conference in which the plans for the evangelistic campaign during the coming winter were discussed. Rev. Delmar B. Ralston was received from the Presbytery of Washington, to be pastor of the Fairfield and Sandy Lake Churches. Rev. Paul Sappie was received from the Presbytery of Pittsburgh to be pastor of the Waterford Church. Rev. Plummer M. Osborne resigned the Bradford East End Church and arrangements were made for his installation at the Rocky Grove Church. Rev. Samuel Marshall, Jr., was released from Waterloo Church and Rev. Burgess D. Holter from East Springfield and Fairview Churches. Mr. Marshall was dismissed to the Presbytery of Buffalo and Mr. Holter to Clarion.

The overture on women as deacons was answered in the affirmative, the one on commissioners in the negative. The winter meeting will be in Erie.—Joseph M. Ross, S. C.

Dr. Charles Scanlon, General Secretary of the Presbyterian Board of Temperance and Moral Welfare, of Pittsburgh, has just returned from the world's prohibition conference.

Rev. Irving T. Gumb has been appointed by the Shadyside Presbyterian Church of Pittsburgh, of which Dr. Hugh T. Kerr is pastor, to serve as student pastor for students in Pittsburgh University and Carnegie Institute. If the names and addresses, both home and school, of such students are sent to Mr. Gumb, he will be greatly assisted in his work for these young people.

Blairsville Presbytery met in Greensburg First Church. Rev. Charles Schall, D.D., was released from this church and dismissed to Chester Presbytery to become pastor at Wayne. Rev. J. C. Porter was released from Kerr, to take up educational work in West Virginia. Candidate John Lloyd was ordained, and dismissed to Clarion Presbytery, where he has a call. Chalfant Greves and George J. Porter were received as candidates. The overture on women as deacons was answered in the affirmative and that on commissioners in the negative. Disarmament was favored.—J. C. McCracken, S. C.

The Presbytery of Westminister met in Center Church, New Park, Pa., Sept. 12th. Rev. George W. Ely was elected moderator. Rev. George A. Lenkel was re-

leased from Little Britain and dismissed to Chester Presbytery to accept a call to Kenneth Square, Pa. The overture on women as deacons was answered in the negative.—R. L. Clark, S. C.

#### SOUTH DAKOTA.

The wife of Welcome W. Wood, M.D., of Bahia, Brazil, South America, died recently, just as they were about starting to their home in South Dakota on their first furlough. Dr. Wood is an alumnus of Huron College.

Rev. Dr. George S. McCune, of Pittsburgh, who served for some years successfully as missionary in Korea, has accepted the presidency of Huron College and has entered upon his new work to the great gratification of the trustees and friends of the college.

The church of Aberdeen, and indeed the whole city, deeply mourn the loss of Rev. Wm. Boynton Gage and his wife, who were killed Aug. 23d as they were crossing the Northern Pacific Railroad in their auto. For scarce ten months he had been the pastor of the church, during which time the membership had increased from 325 to over 500, and the congregations had come to so crowd the house of worship that the building of a new and much larger and better equipped house of worship had been determined. Such a throng attended the funeral, which was conducted in the church yard, that the street adjacent was filled for a great distance each way, and great banks of flowers bedecked the scene. All the ministers of the city and most of the members of the presbytery were in attendance, one of the latter presiding. A brother, Dr. Harry Morehouse Gage, president of Coe College, read the biography of William B. and preached in his place the following Sabbath. Interment was in the Aberdeen Cemetery.

The churches of Bridgewater and Canistota have had the same pastor, Rev. Albert C. McCauley, for thirty-six years, the longest of any church in South Dakota. In that time 615 members have been added to their number, and they have strengthened from having aid to self-support and now contribute annually thousands of dollars to beneficence. Mr. McCauley has spent all his ministerial life with these churches and has attained state-wide influence both as a minister and as a citizen.

#### NORTH DAKOTA.

While Rev. J. W. Bond, Cavalier, was on his vacation at Winona Lake Bible Conference, the people repaired and beautified the manse to the extent of \$500 or more. The first Sabbath after his vacation he baptized five infants at Backoo Church.

#### MONTANA.

Rev. W. G. Rees, of Three Forks, has been called to Cut Bank, Mont.

#### TEXAS.

The Presbytery of Brownwood met at Ballinger, Tex., Sept. 6. Rev. T. W. Davidson was elected moderator. The overture as to women deacons was answered in the affirmative and the one as to commissioners in the negative. Rev. W. C. Kunze was received from the Presbytery of Cincinnati. Rev. Solon Johnson was allowed to resign as stated supply of the Winters Church.—R. R. Rives, S. C.

#### CALIFORNIA.

During August the First Church of Hanford was supplied by Rev. M. L. Pearson, of Orange, Cal., and Rev. E. O. Hoffmeister, of Dinuba, Cal., while the pastor, Dr. C. F. Ensign, was away upon his vacation. The Endeavor Society has maintained a Sabbath school all summer for the Mexican population of the community. The church will maintain a "rest room" during the county fair and help show to the world the friendliness of the great Presbyterian Church. During his vacation the pastor preached at the West Hollywood Church, Los Angeles, and at Orange, Cal.

#### CHURCH AT LARGE.

The total statistics for the Reformed Church in the United States, as compiled by the Stated Clerk, are: Ministers, 1,255; licentiates, 18; congregations, 1,736; communicants, 331,337; added on examination, 13,533; by certificate, 5,824; by re-

newal of profession, 5,185; dismissed, 5,922; names erased, 8,039; Sabbath schools, 1,688; total enrollment, 325,955; students for the ministry, 214. Contributions for home missions, \$302,208; for foreign missions, \$258,196; for education, \$108,736; paid on Forward Movement Budget, \$1,087,280; for other benevolences, \$420,265; total benevolences, \$2,032,057; for congregational purposes, \$3,402,606.

## NOTICES

### PRESBYTERIAL NOTICES.

Alton, Sorrento, Sept. 26, 7:30 p. m.  
Athens, Deerfield, Sept. 26, 7 p. m.  
Boulder, Denver Central, Sept. 27, 11 a. m.  
Buffalo, Lancaster, Sept. 26, 10 a. m.  
Carlisle, Harrisburg Olivet, Sept. 26, 7:30 p. m.  
Cedar Rapids, Wyoming, Sept. 27, 7:30 p. m.  
Chester, Philadelphia, Witherspoon Building, Sept. 27, 10 a. m.  
Corning, Villisca, Sept. 27, 2:30 p. m.  
Clarion, Beechwoods, Sept. 26, 2 p. m.  
Dayton, Dayton Memorial, Sept. 26, 2 p. m.  
Duluth, Two Harbors, Sept. 27, 8 p. m.  
Florida, Miami, Oct. 11, 7:30 p. m.  
Lackawanna, Sayre, Sept. 26, 7:30 p. m.  
Lima, Blanchard, Sept. 26, 2:30 p. m.  
Minneapolis, Shiloh, Oct. 3, 7:30 p. m.  
New Brunswick, Hamilton Square, Sept. 27, 9:30 a. m.  
Niagara, Madetown, Sept. 26, 9:30 a. m.  
Olympia, Tacoma Calvary, Sept. 27, 2 p. m.  
Otsego, Gilbertsville, Sept. 26, 2 p. m.  
Princeton, Sturgis, Sept. 27, 7:30 p. m.  
Pueblo, Denver Central, Sept. 27, 9 a. m.  
Redstone, Fayette City, Sept. 26, 10 a. m.  
Solomon, Concordia, Sept. 21, 7:30 p. m.  
St. Cloud, Broton, Sept. 27, 7:30 p. m.  
St. Paul, St. Paul Central, Oct. 4, 9:30 a. m.  
St. Louis, Sidney Street, Sept. 26, 8 p. m.  
Spokane, Whitworth College, Sept. 27, 7:30 p. m.  
Toledo, Waterville, Sept. 26, 7:30 p. m.  
Transylvania, Frankfort, Oct. 11, 10 a. m.  
Union, St. Paul, Sept. 27, 7:30 p. m.  
Walla Walla, Waitsburg, Sept. 27, 7:30 p. m.

### SYNODICAL NOTICES.

Colorado, Denver Central, Sept. 27, 7:30 p. m.  
Woman's Synodical same time and place.  
East Tennessee, Maryville, Oct. 20, 7:30 p. m.  
Florida, Miami, Oct. 11, 7:30 p. m.  
Idaho, Twin Falls, Oct. 13, 7:30 p. m.  
Indiana, Terre Haute Central, Oct. 4, 7:30 p. m.  
Iowa, Cedar Rapids First, Oct. 18, 7:30 p. m.  
Kansas, Emporia First, Oct. 11, 7:30 p. m.  
Kentucky, Frankfort, Oct. 18, 7:30 p. m.  
Michigan, Grand Rapids Westminster, Oct. 11, 7:30 p. m.  
Minnesota, Luverne, Oct. 11, 7:30 p. m.  
Missouri, Poplar Bluffs, Oct. 18, 7:30 p. m.  
Nebraska, Omaha First, Oct. 18, 7:30 p. m.  
New York, Mount Vernon, Oct. 18, 7:30 p. m.  
New Jersey, Atlantic City Olivet, Oct. 17, 4 p. m.  
New England, Newburyport, Mass., Oct. 25, 2 p. m.  
Oklahoma, Cushing, Oct. 4, 7:30 p. m.  
Ohio, Cambridge, Oct. 11, 7:30 p. m.  
Pennsylvania, Tyrone First, Oct. 25, 7:30 p. m.  
South Dakota, Rapid City, Oct. 6, 7:30 p. m. Sabbath School Conference, 2 p. m.  
Tennessee, Milan, Oct. 11, 2 p. m.  
West Virginia, Clarksburg, Oct. 18, 7:30 p. m.  
Wisconsin, Racine, Oct. 11, 3 p. m.

## MARRIAGES

No Charge is made for Marriage Notices

GEE-FENERBACHER—At the home of the bride's parents, Sept. 14, 1921, by Rev. T. D. Roberts, Mr. William S. Gee, of St. Joseph, Mo., and Miss Myrtle M. Fenerbacher, of Oregon, Mo.

HALL-SCHNEIDER—In the Mt. Olivet Church, Brooklyn, N. Y., Sept. 7, 1921, Mr. Thomas Blake Hall and Miss Emily Magdalene Schneider, Rev. Thomas Walker Malcolm officiating.

GABBERT-LOVE—At the home of the bride's father, Mr. J. M. Love, 1006 West Green Street, Urbana, Ill., Rev. John J. Wilson, D.D., officiating, Dr. Mont R. Gabbert and Miss Myra Love, on Sept. 7, 1921.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

WIGTON—Miss Mattie M. Wigton, of Roseville, O., youngest daughter of James and Sarah Horner Wigton, after suffering intensely yet patiently for many weeks, passed to her reward Aug. 23, 1921. Those who knew her could speak only good of her. Not only in the home where she was so tenderly loved, but in all her relations in life, she drew friends to herself by her cheerful, friendly, helpful spirit. A large part of her life was spent in teaching in the public schools. In early life she united with the Presbyterian Church of Roseville, and was ever one of its most faithful and devoted members, teaching in the Sabbath school, singing in the choir, assisting as organist, interested and helpful in every good work. She loved the house of God, and what she could do was to her not a sacrifice but a privilege. The four sisters and one brother remaining can well say with the poet:  
"Beautiful spirit free from all stain,  
Ours the heartache, the sorrow and pain,  
Thine is the glory and infinite gain,  
Thy slumber is sweet." A. M. C.

## HOME CIRCLE

### THE SLEEPYTOWN EXPRESS.

Just beyond the rainbow's ends a river ripples down  
Beneath a bridge, around a bend, and flows through  
Sleepytown—  
Through Sleepytown, where goblins toil to fashion  
wondrous toys  
And make up fascinating games for little girls  
and boys.  
And automobiles, just the size for little hands to  
drive,  
Await to whirl you all about as soon as you ar-  
rive.  
But no one is ever allowed in Sleepytown, unless  
He goes to bed in time to take the Sleepytown  
Express!

I know a foolish little boy who always starts to  
whine  
When he is asked to trot upstairs before it's half-  
past nine.  
And often he will stamp his feet and shake his  
tousled head  
And make a racket, even then, when he is sent to  
bed.  
Of course when he has said his prayers it always  
is too late  
To catch the Sleepytown Express; it starts at half-  
past eight.  
And so, in all his long, long life—he's five years  
old this fall—  
That little boy has never been to Sleepytown at  
all.

But other wiser little boys and little girls as well,  
As soon as eight o'clock has struck rush right up  
stairs, pell-mell,  
Get off their clothes and say their prayers, just of  
their own accord;  
And when the train comes rolling in, they're to  
climb aboard.  
Then, through a long, delightful night they wander  
up and down  
have the most exciting time in queer old  
Sleepytown,  
And not for cake or anything that children could  
possess  
Would any of them ever miss the Sleepytown  
Express!  
—Kansas City Star.

### MARY ELLEN'S UMBRELLA.

Mary Ellen was so very busy watching the big raindrops trickle down the windows of the schoolroom that she misspelled three words and could not answer when her turn came in geography. Mary Ellen had an umbrella which she loved better than almost anything else she possessed. She was anxious to begin a plunge homeward, safely housed beneath it, that she had no mind left for lessons. To be sure, one of the umbrella's sides drooped miserably and its handle was broken. But it was an umbrella; and it was hers. It was the first umbrella Mary Ellen ever had.

When school was over, Mary Ellen held it proudly over Marion Jenkins, the little lame girl, till one of Marion's yellow curls caught on a button on her coat. Mary Ellen was helping undo the tangle, when suddenly a gust of wind swept around the corner, and, filling the umbrella with air like a balloon, it carried it, rolling and tumbling, down the street.

"Oh, my umbrella! My darling umbrella!" cried Mary Ellen. She darted after it, catching it just as it was starting to roll down the steep bank toward the Key Highway, over near the city jail. Mary Ellen was too late. Another of her dear umbrella's bows was broken, making it unfit for even Mary Ellen to carry. Mary Ellen could not keep back her tears. She had loved her umbrella, and now it was little better than a wreck.

When Mary Ellen stopped at her gate to wipe away the tears, so that mother need not see how foolish her little girl was, she found her mother was not at home, but an old woman was standing on the vine-covered porch, waiting for the rain to cease.

"I've been very sick and dare not get wet," she explained to Mary Ellen. Mary Ellen politely invited her to come into her mother's little sitting-room, and pretended not to notice the woman's thread-

bare coat and frayed dress. She put the little woman in her mother's little sewing-chair, made her a cup of tea, and while the poor battered old black bonnet was drying by the kitchen stove, Mary Ellen was entertaining the little woman with stories about her school. At last the woman decided that she must wait no longer.

"If I only had an umbrella," she said, "I might at least keep my shoulders dry, and maybe could keep from being sick again."

"Is mine too awfully broken?" asked Mary Ellen, but the tears streamed over her cheeks as she tenderly opened it.

The little old woman took it gladly. "I don't mind its being broken, dearie; and I'll return it in as good shape as it is now," she promised. Then she limped away down the street, Mary Ellen eagerly watching her.

For days there was a sad weight at Mary Ellen's heart. But one morning a strange boy came to the door and thrust in Mary Ellen's umbrella, and a note that had been sent with it. Mary Ellen seized her beloved umbrella and hugged it before she noticed that it was not the old, warped handle, but a new, whole one. She opened it cautiously, as she had often done before, but the side refused to droop. Mary Ellen shook it easily, then harder, but each triangle remained stretched to its fullest size.

"O mother, mother! Just look!" she exclaimed.

Mother finished reading the note. Then she looked up. It was the umbrella mender's mother to whom you loaned your umbrella, Mary Ellen," she explained. "He says that mending an umbrella is a very little thing compared with the kindness you showed a poor old woman."

Mary Ellen stared. "Why," she stammered, "lots of people wouldn't have carried my umbrella at all."

"It wasn't the umbrella, dear, that she appreciated," said mother. "It was the kindness you showed in offering your poor, crippled treasure to a stranger. I have no doubt that even she was a little ashamed of the umbrella, but the kindness was a very different thing."

Mary Ellen was thoughtful. "I suppose nobody can tell then, by looking at a thing, whether there's a kindness in it or not. But it paid that time."

### COMPARATIVE MEASUREMENTS.

BY WALTER G. DOTY.

The home-made woes that have turned me  
sad

Would extend from Maine to Oregon;  
The troubles I have never had

Would stretch from Spain to the Amazon;  
The many things that have made me mad

Would reach from Nome to Zanzibar;  
While those that have happened to make me  
glad

Would bridge from Rome to the farthest  
star!  
—Endeavor World.

### AN AFRICAN CUSTOM.

One morning I heard the baby crying as if his little heart would break. I went to see what could be the matter with him in front of her house. And do you think she had a nice little bath-tub and scented soap and warm water? Oh, no! She was holding the little baby on his little feet, and was pouring cold water over him by the handfuls. The poor baby was screaming at the top of his lungs, and fighting against the cold water as hard as he could; but the mother paid no attention to that, and went on with the washing. Did she

have nice, warm flannel cloths to dry him with, and others with which to wrap him? No; but when the washing was over, she lifted the baby up and with her mouth blew vigorously into his eyes and ears to drive out the water, and that was all the drying he got. Then she proceeded to dress him. The dress consisted of a string of beads around his waist, one around his neck, and one around each one of his wrists and ankles. The air and the sun did the rest of the drying.—The Lutheran.

### THE ROBIN.

The robin wears a crimson bib.  
That way he's just like me;  
I wonder if the robin did  
Spill jam on his at tea.

### IN THE PANTRY.

BY L. M. MONTGOMERY.

Johnny Wright was in the big pantry behind the stairs, eating a saucer of plum jam which Nora had left there for him. Ellis saw him there and, partly because he thought Johnny had no business to be eating the jam and partly because he was far too fond of teasing his small brother, he softly shut the door and slid the stout, old-fashioned iron bolt into place so noiselessly that Johnny never knew he was locked in until he had swallowed his last spoonful and tried to get out.

Ellis went off laughing. He meant to let Johnny out in about a quarter of an hour; but Stan Herbert from across the way called to him to go over and help him develop some photographs he had taken, and Ellis forgot all about the small boy bolted in the pantry. The only window in the pantry was high up near the ceiling. Fortunately Mamma Wright came home sooner than she expected and let the prisoner out.

He had promised to meet Elmer Herbert and Willie Grigson in the park at two o'clock. Willie's uncle was going to take them bathing. The time was long past, and of course they were gone and Johnny had no idea where to look for them, even if mamma had been willing to let him start off alone.

Johnny grimly resolved that he would "pay Ellis back." This was very wrong in Johnny's of course, but then you know even small, nine-year-old boys are human when then have missed a very 'portant 'gagement. Besides, Johnny had already endured a good deal at Ellis's hands.

He brooded over his wrongs all day and went to bed still full of resentment. Ellis was not coming in until late. He had gone over to Westmouth to attend a baseball practice with the Westmouth nine.

About eleven o'clock Johnny woke up with a jump. He heard a noise below and knew Ellis had returned. The noise was in the pantry. The remembrance of his wrongs rushed over our small boy's soul. He crept out to the landing and peered through the banisters to the moonlit hall below. The house was so still that Johnny felt creepy, and the pantry door was shut, but he knew Ellis was inside getting a snack before coming to bed.

Johnny made up his mind what he would do. He softly crept down the stairs, a little, white-clad figure. The stairs creaked until Johnny thought every soul in the house would be rushing out to see what the noise was about. That is a habit stairs have at night, you know.

Outside the pantry door he halted. He could hear Ellis moving about inside and



softly rattling the dishes. Johnny shot the bolt noiselessly into place and then crept back upstairs with a chuckle.

"We'll see how Master Ellis likes being locked in the pantry for hours at a stretch himself," said Johnny vindictively, as he shut the door tight and scrambled into bed. "If he makes ever so much noise nobody'll hear him.

He shut his eyes tight and resolved to go right to sleep. Then Johnny's conscience began to trouble him. He had never known he had a conscience before; and he didn't know now what it was. But he felt uncomfortable. Something worried him. He tried to think of all the tricks Ellis had played on him, but could only remember all the nice things that Ellis had done for him.

Just then the door opened and Ellis, lamp in hand, walked unconcernedly in. "O, so you got out yourself?" said Johnny.

"Hello, youngster, aren't you asleep yet?" said Ellis patronizingly.

"How did you do it," persisted Johnny. "do what, kid?"

"Why, get out of the pantry. I bolted you in—and I was just starting down to let you out. I don't know how you ever managed to open it yourself. I'm sure I bolted it good and tight."

"You've been dreaming, Johnny-kid. That's what's the matter. I wasn't near the pantry tonight. Didn't need to be. Ted Stavert's mother over at Westmouth gave us a dandy lunch. Ice cream and"—

"I wasn't dreaming," said Johnny stubbornly. "I tell you I heard some one in the pantry and I went down and locked the door to pay you out for locking it on me. If it wasn't you, who was it?"

Ellis looked puzzled. Johnny certainly seemed to be wide-awake and in earnest. But if his story were correct, who or what was in the pantry?

"You stay here, Johnny," he said. "I'm going to wake father up."

Mr. Wright listened to Ellis's story in amazement. Johnny was brought out into the hall and stoutly maintained his story. Finally Mr. Wright telephoned to the police station. Two men came down and they opened the pantry door.

There was a burglar and they captured him and took him off to the police station.

Johnny Wright was the hero of the town for nine days. He did not enjoy it; somehow, Johnny had very little to say about his exploit. Although it had turned out well he was ashamed of it. Mamma Wright had talked a little talk to him about giving way to revengeful feelings. She said the fact that it had all turned out so fortunately was no excuse for the motive. Johnny hung his head and promised that he would never again try to pay people out.

Ellis got his talking too from his father. I do not know just what Mr. Wright said to him, but I know that Ellis never played any more tricks on his small brother. He went from his conference with his father straight to Johnny.

"Look here, sonny," he said manfully. "I'm sorry for locking you into the pantry and putting ice down your back and knocking over your Indian ambush and hiding your air gun and all the rest. Forgive your brother and he'll let you alone after this."

"G'way with you," said Johnny, very red in the face.

But he told Elmer and Willie that after-

noon that Ellis was a splendid brother and he meant to be just like him when he got big.—Pacific.

#### FAIRY FANCIES.

If you meet a fairy,  
Don't run away;  
She won't want to hurt you,  
She'll only want to play.

Show her round the garden  
And round the house too;  
She'd love to see the kitchen  
(I know they always do).

Find a little present  
To give her when she goes;  
They're fond of silver-paper  
And tiny ribbon bows.

I knew a little girl once  
Who saw twenty-three  
Dancing in the orchard  
As jolly as could be;

They asked her to join them  
And make a twenty-four,  
She ran to the nursery  
And hid behind the door;

Hid in the nursery  
(What a thing to do!)  
She grew up very solemn  
And rather ugly too.

If you meet a fairy  
Remember what I say:  
Talk to her nicely  
And don't run away.

—Punch.

#### A BAD MARK FROM GOD.

A little girl was called to court one day to be a witness. She was so small that the lawyers thought she might not know what an oath was. So they asked her some questions.

"Do you understand the nature of an oath?" asked a lawyer.

"Yes sir," said the little girl.

"What is it?"

"It is a swear."

"What do you mean when you say, 'It is a swear?'"

"Well, it is that I have to tell the truth."

"If you don't tell the truth, what then?"

"That would be a sin."

"What is a sin?"

"A bad mark from God."

They let the child tell what she knew, and they all believed her.—Selected.

#### YE ARE THE LIGHT OF THE WORLD.

Matt. 5:14.

Near the mouth of the Thames there is a channel through which sea-going steamers can only be piloted with great skill, and there was a church on the shore and on the church tower a flagstaff. This was blown down. The church consulted as to whether they should put the flagstaff up again and decided not to.

Within a fortnight a government messenger requested to see the officials. He said that for years that flagstaff has been one of the marks by which pilots took bearings, and "we can not do without it. The pilotage of the Thames is impossible without it."

The flagstaff was replaced.

They never realized that other people, precious lives and rich cargoes were shaping their courses by their silent witness. You do not know who is shaping his course for heaven or hell by your life.

Love, to be love, must walk thy way  
And work thy will;  
Or if thou say, "Lie still,"  
Lie still and pray.

Love will not mar her peaceful face  
With cares undue—  
Faithless and hopeless too  
And out of place.

Love here hath vast beatitude;  
What shall be hers  
Where there is no more curse,  
But all is good?

—Christina Rossetti.

If we miss heaven the fault is ours.  
The prepared kingdom is vain unless we  
are fit to possess it.

The motto of a wide-awake church is  
given by an exchange as, "Plan your work  
and work your plan."

Our duty to our country includes doing  
what we can to get others to do their duty  
—to vote for the right men and the right  
measures and to understand their civic  
duties. No one lives to himself alone in  
citizenship any more than in any other in-  
terest.

Christ was a model citizen. His nation  
was oppressed by Rome, was held in vir-  
tual slavery. He wept over Jerusalem,  
and felt keenly the sorrows of his coun-  
try, and yet he bade his followers render  
to Caesar the things that were due to  
Caesar.

There are souls in the world who have  
the gift of finding joy everywhere, and  
leaving it behind them when they go.  
Their influence is an inevitable gladdening  
of the heart. They give light without  
meaning to shine. Their bright hearts  
have a great work to do for God.—Fred-  
erick W. Faber.

#### JUSTIFICATION.

The word "justified" is among the great-  
est words of the English language. It  
really means to be acquitted at the bar of  
a righteous Judge. It assures us an open  
way into the Father's presence and makes  
us know that we have a standing before  
God that neither heaven nor hell can chal-  
lenge.

#### SIN AND GRACE.

"All are included under sin." The heart  
faints at the fearful fact of universal guilt,  
but it is gloriously true and it heals the  
hurt the other fact has made, that, where  
sin abounded, grace did yet more abound.  
All are under sin but all may be saved  
through the blessed provisions of grace.  
O, believe it!

#### GIANTS IN THE LAND.

Too often even now, men come to the  
borders of the land of promise, and  
through fear of the difficulties of conquer-  
ing the land, turn away from the oppor-  
tunity of spiritual privilege into the world  
whose only promise is a fleeting pleasure,  
and whose real reward is a wilderness of  
woe full of gnawing hunger and flaming  
thirst.

#### No. 650.—ENIGMA.

Eight letters.

The whole, articles of food.

5, 2, 6, 3, 7, to elevate.

8, 4, 5, 2, 1, a band.

Moving 6 to second place, foreign coins.

#### ANSWERS TO PUZZLES.

No. 649—1. Gem. 2. Topaz. 3. Pearl. 4.  
Sapphire. 5. Diamond. 6. Opal. 7. Coral.  
8. Agate. 9. Emerald. 10. Ruby.

# SABBATH SCHOOL

## FOURTH QUARTER.

### Lesson 1—October 2.

#### PAUL IN CORINTH.

(Acts 18:1-11.)

1. After these things Paul departed from Athens, and came to Corinth;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome:) and came unto them.

3. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4. And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks.

5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10. For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11. And he continued there a year and six months, teaching the word of God among them.

Golden Text: "For I determined not to know anything among you, save Jesus Christ, and him crucified." I Corinthians 2:2.

Catechism—Q. 40. What did God at first reveal to man for the rule of his obedience? A. The rule which God at first revealed to man for his obedience, was the moral law.

Q. 41. Wherein is the moral law summarily comprehended? A. The moral law is summarily comprehended in the Ten Commandments.

Home Readings—(M.) Acts 18:1-11; (Tu.) Acts 18:12-17; (W.) Acts 18:18-28; (Th.) II Cor. 11:1-9; (F.) I Cor. 2:1-10; (Sa.) John 4:31-38; (S.) Isa. 55:1-9.

#### INTRODUCTORY.

Paul had a great experience in Athens, and, even in that city of learning and culture, God so made use of his apostolic eloquence and power that there were some converts. Of course there were unbelievers, and mockers even, but some persons were won to know and love Jesus Christ. And so he went from that cultured but heathen city, to Corinth. He had waited at Athens for Silas and Timothy, but it seems that they did not join him until he came to Corinth. So he may have gone alone to that city from Athens.

#### EXPOSITORY.

1. Corinth was a city of a different nature. It was noted for its worldliness, its pleasure loving and wealth loving people, and although Paul did not encounter the pride of learning there, he did run into a luxurious and dissipated life that opposed the purity and simplicity of the Gospel. He spent a long time here, and did a very great amount of work. He met with some considerable success, and it will always be a source of gladness to Christian people that he went to Corinth since he wrote from there two of his most remarkable, striking and valuable epistles.

2. Here he found two valuable helpers, Aquila and his wife, Priscilla, who were Jews, but who, with all the Jewish element, had been recently banished from Rome by order of the Emperor Claudius. Paul learned about them and found them. Their cruel banishment from their home in Italy was, of course, a great grief to them, but it turned out to be a blessing. By coming to Corinth they came to know Paul, and learn about Christ. They came to be helpers of Paul and useful workers in the church.

3. Paul as a boy had learned the trade of tent making. It was the rule that every Jewish boy should learn a trade. Wherever he might be cast he could support himself. It was a source of great satisfaction to Paul that he could make his own living at any time and place. He found that Aquila and Priscilla were tent-makers too. He went to their home, and stayed with them for a time; possibly during all his stay at Corinth. He gave them valuable spiritual instruction while he was with them, and prepared them for large usefulness in the work of spreading the Gospel.

4. His home being established, he went or with his own work in trying to win the people, and especially the Jews, to faith in Christ. There was a synagogue here and, as a Jew, he was privileged to take part in their public meetings. This he did with the express purpose of making Christ known to them. He felt that all Jews should accept Christ, who was foretold in the Old Testament Scriptures. So they should then, and so they should now. But he did not confine his attention to the Jews, but preached to the Greeks also as he had opportunity.

5. Silas and Timothy, for whose company he had waited at Athens, joined him here. It was a great encouragement, no doubt. He could put more courage and power into his work with these faithful and reliable friends to assist him. So he felt all the more impressed with the necessity of preaching Christ and urged the Jews to take Jesus as their Messiah and Lord.

6. With Jewish obstinacy many of them set themselves in opposition to the claims of Christ and the Gospel, and used violent language against the Savior. Paul realized that his duty was plain to give special attention to the Gentile people. He told the Jews that he had done for them all he could, and that, if they chose to go on to death unsaved, the blame would be theirs, not his. So it is with some people today who will not accept Christ. The minister feels that he can do nothing more with them or for them. He is sorry, but he must give his time and strength to those who are willing to be saved.

7. He did no more preaching in the synagogue, but there was a private home near by, the home of Justus, a Christian believer, where he held services and where the people came to hear the Gospel. This home because, for the time, the home of the church of Corinth.

8. Many of the Jews had blasphemed and driven Paul out of the synagogue, but the chief ruler of the synagogue, Crispus, believed, and all his family with him, and many more of the people of Corinth also believed, and were baptized, and so the cause of Christ had a great start in that city, notwithstanding all the rudeness and unbelief of many of the Jewish people. God always has a faithful people everywhere.

9-10. All of this had been a hard and trying experience for Paul. Notwithstanding all his learning and eloquence and devotion, he was only a man, and he had a man's heart and a man's capacity for suffering, and no doubt he was often anxious and fearful. But God knew him and knew all about him, and he had him in mind, and one night, when he was needing some comfort and reassurance very greatly, God came to him in a vision and with a message, to urge him to be of good courage. He told him not to be afraid, and not to

give up his preaching. He told him that he would be with him and that no one would be able to hurt him. It was in this way Jesus had given his promise to his church: "Lo, I am with you alway." This assurance is for all who love and believe and are trying to do God's work and will. The Lord had many people in Corinth whom he wished saved, and he told Paul to keep on until they were reached. So God has those in the world today whom he wishes saved. Let us be obedient to God, and keep on with our work until they are all gathered into his fold.

11. For a year and a half Paul stayed in that one city, not in personal pleasure or business, or in secular study or enterprises, but in the one work of teaching the Word of God. Let us all be sure that we do as much of this, ourselves, as we possibly can.

#### THE CHILD'S CHAIR.

The chairs for children should fit the children. Trying to make the pupils fit the chairs may disrupt the department. No pupil can be long controlled when uncomfortable; nor can he derive much benefit from the school unless he is physically at ease. The pupil's feet should rest squarely on the floor while he sits on the chair. If the children must sit on the church pews, boxes can be placed so that they have a resting place for the feet. Before we complain about the restlessness of children in the school or in the church, let us be sure that the chairs or pews fit them. We should not expect more from the children than we could or would endure. If we want the child in the school or the church, let us have chairs that fit him.

#### THE BIBLE.

"I have for many years made a practice of reading through the Bible once every year; it is an inexhaustible mine of knowledge and virtue."—John Quincy Adams.

"That book, sir, is the rock on which our republic rests."—Andrew Jackson.

"In regard to the great Book; I have only to say that it is the best gift that God has given to man."—Abraham Lincoln.

"I find more sure marks of authority in the Bible than in any profane history whatever."—Isaac Newton.

"All the wonders of Greek civilization heaped together are less wonderful than is the simple Book of Psalms."—William E. Gladstone.

"The first leaf of the Mosaic record has more weight than all the folios of men and philosophy."—Jean Paul Richter.

#### IN GOD'S SIGHT.

"I'll give you an orange if you tell me where God is," said a man to a little girl.

"I'll give you two if you will tell me where he is not," she replied.

#### IN THE SWEET BY AND BY.

BY HERBERT ETHERIDGE.

I know not why the tenderest feet must sometimes tread the roughest road.  
I know not why the weakest back must sometimes bear the greatest load.  
I do not know the reason why  
The bravest heart must sometimes sigh.

I know not why my lot in life is oftentimes so hard to bear:  
But this I know, I live in faith that sometime God will make it clear.  
Then I will know the reason why  
The storm clouds marred my sunlit sky.

A few more years, a few more tears, and then my race will have been run;  
The toils of life forever past, the battle fought, the victory won.  
On wings of love I then will fly  
To joys that wait for me on high.

## YOUNG PEOPLE

### PRAYER MEETING, OCTOBER 2.

**Endeavor Topic:** Thy Will Be Done. IV. With My Time. Matthew 6:7-15.

We have been considering this petition of the Lord's Prayer for three preceding consecration meetings, on the first of July, August and September, respectively. When we thought of God's will being done in respect to our Strength, our Pleasures, and our Mind, or in our work, our recreations and our thinking and planning for life. The thought at this time is God's will in reference to our time. Has God a wish or program for the occupation of our time? How much of our time belongs to God? Does God have a right to all of our time? When we are told that the Sum of the Ten Commandments is that we shall love God with all our heart, all our mind, all our soul and all our strength, does it mean, actually, that all we are and have should belong to God, and, if so, how is our life to be lived?

All of our time belongs to God in the sense that we are not to use one moment of it in a way that is not in accordance with his will, or pleasing to him. If we use a part of our time in doing what we know is displeasing to God, or wrong in his sight, we show that our heart is not right, and that we do not love God, or we would not be willing to give up any part of our time to what is a grief to him. All our time must be given to God. We can not deceive him. We can not successfully pretend to be willing to serve him by doing right a part of the time, and then doing wickedly for a time. A decayed spot in a piece of fruit soon spreads so that it is all decayed. Let us be sure that we are God's entirely, and then all our time will be his.

But, although all our time belongs to God, this does not mean that we shall be engaged all the time in church work, or what we sometimes call religious work. We must be busy with our daily duties, in our business, in making a living, or in earning our daily bread. This is not irreligious if we, ourselves, are religious. This is the duty which God gives us to do. He says in the Tenth Commandment: "Six days shalt thou labor and do all thy work." We are to be busy and hard working people. We do not obey God unless we are. The very Commandment which defines Sabbath observance tells us that we must be industrious in doing the duties of our daily life. If we do this, as God directs, and in the spirit that God desires, we are serving God in our daily work. If we are serving God then, in our daily work, our time has been employed as God would have wished, and we can say that, in being thus busy, our time has been given to God and has been used for God. Let us be sure that we carry this spirit into all the days and hours of our work-day life.

We should, however, find some time every day for some strictly religious duties. We should never be too busy to read the Bible and to pray every day. We should find time for the blessing at the table, for the prayer meeting hour, and for the special acts of Christian care for God's cause, and his people, that he desires at our hands. The difficulty with too many of us is that we think we are too busy for the things with which God

wishes to see some of our time employed.

And then let us especially remember that God has set apart one day of the week and called it his own. This Sabbath day we are to keep holy. It is God's day. It is especially for the sake of his church, of our souls, of religion, and of the whole range of eternal things. If we observe this as we should we show that we are willing for God's will to be done with all our time. If we are not willing to keep the Sabbath day holy, we show that we do not want God to have any of our time, and that we are anarchists and rebels against God.

## PRAYER MEETING

SEPTEMBER 28.

LOYALTY TO THE CHURCH.

Psalm 84:1-12; I Timothy 3:14, 15.

The Church of God is very precious to all of his believing and lovinghearted children. If one does not love the Church, it is because he does not love God and does not have any interest in his cause. It is a good deal as it is with one's home. If he has no love for his home, it is a very sure sign that he is not right himself, and that he has no warm affection for the members of the family who are associated in that home.

The Church is God's own institution here on earth and for the spiritual benefit of our human race. The State and the Family are also divine institutions. The State is for organized governmental purposes. The Family is for the domestic life. Both are greatly important, and great attention should be given to both. But the Church is different from either of them. It is for the cultivation of spiritual life, and for the spread of the spiritual kingdom of God among men. It was devised by God for the very highest and holiest life and work on earth. It is for the teaching of the truth of God; for the emphasis upon the spiritual life; for the giving of the divine teachings as to the soul, sin, salvation and the future life; for providing the benefits of the sacraments, and a place for holy worship for all who love the Lord.

We should all be members of the Church of Jesus Christ. We should in no wise neglect this. It is awful when any one deprives himself of the privilege and comfort of being a member of the family of God and having a place in the house that is provided here on earth for all who love and trust the Savior. If any one is not a member of the Church, it is his own fault. It is because he has neglected his privilege, and has been disobedient to the call of God. Some people are homeless because they are bereaved and unfortunate, but if any one is without a place in the Church of Jesus Christ, it is because he will not heed the divine and loving invitation.

If we are members of the Church, we should be loyal to it with the full power and intensity of our whole nature. We should make ourselves known as those who are true to all our professions and sincere in our affection and devotion to him who died for us that we might live forever.

The history of the Church on earth is a most wonderful and radiant record. It magnifies God in what he has done for

our sinful race. It magnifies the good and holy men and women who have loved Christ and have been true to him through all the long centuries. Those who have lived in the Church, and sustained it and supported it, have been the noblest and the best who have lived. They have received great good, and they have done great good, by reason of their life in the Church of Jesus Christ.

We are to show our loyalty to the Church by standing for the truth of God that has been committed to it. Infidels have tried to destroy and pervert it, but God's people have stood for the trust that was once delivered to the saints, and have not been willing to allow any false doctrine to take its place. God's people have stood for truth in doctrine, and for purity and holiness of life. They have been willing to live in, and work for, and give to the Church. They have gladly used their time, their influence, their money, their powers of body and of mind to support the Church. Let us show the same loyalty and follow in the noble train of those who have loved Christ and his Church.

### MEMORY TREES.

My own dear soldier brother sleeps across the wide blue sea,  
But in our garden here at home we have a little tree  
New planted in his memory, his name upon the bark.  
Its roots are in my mother's heart, she says; and after dark  
We follow down the garden path and, listening in the grass,  
Can hear the gentle summer wind among the branches pass.  
I never saw a memory tree, or heard of one before;  
It's something sweet that all the time grows precious more and more.  
To name a tree for one you love and watch it day by day,  
Makes him you love seem near again, although he's far away.  
—Helen L. Casey.

### ABOUNDING GRACE.

The greater our calamities, the more abounding and effective is the comfort that God gives. If only we look up from the wreck of blasted hopes we can see the face of God smiling above us and we know that God is able to make all grace abound.

### RIGHTEOUSNESS.

The universe is keyed to righteousness, or God is not its Maker. "Why art thou cast down, O, my soul? and why art thou disquieted within me? Hope thou in God; for I shall yet praise him, who is the health of my countenance, and my God!"

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**OUR EXCHANGES**

**MODERN VALUES.**

"Behold," exclaimed the heathen sage,  
With an expression solemn,  
"The colored comic gets a page,  
Where world-news gets a coffin!"  
Washington Star.

**TARIFF LEGISLATION.**

The Underwood tariff sent \$10,000,000 steel mills and innumerable lumber mills to Canada, opened our markets to products from all over the world, threw our own people out of employment and failed to raise revenue. With other countries taxing, both imports and exports, the Underwood tariff was a piece of utter folly.—St. Louis Times.

**AN OLD DRINKING SONG.**

Some songs must be amended to fit the times. "Yo, ho, ho, and a bottle of rum." is now amended to "Yo, yo, and H2O.—New York Tribune.

**CAMOUFLAGE.**

All this talk about premillennialism by our bishops is, without doubt, for the purpose of calling the attention of our people away from what they did when they, at Portland, Oregon, illegally approved the course of study—it is throwing dust into the air.—Eastern Methodist.

**A SLOGAN OF PAGANISM.**

"Art for art's sake" is the slogan of a paganism that is often insolent, sometimes rankly unchaste in its suggestiveness, and always densely unaware of the profounder spiritual needs of normal human beings. To assume that nothing is to be accounted artistic, or worthy to rank as literature, which deals sympathetically with Christianity as a redemptive force is a canon of literary criticism in far too many of the houses which make a speciality of fiction.—N. Y. Christian Advocate.

**THE ENGLISH COAL STRIKE.**

The president of the Miners Federation in England now admits that the great strike was a serious mistake. He discovers that allowing the mines to be flooded is even now causing hardships to the men. He declares that the proclamation of bolshevist doctrines alienated public sympathy.—Philadelphia Inquirer.

**A BRAZEN ASSUMPTION.**

A "personal liberty league" laborously tells me that "you can not sustain prohibition laws because they are against the will of the majority." How then did they become laws?—Christian Statesman.

**A HOPEFUL VIEW.**

After the immense disturbance of equilibrium caused by the war, a certain dislocation, social as well as industrial, was inevitable. The wonder is that it has not been more severe. The tide is turning now. There is every sign of revival.—London Standard.

**GOD'S HAND.**

It was a pagan god, a synthetic Mars of his own making, that Wilhelm II. invoked in the Great War. And he was answered by the forces of the Great God, who preserved civilization from the with-



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CHARLES F. WISHART, President, Wooster, Ohio.

ering hand of the modern Attila. Christianity and Christianity's creature, democracy, were saved for the world by the men who fought in the armies of the Allies.—Times-Star.

**NOT UNCOMMON.**

Committee reports presented to the Assembly are necessarily prepared largely without any knowledge on the part of one committee as to what other committees are going to report. It often happens that these reports over-lap in some respects, and the recommendations of one may not harmonize with another. That was just what occurred this time, one report adopted by the Assembly said that no secretaries of the Executive Committees should be elected members of those committees, and yet in adopting other reports the Assembly elected three secretaries members of their respective committees to hold office for three years each. This presents a question for the ecclesiastical lawyers to solve, are these secretaries members of the committees or are they not?—Presbyterian of the South.

**NATIONAL EXPENSES.**

The government is costing us about six times what it cost us in 1914. This charge upon the Treasury can not be met by either vituperation or mere irresponsible statements. The administration has already taken the most significant and far-reaching steps to accomplish it.—National Republican.

**CURING THE CLERGYMAN.**

One of our Eastern pastors was dangerously ill with pneumonia. The thought of leaving his family unprovided for so bore upon his mind as to jeopardize his recovery. A number of his wealthy members agreed upon a plan to lift the burden from his mind. By the consent of his physician, a committee waited upon him and asked him how much he would leave for his family should he be called away. He said: "But a few thousands of life insurance." The spokesman replied: We have come to inform you that your estate is now worth fifty thousand dollars." The patient began to recover immediately, and ere long was in his pulpit. The suggestion is worth passing along.—United Presbyterian.

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## GENERAL NEWS

### CONGRESS.

The national Congress meets today. Indications are that it will have a busy session. The committees have worked during the recess harmonizing views on various bills. It is intimated that the revenue bill with revised income taxes will have the first attention, though ratification of the treaty of peace with Germany may precede it. Other matters on the docket are the railroad re-funder bill and temperance legislation.

\* \* \*

It is announced from Berlin that the treaty of peace between Germany and the United States has been ratified formally by the German Reichstag, or Upper Chamber.

### THE PHILIPPINES.

The question of Philippine independence has been long under discussion both in the Islands and in the United States. Neither here nor there is the sentiment unanimous. Now it is announced that the Board of Directors of the American Chamber of Commerce of Manila has approved a plan proposed by J. L. Heath, president of the Chamber, for a territorial form of government for the Philippines. In accordance with this plan the Philippines would be known as the "Territory of Malaya," and an American governor would be appointed.

### COTTON.

There has been a great advance in the price of cotton. The Manufacturers' Record says that it increases the value of the present crop and stock brought over probably \$1,000,000,000. This will revive and stimulate every industry in the South. It adds: "Let the South reverently thank God for this increased wealth, take courage and go forward with new zeal and energy."

### PERIL IN TIME OF PEACE.

Floating mines are not only effective in time of war, but dangerous for years afterward. Quite a number of ships have sailed and never been heard from since the great war closed, and it is possible they struck loose mines. Mine sweepers attempted to gather them up, but some were missed. A report from Portsmouth, Va., is that a mine three feet in diameter, coated with barnacles and oysters and provided with an electrical firing device, washed ashore at Ocean View. It bore the appearance of having been in the water for a long time and bore the letter K-1, and is of a type not known to naval men who have seen it.

### SPAIN AND MOROCCO.

There have been conflicting reports of the war of Spain and the Moors, but the latest news seems to favor Spain. The Moorish reports last week were that the fortress Melilla was surrounded and must surrender. Spain now reports that the Moorish tribesmen fled from their positions near Melilla, when Spanish forces began their offensive Sept. 13. The Moors were disconcerted by the Spanish maneuvers and the terrific shell-fire poured upon them and abandoned food-stuffs and everything belonging to them in their fight. Though the war is far from our borders, a foreign legion of three hundred men, recruited in the United States, has sailed for Spain. They are all ex-service men.

### MUSIC AS AN AID TO WORK.

The Minneapolis postoffice has been experimenting on methods of increasing the efficiency of its force, and has found that music helps men render good services. It is said that, "stimulated by phonograph music, night clerks have increased their speed and accuracy." Postmaster E. A. Purdy, at the conclusion of tests covering a month's period, said: "We have found that classical and popular records abolished worry during the 'graveyard' shift from 7 p. m. to 3 a. m."

### PRECAUTIONS.

An epidemic of diphtheria in Ohio this winter is predicted by Dr. Lockhardt, Health Commissioner of Cuyahoga County. He says that the disease, instead of dying down as is customary during this period of the year, has maintained its general prevalence.

He advocated the early use of anti-toxins on the suspected cases and immunization. Dr. Peters, Health Commissioner of Dayton, urged that all school children be vaccinated early this year to prevent the recurrence of the annual winter epidemic of smallpox.

### IRELAND.

The situation in Ireland is practically unchanged. The appointment by the Dail Eireann of delegates to confer with English appointees seems hopeful, but De Valera's statement that only as representatives of Ireland as a sovereign state did the Dail Eireann have power to act, made it apparent that to confer with these delegates would be a virtual recognition of Irish independence. However, English papers generally are hopeful that a way will be found to harmonize differences, and that a peaceful conclusion will be reached. A reason for this is a note from Eamonn De Valera to Lloyd George, in which he says that the Sinn Fein already has accepted the Premiers' invitation in his own terms. They had not asked the Premier to abandon any principle. Some, however, hold that such disavowal should be made by the Dail Eireann, which appointed the delegates.

### BEGGARS.

There are worthy poor people who are forced to beg, but all beggars are not poor. Some years ago in this city the fact came out that the daily receipts of a certain beggar were more than four times as much as the average wages of a mechanic. Now comes word from Chicago that a beggar known as French Sal, 84 years old, died last week in a dreary little attic, and was found to have \$100,000 in stocks hidden in her room. For years she begged from the well-to-do near her home.

The city of Quebec has voted itself wet by a majority of 12,000.

Elihu Root has declined nomination as a member of the International Court of Justice under the League of Nations.

Major General Leonard Wood has announced his acceptance of the post of Governor General of the Philippines tendered to him by President Harding.

Oranges grown in the Holy Land are being shipped in abundant quantities to the United States, according to Rabbi M. A. Giskan, of Jerusalem, who is in Cincinnati to raise money for a Palestinian Orphan Asylum.

The force of good example is shown in China, where Great Britain is following our example in remitting the Boxer indemnities for Chinese purposes of education and in the proposal of France and Great Britain to have an official share in the relief of famine in Russia, undertaken by the United States.

There is evidence of I. W. W. activity in various countries. Thirty agitators have been arrested in Tokio, Japan, and more

than that number in Hungary, charged with preparing a revolution. The latter had organized an army of 3,000 infantry, the artillery commander being a master baker.

Fourteen hundred head of sheep were burned to death when lightning struck a large stock barn on the E. G. Stephen's farm near Muncie, Ill., Sept. 13.

It cost the nation \$54,000,000 less to fill its sweet tooth last year than the previous year, according to the Internal Revenue Bureau, \$408,729,560 being spent for candy. It cost more, however, to keep the country's jaws in motion, the chewing gum bill for 1921 amounting to \$44,405,900, as against \$37,498,100 in the previous year.

The California alien poll tax law was declared unconstitutional by the Supreme Court in an unanimous decision, which held that the measure was in violation of the fourteenth amendment to the United States Constitution and to the treaty between the United States and Japan.

South and Central Africa have had unusual storms. The worst blizzard in many years has been raging over the greater part of the Orange Free State, Natal and portions of Cape Colony and the Transvaal, says a dispatch from Capetown.

The Quest, the small ship on which Sir Ernest Shackleton will explore the uncharted sections of the South Atlantic, the Pacific and the Antarctic Seas, left the Thames Sept. 17 on the start of her two-year voyage.

Three hundred and twenty-five names were included in a blanket indictment, charging murder, returned by a Logan County special grand jury Sept. 17. The indictments followed an investigation of disturbances on the Logan-Boone County border.

## WANT COLUMN.

WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kansas.

WANTED—Good, second-hand, oak, adjustable pulpit for mission school. A. E. Hubbard, Crockett, Tex.

LOCATE IN THE FAMOUS ROGUE RIVER VALLEY. Ask pastor Presbyterian Church for information, Rogue River, Ore. Stamp.

BOOKLET—"Heaven," "Hell," and "The First Few Minutes After Death." Interesting, highly endorsed, good to distribute for evangelizing. 2c; five for \$1; \$18 per hundred. Rev. G. V. Albertson DeLand, Fla.

BARGAINS IN BOOKS—Pulpit Commentary, 8 vols. Important. Books of Bible, \$1 per vol. Expositor's Bible, 75c per vol. 37 vols. American Commonwealth, by Bryce, 2 vols., \$1 each. Studies in Text, by Jos. Parker, 75c per vol. Motley's Dutch Republic, 2 vols., \$1 each. Hodge's Theology, 3 vols., \$2 for set. The Treasury of David, \$1 per vol. All books in good condition. Express charges C. O. D. Some can be sent by parcel post. Payment in advance. E. M. McMillin, 309 Park Avenue, West, Mansfield, Ohio.

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## HOME AND FARM

### THE NURSE.

BY CHARLES POOLE CLEAVES.

I lay my hand on your aching brow,  
Softly, so! And the pain grows still.  
The moisture clings to my soothing palm  
And you rest because I will.

You forget I am here? 'Tis the darkness  
hides.

I am always here and your needs I know.  
I tide you over the long, long night  
To the shores of the morning glow.

So God's hands touches the aching soul;  
Softly, so! And the pain he stills.  
All grief and woe from the soul he draws  
And we rest because he wills.

We forget—and yet he is always here!  
He knows our needs and he heeds our  
sighs.

No night so long but he soothes and stills  
Till the dawn-light rims the skies.

**Sweet Potatoes Surprise.**—Boil some yams or sweet potatoes until soft. Drain and then peel. Butter a casserole and put in a layer of sliced sweet potatoes and then sprinkle with pecan nuts, then another layer of sweet potatoes, then a layer of pecans, chopped fine, and so on, until you come to the top layer. Instead of nuts, put marshmallows on top and put in the oven to brown. It will take about twenty-five minutes to brown. Sprinkle sugar over each layer and add one-half cup of water to the whole dish.

**Macaroni with Tomatoes.**—Fry half an onion slightly in butter and as soon as it is colored add two cups of strained tomatoes. Boil one-quarter pound of macaroni, broken in small pieces, in three pints boiling salted water until tender. Drain and rinse thoroughly with cold water. Put the macaroni in baking dish, pour over it the tomato and sprinkle in three tablespoonfuls of dry grated cheese. Bake in slow oven for fifteen minutes. Cover top of dish with bread crumbs before baking.

**Sauce.**—Two tablespoonfuls flour, two tablespoons butter, one cup milk, one-quarter pound cheese. Blend butter and flour together until smooth, add milk and cook ten minutes, then add cheese grated or cut up fine and cook until smooth.

**Wild Plum Preserves.**—In the store closets of many country housewives preserved plums find time-honored places. These little mouth-puckering, tough, fire-red wild plums, it is thought by many, make the most delicious preserves in the world. The fruit is found in nearly all parts of the country. To preserve them, cover the fruit with cold water, in which a teaspoonful of soda to four quarts of the water has been dissolved, and bring to a boiling point. Drain, rinse thoroughly and put the fruit into a saucepan or preserving kettle, with alternating layers of sugar, using three-quarters of a pound of sugar to a pound of plums. Add enough water to come within an inch or so of the top of the fruit, and cook very slowly until the plums are soft.

### CANNING CORN ON AND OFF THE COB.

The following seasonable recipes for the canning of corn have proven both practical and economical for the housewife. The recipes have been worked out in the canning kitchen and the products tested for nearly two years.

These recipes have been used in connection with five different types of canning devices, and the corn has been put up in all types of containers, such as glass top, screw top, suction top, and tin cans. The method employed is the cold-pack method, the same as is now being used in the best commercial factories of the world, instead of requiring the laborious and tedious method of fractional sterilization of an hour each day for three consecutive days, and the lifting of the products in and out of the canning devices three times. The method now employed contemplates but one sterilization, and turns out the product in better shape, with better color, texture and flavor, than the fractional sterilization

method. By following these recipes and method, the family can have corn, either on or off the cob, throughout the year at a very reasonable expense of time, energy and money:

**Corn Off the Cob.**—Select sweet corn ears of uniform size and proper ripeness. If too ripe the corn will color while processing. (Processing is the canning term for sterilization or cooking.) If not ripe enough, much of the food value is lost in cutting the corn from the cob. Use either glass jars or tin cans. For market purposes and greater safety in transportation, use tin cans.

Remove husks, silk, shank, tips, and injured or defective places. Blanch corn in boiling water or steam chest for from five to ten minutes. The time depends upon the stage of ripeness, size of ears, and degree of freshness. Remove the ears and plunge quickly in cold water.

Cut the corn from the cob with a sharp, thin-bladed knife. Pack well in glass jar or tin can; add hot water and a level teaspoon of salt to the quart or No. 3 can. Place rubber and glass-jar top in place, not tight. If using tin, solder cap in place and fill vent hole, or seal completely. Process the corn from three to four hours in the home-made or hot-water commercial bath outfits; for one and one-half hours in the water-seal outfits; for one hour when using from five to ten pounds of steam pressure, with the steam-pressure canning devices, and forty minutes when using the aluminum steam pressure-cooker outfit. After processing, remove the jars, tighten covers, invert to test the joints, and cool.

If using tin, inspect the soldered end caps for pin-rod leaks. Repair all leaks; allow to stand for twenty-four hours. If cans are still bulging at ends at the end of this time, one of two things is true—the pack is too full, or some live spores are still left in the can. If the latter, replace in sterilizer and process the second time from thirty minutes to one hour.

**Canning Sweet Corn on the Cob.**—Blanch according to ripeness, size and freshness; plunge quickly in cold water. Pack, alternating butts and tips; add just a little boiling water and one level teaspoonful of salt to each quart. Place rubber and top and partially tighten. (Cap and tip tins.) Process three to four hours in hot-water bath; one and one-half hours in water-seal outfit; one hour under five or more pounds of steam; forty minutes in aluminum pressure cooker. Remove jars, tighten covers, invert, and cool. (Heat up for table use in steamer, not in water. If corn seems flat, or water-logged, it has been overcooked or allowed to stand in too much water.)

Use one or two-quart glass jars if not needed for other products. Quart jars will hold two ears, two-quart jars will hold from three to five ears, according to size of ear. Do not can large ears. Half-gallon or gallon

tin cans with large openings should be used in the canning of ear corn when idle glass jars are not available. Gallon tin cans will hold from six to twelve ears. They should be graded to uniform size.

In high altitudes, 4,000 feet and over, it will be necessary to increase the time requirements in the canning of sweet corn about 25 per cent, if water boils at about 202 degrees Fahrenheit and even less.

In the average home a large number of glass jars are idle every year. The use of these idle jars is recommended, but if none are available, the most economical and practical containers are the half-gallon and the gallon tin can.

The gallon tin cans, including soldered-hemmed caps, will cost about six cents apiece, but they will hold six to twelve ears of corn, which is enough for a good-sized family. If the corn is removed from can and steamed for a few minutes, it can not be distinguished from the sweet corn removed from the husk in midsummer. The corn can be heated in the container before opening to serve.

An ear of sweet corn on the average dining car and hotel a la carte service costs twenty-five cents. Considering this, canning corn on the cob for the market might prove a very profitable investment for a thrifty housekeeper, and bring to her considerable pin money.

One advantage of sweet corn canned on the cob over other corn is, that all the best food values are kept with the cob. In cutting corn off, the germ quality of the kernel, which keeps up its standard, is usually lost. This germ quality is the part of the corn that is sought by rats and mice when they look for food in the corn bin, and is the most vital part. Much of the corn is also rendered mushy when it is cut from the cob.

In regard to the container for corn on the cob, it might be mentioned that for advertising and exhibition purposes glass is much more satisfactory than the tin can, but if corn on the cob were to be put up in large quantities as a business venture, the glass would not be practical, being too expensive, but the tin cans would prove quite satisfactory.—Ex.

### IMPORTANT IF TRUE.

The statement is made by medical specialists that the careless use of face powders results in nose troubles which may be serious. One authority says: "American womanhood is developing a diseased condition of the sinuses, the important channels communicating with the nostrils." Another says that a large number of women, both young and old, are suffering from the effects of various degrees of irritation of the septum, the bony cartilaginous piece that separates the nostrils. It is the result of too much powder going up the nostrils. It is not the use of the powder that is harmful, but the hurried way that it is applied."

## Give These Boys a Chance

The saddest experience which comes to the College President is to be compelled to turn away Promising Young Men because they have not available sufficient loan and scholarship funds to meet their needs.

President Millis is having that experience this year at Hanover College.

Church and State can ill afford to lose the expert service which, with a little assistance, these young men will equip themselves to perform.

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**WIT AND WISDOM**

**HAPPY HARRIET.**

BY ALICE L. EYMANN.

I'm glad I'm not a boy, for boys  
Have pockets crammed with strings,  
Balls and marbles, tops and bags  
Worms and crawly things.

They tear their hats and spoil their shoes;  
They break and smash their toys,  
I am so glad to be a girl;  
I'd hate to be a boy.

**AUTOMOBILE PHILOSOPHY.**

"Why do you turn out for every road hog  
that comes along?" said the missus, rather  
crossly. "The right of way is ours, isn't it?"  
"The reason is plainly suggested in this  
epitaph:

'Here lies the body of William Jay,  
Who died maintaining his right of way;  
He was right, dead right, as he sped along,  
But he's just as dead as if he'd been wrong.'

**A WAY OUT.**

A tailor with more ingenuity than educa-  
tion had occasion recently to order two large  
flatirons of the variety known as the "tailor's  
goose." He scratched his head in some per-  
plexity over the proper plural form to use.

"Two tailor's geese!" he muttered. "Two  
tailor's geese—that sounds worse!"

He puzzled over the question till it began  
to worry him, but suddenly a bright idea  
popped into his head. He wrote:

"Messrs. \_\_\_\_\_: Please send me one tail-  
or's goose. P. S.—Send two instead of one."  
—Sunday School Advocate.

There was a man who had three sons. He  
gave two of them ten cents each, and to the  
other he gave five cents. What time was it?  
A quarter to three.

Mr. Softee—This is my photograph, with  
my two French poodles. You recognize me?  
Miss Cane—I think so. You are the one  
with the hat on, are you not?

**MORE STUDENTS IN UTAH.**

Utah's Westminster College opened on  
Sept. 7 with the largest enrollment on record.  
The college department has increased 50 per  
cent over last year. The total enrollment is  
already greater than for the entire year  
1920-21, with a considerable number of stu-  
dents to enter in another week. The boys'  
dormitory is full and three dwellings have  
been requisitioned for boys. Salt Lake City  
has sent an unusually large number of stu-  
dents. Patronage from cultivated homes is  
encouraged because of the high-grade work  
done and the Christian atmosphere main-  
tained. These two things mean much in  
Utah.

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Reherd, D.D., Westminster College, Salt  
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**A PRESIDENTIAL MESSAGE**

President Warren G. Harding, at the commencement exer-  
cises of the American University, spoke as follows of the condi-  
tions and needs of our times:

"You of the next generation of leadership will live in a time of  
readjustment and reorganization. . . . It is a commonplace that at  
this time the world stands on the brink of what looks much like a precipice.  
. . . . Humanity is seeking, as it never sought before, for those who can  
see widely, clearly, fearlessly; who will be capable of determining what is  
sound and what is right, and courageous enough to stand for it, though  
they stand alone. . . . Therefore I implore a dedication to common  
service, to human betterment to civilization's advancement, on the part of  
these young people who at last must so largely direct the affairs of country  
and of society in the hard but very hopeful times which lie ahead."

That for which the President pleads is intelligent, highly  
trained and truly Christian leadership, for it is only the Christian  
spirit which prompts to devotion to the service of mankind.

*It is in order to produce that type of leadership that we maintain our  
Presbyterian colleges and work at state universities.*

**Make a Special Gift This Year to Provide Such Leadership**

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# HERALD AND PRESBYTER

VOL. XCII.

CINCINNATI, O., SEPTEMBER 28, 1921.

NUMBER 39.

## SABBATH WORSHIP

BY REV. S. M. MORTON, D.D.

With glad hearts we gather, dear Lord, on this day  
Set apart for thy worship, to sing and to pray,  
And mingle before thee, in sweetest accord,  
Receiving rich lessons of truth from thy word.

Our sins like a mountain before thee arise,  
But thy love and thy bounty mount high as the skies:  
We thank thee, O Lord, for such favor divine,  
And would live that all men may know we are thine.

In health and in sickness our help thou shalt be,  
In trouble and gladness our trust is in thee:  
When full we will bless thee, when hungry will still  
Be faithful, and patiently bow to thy will.

Dear Savior, our children we leave in thy care;  
All our friends we commit to thy keeping in prayer:  
Our country, thy kingdom, and all we hold dear,  
We leave in thy covenant love without fear.

Thy kingdom is coming! Dear Lord, we can see  
Thy promise fulfilled. All the isles of the sea  
Our Redeemer are crowning as Lord over all;  
All nations are heeding his merciful call.

Taylorville, Ill.

**A PRESBYTERIAN FAMILY PAPER.**



## OUR EXCHANGES

### BAD BOOKS.

Ephesus had a bonfire of magical books in the days of Paul's pastorate there. What a big burning there would be if all the impure books, obscene pictures, lascivious carvings, ouija boards, immoral films, and packs of cards in any one American city were to be heaped together and consigned to the flames? The fire department would receive a ten-blow alarm.—Western Christian Advocate.

### PROBABLY TRUE.

That more than one minister has been canonized after his retirement from a pastorate who was cannonaded in it.—Watchman-Examiner.

### WOMEN AS JURORS.

When the women of Ohio became electors, they automatically became potential jurors and have been used for jury service. They have exercised this duty during a time when the whole jury system was under fire. And yet, coming in at this crucial time with no previous training for jury service, women jurors have justified all reasonable hopes.—Woman Citizen.

### AN OLD SAW RESET.

Money may make the mare go, but it requires real horse sense to keep the money from going.—Ashville Times.

### HAVING FUN.

Perhaps there is no other one thing in which so many people miss the mark as when they are trying to have fun. We are all familiar with those poor dupes, some of whom are in almost every community, who ruin themselves with drink or gambling or sexual delinquencies in the delusion that this is the best way to have a good time in life. Every right-thinking person recognizes how very much they are mistaken.—Herald of Gospel Liberty.

### "GOVERNMENT" BY ORGANIZED MOBS.

It is rather ancient but sage advice that if you bid the devil in to tea, before you know it his business shingle will be nailed to your gate-post and he will be having his mail sent regularly to your address. Americans who love the flag will do well to pay heed immediately to the lawlessness of organized mobs which constitutes today one of the outstanding perils of the Republic.—Reformed Church Messenger.

### AMERICAN INFLUENCE IN CHINA.

When the United States relieved China of paying the Boxer indemnity, and China gracefully responded by appropriating the money to the education of Chinese youth in America, a force was set in motion that is transforming Chinese thought and promises to transform China. The most powerful dynamic in changing China is the ideas that Chinese students are bringing back from America, and no nation is looked upon as so disinterested a friend as the United States.—Congregationalist.

### MORE SENSIBLE THAN UTOPIAN

Englishmen as a whole have come to believe not in the League of Nations, but in some kind of international co-operation such as President Harding has in mind. Over-ambitious schemes are always likely

to fail. But, without overreaching, it is quite possible to get nations of good will together. The disarmament conference at Washington itself pre-supposes and exacts this spirit. Every other line of action is to provoke the reign of insanity and with our own hands to write the doom of our civilization.—London Spectator.

### SALVATION.

A Methodist preacher is publishing a book on "What can the Church do to save itself?" Well, suppose the Church should more strenuously strive to save sinners outside, would she not save herself also? And suppose, on the other hand, she should center all her concern upon herself to be saved, would not that be just the sure way to be lost? To what condition have we come, when the agency to save the world finds itself among the lost?—Eastern Methodist.

### THE IZVESTIA WOULD BE PLEASED.

The Izvestia of Moscow, an official Bolshevik paper, argues that war between the United States and Japan is greatly to be desired. "Such a conflict is needed," it says, "if Red plans for a world revolution are to succeed." The Izvestia would be particularly gratified if Great Britain and other powers were drawn into the fight. Probably another great war would not lead to the sort of world revolution the Bolsheviks are looking for. Moreover, it can scarcely be argued that Bolshevism offers a refuge from war, in view of the fact that the Moscow government today maintains the largest army in the world. But it is possible that another great war, exhausting the Western peoples and disgusting them with their governments, would lead to anarchy and the general collapse of our civilization.—Times-Star.

### A PERIL.

A peril to modern missions is the temptation to substitute civilization for salvation. Once a missionary or a station is bent on this, the missionaries would better be called home and the station closed. We note among the missionaries going out

were a number whose labors were to be secular, such as agriculture, architecture, building etc. Such objects are necessary for material support and alleviation, but great care should be taken that the persons doing this work should be decided and vigorous Christians, in order that by their lives and associations they might witness to the Gospel. Unbelievers in these positions could do much to embarrass the missionaries.—Presbyterian.

### THE DOG'S LAMENT.

It's very hard to suffer and be still—  
Our name's applied to every human ill.  
A "doggerel" is a rhyme that's very bad,  
Indeed, the very worst that's to be had.  
A book is dog-eared" when it's been abused.  
Alas! I think we're very hardly used.  
A man's a "dog" because he won't behave.  
(It almost makes an honest doggie rave!)  
A "puppy" is a fellow most uncouth—  
A slur upon the flower of our youth;  
A "hound" a villain of the deepest dye,  
An insult to his dogdom's majesty;  
A "cur," of course, is not a shining light,  
Yet even he is called to bear the slight.  
To "dog one's footsteps" is, I really think,  
A dreadful thing, from which we dogs  
would shrink.  
A "dogma" is a hard religious school,  
A "dogged" person always plays the fool.  
And "dog-days" find us panting with the heat;  
We scarce can blink our eyes or lift our feet.  
Why—why—throw mud upon our noble name?  
A dog's a dog through all the world the same.  
—London Answers.

### A NEW BLACKBURN STUDENT SAYS:

"In 1916 I finished high school, and since then I have been hoping and praying that I might be able to go on to school and fit myself for more intelligent service in the world. I never gave up the hope, and each year I put aside just a little money for that purpose. Very often I said to myself, What's the use cherishing this hope? I can never go to college, for I can never save enough money. Then last summer I read about the wonderful self-help plan at Blackburn, and I was so overcome with joy that I could have shouted aloud. It hardly seems possible to me now, that I am really in college and on the way to realize the hope of all these years." Blackburn could help many more such young people if more friends shared in the work. Let me tell you about it. Address President Wm. M. Hudson, Carlinville, Ill.

## A Good Investment

Persons who desire to leave their principal to a benevolent institution but need the income therefrom during their lifetime, should investigate the

## Annuity Bonds of Hanover College

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For information, address President William A. Millis,  
Hanover, Indiana.

# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
422 Elm Street, Cincinnati, O.

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## EDITORIALS

### WERE THE FORMER TIMES BETTER?

We often talk of the good people of former times and their earnest lives and their correct ways of living. We have good reasons for admiring many of these people, as the Covenanters and Puritans. They have left a record of strong faith in God's Word, and of love for his Church, of devotion to Christian principles, and of opposition to evils in the world about them, that we may well emulate. We make a great mistake when we fall into the worldly estimates of the ungodly element and criticize and censure them for their strictness. They were deeply conscientious and self-sacrificing, and we would better be more strict ourselves than to underestimate their devotion and nobility of character.

But the times in which those Christian people lived were not good times, as compared, even with the times in which we live. There has been, we believe, a gradual improvement in the times, that is in the general condition of the world. This has been strikingly true, as to material comforts and social conditions. But we have special reference to the religious and moral conditions, and we think there is evidence that the world is a more moral and more religious world than it was one hundred or three hundred years ago. Scores of discoveries and inventions have made it more easy and more pleasant to live and work. But, beyond all this, the organization and successful prosecution of missionary and reformatory and educational and evangelistic agencies has brought about a great advance in social and moral and religious life.

A hundred years ago or more there was a great tide of infidelity and unbelief and ungodliness breaking over our land. Only about one person out of fifteen was a member of the Church. Granted that the one person was very devoted and pronounced, he had a sorrowful outlook as he considered the fourteen who were indifferent, or worse, to religion. Today about one in three of our nation is enrolled as a member of the Church. There are many who are unconverted, but the relative influence of the Evangelical Church, will all its organized activities and literature, is proportionately immensely greater than in those earlier times.

As we read the reports and resolutions made in our own Presbyterian General Assembly, of only a century or so ago, we are made to realize that there was a most depressing amount of unbelief and infidelity and immorality on every hand. God's people cried and prayed; they preached and remonstrated. They were oppressed and over-borne by the conditions that confronted them. They realized that only the power of God's Spirit and Gospel could change the hearts of the people, and they prayed for a mighty and sweeping work

of divine grace, to break down the existing evils and build up the kingdom of Jesus Christ.

There is no form of immorality of today that was not vigorously manifesting itself in the period just following our own Revolutionary War. Gambling, profanity, Sabbath desecration, licentiousness and other evils abounded, and good people were especially anxious and bewildered as they contemplated the influence of these evils on the young people of the day. The glamour of French infidelity and immorality was over society. In addition to our difficulties of today, there were the undiscarded evils of dueling and slavery and the unrestricted liquor traffic. The sins of the world, the flesh and the devil, involving all unregulated human nature, involved not only the early life of our own nation, but the life of the unsaved among the Covenanters and the Puritans. Every age has been a dark age as we contemplate its sins.

We have no reason to be discouraged today. The world is still sinful, but God lives, his Church is at work, and grace abounds. There are multitudes of Christian people today as prayerful, as believing and as consecrated as those of Covenanter and Puritan days. They are at work with far better instrumentalities and organizations. The enemy, of course, is desperate, and comes in as a flood, but the Lord lifts up his standard against him. The Church of today is putting up a magnificent fight. In coming centuries the church work of today will be remembered as a wonderful exhibition of consecrated energy and intelligence. There is much evil in the world to be combatted today. But it is being combatted, and, altogether, these times are splendid times.

### THE PRESBYTERIAN ALLIANCE.

The Alliance of the Reformed Churches holding the Presbyterian System had a great meeting in Pittsburgh from Sept. 16th to Sept. 25th, attended by many representatives of the various American churches and by about sixty of the most prominent leaders of the churches of Great Britain, Continental Europe, and other parts of the world. Without legislative functions the Alliance has existed for many years as a great bond of union for forty millions of Presbyterian Church people, perhaps the largest Protestant church group or family in the world.

The meetings of the Alliance had been interrupted for many years, or since before the war, and this meeting was one largely for the renewal of the old relationships and for the reassurance of the old cordial ecclesiastical friendship. It was largely successful along these very lines, and the delegates from Europe went away from the meeting convinced anew of the real Christian friendship and love of the American churches. If there were nothing more than this accomplished, the meeting was rich in good results.

But there was more than this. There was the strengthening of Christian faith for the proclamation of the essential truths of Christianity. Paper after paper was presented by strong men, emphasizing the fundamental faith of our Presbyterian Christianity, and for the consolidation of the faith held and contended for in these lands. Presbyterians may not all be thoroughly sound, but they ought to be, every one of them, and although their system is a form of Church Government, it should

not be a form of faith, evangelical and intelligent, and, for the most part, it is, has been and will continue to be.

There was the consideration of many practical questions, growing out of the new alignment of the world as a result of the world war, and the spread of necessary reforms if there is a recovery from the war in any reasonable time. The address on Worldwide Prohibition, by Hon. William Jennings Bryan, was a marked feature. The nations that are not having sober workmen can not hope to compete with American sober labor, and, on the other hand, America must be surrounded by a sober world if it maintains properly its standard of sobriety or its safeguards of prohibition.

We have not time, at this date, to give an extended report of this great Presbyterian meeting. The influence of it will be extended into the future. The addresses will be repeated in some form all over the country. The visitors will carry back with them reports of the cordiality with which they were met and welcomed by the Christian people of the United States. We are friends of all patriotic people of the world. We stand in most cordial relationships with Great Britain and other such lands for the sustaining of evangelical faith, world-wide missionary aggressiveness, and progressive Protestant Christianity. All of these influences and elements have been strengthened, we believe, by the meeting of this great Presbyterian Alliance.

### ENCOURAGEMENT OF ANARCHY.

The diseased nerves and perverted appetites and misguided natures of the liquor and beer drinkers of the country keep stirring up a good many people to break the prohibitory laws, and a good many persons are encouraging them to do so. Some secular newspapers are among the worst offenders, seeking to please a part of their patrons, but as a rule the newspapers of the country are among the best helpers of law and order. The whisky papers are, every day, making vicious suggestions as to the impossibility of enforcing prohibition, and the possibility of the repeal of the laws against wine and beer. Then there are certain lawyers encouraging men to commit offenses, assuring them of immunity, through their services. Then there are a good many of the old crowd of distillers and brewers and saloon keepers, who were always criminals, who are stirring up opposition to the law, and there are liquor agents going over the country, forming organizations of many names, all in one conspiracy for the overthrow of prohibition. And there are some mayors and other officers who are permitting law violations, with the hope of bringing the law into disrepute and securing its repeal. All of this is anarchy, pure and simple, or rather, vile and criminal and conspiring, and should meet with swift punishment by those who are in a position to punish them.

All of this should stir up all good citizens to do their best for law enforcement, and for the securing of a better sentiment among the people, many of whom are uninstructed and need assistance from those who are wise and good citizens.

The struggle is at its most severe and critical stage just now. Many law-breakers are at the most unreasoning and desperate stage. They are rehearsing the old

stock arguments for free drunkenness, personal liberty and dissipation and vicious life, and for the open saloon. But, in spite of this, all the great and good and uncontroversial arguments for sobriety and prohibition are the same they ever have been. There must be no flinching and no discouragement. The evil elements are organizing, but the organizations against them must hold.

Five years more of struggle and the fight will be won. We are now in the crisis for enforcement. We struggled for a century to break down the liquor traffic. The greatest victory in the history of moral reform has been won. We must keep up the work, standing on guard, and holding the fort.

Let every school go on teaching the truth as to alcoholic poison. Let every Sabbath school have its quarterly temperance lesson. Let every pastor keep on arousing his people. Let every father and mother keep on instructing their children. Let the Anti-Saloon League watch the political workings and see that the cause is not betrayed. Five years more and the outburst of anarchy will be crushed and educated out of existence.

#### THE RELIGIOUS PRESS.

Dr. E. C. Wareing, President of the Editorial Council of the Protestant Press of America, spoke before the Economical Congress in London, Sept. 14th, on the work of the church paper.

He held that "the press as an active agency builds the roads over which the truth of the spiritual life passes as it becomes incarnate in the lives of men."

In discussing the need of a revival of the spiritual life of the world, he said: "The present expression of the life of Protestantism has spent itself. There is a lack of solidarity in the belief in the fundamentals of the teachings of Jesus Christ. There must be demand for the world expansion of Christianity. It is either Christ or chaos. To meet the demands for the proper promotion of the spirit of evangelism the religious press is indispensable. The spoken word has its place, but the written word must go with and immediately precede and carefully follow up all that is said by the preacher in his pulpit ministrations, or his work has no permanent value."

#### THE APOSTLE OF METHODISM.

John Wesley was undoubtedly a busy man and very versatile and efficient. We find it hard to believe all the stories of his labors and productivity. We suspect that they have grown since his departure.

One biographer says: "John Wesley averaged three sermons a day for fifty-four years, preaching all told more than forty-four thousand times. In doing this he traveled by horseback and carriage more than two hundred and ninety thousand miles, or about five thousand miles a year. His published works include a four-volume commentary on the whole Bible, a dictionary of the English language, a five-volume work on natural philosophy, a four-volume work on Church history, histories of England and Rome, grammars on the Hebrew, Latin, Greek, French and English languages, three works on medicine, six volumes of church music, seven volumes of sermons and controversial papers. He also edited a library of fifty volumes, known as the 'Christian Library.' He was greatly devoted to pastoral work.

Later he had the care of 'all the churches' upon him. He arose at 4 a. m. and worked solidly through to 10 p. m., allowing only brief periods for his meals. In the midst of all this work he declared: 'I have more hours of private retirement than any man in England.'

#### ONE WAY TO PAY DEBTS.

Some of the Allied nations that borrowed tremendous sums from the United States during the great war are hesitating and faltering as to the possibility of their ever being able to pay the debt, and some are even suggesting that the United States should cancel the obligations. There is no call for this, nor justice in it. If the people of those countries will exercise the proper thrift and industry and economy, they can pay their debts to us. Especially can they do it if they will quit wasting their strength and money on intoxicating liquor. Great Britain's people squandered over two billion dollars on this dissipation last year. Let them practice sobriety and they can keep their promises and pay their debts.

There is a deep interest felt by all good people in the Disarmament Conference of Nov. 11, to be held in Washington. Many religious bodies are expressing their prayerful desire for God's blessing on the meeting. It is to be earnestly hoped that God may be revered and that he may be recognized in prayer to him. It is also to be hoped that the delegates from other lands will respect our prohibitory laws, and not trample on them, expecting to be permitted to do so by general courtesy. Law is sacred, and the laws of an entertaining country are worthy of respect.

Astronomers assure us that the fall season has commenced. The important thing in our church life is that the fall work shall commence, good and strong, with earnest purpose to make the coming months effective in evangelizing the people of our whole country.

Friends of Foreign Missions will rejoice with the American Board that the deficit which threatened to seriously cripple it has been overcome. A few weeks ago the situation seemed hopeless, but the deficit for the current year has been met, and last year's debt cut down \$81,515. This seemed beyond all possibility a few weeks ago. The Congregationalist says: "It leaves the net debt of the Board to be carried forward at \$161,930. The results have gone far beyond the most hopeful expectations. In fact, seldom in the Board's history have two months brought such a success out of a situation of danger."

Almost without exception the presbyteries that have voted on the overtures from the General Assembly have voted in favor of the ordination of women as deacons, and in opposition to the election of Commissioners to the Assembly for a term of two years. It is too early to predict what the final outcome will be, but the trend has, so far, been unmistakeable.

We are asked to explain the "discrepancy" in Mark 1: 2, which credits Isaiah with a prediction made by Malachi. Our questioner evidently uses the Revised Version. The Authorized Version has "as it was written in the prophets." So have most manuscripts and translations. Manu-

scripts in early days were copied by hand, and it is possible some scribe either wrote hastily or, thinking the passage was from Isaiah, put in his name, or some earlier scribe had made a marginal note which he incorporated in the text. At any rate, it was a mistake, and the revision committee made a mistake in putting it into the Revised Version.

Some men in the United States Senate would scarcely be heard of if they were not constantly engaged in obstructing the efforts of the rest to advance good measures. Some men come out strongly and vehemently in opposition to any prohibition measure. Of course such men are useful, in a sense, by keeping good people from going asleep in the work, and by giving assurance that the liquor fight is not yet ended. But what small creatures such persons are, after all.

Mr. Henry Barraclough, office manager for the Stated Clerk, announces that up to Sept. 7th there had been sent through the mails 11,000 copies of the Minutes. He suggests that pastors who have not received theirs advise him if their copies are still missing. At the time of writing 150 copies had been returned by postmasters because ministers had removed and had not notified the Stated Clerk's office of their change of address. The Reports of the Boards are now being mailed.

A special edition of the Lawrenceburg Press was issued last week in the interest of the Presbyterian Church of Lawrenceburg, Indiana, Rev. Forest C. Taylor, pastor. The church is ninety-two years old, having been organized Sept. 27, 1829. The paper has a great deal of interesting historical matter and many illustrations. Among these is a picture of Rev. Henry Ward Beecher, who was pastor in early times, and of the church which was used in his days. It contains, also, pictures of the present building and pastor, and many other interesting people and places and buildings. The paper is a fine one, and all who have been interested in its production are worthy of commendation.

A conference of Sioux Indians in South Dakota entered its protest against modern dances. The Sioux have given up war dances, the ghost dance and other forms of dancing, some of which were more spectacular than wholesome, and some of them are disposed to prohibit dancing altogether. Some of the modern dances are worse than their tribal dances, and there were suggestions that they could do missionary work among their white neighbors.

The papers for some months have been full of scandals among stage people. These culminated in reports of a murder by a popular moving-picture idol with most sensational charges. The Western Christian Advocate says: "These charges merely emphasize the more or less chronic lack of morals among men and women of this class. The leading screen stars are already divorced. Orgies of debauchery are common to many actors and actresses. And yet these unclean individuals are allowed to entertain Americans by the thousands. The recent outbreak is only the climax of similar parties. Drinking and licentiousness have been associated together before. The boil finally came to a head and burst."

## THE CALL.

BY LILLIAN F. LEWIS.

Above the clashing world of trade,  
Above its urge, its toil, its aim,  
An inner voice sets forth the claim—  
'Tis man's high privilege to aid  
Some other soul in heaven's name.

Beyond the earthly sphere of strife,  
Beyond the vales and steeps below,  
There sounds a call that pilgrims know;  
"Be faithful, and the crown of life  
The Heaven Father shall bestow."

For holds it ever strangely true,  
The "still small voice" is loud and clear,  
If ears attentive are to hear—  
And what it bids us give or do  
Becomes a law of love, not fear.  
Dansville, N. Y.

## THE SPIRIT OF THE MASTER.

BY REV. JOHN Y. EWART, D.D.

A remarkable address was that which the Apostle Paul gave to the elders of the Ephesian Church, assembled at his special request on the seashore at Miletus.

"They were gathered together—probably on some solitary spot upon the seashore—to listen to his address. This little company formed a singular contrast with the crowds which used to assemble at the times of public amusement in the theater of Miletus. But that vast theater is now a silent ruin, while the words spoken by a care-worn traveler to a few despised strangers are still living, as they were that day, to teach lessons for all time, and to make known eternal truths to all who will hear them—while they reveal to us, as though they were merely human words, all the tenderness and the affection of Paul, the individual speaker." (Conybeare and Howson: "Life and Epistles of St. Paul," Vol. II, p. 216.)

St. Paul's speech was followed by earnest prayer by the apostle. Then an outbreak of sincere grief. The men fell upon St. Paul's neck, clung to him and kissed him again and again, sorrowing most because they would never see him again.

Paul's address to these Ephesian elders on this occasion can not easily be reproduced. You can read it in Acts 20: 17-36.

1. In it you notice the Savior's tender love reproduced in his faithful apostle. He loved his people in spite of sore trials:

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeying often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness" (II Cor. 11: 23-27).

2. St. Paul loved his people enough to tell them the whole truth.

"I kept back nothing that was profitable unto you," and "have taught you publicly and from house to house" (Verse 20).

3. St. Paul loved his people sufficiently to teach them the fundamentals of the Gospel truth, "repentance towards God, and faith toward our Lord Jesus Christ" (Verse 21).

4. St. Paul loved his people enough to face future and yet unknown dangers in behalf of the truth as it is in Jesus. He was willing, if need be, to imperil his life in the Master's name. "None of these things move me," he said, "neither count

I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God" (Verse 25).

5. St. Paul loved his people enough so that, if any were lost, it would not be his fault. He said: "I take you to record this day, that I am pure from the blood of all men" (Verse 26).

As Matthew Henry says:

"He challenges them to prove him unfaithful, or to have said or done anything by which he had made himself accessory to the ruin of any precious soul," for, he adds, "I have not shunned to declare unto you all the counsel of God" (Verse 27).

Now he has for these elders a word of earnest counsel:

"Take heed, therefore, unto yourselves, and to all the flock over which the Holy Ghost hath made you overseer, to feed the Church of God, which he hath purchased with his own blood" (Verse 28).

Breathing through this entire address is utter devotion to the souls of those under his care. He feels responsibility for their souls. He is willing to spend himself and be spent in their service. There is nothing honorable he is not willing to do for them, if by that means he can minister to their real welfare. He has tried to be all things to all men, if by all means he can save some. Listen to Ralph Connor:

"Now let me say in conclusion just one thing. Go after your man. Go after your man. Go and get him. Grip him. In some way get some hook into him and stay with him. What does that mean? It means that back of your plan and method, back of your splendid machinery and organization, there must come the great pulsing passion to help men, the great frenzy, the great madness that seized upon the Apostle Paul, the great madness that thrust him out into his world work of saving men from sin, of bringing them, leading them, dragging them to the Christ. When the pilot was reading one night to Bill and the group about him, he seemed to be serious, this Bill, whom they all learned to love so much, and they came across this word:

"Brethren, I could wish myself accursed from Christ for my brethren's sake. 'What does it mean?' said the pilot. 'Why it means—it means he'd go to hell for 'em.' We must not be shocked. That is the exact meaning of the word. 'I could wish myself accursed from Christ for my brethren.'"—"Ralph Connor" (Dr Charles W. Gordon), in a Presbyterian Brotherhood Convention address.

Dr. Shedd, in his Commentary on the Epistle to the Romans, is in substantial agreement with the above exegesis of Rom. 9: 3:

"The meaning of St. Paul in this passage is, that if it were possible, and permitted by God, and would secure the eternal salvation of his brethren and kinsmen 'according to the flesh,' he would be willing to be made a vicarious sacrifice for them like the typical lamb of the Old Economy, and the Lamb of God, of the New. In this utterance of self-sacrificing love for his kinsmen, the apostle shows that the same mind is in him that was also in Christ Jesus."

But how secure that burning love, that quenchless passion for souls? To answer this important question requires another article.

Colorado Springs, Col.

## BACK FROM VACATION

BY REV. WILLIAM S. JEROME.

The first of September finds nearly every minister back from his vacation, and congregations once more resuming their worship and work. The modern vacation has altered considerably the church calendar. The General Assembly may fix the beginning and end of the ecclesiastical year, but practically our church year begins September first. That is the time the schools open, and then work is resumed, and hence it is the most fitting and convenient season for beginning again the work of the church.

We may find in the book of Nehemiah several texts appropriate to the close of the vacation season. It is a book of beginning, and, like all beginnings, it builds upon the old. We read of a new nation, a new city, a new temple, and a new altar. But all these were but continuations and reproductions of their predecessors. So each fresh beginning is based upon what preceded us. Each new year or new day involves repetition and resumption, hence the need for hope and cheer at such times. To make a new start is always harder than to start the first time; to resume and rebuild impresses us with the sameness and monotony of life, and we have to give ourselves anew for the old task and the daily grind.

The returned exiles can help us here. "The people had a mind to work." What a splendid example and motto for workers! "Every one over against his own house" gives us the true method of united team work. And still hear this statement: "We returned all of us to the wall, every one with his work."

Here is a call to the returning churchgoers: "To the wall and to the work!" The words suggest John Wesley's motto: "All at it, and always at it." Notice that all returned to the wall, and not merely the leaders and officers. The men and women and children were all on hand. This is the secret of the successful church. It is not enough for the pastor to be in his place. Even the elders and Sabbath school teachers and the choir are not sufficient. The people, the congregation, are just as much expected, and just as much needed. There is no real reason why the pastor should be present, any more than the hearers. A congregation is as necessary as a preacher. When shall we see every one in his place, "all with one accord in one place; all returning, with cheerful hearts and willing hands, to the wall and to the work?"

For not only did they all return to the wall, but "every one unto his work." All labored on the same wall, but not all did the same work. Some wielded the tools, some held the weapons, and some watched, but all did something to help in the one great task.

So Paul wrote of the diversities of gifts, and urged that each one give himself to his particular task, the work that was needed, and for which he was best fitted. No wonder the walls of Jerusalem went up, with such workers, and such a spirit! And the same zeal and interest in the local church will bring the same results.

The spirit in which we return to our work is the test of our vacation. Says a recent writer: "Your vacation was not a success unless your job looked mighty good to you when you got back to it." It is sometimes hard to take up the old task.

to begin again the weary round of duty and service. But there is no other way. "Life is made up of fresh beginnings." "Over and over again" is the law of the teacher and the Christian worker. Our Master was never weary in well doing. When the multitudes resorted to him, "he taught them again." "And again he began to teach by the seaside." Life is made up of new starts, repeated steps, constant repetition. But there is no need to give way to the feeling of monotony. Rather let us tackle the same old job with a new spirit, and return with fresh zeal, all of us to the wall, and every one to his work! In reality, no day is like another; no task is exactly the same as another. The vacation called us to lay aside one task, and "rest awhile." The close of this vacation summons us back to our places, and our tasks; and even though the same places, and the same tasks, they may be done with a new spirit and zeal, for

"Every day is a fresh beginning;

Listen, my soul, to the glad refrain,  
And spite of old sorrow and older sinning,  
And puzzles forecasted and possible  
pain,

Take heart with the day, and begin again "

White Pigeon, Mich

#### GOSPEL WORK IN SYRIA.

BY REV. W. S. NELSON, D.D.

In the month of August, 1891, I set out from Tripoli on horseback for the village of Amar, to attend the first meeting of the Tripoli Presbytery. It was a most happy experience and marked the beginning of growth and advance which it has been my privilege to follow during thirty years. In August of this year, 1921, I came by train to the city of Homs for the meeting of the same body. It was the same body, but none of the same membership. At that time there were but eight churches in the body, while now there are twelve. There was a complete ignorance of methods of procedure and the missionaries were appealed to at every turn. At this meeting the chair was occupied and the discussions guided by a Syrian pastor, who presided with dignity and good judgment. The minutes were carefully kept by a Syrian clerk and all the work of committees was directed by different members of the presbytery, with little dependence on the foreigners.

This was really the first normal meeting of the presbytery since the interruption caused by the war. The churches have had very imperfect oversight from the missionaries and some of them have been without proper pastoral oversight as well. Notwithstanding this state of affairs, however, there were reported forty-eight new accessions to church membership. All the ordinary work of the meeting was satisfactorily arranged and a man was found for every place, and a budget adopted which lays on the churches about one-third of the amount to be raised. This was a most satisfactory result when we realize the great increase which has been necessary in the scale of expenditures and the great losses which the churches have sustained in numbers and ability as a result of the war.

The culmination of the meeting came when the question arose to the election of the Home Mission Committee. This has always been the brightest spot in the history of the presbytery. It was started entirely by the efforts of a few of the Syrian members many years ago, and did effective work in opening new schools as centers of evangelical influence as the years passed on. The war interrupted this work and when the matter came up at this meeting there was a lack of interest, because the way did not seem open for a renewal of the operations. It appeared that there was a small balance in the treasury from before the war and several persons took the floor in favor of the election of a strong committee and the interest quickly increased, until there was considerable enthusiasm and an enlarged committee was chosen. This committee met at once and arranged to open two schools in

very needy villages, involving a budget of more than twice the amount in hand. In the evening a popular meeting was held on this subject and at the close a collection received which amounted to more than a third of the balance needed for the entire year's program.

It has certainly been one of my richest experiences to watch the steady growth in this Tripoli Presbytery, and as I return to active work here again, after my third furlough, I am glad to have this opening of my renewed relations with those with whom I have worked so long.

Tripoli, Syria.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

The Presbytery of St. Louis has elected Rev. Dr. Roy C. Dobson, Executive Secretary for the presbytery. This is a very promising position and one that offers great opportunity for a fine work. Presbyterians of St. Louis are a capable people, with great resources of money and men, that have never been called to do their capacity work. Dr. Dobson was at one time the assistant to Dr. Niccolls; then pastor of the Second Church in Bloomington, Ill., and from there he went to Highland Park Church of Chicago, and when the war broke out he entered the service of the Y. M. C. A. and did a conspicuous work in France.

Our superintendent in New Mexico, in sending in a monthly report, giving an account of a camp-meeting which he attended and where he preached seven times in four days, says: "On Monday night fifteen came forward in confession of faith, and on Tuesday night four more followed, and there is now a petition, signed by twenty-six people, asking for the organization of a Presbyterian Church in the community." He tells further that a woman has agreed to give the little church in the place, with one hundred and fifty feet by one hundred and fifty feet of ground to the new church when organized. Now in the face of this, when this church comes to ask for help, unless offerings for this cause come in better, we will be forced to say we are not able to help.

The superintendent of the work in Arkansas writes that there have been 377 infants and 129 adult baptisms in that synod during the past year; 673 have been received on examination and 498 on certificate, and that there has been a net gain in that synod, during the past year, of 612. This is not bad at all when it is considered that the total membership now is 6,223. Offerings to home missions increased the past year \$2,200 over the previous year. Five new church houses have been erected and three manses either built or bought, and there have been four new churches organized.

The report from Texas is that during the past year there have been received into the churches of that synod 1,707 people, 585 of whom were on examination; but the offerings for Home Missions did not materially increase over the year previous; but plans are laid by which it is hoped to increase the interest of our people in this cause.

Our superintendent in Montana writes that he is to be from home for some time, but says: "I want to say that I greatly appreciate your offer to help at —. I went to see them Monday night and the half had not been told me. Both banks are closed. The railroad is cutting men and laying others off. The farmers around have had a complete failure and this is the fifth. I wish you could have been with me and see the way the people received your agreement. This is a county seat town of 1,500 people and ours the only Protestant church. They said who will visit our sick, bury our dead and comfort us in our losses? I had in mind to get other churches to share their pastor, though none is nearer than about forty miles. But you have helped out. I know you must have a task just now, and I am doing my best to make it as easy as I can." Now what will the church say to a case like this? Will the Board of Home Missions be given the means to continue this help until times are better in that locality? I know it is easy to say that times are hard where we are, and we are not able to help beyond what we are

doing, but here is a place where no one else will minister in the name of Christ unless we do, and we must not fail.

A letter received from the superintendent in North Dakota, gives in detail a situation very similar to that in Montana. Ministers have remained just as long as it was possible, without actual suffering, and have been forced to abandon their fields. Some churches that were self-supporting have had to give up their pastors, and the superintendent writes that to help out he has not taken a vacation since he has been on the field, for some years, and this state has been severely afflicted with successive drouths. I have found running through my mind this Scripture: "We that are strong ought to bear the infirmities of the weak."

I wish we could make real the thing which gave Nehemiah courage to undertake a great thing for God when, from the human side, it seemed impossible of accomplishment. I have on my desk a motto which came to me some time ago, which reads: "The fool did not know it was impossible, and went ahead and did it." If I might translate that I should say: "The church knew it was impossible without God and with him went ahead and did it." This enterprise is God's, and his resources are inexhaustible, and we are certain of victory if we go forward and trust him.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

Sabbath afternoon, Sept. 18th, on the Hoboken Pier, we attended the service in honor of the three thousand soldiers whose bodies had recently been brought from the battle front. On every side, in every nook in the great building, were the pine boxes, each covered with "Old Glory," each casket bearing the name of the fallen hero and the address of his nearest relative, most frequently his mother. Before and after the service little groups of mourners hunted out their own beloved dead, and in many instances placed wreaths upon the flags. There were caskets directed to almost every state in the Union. About two thousand, mostly relatives and near friends, gathered at the speakers' rostrum before twelve caskets, representative of the rest. The service was quiet and beautiful. When taps were sounded at the caskets and at a distance as an echo, the subdued sobs of mothers, wives and sweethearts was touching beyond description. It was a scene never to be forgotten, and one that argued eloquently for disarmament. Many of the soldiers will be buried at Arlington Cemetery, Washington, D. C., and the remainder will be sent home.

After this service we went to the Fifth Avenue Church and heard Dr. Drummond, of Edinburgh, preach on Faith. The Fifth Avenue Church was closed last Sabbath. Dr. Kelman preaches next Sabbath. At the West End Presbyterian Church, the pastor, Rev. Dr. A. E. Keigwin, just back from his vacation, preached in the evening on "The Madness of Modernism," a strong orthodox sermon, you may be sure.

At a meeting last week, in the Presbyterian Building, representatives of the Presbyterian, Methodist, Baptist, Congregational, Protestant Episcopal and Reformed denominations met and decided upon united work in Westchester County, adjoining New York City, with the hope of reaching the unchurched, particularly the large foreign colonies. Rev. Benjamin Everett, of Ossining, executive secretary of the Presbytery of Westchester, spoke of the large number of foreign-speaking people in Yonkers, White Plains, Mount Vernon, New Rochelle, Port Chester, Peekskill, Tarrytown, Dobbs Ferry, Mamaroneck, Tuckahoe and Elmsford. A Home Missions Council for Westchester County was formed on the lines of the Council of Greater New York. There will be three representatives from each denomination. There will be a large program for the unchurched, especially foreign-speaking groups, on lines of religious and social education. It is expected that the Lutherans will join the movement.

The Evangelistic Committee of New York City will move its headquarters from the Bible Teachers' Training School to the Grand Central Terminal Building. This move is necessary because of the steady growth of the Bible Teachers' Training School, every inch of available room being required for the

work. The prospects for the school are brighter than ever. All who are trained there are well grounded in the faith and stand steadfastly for the Fundamentals. The president, Dr. W. W. White, preached last Sabbath in the Marble Collegiate Reformed Church.

A bronze tablet, a memorial to the late John H. Weyburn, who at the time of his death was superintendent of the McAuley Water Street Mission, was unveiled last Sabbath afternoon, Sept. 25th. Mr. F. Murray Oliphant, president of the trustees, presided, and the principal address was made by Mr. Philip I. Roberts, a convert of the mission. Among others who took part was Mr. Weyburn's pastor, Rev. Dr. Edgar W. Work, of the Fourth Presbyterian Church.

A Bible Conference was held at the National Bible Institute Monday and Tuesday of this week. Among the speakers were the Presbyterian pastors, Rev. Dr. John McNeill, of the Fort Washington Church, and Rev. Dr. Robert Watson, of the Second Church.

Sir William M. Ramsey, archaeologist and author, was the guest, last Monday evening, of the young men's class of the Bedford Presbyterian Church, Brooklyn. Sir William will lecture throughout the country in various colleges and theological seminaries. He is always heard in this country with deep interest. In his explorations he is always discovering new proofs of the accuracy of the New Testament record.

New York Presbytery will meet in the First Presbyterian Church next Monday.

The address at the Presbyterian Ministers' Meeting Monday, Sept. 26th, was by Hon. Sara Graham-Munhall, deputy commissioner, New York State Department of Narcotic Drug Control. The subject was, "Am I My Brother's Keeper? The Church and the Drug Addict."

#### PITTSBURGH AND LAKE MOHONK.

BY REV. S. J. FISHER, D.D.

Under a sky perfectly clear, and with an atmosphere that was remarkably clear, so much so that thirty miles away you could see the Overlook House perched on a slope of the mountain of that name, I followed the direct and steeper path to Sky Top, which is the meaning of the Indian term, Mohonk. There, beside the rising foundations of the new stone tower erected from boulders and huge pieces of stone lying plentifully near, I stood and looked upon a view which is rarely equaled, and in some respects unsurpassed. In the middle distance lay Newburgh Bay, and beyond it the Gate of the Highlands of the Hudson, with Storm King as one of its door posts. Across the river, a dozen miles away, the fair and fertile land spread eastward. Southward were the Traps, as they are called, the sharply-edged precipice, running on toward Minnewaska, and on their western slope covered with forests which should have been primeval if occasional forest fires had not destroyed their fullness, only to be renewed in the course of years. It is to be part of the utility or purpose of this tower that it will be the place of sojourn for the fire warden, so that from this mountain eyrie he can catch a glimpse of such forest fires along this range, and over in the Catskill, and signal to the camps. On such a day the long and mighty range of the Catskills is unexpressibly beautiful. They, too, are covered with great forests, rarely interrupted with a cleaving. The valley between them and us, the Rondout, is wide and fertile, sparsely dotted with farmhouses and barns, little hamlets, from whose groves a church steeple or tower adds a finer character to the view. There are no factories, no smoke or noise of such industries, and it is a vision of quiet peacefulness that opens there below me, so far away, and so silent. Doubtless, for such is life, there are sorrows there, and occasional trouble and distress, but from this height it is like a panorama, and separate from our ordinary life.

As I descend, I pause for a moment, and comment to a stranger in one of the picturesque summer houses placed on an out-jutting crag, upon the beauty of the wide view. Evidently a foreigner, and of no special education, a visitor for a day, he answers: "Yes, God's Nature is wonderful." Peculiar as was his expression, I understood his meaning, and leaving him as I mused, I appreciated his desire to recognize Nature and its beauties, but to also link them to God, to look through Nature up to Nature's God.

Each step of these winding, picturesque paths is delightful. Here are ferns covering large tables of stone, and beside the path is the sweet Fern so fragrant when crushed in your hand. What a riot of mosses of laurel and rhododendron! Do you know the difference? Beautiful moss cover many a rock and stone. In the shadows are the winter-green bushes and berries, and blueberries. The white-stemmed birches brighten the forest gloom, but one regrets that so many passersby strip these of their beautiful bark and mar their perfection. If only lovers tore these pieces from the tree, to indite some heart thoughts, enriched or made lovely by such a medium, I should be mild in censure; but, too often, it is the thoughtless and ignorant.

Today the wind is quiet, the sunshine powerful, the lake so calm and mirrorlike that, looking down upon it "as in a looking glass," every tree and rock and summer house and overhanging bush is doubled in the great picture. The cloudless sky can only repeat its azure, and where a canoe floats idly on the surface, with quiet passengers, perhaps silent in the charm of the hour, or murmuring happy confidences, this, too, is doubled, grace added to grace. Passing the reservoir on the high rock, and enjoying its white and blue lilies, I descend the winding path until from another summer house I look upon the wonderful garden stretched out on the wide hillside, and reaching up into the crowded forest of oaks and cedars and hemlocks and pines and birches and others.

In the sunshine its many colors seem to flash and gleam and wave. Here are large masses of cannas, long beds of roses, winding borders of coleus and ribbon grass, pergolas veiled with clematis, and near them delicious masses of mignonette and heliotropes, while phlox presses close to dahlias, and great bunches of hydrangea hang in the sunbeams. And near it all, and giving each and all a magnificent emphasis and contrast and heightened beauty, are the wide lawns of perfect green, running past summer house and flowers, and like a green billow dashing far up the mountain side, beyond Huguenot Drive.

Seat yourself here, and feast your eyes on this resplendent coloring, occasionally lifting those eyes to the domes and slopes and clouds of the great mountains, growing purple in the advancing day. The Greeks called their mountains the "violet crowned," but the purple and the haze of our ranges is darker. An occasional hawk circles in the distance, the only suggestion of life, except some child dancing happily along the garden paths, or some one in advanced life finding in these perfumed alleys and fragrant seats the things of beauty which are a joy forever, and never more charming than in their maturer years.

One recalls Tennyson's remark, as he noticed the remarkable beauty of a water plant in a pool: "What an imagination God has!" "How wonderful are his works!" said an older and equally wise poet. That there are such numerous and varied beauties in this earth, such hues and tints and colors, such loveliness and fragrance and changing charm, shows that God has made for us these delights, since we are made in his own image. How much of joy and mental pleasure the skeptic or atheist misses who sees nothing of this higher meaning! Let him not imagine Science rudely crushes this fancy or belief. I like the assertion of Lord Kelvin, one of the greatest scientists of any age: "Creative and directive power Science compels us to accept as an article of belief." And another remark by Kelvin is also in point: "Is there, I ask, anything so absurd as to believe that a number of atoms falling together could make a crystal, a sprig of moss, a microbe, a living animal?"

Huxley was wiser than Mark Twain or Ingersoll, for he thought: "Atheism is as absurd, logically speaking, as polytheism." After all, I know no explanation of this world in its lights and shadows, its beauty and terror, like that which God's Word and the great fundamentals of Christianity give us. We can not explain or understand the misery and sorrow and terror of multitudes, and the anguish of innocence, alongside of such delights as this mountain view bestows, and the joy of yonder trustful hearts, to whom love is so wonderful, unless we realize that sin entered this world and death by sin. It is a world scarred by man's selfish heart, defiant of God. It is a creation groaning and travailing in pain through the centuries. The

groans cease only when we find God through Christ, and the anguish of Calvary heals a wounded world. In his light we see light. Joyous as is the truth that although "by man came death, by man came also the resurrection from the dead."

Beside the flowers we stand and muse a while  
And feel their beauty our tired hearts beguile;

For he who gave the lilies all their loveliness  
Has finer gifts with which our lives to bless.

Here mothers strolled and watched their happy boys,  
While children's laughter heightened all these joys.

And now in war's dark gloom lies some dear youth  
Who gave his life blood for eternal truth.

Yet if these paths recall some vanished, lovely face,  
And flowers they loved remind of charm and grace;

We check the sigh, since now, 'mid scenes more bright,  
They walk with God, and in his light see light.

#### CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

Rev. H. M. Gilbert, one of the field secretaries of the Board of Ministerial Relief and Sustentation, is speaking in our churches, presenting the endowment needs of his Board. He addressed the Presbytery of Cleveland on Tuesday, and on Sabbath morning supplied the Bolton Church.

Dr. H. C. Swearingen, our General Assembly Moderator, will speak before the United Presbyterians at the meeting of the First Synod of the West at the Sixth United Presbyterian Church this week. President Charles F. Wishart, of Wooster College, will also speak.

There was a good attendance of ministers at the fall meeting of presbytery at the Seville Church, forty miles south of Cleveland. Arrangements were made for the installation of Rev. Charles G. Darling, Ph.D., in the Boulevard Church. Rev. Peter Monnett, for seventeen years pastor of the Italian Beckwith Memorial Church, was released from his pastorate. Rev. Peter A. Fant, of Chicago, will take up the work Oct. 1st. Mr. Monnett has served faithfully this church and helped in the gathering of three other Italian congregations here. He will go to the Waldensian College in North Carolina for a needed rest.

Rev. Arthur M. Campbell was released from the Linndale Church and was dismissed to Cincinnati Presbytery, in order to accept a call to the Sixth Church.

An interesting event at the meeting of presbytery was the presentation to presbytery of the two young sons of Rev. O. R. Newcomb, pastor of the Parma Church, who were received as candidates. These boys are in the junior and sophomore classes at Oberlin.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

The Presbyterian Ministers' Association resumed their Monday morning meetings on Sept. 19th at the Fourth Church chapel. Rev. Emerson O. Houser, pastor of the Lake View Church, was elected president. Rev. S. W. Findley vice-president, Rev. George D. Prentice secretary, and Rev. P. W. Fischer, treasurer. Rev. R. Worth Frank, of McCormick Seminary, is chairman of the Program Committee. The program of the day consisted of a presentation of the program for the stewardship campaign, which the Chicago Presbytery provided for under the leadership of Dr. A. F. McGarrah, of the New Era Committee. The leaders are asking that a three-months' course of study in stewardship, using the little book of thirteen lessons, be put on in the Adult Bible Classes beginning in October, and with the women and the Young People's societies, including both Y. P. S. C. E. and Westminster Guilds. Conferences in each of the three sides of the city were called for last week. A promise was made that Moderator Swearingen would come to Chicago for a week's campaign in October addressing the groups of the three sides. Separate conferences for the men and women are being held and the two are expected to study in separate classes.

A three-days conference of the work-

ers of the Church Extension Board was held in the halls of the University of Evanston, beginning Sept. 14th. Instruction in methods and social fellowship, mingled with games, made up the program of the conference, under the leadership of Rev. Henry S. Brown, Superintendent of the Church Extension Board.

Westminster Church, Rev. Fred M. Newlin, pastor, sold its old property on Adams and Sangamon Streets last July to Mr. Tate, president of the Chicago Job Press Company. It is now leased to the Upper Room Mission, more familiarly known as the Jim Hicks Mission, supt of the American Prison Bible Society, working more especially in the giving of Bibles to men in the prisons. One hundred cots are installed in the auditorium for night lodgers and breakfast is served. Services are held each evening in the basement.

#### IOWA LETTER.

BY REV. W. H. JORDAN.

The Fairfield Gospel Team, under the leadership of Evangelist A. K. Harper, will hold a tabernacle service in Newton, Iowa, during January and February. Dr. Biedewolf will have a campaign in Marshalltown in October.

Rev. S. R. Ferguson, Sabbath-school missionary for our Board, is busy planning for the institute to be held the day before synod in Cedar Rapids. Drs. Robinson, McAfee and Hyde are expected, along with others, to assist in the excellent program. Our schools should be represented at that pre-synodical convention. It is good from beginning to close.

Rev. Vaclav Hlavaty, for twenty-eight years pastor of the Fourth Church (Bohemian), Cedar Rapids, addressed the Westminster Church recently on conditions in Bohemia. Bohemia is in great need of men and women from America, to aid them in teaching. The big slump from Rome means that unless the Church meets the situation the people will sink into the mire of unbelief and infidelity.

McComb and Clace began a tabernacle union meeting in Marion Sept. 4.

Shenandoah Church, vacant since May 1, has called Rev. James L. Howie, for fourteen years pastor of the Third Church, Sioux City. Mr. Howie has done an excellent work both in his church and in the presbytery, and will find in the Shenandoah Church an appreciative people and a splendid equipment.

Rev. George Lindsay, for many years pastor of the Shellsburg and Pleasant Hill Churches, has resigned and will retire this fall. He has been one of the faithful pastors.

Our colleges are opening with fine prospects. May it be a great year in the classroom. Does the Church remember her colleges or consider her work done when endowments have been raised? How about a revival in our colleges? What great revivals have broken out in other years in educational centers! Some colleges have a revival every year. Shall not the whole Church remember the faculties and students as they enter upon their work and pursue their various courses of study? The fear of the Lord is the beginning of wisdom. Teachers and students need a mighty outpouring of the Holy Ghost, and must have it if the colleges are to send forth Spirit-filled men and women to evangelize the world.

#### BLACKBURN COLLEGE.

Blackburn College, the self-help school at Carlinville, Ill., opened with all available space filled. On account of the limited dormitory facilities it was necessary to turn away almost two hundred. Students are enrolled from eighteen different states and from four foreign countries. A railroad switch has just been completed into the grounds and part of the material has been unloaded for the new central heating plant. Through the generosity of two trustees, Senator W. B. McKinley and President W. G. Bierd, of the Chicago and Alton railroad, the material for this plant has been furnished and the students will do the work under expert supervision. The city of Carlinville is paving the main approach to the college and when these two improvements are completed, a campaign will be inaugurated for a new dormitory, which is the most pressing need at present, for it seems hardly fair to turn away from

education young people who are so eager to work for it.

#### MONTANA MUSINGS.

BY REV. J. F. SHEPHERD, PH.D., D.D.

The churches of this synod were so well supplied at the meeting of synod in July, that we were congratulating ourselves upon the condition of the work. But the spirit of unrest has been busy since. Rev. W. H. Christian resigned Deer Lodge to accept work in Ohio, and this church remains unsupplied today. Rev. Albert Pfau gave up Glengary and Kolin and Rev. J. P. Schell, D.D., has succeeded him in that field. Rev. William Mason closed his work at Pony and Harrison, and Rev. Joseph A. Barnes at Belgrade, each on Sept. 1st. Mr. Barnes has earned a happy retirement from the active ministry. Rev. W. E. Kuntz resigned our Federated Church at Corvallis to accept the work at Hamilton. Rev. Vernon P. Martin resigned Cut Bank to accept the position of principal of schools at Shelby. Rev. F. W. Thompson resigned Polson and has accepted the work at Three Forks. Rev. H. A. Brown resigned Stanford and accepted the work at Polson. Rev. W. G. Rees resigned at Three Forks. Rev. D. C. Cowan has closed his work at Gilman and taken work in Spokane Presbytery. Gilman will be supplied by the pastor at Augusta. Rev. E. E. Van Ness has taken charge of our mission churches at Joplin, Fresno, Dunkirk and Lothair. He has moved into the manse at Joplin.

The vacancies at the present time are Deer Lodge, Pony-Harrison, Belgrade, Corvallis, Stanford and Cut Bank. The superintendent may be addressed for information.

Our beautiful new church at Whitefish, Rev. Merton S. Fales, pastor, is to be dedicated Oct. 9th and our new church at Troy, Rev. Ira L. Crooks, pastor, on Oct. 23d. In each case the writer has the honor of officiating, a real honor, as each of these are undertakings worthy of our denomination and the minister who have engineered the work.

Rev. Dr. I. I. Gorby has returned from the East and is hard at work in the Central Church of Butte, while Dr. Groeneveld is back from his vacation and at work in the First Church. The Welsh church has voted unanimously to come into the Butte Presbytery, and the plans for a united and aggressive work with these and our Community Center at Immanuel are progressing. A census of certain parts of the city is being taken and it is hoped that a real advance program will be witnessed in Butte this winter.

Mr. Livingston is hard at work visiting and strengthening the churches in their financial plans, while the calls for his help in evangelistic effort are numerous. We need throughout the state a real campaign of evangelism, and to that end all the ministers and elders are urged to pray and plan.

Great Falls, Mont.

#### EAST TENNESSEE NOTES.

BY REV. ROBERT I. GAMON, D.D.

The people of this State deplore the death as they appreciated the life of Rev. Dr. R. L. Bachman, a fearless leader in moral reform and constructive Christianity. The Knoxville Second Church will remain a monument to his memory.

The new pastorate of the Second Church, with Dr. Horace C. Wilson, is opening auspiciously. The congregation is well pleased with the outlook and the pastor has assumed the leadership of this important field with enthusiasm and hope.

At a special meeting, Sept. 5th, Mr. Ralph Lloyd, a member of the Second Church, was taken under the care of the Presbytery of Union, as a student for the ministry. This makes sixteen candidates in this presbytery.

Rev. H. V. Carson has been dismissed from the Knoxville Presbytery, U. S., to become the pastor of the U. S. A. Church at Ashland, Ky. He recently resigned from the Fifth Avenue Church of Knoxville.

The Rockwood Church was re-dedicated Sept. 18th, after extended alterations and enlargement. Rev. Jos. H. Miller, a former pastor, now in Knoxville, preached the sermon. The present pastor, Rev. J.

C. Orr, was glad to announce that practically all of the cost had been provided for, including some assistance from the Board of Church Erection. Approximately \$15,000 has been expended.

The writer enjoyed the hospitality of the Elizabethton Church, in company with the Holston Presbytery, last week. It was quite refreshing to note the optimistic spirit manifested at this meeting. The local church is in a prosperous condition under the ministry of Rev. A. N. Peiland.

Knoxville, Tenn.

#### KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

The women from Bethlehem and Fredonia have formed a mission-study class. They are studying Mr. Eastman's book, "The Unfinished Work of the Presbyterian Church."

The writer preached at Marion last Sabbath and ordained three new elders.

Mrs. Frank Wood and the women of Princeton invited the women of the Missionary Societies of Bethlehem and Fredonia to be their guests on Sept. 1 to meet Miss Starling, of Hopkinsville, who is home on a furlough from Siam. Mrs. Wood served a delightful lunch. Miss Starling talked of her work, and the need of more and better work. The Presbytery of Princeton has three missionaries in the foreign field. Rev. Milo A. V. Hogan and his wife, of Fredonia, Ky., in China, and Miss Starling in Siam. Should not every member of each church in this presbytery pray, at least, for each of these missionaries every day?

Rev. James T. Stewart had a good meeting at Mt. Lebanon Church. He had twenty-three additions to the church. Rev. J. T. Neal and Rev. E. B. Johnson had a good meeting at Oak Grove Church. Rev. E. W. Graves recently had a meeting at Pilot Knob. There were several additions and conversions.

The churches of Mt. Lebanon and Ebenezer have about completed a beautiful manse for their pastor, Rev. James T. Stewart.

Rev. R. T. Gettys has just closed a great meeting at Frances Church in the Presbytery of Princeton. Rev. E. N. Hart of Prestonburg did the preaching. There were forty-one professions of faith; seventy-four pledged themselves to pray in secret every day; fifty-four joined the "Win One Band," six family altars were erected; eight promised to return thanks at the table; twelve promised to give public testimony for Christ; nine promised to pray in public; seventeen joined the church. There were fifty Bibles present the last night of the meeting. It was a great uplift to the church. This is a weak church, but they gave Mr. Hart \$125.

#### FLORIDA NOTES.

Rev. W. L. Atkisson has resumed his work at Crescent City, after supplying the church at Columbia, Tenn., during July and August, and attending the Ovoca Bible Conference.

Rev. M. E. Gabard, D.D., in charge at Glencoe, is rejoicing in twenty-two professions, as the result of special meetings, which have just closed.

The Presbytery of Florida will be organized into the Synod of Florida, Oct. 11th, at Miami, Fla., at 7:30 p. m.

Rev. Harry C. Calhoun, of Rimersburg, Pa., has taken charge of the work at Glenwood.

Mr. W. C. Mahin, an elder, passed away at his home in Hawthorne this week, and was buried in Jacksonville.

R. W. Edwards.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

Little Rock Presbytery met at Harmony Church Sept. 9. Rev. M. H. Krauss, D.D., was moderator. Rev. A. M. Eells was received from Logansport Presbytery. Rev. R. W. Williams was dismissed to Waco Presbytery. The name of Rev. J. H. Kirkpatrick was dropped from the roll at his own request. Rev. A. M. Eells will be installed at Hot Springs by Dr. Krauss, Dr. Morris and Dr. Hayes.

Rev. F. M. Wylie, D.D., is assisting Rev. E. E. Morris, D.D., in a series of meetings at Beebe.

The new church building at Chidester, Rev. Otis Epperson, pastor, is nearing completion.

Rev. T. E. McSpadden, pastor at Rogers.

received five members Sept. 11 on profession, three of whom were baptized.

Elder H. T. Caldwell, now in his eighty-second year, attended the meeting of the Little Rock Presbytery, which was his fiftieth anniversary with that body. He has attended seventeen meetings of synod and eleven meetings of the General Assembly. He has been an elder in his church for fifty-three years and treasurer for fifty-one years, and treasurer of his presbytery for thirty-six years.

Rev. E. Hefner, D.D., pastor at Clarksville, had the first community Bible school in Arkansas.

#### EMINENT ARCHAEOLOGIST.

Sir William Mitchell Ramsay, D. C. L., the eminent archaeologist, well known to America through his writings on Biblical subjects, has arrived in this country to deliver lectures in theological seminaries, universities, colleges and other educational institutions pending negotiations for the resumption of his excavations at Antioch in Pisidia which were interrupted by the war. In a garden at Antioch Sir William discovered a tablet which corroborates the references in the second chapter of Luke to the governorship of Cyrenius. Another discovery was that of a balustrade on which is inscribed an account of the reign of Augustus. A few American friends have constituted themselves an informal committee to arrange Sir William's itinerary in this country. The secretary is Miss Alyse Paddock Young, 1237 Pacific Street, Brooklyn, New York.

### NEW PUBLICATIONS

**The Life and Epistles of Saint Paul.** By Rev. W. J. Conybeare and Rev. J. S. Howson, D.D. Cloth. 8 vo. \$3.00. George H. Doran Company, New York.

This is an old friend in a new face. For many years this has been a valued work, and it has been consulted and read by many, who have been helped in their understanding of the life and writings of the great Apostle Paul. Suffice it to say at this time that it will be found by all sincere students a great and reliable assistant in the study of these inspired writings. The volume is a credit to the publishers, the pages full and the type and paper good. We are glad to see this fine, new edition and bespeak for it a hearty and general reception by students of the Bible.

**Bible Cyclopaedia, Critical and Expository.** Compiled and written by Rev. R. A. Fausset. Cloth. 4 to. Pl. 753. \$3.00. George H. Doran Company, New York.

This is a fine edition of a monumental work that was familiar years ago, and that deserves to be kept in close touch for many years to come. A great mass of valuable material is crowded on these pages, three columns to each page, in excellent type and on excellent paper, and substantially bound, at an amazingly low price. It is of great interest that there should be the requisite enterprise to reproduce this volume at this time. It is a valuable and attractive work, with an immense amount of trustworthy information. It is illustrated by means of six hundred woodcuts. Those who wish to learn about the Bible as it may be presented in such a work as this will find much to reward them for the careful investigation of the stores accumulated on these pages. It is to be heartily recommended to all careful and thoughtful readers and students.

**The Life of Christ.** By Rev. Dean Frederick W. Farrar, D.D. Cloth. 8 vo. Pp. 744. \$3.00. George H. Doran Company, New York.

This is a work that was more familiar to students and readers forty or fifty years ago than it is today. It is a noteworthy enterprise that has secured the re-printing and issuing of this massive work at this time. It is one of the many books written on the Life of Christ that has stood as literature of a high type, and that is still so to be rated today. It is fascinating reading from beginning to end, with a

flow of graceful rhetoric and a manifestation of scholarship that is refreshing. So many reviews of this work were written years ago, and so widely was the book known and appreciated, that it seems almost superfluous to say more than that it is welcomed back as an old and valued friend. We hope that this is but the signal for the reproduction of many books of sterling worth that once had wide circulation but that now are out of print. This generation would be richer if it could have access to many such works.

**A Dictionary of the Bible.** By Doctor William Smith. Cloth. 8 vo. \$3.00. George H. Doran Company, New York.

This massive volume, of over a thousand pages, was a standard many years ago, and is still as valuable and reliable today. That it should be reproduced, so satisfactorily, and at so small a price is a gratifying surprise. Composing a bountiful store of antiquities, biography, geography and natural history, it is a rare guide to the store of sacred truth found in the Holy Scripture. With its numerous illustrations and excellent maps it is an invaluable guide to the sincere student of the Word. It is a pleasure to see this compact and finely arranged volume and to commend it to the devout lovers of the Word of God.

**The People of Palestine.** By Elihu Grant, Professor of Biblical Literature in Haverford College. Cloth. \$2.50. J. B. Lippincott Company, Philadelphia.

This is a peculiarly interesting and valuable description of the present people and conditions in the Holy Land. There have been many books, each with its distinctive interest, that have told of the sights and places in Palestine and that have been of real value. But this one tells of what is to be seen today, and of what the life of the people there is at the present time. There are many illustrations of present conditions. The book is written not by a tryro or an enthusiast, but by one who is acquainted with the life and history of Palestine, and who writes these descriptions knowing what others have written of life and conditions in other days. And yet it is written with sparkling enthusiasm and brimming interest, and any one who desires to see and to learn will find much of real and awakening interest on every page.

**Snowden's Sunday School Lessons for 1922.** Cloth. \$1.50. The Macmillan Company, New York.

This very attractive and handy volume, covering, in 329 pages, the entire course of the International Uniform Sabbath-school lessons for the coming year, is out in good time to get a widely extended circulation and entrance before the opening of the year for which it is prepared. An early start is an excellent business proposition. The volume is one to be commended. The Bible text is printed in the Authorized Version, as it should be, in all due respect to conservative opinion. From six to eight pages are taken for each lesson. Sound views are presented, and valuable instruction. The appearance is attractive and neat, and the arrangement is artistic and pleasing. The volume is light and easily carried in the pocket or hand. The arrangement carries with it the presumption that these lessons, thus prepared, are to be a permanent institution.

**The Young Man From Jerusalem.** By W. G. Ballentine. Boards. \$1.00. Houghton Mifflin Company, Boston.

This can hardly be called a system of theology, and yet it is systematic, dogmatic and polemic. The writer makes the teachings of Jesus to consist of "four principles and three fundamental beliefs," no less and no more; and these are stated as dogmatically and autocratically as if coming straight from the throne of God. Moreover the polemic element is vigorously to the point, even to asserting that the theory of the atonement is "monstrous," that Paul "never understood the principle of common sense," that Jesus taught that "Commonsense is the only infallible rule of faith and practice," and other radical and self-originated notions. Thomas Paine never wrote with a more finger-snap denunciation of all religious law and authority, asserting that "orthodoxy has always meant intelligent paralysis and death."

The trouble with the writer is that he has spent all his life in college restrictions and has grown up to be a narrow dogmatist, who mistakes his own notions for the only form of truth.

**Sunday School Builders.** By John M. Somerndike. Paper. 75 cents. The Westminster Press, Philadelphia.

This is a very instructive and interesting collection of stories from the field of Sabbath school missions. They are written by one of our experienced and consecrated workers who has been greatly useful and who knows the needs of the field at large. These sketches will be found useful to those engaged in the work of Sabbath Schools, Daily Vacation Bible Schools, and in mission bands and societies. They can be used to great advantage in carrying on all such forms of Christian work.

**Heroines of History and Legend.** Selected by Elva S. Smith. Cloth. \$2.00. Lothrop, Lee and Shepard Company, Boston.

This is a very beautiful and attractive volume, in the preparation of which the fountains of literature have yielded their fresh steam and the most famous paintings have furnished the illustrations. Here are forty-eight stories, ballads and narrative poems telling of heroines in various ages and lands, from sacred and secular history and from the legends of all languages. It is a book that will invite to noble and worthy living in the cause of goodness and truth.

**The Bible and Its Enemies.** By Hon. William J. Bryan. 25 cents. The Bible Institute Colportage Association, 826 North La Salle Street, Chicago. An address of great power and brilliancy, defending the Bible against such enemies as Agnosticism, Atheism, Destructive Criticism, and atheistic Darwinianism. It is strengthening and refreshing to read its utterances.

**Betty Barker, A Little Girl With a Big Heart.** By Janet Thomas Van Osdel. Cloth. \$1.50. Lothrop, Lee and Shepard Company, Boston.

This is a lovely little book for little children, and it would be hard to imagine more lovely characters than the little girl whose name gives the title to the book. Other charming people are associated with her. The book is beautifully illustrated and printed.

**Adele Doring; At Boarding School.** By Grace May North. Cloth. \$1.75. Lothrop, Lee and Shepard Company, Boston.

There have been some preceding story books written about this nice young girl who has now grown up sufficiently to be at boarding school. She is a sweet and attractive young girl who makes it the law of her life to practice kindness wherever she goes and to all whom she meets. The story is a fine one for all girls to read.

**Helen of the Old House.** By Harold Bell Wright. Cloth. \$2. D. Appleton & Company, New York.

This is one of the most attractive and powerful of the exceedingly popular stories of Mr. Wright. It is a story of social life and conditions in a mill town which might be any one of hundreds of American mill towns, with their various elements, of rich and poor, ignorant and cultured, employers and employed. There are various love stories mingled in the larger story, told with the winning power that characterizes the work of this author. But it is a story with a purpose, and that the discussion of labor problems, with a plan for averting strikes and lockouts, and for counteracting the poisonous work of anarchistic disturbers. There is a very vigorous consideration of all such questions running through the book.

**The Book of Cowboys.** By Francis Rolt-Wheeler. Cloth. \$2.00. Lothrop, Lee and Shepard Company, Boston.

The real cowboy is a historical character, of the era before the railroad took possession of the West, and he did a work of real importance in the earliest settlement of the prairie regions. The author of this book has gathered together many facts and put them together in a story which is enlightening and interesting and stirring. It will help to show how the West has been developed and made a mighty part of the United States.



## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Frederic A. Dean, from Senecaville to East Liverpool, O., 954 St. George Street.

Rev. E. A. K. Grant, LL.D., from Unionville, Mo., to La Jara, Col.

Rev. J. D. Hillman, from Lambertville, N. J., to Hackellstown, N. J., 721 Washington Street.

Rev. Paul G. Luce, from Bellevue, Neb., to Flora, Ind.

Rev. W. S. Martin, from Celina, O., to Sardinia, O.

Rev. James B. Muir, from Lincoln, Ill., to Rahkin, Ill.

Rev. H. M. Pressly, from Mooresville, N. C., to Newton, N. C.

Rev. F. F. Schell, from Montreal, N. C., to Inverness, Fla.

Rev. J. F. Slagle, from Winona Lake to Mount Carmel, Ill.

### DEATHS IN THE MINISTRY.

Rev. Francis A. Fry, of Mansfield, O., a member of Wooster Presbytery, died on June 29th, in the seventy-second year of his age. He was born at Cincinnati, May 7, 1850. He was ordained in the U. B. Church in 1893, but came into the Presbyterian Church in 1895, as a member of Shenango Presbytery. He had charges at Little Beaver, Pa., and at Doylestown and Deshler, O. He married Miss Mary O. Harvey, of Bucyrus, O., Sept. 22, 1875, who, with three brothers and a sister, survives him. He was the son of Rev. Jacob and Cornelia Fry.

Rev. Robert L. Bachman, D.D., died at the home of his daughter, Mrs. F. H. Clymer, in Rockwood, Tenn., on Sept. 21st, in the seventy-eighth year of his age. He was born at Kingsport, Tenn., June 14, 1844; graduated from Hamilton College and Auburn Seminary, and was ordained in 1874 by the Presbytery of Cayuga. His pastorates were at Fayetteville, N. Y., First Church, Utica, N. Y., Second Church, Knoxville, Tenn., and Rockwood, Spring City and Jonesboro, Tenn. Dr. Bachman was married to Miss May Rose, Sept. 14, 1876. Two children survive, Mrs. Clymer and Rev. Robert Bachman, Jr. Dr. Bachman was one of four brothers who entered the ministry of the Presbyterian Church; he and Nathan in the U. S. A. Assembly, and Lynn and James in the U. S. Assembly. The latter is the only survivor and is still active in the pastorate of the First Church of Chattanooga. He is eighty-four years of age and for forty-eight years has served this church. The remains of Dr. Bachman were taken to Utica, N. Y., and interred beside those of his wife, who died in 1890 at that place.

### CINCINNATI AND SUBURBS.

Dr. John Hay, of Brazil, spoke last Wednesday in the Wyoming Church, and at St. Bernard and Northside on last Sabbath.

The Sixth Church has called Rev. Arthur M. Campbell, of Cleveland, O., and he begins his work there next Sabbath. Rev. Dr. Marston occupied the pulpit last Sabbath.

The autumn rally of the Friday Bible Class at the First Presbyterian Church will be on the first Friday of October, from noon to 12:55 o'clock.

The Presbytery of Cincinnati met in Mohawk Church, Sept. 19th. Rev. Dr. Peter Robertson, who founded the church, was given a great ovation. He desires to retire from its pastorate, which he has served for thirty-three years, on account of his age, being almost seventy-eight years of age. The recent death of Mrs. Emma L. Robertson, his devoted wife, who, with him, labored from the beginning of the church, has sorely bereaved him, and this, added to neuritis, from which he is a partial cripple, leads him to believe it is time to retire. His eye is not dim, and his natural force, intellectually and spiritually, is not abated. The presbytery received Rev. H. Arndt and Rev. J. P. Leve from the Presbyteries of Whitewater and Dayton, respectively, and dismissed Rev. S. A. Caldwell to the Presbytery of Ebenezer. Rev. H. Arndt is to be installed over Sharonville and West Chester churches, in Sharon-

ville Church, Oct. 14th, Rev. J. Glenn to preside and preach, Rev. T. C. McNary to charge the pastor, and Dr. C. E. Walker to charge the people; a resolution of appreciation of Rev. Dr. S. F. Vance, recently dismissed, was adopted; Elder C. F. Seaman was elected a trustee of presbytery; Nodwood Church reported an increase in pastor's salary from \$3,000 to \$3,600; Rev. John Hay, of the Presbytery of Edinburgh, of the United Free Church, a missionary in Brazil, addressed the presbytery. The next meeting will be in the First Church on Walnut Hills, Oct. 17th.—E. T. Swiggett, S. C.

Dr. Lewis Earle Lee, of Evanston, delivered an address on Christian Education at the recent meeting of Portsmouth Presbytery.

The Young People's Institute of Cincinnati Presbytery, under direction of the Committee on Young People's Work, Rev. J. V. Stephens, Jr., chairman, to be held in the Walnut Hills First Church, on four successive evenings, Oct. 17th to 20th, from 6 to 9 o'clock, will be well worth the serious attention and attendance of all the young people of all the churches of the presbytery. The exercises begin each evening with supper in the church at 6 o'clock. There will be good and attractive speakers each evening, as Rev. J. W. Christie, Rev. Jesse Halsey, Rev. Herbert Hezlep, Dr. Jesse Herrmann, Dr. F. N. McMillin, Frank D. Getty, Harold I. Donnelly, Miss Etta McGrew, Mrs. Howard F. Perin and Mrs. Charles A. Blinn.

Rev. Rees F. Edwards, a member of Cincinnati Presbytery, who has recently returned to his work in China, writes that he and his family have arrived safely and have successfully and happily resumed their labors. They may be addressed at Linchow, China, via Canton.

Rev. John Hay, of the Scotch United Free Church, laboring as a missionary in Brazil, South America, has been in this city for a few weeks, and has spoken in a number of churches.

Two Daily Vacation Bible Schools were carried on in the Italian work last summer. Rev. Cyrus Scapellati, the pastor, was superintendent of the school at the Italian Church at the corner of Court and John. Fifty children were enrolled and there was an average attendance of thirty-nine. Miss Gertrude Brestel, the missionary, was superintendent of the school at the Bethany branch. Seventy-six children were enrolled and the average attendance was thirty. The children each learned thirty-five Bible verses, and recited them at the closing session of the school.

Lane Seminary opened last Thursday with an address by President McKibbin, on "The Gospel, and Promises and Problems of the Present Age." All the professors were present: Stephens, Farr, Granstaff and Love. The prospect is for a larger attendance of students than last year. A large number of ministers and friends attended the exercises, and remained for luncheon at the Alexandra.

Dr. McKibbin, of Lane Seminary, was at Pittsburgh for several days last week in attendance upon the Presbyterian Alliance.

Dr. Peter Robertson is authorized by presbytery to raise an endowment for Mohawk Church to the extent of \$15,000, which, with what may be raised by its people, will insure its continued existence and work, where it has done large things and where it is greatly needed.

Eight deacons were ordained in the Montgomery Church last Sabbath by the pastor, Dr. W. D. Malcolm. The church is making excellent progress.

Rev. Fausto Pisani, a former pastor of the Italian Church of this city, now of Monessen, Pa., was married on last Wednesday by Dr. E. P. Whallon, to Miss Inez Monfort, of Cincinnati, who was his assistant, as missionary in the Italian church.

### ST. LOUIS AND VICINITY.

Rev. S. H. Woodrow D.D., preached, last Sabbath, at King's Highway Church. Sabbath-school work among the "older girls" was promoted by a three days' conference at this church Sept. 17th to 19th, closing with an evening dinner on the 19th, with several hundred present.

The women of the Missionary Society of King's Highway Church made their gifts realistic, which they are sending to home and foreign fields, by showing them first at home,

at a genuine evergreen tree, at a meeting Tuesday afternoon of last week. Miss Edwards Clingan spoke on her work in the Ozarks, and Miss Jane Thompson told of her work in India.

Dr. D. Carter Millikin, educational secretary of the board of foreign missions, found a good response from the churches of the city in the school of missions conducted by him last week at the West Church. An evening class was held, especially for the elders, aside from the day sessions. Dr. Millikin preached Sabbath evening, Sept. 18th, at the McCausland Avenue Church. The pastor, Rev. S. A. Coile, D.D., is chairman of the foreign missions committee of the presbytery.

The Missouri Valley College, at Marshall, Mo., is about to start an active campaign for \$500,000. Rev. R. Marshall Davis, D.D., pastor of First Church, is a member of the board of trustees of this college, and recently attended a conference in Kansas City, looking to the institution of the financial effort.

The Sabbath-school Association is promoting a general enrollment campaign in the city by having all the Sabbath-school superintendents attend a luncheon on Fridays, at the American Annex Hotel. Among the speakers on Sept. 16th, telling of plans for "Rally Day," which occurred last Sabbath, were Rev. N. L. Euwer, of the Second Church, and John H. Scott, of the West Church.

Suggestions for the program of the Ministers' Association in the coming winter were presented by Rev. H. A. Pervical, of the Marney Heights Church, and Rev. R. Marshall Davis, D.D., of the First Church.

Rev. James R. Smith, D.D., goes from St. Louis this week, to become pastor of the Presbyterian Home Mission Church at Fort Defiance, Ariz.

The Oak Hill Church held a "home-coming day" on Sabbath, Sept. 18th, with a sermon by the pastor, Rev. F. H. Magill, on "Coming Home to Work." This church is planning a membership campaign, through which the homes are to be visited repeatedly, and members sought for the church.

Dr. Charles L. Goodell, who comes to St. Louis under the auspices of the Federal Council of the Churches of Christ, was to conduct a meeting for the Protestant ministers of the city, Monday of this week, at Xenia Theological Seminary. A general evangelistic stimulus is expected from the visit of Dr. Goodell and the accompanying ministers of his "team." At the last week's meeting of the Presbyterian Ministers' Association, a committee, consisting of Rev. K. F. Wettstone, Dr. Wishart and Dr. Langtry, was appointed to co-operate for the Presbyterians.

Dr. Henry Noble McCracken, president of Vassar College, has accepted an invitation to give the dedicatory address for the new Roemer Hall, at Lindenwood College, on Monday, Oct. 17th. This building represents part of the bequest of the late Colonel James Gay Butler, of the Second Church, and it is named, by request of the student body, in honor of the present president, Rev. John L. Roemer, D.D. It is a four-story structure of brick, with Bedford stone trimmings. The cost, completed, is \$500,000. It will be used exclusively for class and administrative purposes. The building is one of unusual beauty. It stands in the midst of forest trees on the campus, some of which date from the college founding in 1827.

### OHIO.

Rev. J. E. Harris, of Blue Ball, has been called to New Paris, O.

Rev. C. B. Phillips, of Plymouth, O., has been called to Shadyside, O.

Columbus Presbytery met in Circleville, Sept. 19th, at 2 p. m. Rev. Frederick Kirker was chosen moderator. Rev. Harry W. McComb was dismissed to the Presbytery of Florida. Student G. L. Weaver was transferred to New York Presbytery. Dr. W. J. Zuck is at his home in Columbus in a "slow and trying convalescence." Rev. Thomas B. Atkinson is very ill. Rev. William H. Hannum, formerly a missionary to India, addressed presbytery. Arrangements were made for the installation of Rev. Joseph B. Williamson at West Rushville. The overtures were answered in the negative. Rev. Charles W. Sydman was received from the Presbytery of Indiana. Presbytery voted favoring a Home for Aged People in the Synod of Ohio.

Presbytery will meet in Central Church, Oct. 10th, at 11:30 a. m.—Gibson Wilson, S. C.

The Patterson Memorial Church of Dayton has held outdoor Sabbath evening services all through the summer. A large platform and electric lights had been erected, by the courtesy of Mr. John Patterson, of the National Cash Register Works, on the Patterson Homestead lawn, just opposite the church and large congregations attended each Sabbath evening. The Men's Bible Class, led by Rev. D. J. Good, has grown to an attendance of 75.

The Presbytery of Wooster met at Apple Creek, O., Sept. 19th. Rev. Ross E. Conrad was elected moderator. Rev. James P. Stoops was received from the Presbytery of Washington. Rev. E. M. McMillin, D.D. was released from Mansfield on account of his illness, and Rev. John F. Cowling from Shelby because of the illness of his wife. Dr. S. W. Young was released from Savannah to become a synodical worker under the direction of the Synod's Board of Home Mission in Ohio. Rev. John E. Wallace was dismissed to the Presbytery of Farrukhabad, North India. Dr. Wm. F. Klein, secretary of the Assembly's Committee on Evangelism and Dr. Moses Breeze, of the Ohio Forward Movement made addresses. Alfred Swan was ordained as an evangelist, and the charge was given by his father, Rev. C. W. Swan, of Keene, O. The overtures on commissioners was answered in the negative and that on women as deacons in the affirmative. These churches are vacant, or soon will be: Mansfield, Shelby, Savannah, Congress and West Salem, Holmesville and Nashville, Bellville. Dr. S. W. Young is chairman of the Vacancy and Supply Committee. Presbytery will meet in Wooster First Church, Oct. 17th, at 1 p. m.—J. C. Mechlin, S. C.

The Presbytery of Steubenville met at Mechanicstown, O., Sept. 12th. Rev. Edwin S. Marshall, D.D., of Dennison, was elected moderator. Rev. Glenroe McQueen, D.D., was re-elected Stated Clerk, and Rev. Kensey J. Stewart, permanent clerk. Mr. Hugh Macmillan was accepted as a candidate. Rev. Alvin N. Crowe was released from the Richmond group and placed in charge of the Deersville group. The three evangelists provided by the General Assembly's Evangelistic Committee are already at work, and were heard at the evening session. Rev. J. T. Thornton, D.D., ably represented the College of Wooster.—Glenroe McQueen, S. C.

The Presbytery of Chillicothe met in the First Church of Washington C. H., O., Sept. 19th. Rev. S. C. Bates, Ph.D., was received. Rev. W. C. Munson was released from the Frankfort Church. Rev. Ben Harrop was elected Stated Clerk. The overture on deacons was answered in the affirmative.—T. C. Kerr, Kingston, O.

#### INDIANA.

Fort Wayne Presbytery voted in the negative on the overture as to commissioners and in the affirmative on women as deacons. Rev. H. L. Meyer was released from Ligonier. Rev. F. J. Brehme was dismissed to the Presbytery of New Albany. Rev. Walter M. Elcott was received from the Presbytery of Detroit, to become pastor at Garrett. Rev. E. G. Beyer was released from Nappanee. His work with the church will not cease for several weeks. Rev. T. Pen Ullom was received from the Church of the Disciples and Rev. B. F. Richer from the United Brethren Church. Both are esteemed evangelists, residing at Winona Lake. Fort Wayne Presbytery has four regular meetings annually. The moderator is elected at the December meeting for one year, but does not take the chair till April.—C. O. Shirey, S. C.

The Presbytery of Indianapolis met at Greencastle, Sept. 12th. A conference on Evangelism had occupied the day. The Evangelistic Committee presented a schedule whereby every church in the presbytery will have two weeks of special meetings during the winter, conducted by some pastor of the presbytery. The meeting on Monday evening was addressed by Rev. John R. Lyons, of Peking. He illustrated his lecture with slides. He was accompanied by Mr. Loa, principal of Truth Hall, the Presbyterian Academy for boys in Peking. Rev. Matthew Smith, D.D., was received from Beaver Pres-

bytery, to be installed, Nov. 3d, as pastor of the First Church of Indianapolis. Arrangements were made for the installation of Rev. Jean S. Milner as pastor of Second Church, Indianapolis, on Oct. 13th. Rev. John W. Armstrong was released from Troub Memorial, to become pastor at Greenfield. Rev. B. G. Barker was received from the Central Congregational Association of Indiana. The overture on commissioners was answered in the negative. Rev. John S. Martin, D.D., of Greenwood, is in St. Francis Hospital, Indianapolis.—J. B. Ferguson, S. C.

The Presbytery of New Albany met in Scottsburg, Sept. 13th. The Scottsburg Church has just finished extensive repairs and the building is now an up-to-date and beautiful one. Rev. Oscar L. Black was moderator. Rev. J. L. Hartsook was dismissed to the Presbytery of Iowa, and Rev. W. G. Baird was received from the Presbytery of West Tennessee. Both overtures were answered in the affirmative. Presbytery had the pleasure of listening to Rev. C. F. Bernheisel, who has just recently returned from his field of work in Korea; Rev. John B. Ferguson, who, with his wife, recently returned from a tour of the Far East; and to Rev. L. V. Rule, chaplain at the Reformatory at Jeffersonville, on "Successful Methods with Youthful Offenders."—Henry M. Rogers, S. C.

Logansport Presbytery met in the Kentland Church on Sept. 19th, Rev. D. S. Perry was moderator. Rev. Joseph Shauer was received from the Presbytery of Chicago; Rev. L. H. Shindledecker from Erie; Rev. A. R. Fossen from Pittsburgh, and Rev. L. R. Giroux from Winnebago. Rev. H. W. Greist, M.D., was dismissed to the Presbytery of Yukon, he having been transferred from the mission at Wales to Point Barrow. Rev. E. W. Hale was released from the Crown Point Church; Rev. John Rhind from Remington, having accepted a call to a chair in Lake Forest College, and Rev. D. S. Perry from Chalmers to Meadow Lake churches. Rev. L. H. Shindledecker accepted calls from the Lucerne group and arrangements were made for his installation. The committee appointed to organize a church among the colored people of Gary reported the work done and Grace Church, with fifty-nine members, was enrolled. A petition for the organization of a church at Robertsdale was presented and the church was ordered organized.—S. A. Stewart, S. C.

#### MICHIGAN.

Lake Superior Presbytery met at Munising, Mich. Rev. Horace F. Ferry was elected moderator. Rev. Harold W. Wiley was dismissed to the Presbytery of Hudson. Rev. J. M. Bolton was received from the Presbytery of Solomon, to be pastor at Gladstone. Mr. H. W. Campbell, of St. Ignace, was ordained and has been called to St. Ignace. Overture on women as deacons was answered in the affirmative and that on commissioners in the negative.—M. H. Belfry, S. C.

The Presbytery of Detroit met at Petersburg, Sept. 19th. Rev. Alexander Danskin was released from Grace Church, which had already extended a call to Rev. R. D. Dodge, of Mount Clemens, who asked for release and transfer. Rev. Walter Niccoll was received from the Presbytery of Brandon, Ontario. He will probably return to the pastorate. Dr. Joseph A. Vance presented an able report on the New Era Movement. The new plan contemplates a general exchange of pulpits and a vigorous presentation of the work. Our Church Extension Committee is equally in need of some new impulse, if it is to function as it should in the development of Presbyterian activities in Detroit Presbytery. Rev. W. Clyde Smith has been invited to succeed Dr. Jaquess. The rules of presbytery have been so modified as to give foreign missions and religious education a larger place than they had. St. John's Church (colored) has called Rev. John Cotton, of the U. P. Church. Rev. J. D. MacDonald was released from the pastorate of Highland Park Church, and dismissed to the Presbytery of Phoenix. The Italian Commission, of which Dr. J. W. Cochran was the chairman, presented a hopeful report, and asked to be discharged, that the work henceforth might be carried on by the Church Extension Committee. Rev. Francisco Schepis was received as a Baptist minister with proper cre-

dentials, and, after a thorough examination, accepted. He is to have charge of the institutional work among the Italians, leaving to Rev. G. Buggelli the spiritual part of the work. The church of Erin desires a pastor, and aims to give him a good living salary. New prospects for mission work are opening in North Detroit, and in several other locations. Both overtures were answered in the negative. Jefferson Avenue Church has sold its building to the Greek Catholics for over \$200,000. W. B.

Westminster Church, Big Rapids, Rev. Carl L. Attig, pastor, has a student class that averages over 150 in attendance. The church building was burned last winter, but it is to be replaced by a new building at once. Services are being held in the Elks Temple.

#### ILLINOIS.

The Church of Philo has become vacant. Any one wishing to get in touch with the session may write to the clerk, S. S. Love.

The Presbytery of Bloomington met in Normal, Ill. Rev. C. H. Johnson, D.D., was moderator. Rev. Samuel A. Johnson was received from the Presbytery of Chicago; Rev. Glen J. Schillerstrom from Iowa City; Rev. Wilber R. Gibbons from Springfield; Rev. James B. Muir from Springfield; Rev. W. W. Stewart from Rushville, and will be installed at Piper City, Gibson City, Heyworth, Rankin and Bloomington respectively. Relationship between Rev. Lloyd S. Ruland and the Gibson City, and between Rev. Harold R. Brown and LeRoy, were dissolved. Mr. Ruland returns to China. Mr. Brown was dismissed to Presbytery of Duluth. Overture on women as deacons was answered in the negative. An interesting conference was held on stewardship and evangelism.—R. E. Anderson, S. C.

Cairo Presbytery met at Cairo, Ill., Sept. 20th. Rev. H. A. Goff, D.D., was elected moderator. Rev. J. G. West was elected Stated Clerk. Rev. S. P. Taylor, Rev. W. D. Vater and Rev. J. H. Gardner, Jr., addressed the presbytery. Rev. W. V. McAdoo and congregation at Harrisburg asked presbytery for the dissolution of the pastoral relation. The presbytery appointed a committee to visit the church and report.—J. G. West, S. C.

#### PENNSYLVANIA.

Beaver Presbytery met in First Church of Beaver, Sept. 19th. Rev. W. A. Thomas D.D. was elected moderator. Dr. M. F. Smith was released from the Beaver Falls Church and dismissed to the Presbytery of Indianapolis, to become pastor of the First Church of Indianapolis. Rev. J. A. King was released from New Galilee so as to give his entire time to Mt. Pleasant. Rev. J. H. Mohr was received from the Presbytery of Pittsburgh and will be installed in the Freedom Church, Oct. 14th. Rev. D. P. Williams resigned as pastor-at-large and was dismissed to the Presbytery of Mahoning to become pastor at East Palestine, Ohio. Mr. Abbot P. Herman was received as a candidate.—J. C. Steele, S. C.

The Presbytery of Philadelphia met Sept. 19th, in Chambers Wylie Church. The pastoral relation existing between Rev. Herbert R. Burgess, D.D., and the Mutchmore Memorial Church was dissolved in order that he might accept a call to the Leverington Church, Presbytery of Philadelphia North. A call for Rev. George B. Pence was presented from the James Evans Memorial Church and arrangements were made for his installation Sept. 27th. Presbytery's evangelistic campaign was to open Sabbath, Sept. 25th, and continue until Easter. Two evangelists, Rev. E. E. Hendrick, D.D., of St. Louis, and Rev. George M. Oakley, D.D., of Tennessee, will conduct evangelistic services in some twenty-eight churches, two weeks in each church, and in the remaining forty-nine churches from Feb. 12th to Feb. 28th a simultaneous campaign will be conducted by pastors from other cities. The plan is to cover all the churches of presbytery during the campaign. The budget for the campaign is \$16,500. Presbytery adopted resolutions commending President Harding for calling the "Limitation of Armament Conference," Nov. 11th and urges all its churches to observe Sab-

bath, Nov. 6th, as a day of public and private prayer for the success of the conference.—W. P. Fulton, S. C.

The Presbytery of Shenango met at Westfield Church, Sept. 12th. A well-attended Conference on Young People's work featured the opening meeting. Rev. D. M. Lyle, D.D., was elected moderator. Reports on the Boards were cheering. The Executive Committee on New Era Work is soon to choose a new chairman, vice Rev. S. A. Kirkbride, resigned, and to furnish plans for the continuance of the movement. Rev. D. Porter Williams, Superintendent of Missions in the Presbyteries of Beaver and Shenango, was released. He has accepted a pastorate at East Palestine, O. Presbytery voted a message of appreciation to President Harding for his calling of the Conference on Disarmament, and a protest against the alleged scheme to allow the visitors thereat to have liquor when constitutional law should be kept sacred and soberness should keep clear the minds for their epoch-making task. A protest against Sunday sports, to be read from our pulpits, was voted. Nov. 6th was named as a day of prayer for the Conference on Disarmament.—S. A. Kirkbride, S. C.

All the Presbyterian pastors of Erie, seven in number, are back from their vacations. Rev. E. C. Pires, Ph.D., of the Central Church, and Rev. Roger F. Cresssey, of the Eastminster Church, spent their vacation in Illinois. Dr. Pires preaching in a Chicago pulpit and Mr. Cresssey supplying the pulpit of the First Church of Springfield, Ill.—Dr. W. W. Hiffe, of the First Church, spent his vacation in Ohio. Dr. Boyd, of the Park Church, spent part of the time in New York and part in Canada, while Dr. J. M. Ross, of Sanford, spent the time at Winona Lake, Ind.—A Sabbath-school movement in the southeastern part of Erie, in which the Brotherhood class of the Central Church has had a very active part, has resulted in a petition to the presbytery for the organization of a Presbyterian church. The trustees now are engaged in erecting a frame building, in which services can be held.—The Chestnut Street Church, Rev. Paul Shelley, pastor, has near it a large Italian neighborhood and has reached and brought into the church a number of strong Italian leaders.—The Westminster Church will soon enter upon a series of evangelistic meetings, in which the pastor, Rev. Frank Nash, will have the assistance of the Presbyterian Evangelist, W. J. Edgar.—At Eastminster the men are preparing for an active winter.

Erie Presbytery has entered upon an evangelistic campaign that will reach every church in the presbytery. In co-operation with the Assembly's Committee on Evangelism, Rev. W. S. Bingham, of Delaware, O., Rev. W. J. B. Edgar, of Philadelphia, and Rev. H. P. Petran, of Albert Lea, Minn., have been engaged as evangelists for eight months. Twenty pastors from outside the presbytery will be brought in during February. During the eight months of the campaign the entire seventy-three churches of the presbytery will have two weeks of special meetings.

#### NEW YORK.

Binghamton Presbytery met at Deposit, N. Y., Sept. 19th. Rev. Frederick D. Viehe, Ph.D., was moderator. Rev. Oliver Hemstreet was dismissed to the Presbytery of New Castle, and Rev. B. Y. Spare to Buffalo. Mr. Robert L. Mallory, of Oswego, was received as a candidate. Rev. Albert C. Smith was received from the Presbytery of Syracuse, to be pastor at North Church, Cortland, N. Y. The overture on women as deacons was answered in the affirmative.—T. M. Morrison, S. C.

The Presbytery of Columbia met at Jewett, N. Y., Sept. 20th. Rev. Charles F. Robson was elected moderator. Rev. Jay D. Hopkins was dismissed to the Classis of Schoharie, of the Reformed Church. Presbytery answered the overture on deaconesses in the affirmative and that on commissioners in the negative.—C. G. Hazard, S. C.

Geneva Presbytery met on Sept. 20th, at Cenoga. Rev. G. Howard Michelson was chosen moderator. Both overtures were answered in the negative. Rev. John L. Winnemore and Rev. Max C. Putney were

dismissed to the Presbytery of Northumberland; Rev. Lawrence P. Van Slyke to the Presbytery of the City of Mexico, and Rev. C. Clarence Baker to Syracuse. Rev. C. C. Baker was released from Canandaigua to accept a call to the First Ward Church of Syracuse. Rev. S. H. Beshgetour, Ph.D., soon is to be pastor at Gorham. The Lodi Church presented a call for Rev. Joseph A. Johnston. He is to be installed Oct. 24th. Presbytery will meet on the call of the moderator at the First Church, Geneva.—J. W. Jacks, S. C.

#### NEW JERSEY.

The Presbytery of West Jersey met Sept. 20th in Wenonah, N. J. Rev. Curtis O. Bosserman was moderator. The pastoral relation existing between Rev. O. Bell Close and Carney's Point, and Rev. W. H. Dyer and Blackwood were dissolved. Mr. Close was dismissed to the Presbytery of Newark, Mr. Dyer to Carlisle, and Rev. Edward J. Ardis to Springfield. Rev. Joseph Stockton Roddy, Ph.D. was received from the Presbytery of Philadelphia North and is to be installed at Gloucester Sept. 20th. Rev. R. Hilliard Gage, D.D., was unanimously selected as presbytery's choice for moderator of synod, which meets in Atlantic City, Oct. 17th. Presbytery will meet in the Salem Church, Nov. 15th, at the celebration of the one hundredth anniversary of that church.—A. B. Collins, S. C.

#### WEST VIRGINIA.

Presbytery of Wheeling met at New Cumberland, W. Va., Sept. 19th. Rev. P. B. Ferris, D.D., was moderator. Rev. J. C. Laughlin was received from the Presbytery of Pittsburgh, to be installed at New Martinsville, and Rev. J. M. Thompson from Mahoning, to be installed at Cameron and Rock Lick. Both overtures were answered in the negative. Mr. Harry Roach was received as a candidate.—J. P. Leyenberger, S. C.

#### ALABAMA.

The Presbytery of Birmingham met at Acton Memorial Church, Sept. 5th. Rev. H. M. Edmonds, D.D., was chosen moderator. Mr. Jarvis M. Cotton, of the Fifth Avenue Church of Birmingham was received as a candidate. Presbytery will hold an adjourned session on the floor of synod.—L. B. Cross.

#### IOWA.

Evangelist B. Frank White will begin a series of revival services in the Fairfield Church on Oct. 4th. Great preparation is being made for these meetings. Fairfield is the home of Parsons College. Evangelist White has the enthusiastic endorsement of many of the leading men of the Church. He is a Southerner by birth and possesses many of the notable traits and characteristics of the Southern people. He preaches with unction and power. Any church in need of an evangelist will do well to get in touch with him. His permanent address is Bellefontaine, Ohio.

#### MISSOURI.

The Presbytery of Sedalia met at Holden, Mo., Sept. 13th. Rev. H. S. Edmunds was elected moderator. Three ministers were received by letter. The "Half Million Dollar Campaign" for the endowment of Missouri Valley College was considered. Two churches were recently organized, one at Osage Iron Works and one at Climax Springs. The overture as to commissioners was answered in the negative, and the one as to the women as deacons in the affirmative. W. R. Priest was licensed as a local evangelist. Three churches were dissolved, Salt Fork, Shiloh and Sunny Side.—S. W. Mitchell, S. C.

The Presbytery of St. Joseph met in Bethany, Mo., Sept. 13th. Rev. S. P. Allison was elected moderator. The pastoral relation was dissolved between Rev. B. E. Ketchman and the Hopkins church, and he was dismissed to the Presbytery of Corning; Rev. J. C. Stamm to New Albany; Rev. F. P. Brewster to Sedalia, and Rev. A. W. Canaday to Upper Missouri, U. S. Rev. T. D. Roberts was placed on the Honorably Retired Roll. Rev. J. R. Browne was received from the Presbytery of McGee. Presbytery listened with great interest to an address by Rev. G. P. Baity, D.D., on his trip to the Orient. Presby-

tery voted unanimously to invest \$1,000 presbyterial funds in the hotel bonds, to be issued by the Presbyterian Assembly of the Southwest, Hollister, Mo. The overture on women as deacons was answered in the affirmative, and that on commissioners in the negative. For the year beginning April 1, 1922, presbytery adopted a home mission budget of \$5,000, with the intention of becoming self-sustaining and self-directing, and employing a presbyterial field secretary.—E. E. Stringfield, S. C.

#### KANSAS.

Highland Presbytery met at Nortonville, Sept. 13th. Rev. S. H. Jones, of Frankfort, was elected moderator. The overture on commissioners was answered in the negative; the one on women as deacons in the affirmative. An evangelistic campaign is planned for the presbytery this fall for every church.

Larned Presbytery met at Lakin, Kan. The new church at Chase starts with a membership of over 150, and is self-supporting. Rev. J. W. Thompson, D.D., was released from Holcomb Church, and honorably retired. The Kingsdown Church has secured Rev. Calvin H. Knight as pastor. Rev. William Steele, the Stated Clerk, and pastor of the Irwin Memorial Church at Hutchinson, has recently moved into the fine new manse built this summer. The Lakin Church has recently spent about \$1,000 in improving the manse and church edifice.

Seven members were received recently into the Peabody Church. Before calling the new pastor, Rev. N. S. Metfessel, recently installed, the church building was repaired and redecorated at a cost of \$2,000, and \$1,200 were expended in repairs on the manse.

The Presbytery of Emporia met in McPherson, Sept. 19th. Rev. D. R. Kerr, D.D., was elected moderator. President Lewis reported that last year was the best in the history of the College of Emporia. Presbytery planned to hold a series of institutes this winter in the interest of Sabbath schools and religious education, in charge of Rev. D. C. Smith, Sabbath-school missionary. The overture on commissioners was answered in the negative. Sabbath, Nov. 6th, was designated as a day of prayer for the Disarmament Conference. Rev. Jas. M. Todd, D.D., has been installed in the First Church of Emporia; Rev. Geo. H. Cotton at Council Grove; Rev. Jas. P. Clark at Halstead, and Rev. N. S. Metfessel at Peabody. Rev. T. J. Strickler was elected permanent clerk for the presbytery. Rev. George S. Fulcher made an excellent address on foreign mission activities. Presbytery will meet in Emporia during the meeting of Synod.—John H. Bright, S. C.

Solomon Presbytery met in Concordia, Sept. 20th. Rev. H. O. Fee was moderator. Rev. J. M. Mahaffy was elected Stated Clerk to fill the term of J. M. Bolton, resigned. Rev. D. H. M. Boyle was dismissed to Grande Ronde Presbytery and Edwin S. Secrist to Seattle. Rev. Leonard Keeler was received from Topeka Presbytery and was honorably retired. Rev. J. Russel Jones, from the Presbytery of Ozarks, will have charge of the Hope and College Hill group. Rev. H. C. Duckett, received from Iona, will supply Narka and Mahaska. Rev. Ralph O. Taylor, having served as deacon in the M. E. Conference, was received, examined and ordained. A memorial service was conducted in honor of Dr. F. S. Blayney. The overture on women as deacons was answered in the affirmative, and the one on commissioners in the negative. The spring meeting will be in Minneapolis.—J. M. Mahaffy, S. C.

The Presbytery of Topeka met in Southridge, Sept. 20th. It received Dr. L. C. Walter from the Presbytery of Tulsa, who becomes pastor of the Grandview Park Church of Kansas City, Kansas. It answered both Assembly overtures in the negative. It arranged for a series of special meetings in various churches under the leadership of Dr. Graham. It added \$100 to the Stated Clerk's salary, already liberal, and required him to take all incidental expenses out of the treasury. Presbytery instructed the Stated Clerk to correct the statistical reports of the congregations, if need be, in the mat-

ter of membership, so as to conform with the instruction printed after "4" under the "Statistics of Membership" in the annual blank.—A. H. Harshaw, S. C.

NEBRASKA.

Rev. Dr. A. B. Marshall, of Clarinda, Iowa, gave the opening address for the Omaha Bible Institute in Castelar Church, 2410 South Sixteenth Street, on Sept. 27th. The Institute is in charge of Rev. W. H. Jordan. He is also minister of the Third Church, Twentieth and Leavenworth Streets, Omaha.

The church at Auburn, Rev. W. F. Perry, pastor, will be led in a series of evangelistic meetings by Rev. and Mrs. D. Hayes Willis, of Winona Lake, beginning Oct. 30th, Rev. W. F. Perry, pastor. The Auburn Church has let the contract for the completion of the basement of the church.

Rev. H. Frank Reid, of Falls City, is engaged in union evangelistic meetings, held there by Evangelist Stough.

Candidate Harold Long, son of Rev. B. M. Long, D.D., Superintendent of Evangelism in Nebraska, has decided not to attend the seminary this year and will remain with the Panama Church.

The Synod of Nebraska will meet in the First Church of Omaha on Oct. 18th, at 8 p. m. The Synodical will meet at the same place and time. The Gipsy Smith meetings will be in progress at the time, and it is planned to have no evening sessions of Synod so that members may attend the evangelistic meetings at the tent.

Rev. James B. Butter presented his resignation to the church at Alexandria, where he has been pastor for a number of years, but the congregation promptly refused to accept the resignation and Mr. Butter will remain.

TEXAS.

The Presbytery of Jefferson met with the Friendship Church, Texas, Sept. 9th. Rev. J. N. Coker was elected moderator. Rev. E. W. Barrington was dismissed to the Presbyterian Church U. S. Rev. D. F. Osteen to the Methodist Church, and Rev. F. Sanders to the Presbytery of Ft. Smith. Rev. T. E. Kaesler was received from the Cumberland Church, and two young men were taken under the care of presbytery, making one licentiate, three candidates and two local evangelists under the care of presbytery. The overture on women as deacons was answered in the affirmative, and that as to commissioners in the negative. A memorial service was held in honor of Rev. G. W. C. Self, who had been in the ministry about forty-two years.—M. C. Johnson, S. C.

OKLAHOMA.

Rev. LeRoy Thompson, of Alva, Okla., succeeds Rev. L. W. Scudder as Stated Clerk of Cimarron Presbytery.

WISCONSIN.

The Presbytery of La Crosse met at North Bend, Sept. 13th. Lynn Morris, of Neillville, was taken under care of presbytery as a candidate. The overture on commissioners was answered in the negative; that on women as deacons in the affirmative.—S. B. Pinney, S. C.

Milwaukee Presbytery met at West Granville, Wis., Rev. Roy H. Brown, our missionary to the Philippines, told of the good work done there, showing wonderful progress. Both overtures were answered in the negative. The reports showed an advancement in membership of churches and Sabbath schools, and in contributions.—Wm. A. Cutler, S. C.

Madison Presbytery met at Kilbourn, Wis., Sept. 20th. Rev. Wm. J. Grossheim was received from Presbytery of Cincinnati, to be installed as pastor of Lancaster-Hurricane churches, Oct. 9th. Rev. J. F. Slagle was dismissed to Presbytery of Ewing. Rev. G. P. Jecklin was released from Oregon and Waunakee to take up prohibition enforcement work. Rev. Roy H. Brown, of the Philippine Islands. Rev. A. F. Breslich, of the Biblical Alliance. Rev. Gerrit Verkuyl, Superintendent of Religious Education, and Rev. S. Patterson Todd, Secretary Lord's Day Alliance, made fine addresses. Presbytery answered

affirmatively overture on women as deacons.—E. C. Henke, S. C.

Chippewa Presbytery met Sept. 20th at Chetek, Wis. Rev. C. J. Koukol was dismissed to Omaha Presbytery and Licentiate C. E. Haskins, of Winnebago. The two overtures from the General Assembly were both answered in the affirmative. J. C. Sutters, H. Grondseth and G. C. Langley were licensed for one year. New churches were reported at Marenesco and at Herbster. Presbytery will meet at Eau Claire Oct. 6th to install Rev. Mr. Reue.—L. F. Badger, S. C.

COLORADO.

The Church of LaJara received eight members on Sept. 11th, and Mr. C. Bodley was installed as elder. Rev. W. H. Hyatt, after serving the church for almost nine years, retires on Oct. 18th. Rev. E. A. K. Grant, LL.D., of Unionville, Mo., has been invited to become his successor.

The Church of LaJara has called Rev. Edwin A. K. Grant to the pastorate. Dr. Grant is a graduate of three universities and colleges. He has been ten years on the foreign fields and has been twenty-two years a Presbyterian minister. He is a native of Dublin, Ireland. He is married but has no children. Mrs. Grant was a missionary among Mohammedan women in India a few years, where they were married seventeen years ago.

The churches of Arapahoe and Sheridan Lake group of churches have called Rev. B. F. Lawrence, and he is now at work on these fields.

Holly Church has called Rev. Robert Cantwell, who has been in evangelistic work for several years past. Mr. Cantwell succeeds Rev. Wiley K. Wright who here had thirteen years of faithful service.

A young minister has been secured for the Monument, Table Rock and Palmer Lake group of churches. Mr. Pritchett will spend part of his time pursuing his studies in Denver University.

MINNESOTA.

The manse at St. James has been greatly improved. An automobile has been provided for the minister, Rev. J. W. Dickson. The work is encouraging in every way.

Rev. Hayden R. Upton has resigned the charge of the church at Worthington, Minn.

OREGON.

Newport Church, Rev. H. Ralph Geil, minister, received ten members on Sept. 11th.

Albany College opened Sept. 19th with increased attendance. The convocation address was delivered in the First Church, Albany, by Rev. Norman K. Tully, associate pastor of the First Church of Portland, Oregon.

CALIFORNIA.

Rev. G. A. Blair, of Santa Maria, has received the degree of Doctor of Divinity. He has just closed his first year as pastor and reports thirty-one accessions by letter and sixty-two by profession; adult baptisms, twenty; infants, thirteen; pastoral calls, 1,492.

WASHINGTON.

The new \$9,000 church building at Outlook, Wash., was dedicated June 26th, with dedication sermon by Rev. A. B. Keeler, and an address by Rev. Edward Campbell. Rev. Charles Parrott is pastor.

The cornerstone of the new \$5,000 church building at Port Blakeley was laid in August, Rev. A. B. Keeler giving the address. Rev. Robert Broadbooks is pastor.

Presbytery of Willimatte met in Salem, Ore., Sept. 13th. Rev. O. C. Weller was elected moderator. The overtures on women as deacons and on commissioners were answered in the affirmative. Rev. A. M. McClain was received from the Presbytery of Columbia River. Rev. J. E. Blair was assigned to the Waldport field; Rev. E. V. Ostrander to the Mackenzie Valley field; Licentiate Oscar W. Doble to Florence and stations; Mr. A. R. Spearo, a student, was sent as supply of the Cottage Grove Church.—Wallace Howe Lee, S. C.

I want to tell you how much we enjoy reading the "Herald and Presbyter" every week, getting the church news and all the

good things you provide for your readers. Best of all is your constant loyalty to the Bible and the fundamentals of our faith. Whether we be pre-millennialists or not does not matter so much, as long as whenever the Lord comes we be found faithful. Sooner or later we shall love his appearing.  
R. G. R.

I never tire of reading your paper, which is always loyal to the truth, the Church, temperance, and everything that is good.  
L. H. W.

NOTICES

PRESBYTERIAL NOTICES.

Baltimore, Barton, Oct. 10, 8 p. m.  
Benicia, Santa Rosa, Oct. 18, 10 a. m.  
Ebenezer, Lexington, Oct. 10, 8 p. m.  
Florida, Miami, Oct. 11, 7:30 p. m.  
Grande Ronde, Mt. Vernon, Oct. 11, 7:30 p. m.  
Minneapolis, Sbiloh, Oct. 3, 7:30 p. m.  
Southern Oregon, Rogue River, Oct. 11, 7:30 p. m.  
St. Paul, St. Paul Central, Oct. 4, 9:30 a. m.  
Transylvania, Frankfort, Oct. 11, 10 a. m.  
Westchester, New Rochelle, Oct. 3, 3 p. m.

SYNODICAL NOTICES.

East Tennessee, Maryville, Oct. 20, 7:30 p. m.  
Florida, Miami, Oct. 11, 7:30 p. m.  
Idaho, Twin Falls, Oct. 13, 7:30 p. m. Woman's Society, same place, Oct. 14.  
Illinois, Lincoln, Oct. 18, 7:30 p. m.  
Indiana, Terre Haute Central, Oct. 4, 7:30 p. m.  
Iowa, Cedar Rapids First, Oct. 18, 7:30 p. m.  
Kansas, Emporia First, Oct. 11, 7:30 p. m.  
Kentucky, Frankfort, Oct. 18, 7:30 p. m.  
Michigan, Grand Rapids Westminster, Oct. 11, 7:30 p. m.  
Minnesota, Luverne, Oct. 11, 7:30 p. m.  
Missouri, Poplar Bluffs, Oct. 18, 7:30 p. m.  
Nebraska, Omaha First, Oct. 18, 7:30 p. m.  
New York, Mount Vernon, Oct. 18, 7:30 p. m.  
New Jersey, Atlantic City Olivet, Oct. 17, 4 p. m.  
New England, Newburyport, Mass., Oct. 25, 2 p. m.  
Oklahoma, Cushing, Oct. 4, 7:30 p. m.  
Ohio, Cambridge, Oct. 11, 7:30 p. m.  
Pennsylvania, Tyrone First, Oct. 25, 7:30 p. m.  
South Dakota, Rapid City, Oct. 6, 7:30 p. m. Sabbath School Conference, 2 p. m.  
Tennessee, Milan, Oct. 11, 2 p. m.  
West Virginia, Clarksburg, Oct. 18, 7:30 p. m.  
Wisconsin, Racine, Oct. 11, 3 p. m.

MARRIAGES  
No Charge is made for Marriage Notices

PISANI—MONFORT—At Cincinnati, O., Sept. 21, 1921, by Rev. E. P. Whallon, D.D., Rev. Fausto Pisani, pastor of the Italian Church, Monessen, Pa., and Miss Inez Monfort, daughter of Mr. and Mrs. S. W. Monfort, of Cincinnati.

BAIRD—EVANS—At the home of the bride's mother, Sept. 15, 1921, by Rev. H. B. Ellwood, Mr. David Baird, Jr., and Miss Frances M. Evans, all of Nokomis, Ill.

OBITUARY  
Obituary Notices at the rate of 75c per 100 words

TENNEY—John, Jr., son of John and Virginia Ireddell Tenney, in his ninth year, Plainfield, N. J.

McCLAIN—Lydia Ann Bear, daughter of John and Mary Stauffer Bear, was born Jan. 28, 1833, near Mt. Pleasant, Pa., and passed on to her heavenly home June 16, 1921, at the home of her daughter, Mrs. Mary Stickle, in Toledo, Ia. April 6, 1853, she was united in marriage to Silas McClain, at Hayesville, O. Later they removed to Toledo, Iowa, being among the real pioneers. At the age of sixteen she united with the Presbyterian Church, and remained a faithful member until death. A loyal friend, a faithful wife and mother, her children rise up and call her blessed.

DE HAVEN—Thomas Sawyer De Haven was born Oct. 4, 1845, and died Sept. 17, 1921. His paternal great-grandparents, Abraham and Martha De Haven, were charter members of the historic church of North Springfield, O., Cleveland Presbytery, organized in 1809. His maternal grandparents, Thomas and Elizabeth Day Sawyer, came to Springfield, from Union County, Pa., in wagons, October, 1829. They united with the church in 1830. Rev. John D. Hughes baptized their ten children, one of whom, Mary Jane, was the mother of the deceased. Rev. Mr. Hughes' first wife was the daughter of the pioneer, Abraham De Haven. Mr. Hughes, that wife and their son, who died during his last year in the theological seminary, are buried in Springfield's churchyard. The son's classmates attended his funeral in a body. Mr. De Haven's maternal grandfather was an elder in this dear old church until he asked "to be released because of the infirmities of age." The De Haven family hold the enviable distinction of being the only family having a continuous membership in this church during the whole 112 years since its organization. Mr. De Haven was a member at the time of his death. Blessed assurance! In that Land of Peace and Joy, and Gladness, "His servants shall serve him."  
Minnie J. Elliot

(Whose name has for forty-seven continuous years been on the roll of this historic old church.)

## HOME CIRCLE

### BACK TO SCHOOL.

Back again with pencils, back again with pens,

Chalking up the ciphers on the board;  
But we sigh for velvet meadows and songs  
of treetop wrens,  
And long to wade the swiftly running ford.

Back again with grammars, back again with maps,

We're tracing out old China's musty wall;  
But our thoughts are in the timbers, where  
the gold-wing pecker taps,  
And the saucy blue-winged jaybirds loudly call.

Back again with lessons, back again with slates,

We are poring over half a dozen books;  
But we wish that we were fishing with the  
little fat grub baits  
In the shadow of the meadow minnow  
brooks.

Back again with studies, back again with rules,

And the multiplication-tables now we hear;  
But dream of some old place where there  
aren't any schools,  
And vacation is a dozen months a year.

—Ex.

### HEARTS AND TARTS.

BY NANCY BYRD TURNER.

There was a good deal of trouble at the palace, for the little Princess Anita had been ill for a long time and was very slow in getting back her strength. The doctor said that the reason she mended so slowly was that she fretted too much. But what she was fretting about no one at the court could tell.

The princess was too weak to explain. Whenever they questioned her she answered, "Hearts." More than that she either could not or would not say.

"What do you want, my child?" the king would ask. Everyone knew he would give her half of his kingdom if she wished it, but—

"Hearts," Anita replied every time.

"What do you mean by 'hearts,' Anita?" the queen would say.

But Anita only frowned and turned her head away. "Hearts," she answered wearily and would say nothing more.

"If she means human hearts," said the dowager queen, her grandmother, "then she ought to be satisfied, for she owns the hearts of us all."

The court fool racked his brains. At last he stole away from the palace and stayed a week in the forest. When he came back he brought with him two beautiful stately creatures with graceful legs, spreading antlers and large, dark eyes. He called the princess to the window.

"Hearts," he said, as he pointed to the animals.

Anita smiled as she put out a white hand and touched them. But the man's face fell. He saw that he had not guessed the riddle.

"If the princess would only eat a little more she might grow stronger," the queen mother mourned. "What would you rather have to eat than anything in the world?" she asked.

"Hearts," was all the princess answered, but the queen noticed that her eyes grew brighter as she spoke.

At once the palace cooks were notified. They put on their thinking caps. The next morning a plate of broiled chicken heart was set before Anita; but she turned away her head. The next day the

princess found on her tray a delicious-looking dessert—amber jelly moulded in the shape of a heart. But she barely tasted it. The third day they brought her chocolate ice cream in a heart shape; but two spoonfuls was all she would eat. On the fourth day the cooks gave up in despair.

But the king and queen kept on trying. In an effort to guess her wish they gave the princess lovely jewels. One week it was a little heart on a gold chain; the next, a silver bracelet with a coral heart for a bangle; and the third, a ring set with a tiny turquoise heart.

"Thank you, father and mother," said Anita. She put on the beautiful things and seemed to admire them; but as time went on she did not grow any stronger or have any more color in her cheeks.

So the royal family said to one another, "What shall we do?"

Then one day Joan, the little daughter of one of the king's foresters, came up to the palace kitchen on an errand. The cook, who was very talkative, began to tell her about the Princess Anita.

"She won't eat, and she won't play," finished the cook, "and when they ask her what she wants she only says 'hearts.' O dear!"

Joan gazed soberly at the cook. "Well, why don't they give them to her?" she asked.

At that the cook lost her temper. "And haven't we offered her every kind of heart under the sun?" she asked.

"I don't believe you have," said little Joan gently. "Has she had the kind that she had at my house one day?"

The cook gasped. When was the Princess Anita at the forester's house, she wanted to know, and what kind of hearts did she have when she was there?

"One day," Joan said, "she came by herself and stayed an hour, and we had a lovely time."

Then the cook remembered that one day the princess had been missing for an hour or two.

"My mother was not at home," Joan went on. "I made a panful of heart-shaped jelly tarts. The princess ate six of them."

Joan smiled; she had thought it was sweet of the little royal girl to pay her a visit.

"The queen must know this," said the cook. "Meanwhile, do you run home, Joan; later on you will get word to come back to the palace again."

The next morning when the princess started out unwillingly enough to walk in the yard, she stopped short on the lowest marble step with a cry of pleasure. For there right before her, coming up the broad walk, was Joan, the forester's little girl, dressed in a white silk gown with blue velvet train, and carrying high in both hands a dish full of lovely heart-shaped jelly tarts.

Joan curtsied as low as she could without upsetting the dish, and Anita, forgetting that she was a princess, curtsied in return.

"Have a tart?" Joan said with a smile.

The Princess Anita took two. "Are you going to play with me?" she asked eagerly.

"As soon as I put on my brown gingham apron again," said Joan, who had felt very comfortable since the queen had dressed her.

"I, too, will put on an apron," Anita said.

They found that she did not have an apron in her whole wardrobe, but the palace seamstress hastily took a piece of gingham and cut armholes in it, and that did very well.

All that day Anita and Joan romped together in the palace yard; and all the next day they romped together at the forester's house. And the king and queen understood that what Anita wanted all along was another little girl to play with—though, to be sure, what she had said was only, "Hearts."—Ex.

### PUPPY'S TRICK.

BY DAISY D. STEPHENSON.

I've got the cutest puppy dog,  
He's full of funny tricks;  
Of course he's apt to chew things up,  
And even mother kicks  
When shoes and magazines are chewed,  
Or curtains furnish puppy food.

But Susie's maddest of 'em all!  
It happened yesterday;  
She planted lots of flower seeds,  
And when she went away,  
He got to work and dug 'em up!  
My funny, frisky little pup.

She won't forgive him yet, although  
He thought she'd buried bones, I know!  
—Ex.

### THE CONDUCTOR BOY.

He was broad-shouldered and blue-eyed; with a boyish smile, and pleasant manner that had already won for him many friends along the suburban line.

He was always ready to help on the old ladies and the little children. And when papers were left on the car he took pains to give them to the old man in the shabby coat who rode with him every afternoon, or to the thin lady with glasses who taught school at Maple Grove.

There was a little sweet-faced woman who rode with him occasionally. She always got on at Morningside and got off at Pleasant Plain. He liked her the best of all.

He began to eat his lunch most of the time at Morningside. He boarded with Mrs. Higgins and sometimes he did wish she would put up more appetizing lunches. So many times the bread was soggy and the meat tough and the cake stale. But being young and good-tempered, with a fine appetite and digestion, he made the best of it.

The little sweet-faced woman who got on at Morningside saw him eating his lunch one day. She gave it a swift approving glance before she met the boyish smile with which the young conductor always greeted her.

"Just eating my dinner, ma'am," he said gaily. "Have a copy of the morning paper? There were two left on the car today."

It was not long after that she got on again. That day, somehow, he was not hungry. There would be the same old sandwiches, the same stale cake and the same tough meat.

"Wish Mrs. Higgins would cook her meat until it is done," he thought dolefully. "However, I don't like to leave her. She needs the money and she's good and kind to me if she can't cook."

The sweet-faced little woman got off at Pleasant Plains, as was her custom, and after he rang the bell and helped her off he thought of his lunch.

"Guess I'd better eat something," he thought.

He went back to the rear of the car where he kept his lunch box and lying beside it was a white pastboard box.

Attached to it was a slip of paper on which were these words:

"Conductor boy—This is the kind of a lunch I would have liked my son to have had he lived and was in your place. Please accept it with the grateful thanks of one of the mothers on this suburban line to whom you have been so kind."

The conductor boy whistled a little.

There were no other passengers on the car but an old man and a little girl in a red sweater and cap. Passengers were always few after the city limits were passed.

He opened the white box somewhat eagerly.

He stared at the contents as they came into view.

There were three chicken sandwiches with a lettuce leaf between, a little jar of quince marmalade and one of cold beans. A piece of apple pie and a dainty square of frosted sponge cake and four sweet pickles.

How appetizing it was!

The conductor boy gave another long look at the tempting little lunch and then he read again the slip of paper that had come with it.

"I wonder what made me say I wasn't hungry," he whispered joyfully.—Ex.

#### A GOOD PLAY.

We built a ship upon the stairs  
All made of the back bedroom chairs,  
And filled it full of sofa pillows  
To go a-sailing on the billows.

We took a saw and several nails,  
And water in the nursery pails;  
And Tom said, "Let us also take  
An apple and a slice of cake"—  
Which was enough for Tom and me  
To go a-sailing on, till tea.

We sailed along for days and days,  
And had the very best of plays;  
But Tom fell out and hurt his knee,  
So there was no one left but me.

#### THE NAUGHTY DAY.

BY EVA M. TURNER.

Lizette awakened far too early; perhaps that was one reason why it was a naughty day. It did not begin right.

It was a very warm morning but there was a sweet, cool breeze stirring the leaves. Lizette lived just where town and country met. If she had looked out of the window she would have seen that the pool in the meadow looked like a great sun, so much sunshine had been spilled into it. If she had listened she would have heard the blue birds singing and the squirrel talking in the old sweet apple tree, but on a naughty day one doesn't hear or see pleasant things.

Lizette was busy with many troubles. Her curls pulled when she brushed them and her stockings would not come straight. She went down stairs.

Her mother heard her coming and had her breakfast ready on a dear little table, all set with blue and white. It was carried out on a leafy porch, but Lizette did not smile. The oatmeal in the blue bowl did not please her, and her mother took it away and gave her cornflakes, but these suited her no better.

For some reason it made her cry to look at the coddled egg, so she decided not to eat anything and sat with her lips drawn into a pout. Her mother sighed. She dreaded a naughty day.

Finally since no one seemed to care if she did pout, she went out along the path, to Dusty's yard. The shaggy pony saw her coming and whinnied as if to say, "Good morning." He really hoped that Lizette was bringing him a tender little

turnip. But Lizette's hands were empty and she gave Dusty a good box on his ears when he put his head through the bars, then went and sat in a very shady nook in the garden. Lizette hadn't planned for this to be a naughty day. There were a lot of pleasant things she had planned to do.

She meant to gather a basket of flowers and carry them to Mrs. Lynch, who kept a candy shop and sold ice cream. Mrs. Lynch liked the fresh flowers, and it made her happy to have them and it made the people who came to eat ice cream happy to see them. It always made Lizette happy to gather the flowers and to walk down the pleasant street with the bright basket. Then, too, Mrs. Lynch always gave her some ice cream.

She had intended to hitch Dusty to the basket carriage and take her doll, Christobel, and ask Letty Mills to go with her for a drive in the park. After dinner they would have a tea party for the dolls—but now she would do none of these things, for one didn't do pleasant things on a naughty day.

Presently, through the trees she saw Letty Mills coming down the street. "She's coming here," thought Lizette and she hid away in the corner behind the lilac bush. She could see Letty from her hiding place and watched her as she came up the porch. She heard the faint tingle of the bell and then heard her mother calling, "Lizette—Liz-ette"—but she did not answer. She could see her mother and Letty sitting on the porch, even hear the murmur of their voices. By and by her mother called again, but no answer came.

Then the little girl who was having a naughty day saw Letty go away, not without looking backward several times.

When Letty was quite out of sight Lizette came out of her hiding place, her pretty dress was soiled and torn but she did not care, for dresses always got dirty on naughty days.

"Where were you?" asked her mother.

"I was behind the lilac bush," answered Lizette, "and," she added, "I heard you calling!"

"I'm sorry, for Letty wanted you to come over and go with her. They are going for a long ride in the auto and are going to have a picnic dinner at Idlewild. They sent Letty for you while they were getting ready."

Lizette didn't answer. She didn't want any one to see her cry, so she ran out into the garden. She loved to ride in the auto and dinner in the woods at Idlewild was a joy. A little bird sang in the tree top, the flowers bloomed about the little girl. "They don't seem to have naughty days," she thought, and wiping away her tears, she said:

"I don't like naughty days," and she went for her basket and began gathering flowers for Mrs. Lynch. Lizette's mother, looking out into the garden, smiled—she was glad that the naughty day had been so very short.

#### MINDING.

"How do I make him go where I want to?" asked Jimsie. "That's easy. If I pull the right rein, he turns to the right, that's all. He always minds."

"And you can teach a goat all that?" asked Uncle Wesley.

"Sure," answered Jimsie.

"Queer that boys aren't so smart as goats," said his uncle.

"They are heaps smarter," answered Jimsie indignantly.

"So?" questioned his uncle. "Seems to me I heard some boy's mother say this morning that her small son never came when she called him, and she didn't know what she was going to do to teach him to mind. I think she would like to be able to pull a rein to have her boy go where the rein told him to!"

"Humph!" said Jimsie slowly. "I think I'll go and do that errand right now."

And before Uncle Wesley could answer, the goat team under Jimsie's guidance had turned off down the street.—Jewels.

#### HIS SMILE.

I know a sunny little lad  
Who gets up every morning gay.  
He's happy all the time. He knows  
Such hosts of jolly things to play.

His face is seldom clean,  
Except at just his washing time,  
For even dirt loves him,  
But mother does not mind the grime.

She kisses both his chubby cheeks  
And tells him merrily the while,  
However thick the dirt may be,  
It can not cover up his smile.

And when she cleans him up she laughs  
And says 'most every single day  
How glad she is no soap that's made  
Can ever wash that smile away.

—Ex.

#### VINCENT'S NEIGHBOR.

The man on the platform talked a good deal about being a good neighbor. Vincent could not understand all he said, because he talked so fast and the words he used were not the words of a boy. But he did understand enough to want very much to be a good neighbor.

In the summer hotel with Vincent and his father and mother were other grown people. He did not see how he could be a neighbor to them.

Of course he could run errands for his mother, and, of course, he would mind quickly when she spoke to him. But that was not being neighborly, not when she was his own mother. A neighbor was some one outside the family. Vincent was sure.

While he was thinking about it he went down the beach to play with his new sailboat. The sailboat was a very wonderful gift from his Uncle Vincent.

I was named "The Clipper," and was painted yellow and black, with snowy white sails. Vincent could wade out in the shallow water for a long way, and by fastening a cord to the boat, so it could not get away, it would sail almost as well as the big boats on the lake.

Vincent had sailed his boat up and down the beach for a while and had forgotten all about being neighborly, when he chanced to look toward the shore. A little Chinese bays felt about sailboats. If it sat there watching him.

Now, Vincent did not know just how Chinese boys felt about sailboats. If it had been an American boy, he would have known at once that he ought to ask him to come on out and have some fun. But this little boy looked so different that Vincent thought he might feel different. So he played by himself, while the brown eyes of the little dark-skinned boy followed him.

"Don't you want to sail her?" Vincent asked at last. "You have to hang on tight, so she won't get away."

The dark eyes danced, and the little fellow jumped up and took the cord from

Vincent. He splashed out into the water, and "The Clipper" spread her white sails proudly, as she floated off. The Chinese boy shouted and laughed, just as Vincent had the first time he sailed her.

"Here! I got some more string," he said to Vincent. "Let's tie that on. Then we can both sail her."

The two boys played very happily together until Vincent's mother came down to tell him it was almost time for dinner. Then he remembered the question he had been wondering about in the afternoon—how to be a good neighbor. He wondered whether letting the little Chinese boy play with his sailboat would be counted neighborly. He hadn't really done anything; he had only helped him to have a good time.—Ex.

#### HOW CHICKENS EAT.

BY LUCIA B. COOK.

My chickens' table manners  
Are just a little rude;  
They crowd themselves together  
And scramble for their food.  
Instead of eating slowly,  
As mother says is right,  
They seem in such a hurry,  
It's really impolite.

—The Lutheran.

#### A MONKEY TRICK.

In the beautiful garden of a large house in Huntingdonshire, lay a little baby, sleeping peacefully in a cradle. The baby was a sturdy boy, and he had been brought by his mother specially that his grandfather might see him once again, for the old man was very fond of the child, and often used to ask for him. The little child could neither walk nor talk; but it cooed and smiled, and that pleased the old gentleman.

And now, after a romp, the child had been put to sleep, and as the day was bright and warm, his cradle was placed in the shade of the trees, where the healthy breezes could play upon him.

Some time later, the mother went out into the garden to see if her baby was still sleeping when, to her surprise, she found the cradle empty and the baby gone. Where could he be? He had not fallen out, for the cradle was not overturned, but remained in exactly the same position.

A search was made in the garden without result. Then suddenly one of the maids gave a scream.

"There's the baby—upon the roof!" she cried. And, sure enough, the child was seen upon the roof, not lying on the leads, but in the arms of a large monkey, which leered down upon the distracted relations, but made no effort to move.

There was a sudden silence, for none dared to shout at the animal in case it should get alarmed or annoyed and throw the baby down. Then, after a pause, some of the party went quickly indoors and hurried up to the bedrooms, from which they dragged out all the featherbeds and put them on the ground beneath where the monkey was looking down so unconcerned.

Some of the men ran for ladders, the intention being to climb up on the roof from the other side of the house, and, if possible, to creep upon the monkey unawares; but all felt that this was so risky a proceeding as to be almost a forlorn hope. Others went to a neighboring house to call the owner of the monkey, who came hurriedly, and tried to persuade it to bring the child back.

But everything was without effect.

There sat the monkey, attentative, but quite unmoved by the appeals.

A quarter of an hour went by, and then suddenly, while all the spectators held their breath, the monkey rose from its haunches, and, still holding the baby carefully, began to climb down from the roof. With what an agonizing thrill its progress was watched. But at last it landed safely upon the ground. Before anyone could get hold of the baby, which all this time had remained as unconcerned as the monkey, and apparently perfectly happy, the creature carried it to the cradle and put it back carefully on the cushions, uninjured, and none the worse for its strange adventure.

The baby grew up to be a strong man, and became known to all the world as Oliver Cromwell, Lord Protector of the Realm of England.

#### POLITENESS.

"True politeness is perfect ease and freedom. It consists in treating others as you love to be treated yourself." This is one way of saying that politeness is simply a heeding of the Golden Rule. Of all the accomplishments of life none counts for more than sincere politeness, and it is an accomplishment that may be acquired. An illiterate, rough-mannered, and sharp-tongued woman in Vermont was telling a neighbor about a gentleman and a lady who had driven into her dooryard.

"I was plum out o' sorts an' ready to snap up any one that spoke to me," she said. "Soon as I see them comin' into the yard I made up my mind to give 'em sass o'some sort. I was just that ugly in my feelin's, but they had such beautiful manners an' spoke so nice an' polite to me they made me feel as if I was a lady myself, an' first thing I knowed I was askin' 'em if they wouldn't like to have a glass o' milk an' some fresh cookies I had just baked!"

Politeness sometimes has the effect of raising people in their own esteem, and creating self-respect just as it made this rude woman feel for the moment that she was herself a lady.

#### COURAGE.

BY DR. W. P. MERRILL.

In old days men needed great self-respect and independence in the face of kings and mighty men. Now they need these qualities in the face of the crowd, to keep them from being lost in the great common currents of thought and opinion and prejudice and passion. The main reason why progress halts, and wrong lingers on, and indefensible things remain unchanged, is that there are so many who, caught in the throng, paralyzed by the crowd, dare not call their souls their own, but drift with the popular fashion and current.

The kind of courage that can stand alone, quietly and without fuss, taking the position and speaking the word that is unpopular but right, is one of the qualities most sorely needed in church and state today. I recall a meeting of ministers some years ago, where a matter came up for action, as to which popular sentiment set strongly in one direction. One man alone rose and voiced his objections, and voted against the popular side. After the meeting, man after man took him aside and said, "I am glad you said what you did; I felt just as you did; but there were reasons why I could not take such a stand." Had every man there dared act

in accord with his best judgment, the vote would probably have been reversed. There is no greater need in a democracy, whether ecclesiastical or political, than the need of men and women fearlessly independent, ready to say what they think, and to do what they judge right, however strongly the current of popular feeling and opinion may be setting the other way.

#### FAITH IN ACTION.

It is work that keeps faith sweet and strong; and though we leave the Mount of Vision, we do not leave the Lord. He is with us in the shop, the office, and the place of toil. The only way to lose the Lord would be to refuse to leave the holy Mount. If Peter had stayed on the hill, he would have found himself alone.

"Not for the eyes of men

May this day's work be done,

But unto Thee, O God,

That, with the setting sun,

My heart may know the matchless prize  
Of sure approval in Thine eyes."

#### OUT FISHIN'.

A feller isn't thinkin' mean,

Out fishin';

His thoughts are mostly good an' clean,

Out fishin';

He doesn't knock his fellow men,

Or harbor any grudges then;

A feller's at his finest when

Out fishin'.

The rich are comrades to the poor,

Out fishin';

All brothers of a common lure,

Out fishin';

The urchin with the pin an' string

Can chum with millionaire an' king;

Vain pride is a forgotten thing,

Out fishin'.

A feller gits a chance to dream,

Out fishin';

He learns the beauties of a stream,

Out fishin';

An' he can wash his soul in air

That isn't foul with selfish care,

An' relish plain an' simple fare,

Out fishin'.

A feller has no time to hate,

Out fishin';

He isn't eager to be great,

Out fishin';

He isn't thinkin' thoughts of pet',

Or goods stacked high upon a shelf,

But he is always just himself,

Out fishin'.

A feller's glad to be a friend,

Out fishin';

A helpin' hand he'll always lend,

Out fishin';

The brotherhood of rod an' line

An' sky an' stream is always fine;

Men come real close to God's design,

Out fishin'.

A feller isn't plotting schemes,

Out fishin';

He's only busy with his dreams,

Out fishin';

His livery is a coat of tan,

His creed: to do the best he can;

A feller's always mostly man,

Out fishin'.

E. B. K.

#### No. 651.—SQUARE WORD.

1. Used to give light. 2. Space. 3. Contemptible. 4. Extreme pain.

#### ANSWERS TO PUZZLES.

No. 650.—Pastries. Raise strap, pastres.

# SABBATH SCHOOL

## FOURTH QUARTER.

### Lesson II—October 9.

#### PAUL AT EPHESUS.

(Acts 19:8-20.)

8. And he went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.

9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.

10. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

11. And God wrought special miracles by the hands of Paul:

12. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirit went out of them.

13. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so.

15. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?

16. And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded.

17. And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18. And many that believed came, and confessed, and shewed their deeds.

19. Many of them also which used curious arts brought their books together, and burned them before all men: and they counted the price of them, and found it fifty thousand pieces of silver.

20. So mightily grew the word of God and prevailed.

Golden Text: "Thou shalt worship the Lord thy God and him only shalt thou serve." Matt. 4:10.

Catechism—Q. 42. What is the sum of the Ten Commandments? A. The sum of the Ten Commandments is, to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbor as ourselves.

Home Readings—(M.) Acts 19:1-7; (Tu.) Acts 19:8-20; (W.) Acts 19:21-29; (Th.) Acts 19:30-41; (F.) II Tim. 3:1-12; (Sa.) Matt. 5:1-12; (S.) Psa. 27:1-6.

#### INTRODUCTORY.

Many interesting and important matters have occurred since our last lesson, in which we studied of Paul's experiences in Corinth. The Jews persecuted Paul, dragged him before Gallio and tried to have his work stopped. But Gallio would not interfere. But Paul went away and went to Ephesus, a great city, where was the temple of Diana, which was one of the Seven Wonders of the World. Here he left Priscilla and Aquila, while he went to Syria, visiting Caesarea and Antioch, and then through Galatia and Phrygia, coming again to Ephesus. We read also of Apollos, reared up to be a mighty preacher of the Gospel. Paul found at Ephesus twelve men, believers, who had never heard of the Holy Spirit. Paul instructed them and they received the Holy Spirit, and were baptized by him as true Christians.

#### EXPOSITORY.

8-10. Paul went first to the synagogue in Ephesus, as he had been in the habit of doing in other cities, there meeting the Jews who came to worship, and giving them the opportunity to hear of Christ and to accept him as their Savior. For three months he kept up this form of work. He taught the truth of the Gospel very plainly, gave the Jews the reasons why they should accept Christ, and spoke persuasively and tenderly of the kingdom of God. Some believed and became disciples of Christ. Others were hardened, and not only would not believe, but became openly abusive. There was no possibility of doing any more good among them, and so he took all the true believers

into a body by themselves, separating them from the unbelieving Jews, and held daily meetings with them in a building, occupied by a teacher named Tyrannus, which Paul used a part of each day. Here he continued to teach and preach for two years. It became a great headquarters of interest. Everybody in the whole region who cared for such things came to hear him. Both Jews and Greeks had the opportunity to learn about Christ. It was a great and long-continued Gospel campaign.

11-12. But it was not simply a time for preaching. God set his seal to the work done by this great apostle, so that there was the sure evidence that he was under the divine commission. It is said that God wrought special miracles by the hands of Paul. Some would say that Paul worked miracles. But the inspired writer says that God wrought them. God is magnified and honored by all who truly love and know him. Some say that men wrote the Bible. We know that God wrote it by means of them, inspiring them to write the Holy Scriptures. So here it is said that God wrought the miracles. The sick were healed. As the touch of Christ's garments was the medium for the healing of the sick woman; and the shadow of Peter as he passed by was blessed to those who had faith, so here the handkerchiefs and aprons brought from Paul were blessed by God to the recovery of the sick from their diseases, and for the casting out of the evil spirits from those who were possessed by devils.

13-17. All of this was a cause for great envy on the part of the conjurers and charlatans of the place, who thought that Paul was in the possession of some new trick which was working well and which they were anxious to copy. They got hold of the words that Paul used and thought there was some spell or incantation in the name of Jesus, and they tried to deceive the people by the use of it. Among these wicked men were seven brothers, Jews, sons of a priest, and one day they tried the spell in casting out an evil spirit. But the evil spirit cried out: "Jesus I know, and Paul I know; but who are ye?" Instead of being cast out by these pretenders, the evil spirit incited the man to fury, who leaped on them, beat them down and drove them out of the house, naked and wounded. Miracle working and evangelism are not to be successfully used by pretenders. There must be in one the very grace of God, if he is to be used by God for good ends. Here is a lesson for all of us in doing the work of Christ in the Church and the world. If we are his he will use us. If we are not, it will not be of any use for us to pretend. This incident became widely known, as well as the fact of the miracles that Paul was working. The people at Ephesus realized, both Jews and Greeks, that Paul was a man of God, and that God was making use of him. A great reverence came over them. Even if they did not all believe in Christ to the saving of their souls, they did believe that he was mighty and holy. The name of Jesus came to be revered and held in respect and awe. Such are the results when men who profess Christ's name live devoted to his service.

18-20. One of the mightiest and most convincing proofs of the power of God's grace in the hearts of men is here recorded. There were many persons in Ephesus who had books in which were recorded the rules for working spells and

magic, and what might be called the black arts. They had used these, to make money out of them, and they were highly prized. But they had become convinced of the falseness of all such things. Many of these people were converted. They were repentant. They determined to turn from their sins and their wicked practices, and they brought these books to a public bonfire, which all people could see. Into this fire they flung the evil books, and the earth was rid of them. It was a good proof of their repentance and faith, and good faith, when they were willing to suffer financial loss for the sake of righteousness. Some people do not want to lose anything for the sake of Christ. They are unwilling to part with an evil business, or evil profits, or evil passions. They do not want to lose any money for the sake of Christ, or their souls, or the souls of others. Christ said that even if one's hand, or foot, or eye, offended or led unto sin, it would be better to part with the offending member than for the soul to go to hell. This was what these Ephesians came to think, under the teaching of Paul. They put their faith into practice. The Word of God grew mightily and prevailed. So ought we to practice what we profess, to the glory of God.

#### MINISTER AND TEACHER.

"Woe unto me, the words ring in my ears,  
If I preach not the message of Christ!  
And so his voice I'll follow down the  
years,

To every haunt where ignorance keeps  
tryst;

To lead the children in the Spirit's way;  
To help the aged understand God's  
will;

To be to all men all a teacher may;  
This I resolve, Lord, help me to fulfil!"

"And I did not know why I so longed to  
be

Of those who carried Learning's torch  
on high,

But through long years I studied earnestly

Lest that I coveted should pass me by.  
But now I know; for all the lore and  
skill

I garnered has been touched with holy  
light;

I dedicate it to the Master's will,  
And pray that I may teach his Word  
aright." —Educator.

#### A PARENT'S SUNDAY IN THE PRIMARY DEPARTMENT.

Nothing in his school life pleases a child more than to have his mother visit his room and meet his teacher. Does not the same hold true of his Sabbath school life?

Little children who are interested and happy in their department and its work are delighted and proud to bring father and mother with them especially so on one of the "special days."

A good time for a Parents' Sunday is the first Sunday of a Children's Week, when the attention of all is focused upon the betterment of little children.

On Parents' Sunday provision should be made for the parents to be seated at the back of the room where they can see and hear, but not absorb the attention of the children as would be the case if they were seated near the front. Of course the superintendent will welcome them as they arrive, and one of two children may stand



at the door to hand a flower to each father and mother.

The regular program for the day should be used and not a special program to show off the children. The desire is to show the parents the actual work of the school.

#### A COLORED BOY'S COPPERS.

Freddy, a little colored boy, was a scholar in Sabbath school. Though a rugged little fellow he contracted a disease which resulted in his death. A few days after the funeral the home was visited by the deaconess of the church who found the heartbroken mother putting Freddy's possessions away. What to do with Freddy's bank, which contained twenty-five cents, she scarcely knew. But the appearance of the deaconess suggested the idea that it be given to her to be used in some good cause.

They had a Mission Circle in the Sabbath school, and after thought and prayer, she told the girls the story of the twenty-five cents and suggested that it be invested in cardboard holders, each with spaces for twenty-five cent pieces. These were distributed among the girls, who, went out collecting for missions. Some of the holders were filled more quickly than others. One girl, whose interest in missions had been difficult to arouse, was inspired with the idea of making as much as possible out of Freddy's quarter; she came to the meeting carrying her holder filled in one hand, and in the other enough twenty-five-cent pieces to fill another. She soon filled a third, collecting nine dollars in all. Forty dollars was the financial result of a group of girls taking Freddy's legacy and using it for the Master's sake.

Freddy had two sisters who joined the Circle and became excellent workers. His mother and grandmother became members of the Woman's Missionary Society. The mother of the girl who collected nine dollars also became a member.

Jesus one day long ago took a boy's lunch consisting of five buns and two fishes and fed a multitude. Who shall say how many hungry hearts have been fed on the bread of life in distant lands because a group of wide-awake girls had placed in their hands Freddy's twenty-five cents and multiplied them into forty dollars?

What wonderful things Jesus can do with coppers, plus consecration!

Rev. Herbert C. Cornuelle, pastor of the First Church of Elwood, Ind., reports an interesting Rally Day exercise. Blanks were passed out, one to each class. During the study period each class adopted a ten-word message to answer the question: "What will your class do between now and next Rally Day?"

The answers were "delivered" at the closing exercises, in which all departments gathered together. Here are some of the messages:

Primary class.—"Each of us is going to bring a new member."

Young Men's class—"We expect to double our membership by Rally Day, 1922."

Faithful Workers, a girl's class—"Increased membership, increased attendance, increased collections, increased interest."

Young Women's class—"Our motto is 'Investigate, consolidate, associate, cooperate, donate, consecrate.'"

Adult Bible Class—"Attempt leadership

in attendance and membership, cheerfully do our bit."

### SELECT READINGS

"Teach us to look in all our ends  
On thee for Judge, and not our friends;  
That we, with thee, may walk uncowed  
By fear or favor of the crowd."

There is a great deal of real religion in simple kindness. An acid temper has a hard time keeping in sight of Christ.

Every new religion that bids for men's favor has some promise of making the way to heaven easier than Christ made it.

It matters not how deep entrenched the wrong,  
How hard the battle goes, the day, how long;  
Faint not, fight on! Tomorrow comes the song.

Where your treasure is, there will your heart be. There is no exception to this rule. The things you cherish are the measure of your soul.

A man who criticises others ought not to object to others criticising him. To keep sweet under criticism and to profit by it, is a sign of grace.

I know not the way I am going,  
But well do I know my guide;  
With a child-like trust, I give my hand  
To the loving Friend at my side.  
The only thing I say to him  
As he takes it, is: "Hold it fast;  
Suffer me not to lose my way,  
And bring me home at the last."

Spiritual results are very very hard to tabulate. They are like leaven hid in meal. One may sow and another may reap his sowing. God knows, whether you have done your best, and you will not fail of your reward.

At the tap root of every doubt is some sin. Righteousness and love are so sure that they do not doubt.

Oh blessed immortality, to so impress the soul of us on the fleshy tablets of human hearts, and upon the deeds of the

generation in which we have wrought our life-work that the ages only build higher, and more enduring monuments to our name.

#### A STANDARD OF TEMPERANCE.

Jesus gave to the world the highest possible standard of temperance when he said, "My meat is to do the will of him that sent me."

A thing may be good in itself, but our course of its pursuit may be worthy of the highest condemnation and we may have become drunkards with respect to it. Salt is an excellent seasoning, but a diet composed of salt would produce sickness and eventually death if persisted in. A standard of life values is as necessary as is a standard of food values. Are we trying to make our souls live on seasoning?

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## YOUNG PEOPLE

### PRAYER MEETING, OCTOBER 9.

**Endeavor Topic:** How To Improve the Meetings of Our Society. Matt. 18:19, 20; John 4:23, 24.

We ought to make it a point to have good meetings. It is well worth while to study and work for their improvement. If the weekly prayer meeting is good, the society can not fail to be a help to its members. If the weekly meeting is poor, there can be little about the society that can be very helpful to any one. The meeting is an expression of what is in the hearts of the young people, and it is the weekly opportunity for doing much good to all of them.

The meeting should be worshipful. There should be the cultivation of the spirit of worship. We need this above almost any and everything else. We are common, earthly, material and coarse creatures unless we are worshipful. We ought to have the sense of God's existence and of his personal presence with us. Let us carry this into the meeting, and let each word and action and attitude of the whole occasion be such as to increase and cultivate our reverence. Most carefully should we abstain from, and repress everything that may interfere with the reverence and worship that should characterize all Christian life and every Christian meeting.

The meeting should be prayerful. We often speak of a prayer meeting, and yet there may be less of prayer in it than any other thing. Singing is good, and talking is good, and reports and Bible study and all are good, but we feel as though we lack something that is absolutely essential when the actual fact of much prayer is missing from it. We want to pray, in words, so that others may join with us, and we want to hear words of prayer spoken by others so that we can join with them. A prayer meeting without much prayer, and the real spirit of prayer, is like a dinner without food, or a night's rest without actual sleep.

To improve our meetings we need some special Bible study. The Bible is God's Word and we need to learn from it some special truths of God's own revelation. We carry away with us some actual enrichment and strengthening when we have learned some great verse, or some mighty fact, or some precious comfort. We grasp it and carry it with us to be a part of our life. So we ought to make it an element in each meeting, to have some part of God's Word explained and impressed so that we shall make it a part of our very life. When we pray we talk to God, and this is a precious privilege. When we read the Bible it is God talking to us, and this is an enriching delight. Let us make it a definite part of each meeting to portion out some great thing from the Bible and take it with us.

Another thing in each meeting of great advantage is arranging for some special duty that is to be done. We must not permit the spiritual exaltation of a meeting to spend itself in mere emotion. Let us have something definite outlined which we are to do as a result of the good meeting. As we carry this out we are strengthened and we feel that we have been led to do something that was really worth while.

If the meeting is made more spiritual, more full of prayer, more enriched from

the Bible, and more of an impulse to real Christian work, we have made improvement in the right direction.

### THE WINNING WAY.

If you put a little lovin' into all the work you do,  
And a little bit of gladness and a little bit of you,  
And a little bit of sweetness and a little bit of song,  
Not a day will seem too toilsome, not a day will seem too long,  
And your work will be attractive and the world will stop to look,  
And the world will see a sweetness like the tinklin' of a brook;  
And you'll find the bit of lovin' you have put into the same  
Has come back to you in lovin' and come back to you in fame. —Ex.

### MONEY MAKING.

Ruskin says, "The first of all English games is money-making. That is an all-absorbing game, and we knock each other down oftener in playing at that than at football or any other roughest sport. The worst of it is that money-making may become a passion which gets a stronger hold on many than religion. Men fall down to worship the golden calf. "Covetousness is idolatry." Men work harder, run faster, stay up later, put themselves to more inconvenience to worship this God of Gold than the true God. Some stoop low. They exact usury, they break into widow's houses, they oppress the poor, they use false weights and measures,—all for money. All praise to honest and high-minded money makers, but they who stoop to crooked ways are worshiping at the shrine of a false god and dishonoring the Lord of glory.

### A PARABLE OF LIFE.

BY J. EDGAR PARK.

Two souls came up to the gate of heaven. One, a comfortable lady, felt it hard to leave her house, her jewels, and her parties, yet the thought that she had patronized many philanthropies comforts her as she walks gracefully up the passageway that leads to heaven.

Upon the pavement before her as though coming forward to greet her walks forth a horrid shape, low-browed, hard and mean aspect, with misshapen form and selfish and greedy eyes.

The other soul, arriving in heaven at the same time is that of a poor mother who had loved her Lord and toiled all her days for her children, working her fingers to the bone in the night watches. She knows herself to be ugly, and ashamed of her deficiencies she creeps up the passageway Lo! on the pavement coming to meet her, a glorious spirit crowned with a halo, radiant in beauty and supernatural grace.

The lady, enraged at the apparition before her, as it comes near her bends down to rush at it and drive it away. The poor mother as the angel approaches kneels and bends her head in reverence. As both women do this they strike their heads against something hard and unyielding. It is a mirror.—Ex.

### A NEW CLASSIFICATION.

There are three classes of people in the average church—the Reliables, the Unreliables and the Liables. The first are like never-failing springs and can always be counted on. The second are like stagnant ponds, ever stale and never refreshing. The third are like weather vanes, turning hither or thither according as the wind blows—liable to be right or liable to be wrong, but who knows which?

## PUBLISHERS' NOTES

Many subscribers pay their subscriptions at this season, and some are interested in securing new subscribers, and make inquiry as to terms, commissions, etc.

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## PRAYER MEETING

OCTOBER 5.

CONCERT OF PRAYER FOR MISSIONS.  
INDIA.

All those who are concerned in foreign missions have learned something of the intensely interesting work in India. Our own Presbyterian Church has a great company of faithful missionaries who are serving Christ there today. Many of the early missionaries, whose names are fascinatingly familiar, and whose praise is in all the churches, went there. The names of William Carey and Alexander Duff are early in the long list of illustrious men and women who have given their lives in Christ's name for the peoples of this great land.

We have, as Presbyterians, four great missions or clusters of churches. One of these, Assam, has just been taken over since the Welsh Presbyterian Church has been united with ours. The church in Wales has had a large and faithful mission in Assam in the Khásia Hills. A part of this now comes to our Church, with two stations, four American missionaries, sixteen native workers and a promising body of communicants. There is a hospital among them which is doing a good work.

We have had the other three missions for years. The one known as the Punjab Mission is in the extreme northwestern part of India and was started in 1834. The one known as Northern India is to the east of the Punjab, and was started in 1836. The Western India Mission is in the region of Bombay, and was started in 1853. The Punjab Mission has fifteen principal stations, the Northern India has ten and the Western India has seven.

In all we have thirty-four principal stations, where the missionaries, schools, hospitals, dispensaries and printing presses are grouped, and from these as centers the work is carried out to 162 outstations, or churches, and from even these the work radiates into many smaller preaching stations or to groups of believers, and thus the Gospel is spreading.

We have 254 missionaries in India from our American Presbyterian Church, of whom sixty-nine are ordained ministers and twenty-six are male physicians or workers; eighty-four women are the wives of missionaries, six are physicians and sixty-nine are teachers. The native force numbers 1,314, of whom sixty-seven are ordained and 177 are unordained ministers, 854 are teachers and 216 are Bible women. There are 10,983 communicant members of the churches, 36,599 adherents, and 11,928 children are in the Sabbath schools. During the last year 1,202 were added to the membership of the churches. There are nine Presbyterian hospitals, that during the past year had 5,957 inpatients, and at seventeen dispensaries there were 62,943 individual outpatients, while 143,273 visits were made to outside patients.

So the work is being done, patiently and faithfully. From year to year the missionaries and other faithful workers are rendering their service to Jesus Christ. The seed is being sown. The Gospel is being taught and preached. The bodies and souls of the people are being cared for in the name of Christ, and God is blessing what is being done in his name and for his sake.

### GOD'S COINAGE.

Gold he giveth, scattered open-handed;  
Not the burning gold  
With which men's happiness is bought  
and sold,  
By whose searing touch their souls are  
branded,  
But the gold of broom,  
Rich sunsets, goldenrod and barley-plume.  
Silver hath he—measure never stinted;  
Not the sparing piece  
Of hard-won ore, the poor man's scant  
increase,  
Sparsely meted, though in plenty minted;  
But the silver stream,  
Dove's feathers, silver birch and minnow's  
gleam.  
Copper strews he—his full coffers sharing;  
Not the meager coin  
In search of which the child and pauper  
join,  
One expectant; one, long since despairing;  
But the copper trees,  
Soil, fir cones, russet apples, brown-ringed  
bees.

### TRUE TO HER FAITH.

A few years since Baron Morimura, president of one of the great banks of Japan and a commercial leader of that country, landed in America, and with his suite took apartments in one of the large hotels of San Francisco. Pressed with business cares and desiring to avoid intrusion, he commanded that if visitors wished to see him they should be told he was out. Before long a caller unexpectedly appeared in his presence. The baron was very angry. Upon investigation, he ascertained that a chambermaid had disobeyed orders and had acknowledged that he was in. He severely reprimanded her, She flung at him the reply, "I can not tell a lie for any man!"

After his anger had subsided Baron Morimura began to think. He became impressed with the belief that the strength of character indicated by the chambermaid must have been based on Christianity. He said: "Nobody but a Christian would stand for not lying." He commenced to study the Bible and became a secret believer. Finally he made public confession of his faith and has been a sturdy advocate of his Lord from that day to this. It has since been his great joy to preach all over Japan.

### BLASTING AT THE ROCK OF AGES.

He had been a plumber in the beginning of his business career. He was talking about where he obtained his financial start, and he named the building.

Then he added, "They did a funny thing on that building. The architect's plans called for a basement so deep. That carried it below the hard pan. When they reached the hard pan they blasted that all out, then spread around yards of cement, trying to get a solid foundation for their piers. They never got it. Why didn't they have sense enough to use the foundation they had instead of blowing that out and trying to make another one?"

I had no answer, for I had seen a church building where the same process had been gone through with.

And it seemed like a parable to me. For looking over the daily press, especially the Saturday night and Sunday morning church notice columns, one could see that a lot of people were busy blasting out lot of the hard pan of the foundation of the past days. And what is going in? No matter what it is will it be more solid, or as solid?

It is worth while having something on which to stand.

It was with the same foundation thought

that Christ ended the Sermon on the Mount by the story of the two men, one of whom built his house on a rock and the other on the sand. "Whosoever heareth and doeth these sayings of mine" is one man.

"Whosoever heareth these sayings of mine and doeth them not" is the other man. Which is which? And which am I? Selected.

### WASTING TIME.

A dear old lady from the country went for the first time on a railway journey of about fifty miles through an interesting and beautiful region. She had looked forward to this trip with great pleasure. She was to see so much, but it took her so long to get her baskets and parcels right, to get her skirt adjusted, her seat comfortably arranged, the shades and shutters right, the anxious questions about all the things she had left behind arranged, that she was just settling down to enjoy the trip, when they called out the name of her station, and she had to get up and hustle out. "Oh, my!" she said, "if I had only known that we would have been there so soon, I wouldn't have wasted my time in fussing." Dear friend, the wheel of time is flying; the last station is at hand; these things are so trifling. Get your mind on the main business of life; live as you would wish to have lived when the Porter calls out the last station, and don't waste any more time "fussing."

### "THRONGING" BUT NOT "TOUCHING" JESUS.

BY A. W. ORWIG.

Oh the multitudes that thronged Jesus without savingly touching him! It is declared that "much people followed him and thronged him." Also that "as many as touched him were made whole," that is, of both spiritual and physical maladies. Doubtless some thronged Jesus because of his popularity or from idle curiosity, and received no profit. Undoubtedly it would be so now were he on the earth today in bodily form. Jesus is presented in the Bible and in pulpits, and yet many do not touch him by faith for the salvation of their souls. Various causes may be assigned for this fact. Thousands attend the house of God without a thought of being saved. And when the Holy Spirit convicts them of sin, they stifle such conviction. Others never seek opportunities by which they may touch Jesus and be saved.

### VOICE AND MELODY.

In these days when explosions of automobile, truck and motorcycle vie with the crash of the trolley car down the street—worse on Sunday than on any day.—the church bell fails to make its melodious message heard.

There was a day which Burns celebrated in his inimitable "Cotter's Saturday Night." In that day reverence was offered to parents, and the home had leadership; old people enjoyed respect; women expected courtesy; the church was the House of God and the Sabbath, his day.

There was poetic mystery in the bronze throat of the church bell calling families to worship. The white haired went even if the foot faltered, and the child followed with lingering step. The pews were filled with families sitting together and the day and the place were wrapped in fragrance which as years past returned to memory as the choicest of experiences.

## GENERAL NEWS

### CONGRESS.

Congress met, after its recess, on Sept. 21st. In the Senate, the tax revision bill from the Finance Committee, and the peace treaties with Germany, Austria and Hungary from President Harding, were presented. The peace treaties were referred to the Foreign Relations Committee.

The House, with an understanding that it will take up no important business until Oct. 4th, adjourned until Saturday, after a perfunctory meeting. Three-day recesses of the House will continue until next month.

On Friday the Foreign Relations Committee of the Senate reported the treaties with Germany, Austria and Hungary for ratification, with two reservations or interpretations. One would require an act of Congress prior to representation on or participation on foreign agencies or commissions by an American representative whose nomination would have to be confirmed by the Senate. The other is designed to protect the property rights of American citizens as well as of the American Government in the three former enemy countries.

Most of the day's session was devoted to the anti-beer bill, with the prospect that its further consideration would go over for several weeks.

The Senate Finance Committee reported its revision of the House tax bill with a view to gathering \$3,324,000,000 in internal revenue in the twelve months ending June 30, 1922.

The estimated total revenue under the bill is \$136,000,000 less than Treasury experts have calculated to be returned this fiscal year under the present law, but is \$84,000,000 more than the revised total under the House bill.

### LIMITATION OF ARMAMENTS.

The Committee on Disarmament of the Council of the League of Nations in its report, issued Sept. 19th, finds that the Washington conference can better deal with the question of naval disarmament than the league, and that it can be more effectively secured by common agreement among the powers. With regard to land armaments, the same policy has the upper hand.

### A WORLD-WIDE PLOT.

One of five men arrested in the act of bombing a shoe-repair shop in Chicago gave information to the police which led to the discovery of a bomb factory and the center of anarchistic activity. Fourteen hundred sticks of dynamite, three inches in diameter and ten inches long, and one hundred sticks of TNT, sufficient to blow up much of the city, were seized. There is evidence of an international organization to overthrow law in many countries. Great Britain has sent a note to the Soviet Government in Russia charging it with promoting Bolshevik movements in India, Afghanistan and other lands. There have also been disorders in Germany and Holland, led by communistic agitators.

Railroad traffic throughout Austria has been completely tied up by a strike, and thousands of visitors are marooned. The railway workers object to prices fixed by the Government.

### A FEARFUL EXPLOSION.

The plant of the Badische Anilin- und Sulfur-Fabrik Company, of Oppau, Germany, was destroyed last week by an explosion. The company was the largest manufacturer of ammonium products in the world. During the war it was the largest German maker of ammunition. Reports are that 1,100 persons were killed and 4,000 injured. The whole town was blown away, and towns within a radius of fifty miles were damaged. At the city of Mannheim, three miles away, every window was shattered. The Oppau plant produced 1,000 tons of ammonium sulphate each day, and there are said to have been 4,000 tons on hand.

The 32d French army corps took hold of the work of relief in a vigorous sympathetic way, and French chemists are investigating whether secret war stores were being manufactured.

### ENGLISH COAL.

Americans who began shipping coal to England during the miners' strike lost money. The end of the strike left them with cargoes

on hand which they were forced to ship back home. The English mines are busy. Reports indicate that the present production is on practically the same basis as that of one year ago. Labor conditions are promising. Men are working longer and harder in order to offset by increased output the recent wage reduction.

### POSSIBLE SOVIET COLLAPSE.

Important, if true, is the announcement by M. Kamenef, member of the Bolshevik cabinet, that the Russian Soviet Government will restore the rights of private capital throughout Russia, and that all Russian industries except railways, textile, metallurgical and fuel sources will be handed back to capital.

London authorities believe that Russia, by admitting the failure of the Soviet Economic Committee policy, paralyzes the red movement in other countries, and that Russia may soon be eligible for recognition as a legitimate member of the family of nations.

Famine, military necessity and collapse of Russian industry under Bolshevik management are back of the Soviet's change of policy. The probability of a further conflict between Russia and Poland may also have an influence. Kamenef now stands in the Soviet Government, abreast with Trotzky and Lenine. He comes from an old Russian military family. He is a brother-in-law of Trotzky and the head of the Moscow Soviet, as well as a member of the Bolshevik cabinet.

### ALIEN ADMISSIONS AND DEPARTURES.

Immigrants admitted to the United States, during the fiscal year ending June 30th, numbered 805,228, as compared with 430,001 for the previous fiscal year, and with an average of 1,034,940 during the pre-war years from 1910 to 1914.

Departures from the country during the year included 247,718 immigrants and 178,312 non-immigrant aliens.

During the year, 4,517 aliens were deported from the United States. These included 1,268 Mexicans, 389 English, 360 Russians, 252 Germans and 246 Italians. Of the total, 446 were deported on charges they were anarchists.

### RUSSIA.

The situation in Russia is more and more confused and alarming. Colonel Edward W. Ryan, American Red Cross Commissioner, reports from Riga that relief for Russia will cost \$1,000,000 a day, and that \$2,000,000 will die in spite of all the help the world can give. At the same time reports are that the Bolshevik government is using the most violent means to maintain its power. In one day sixty-one persons were shot in Petrograd, after being sentenced to death by the Cheka.

### ROUMANIA.

Swiss papers are giving much attention to Roumanian affairs. Roumania entered into the new international association known as the Little Entente. She represents in Eastern and in Central Europe a factor of equilibrium and peace, for she entertains cordial relations with Czecho-Slovakia and Poland and with the Greece of Constantine. But Roumania as a factor of conciliation can be operative only when Roumania herself has acquired stability and peace. In truth, the internal situation is terribly confused. Violent political strife is paralyzing the recovery of business. Political insecurity resulted naturally in manifestations of Bolshevism. Such manifestations are unquestionably due to foreign propaganda. It must not be forgotten that Roumania's worst enemies, Rakowsky and Bela Kun, are now in Russia. The Geneva Journal says that "the Roumanian nation is the most thoroughly opposed to Bolshevism of all the nations of Eastern Europe, and that this isolated bastion against Bolshevism may in the future be of inestimable service to Western civilization."

### A PEACE MONUMENT.

A monument recently erected at Blaine, Wash., a town on the Pacific Coast at the end of the boundary between the United States and Canada, is an object lesson to both countries and the world. One may stroll to the edge of the town and step across the street into Canada. From there, looking east, there stretches an invisible border three thousand miles long, without a fort, a gun or a ship to protect it. It has so stood for a round century. The people of Blaine thought this fact worthy of observance. They erected a monu-

ment as a tribute to the successful attempt of two peoples to live side by side in peace and amity, in mutual trust and mutual exchange. There should be another monument at the eastern end of the border, and others scattered along the three thousand miles of its unguarded length, to remind the people on both sides of their priceless possession.

### GERMAN MONEY.

For the first time in German financial history the mark has dropped to a point below one cent in its value. Its value before the war was about twenty-four cents. A new issue of paper marks after the payment of her Sept. 1st installment on reparations raised the circulation of the Reichsbank from 68,423,000,000 marks to 71,960,000,000 marks, an increase of 3,500,000,000 marks in two weeks. In the same period the Reichsbank gold reserve was reduced from 1,091,543,000 to 1,023,708,000 marks.

### AN OLD SAW.

One of the exhibits at the National Exposition of Chemical Industries will be a silk purse made out of a sow's ear. A scientific writer tells how the ear was treated with chemicals and softened and rolled and shredded and reeled and woven and dried and made into a very pretty purse. He admits that the silk is not of a high quality, but says that it sets at rest and silences the old say: "You can't make a silk purse out of a sow's ear."

### AMERICA'S GREATEST CITY, AND YET—

A correspondent of the London Times made the assertion that five-sixths of the inhabitants of New York City were born in Europe. A New Yorker corrects this. Statistics show that about two-fifths of the inhabitants of New York City are foreign-born. To be exact, 1,927,703 "New Yorkers" were not born in the United States. The Americanization of New York would seem to be the problem for New York people. Until this is solved, New York's "leaders of thought" should support immigration laws both in spirit and in letter.

### ROAD BUILDING.

According to Ohio officials, the cost of road construction has increased from approximately \$10,000 per mile to \$36,000 a mile.

The bids upon which they base their figures are as follows:

Brick, average of low bids, \$49,249 a mile.

Monolithic brick, average of low bids, \$42,228.05 a mile.

Concrete brick, average of low bids, \$33,424.04 a mile.

Bituminous macadam, average of low bids, \$32,047.17 a mile.

Water-bound macadam, average of low bids, \$21,724.50 a mile.

Kentucky rock asphalt, average of low bids, \$31,042.12 a mile.

Bituminous concrete, average of low bids, \$31,042.12 a mile.

A composite mile of all the above averages \$36,722.95. The average cost of all bids is \$36,731.70 a mile.

The tide of battle in Asia Minor has turned, at least Turkish dispatches say it has. A dispatch says: "The Turkish advance is developing and the Greeks are abandoning numbers of cannon and machine guns and quantities of material."

The New Mexico election last week resulted in the choice of H. O. Bursum, Republican, as United States Senator.

There were severe local wind and rain storms in Central and Northern Ohio last week. The worst damage was at Zanesville, where a part of the business section was wrecked.

After a long period of depressing heat, the city of Rome had a remarkable cold snap. A cloud-burst occurred Sept. 23d, accompanied by a storm of hail, which covered the streets in some places six inches deep. Much damage resulted.

President Harding has drawn a proclamation calling upon every person in the United States to pause in his task for two minutes at noon on Nov. 11th, to give thought

to the achievements of the American soldier dead.

Statisticians have figured out that twenty-four million American boys and girls have started to school this month.

A combination of more than a hundred organizations working with a hundred and fifty manufacturers, wholesalers and retailers, to stimulate healthy people and healthy business, is what Cincinnati offers in its first Health Exposition during the week of Oct. 15 to 22.

Fewer miles of railway were constructed in this country last year than in any year since records regarding railway building have been kept, the total being 314, as compared with 686 miles in 1919. Last year was the fifth year in which the mileage abandoned exceeded the mileage constructed.

It is estimated that 11,775,000 automobiles have been manufactured in the United States since the beginning of the industry, about twenty-five years ago. Of this number more than 700,000 have been exported, 2,000,000 have been worn out, destroyed or abandoned, and 9,000,000 are estimated to be in use.

Business failures for the first seven months of 1921 numbered 10,493, with liabilities totaling \$447,301,900. For the same period of 1920 there were 3,520 failures, with liabilities amounting to \$151,533,731, while in 1919 for the same period there were 3,278 failures, with liabilities of \$76,207,669.

The National Child Health Council has selected the city of Mansfield, O., and the county of Richland, in which that city is located, as the field for its demonstration of the value of a comprehensive program for the health of mothers and children.

Ruins of a great temple have been unearthed at Sikyon, a city on the southern shore of the Gulf of Corinth, which in the fourth century before the Christian era was one of the principal cities of Greece.

The foundations and pillars seem to indicate that the temple was built by the Dorians, who captured the town from the Aegalean Ionians, and held it for several centuries.

#### THE CHILD MOTHER LOVES BEST.

Isn't it a wonderful thing about mothers, that they can have many children without having a favorite among them? We ought to say, isn't it one of the wonderful things? For pretty nearly everything about a real mother, from the time when she cheerfully risks her own life to give life to the little one, through all the years when her own welfare is second to that of each child is wonderful.

Mothers, however, are but human and subject to human frailty. Some of them feel and show a preference. This is terribly painful to the less favored one. Can you imagine anything more sure to make a child feel lonely and homesick, even in its own home, than the knowledge that brother or sister is held dearer?

Thank heaven, the large majority of mothers are blessed with such love for every one of their children that they themselves could not tell which comes first in their heart. They love the firstborn because he is the first; the latest baby because he is the youngest; the second boy for his manliness, the girl for her unselfishness, or, perhaps, even for her beauty or pretty ways. A mother does not need much excuse for loving, but there comes a time when the most impartial of mothers realize that there is one child whose claim on her tenderness exceeds that of all the rest.

And which child is this? It is the one that needs her most. When it is sick, when it is in trouble, when it grieves, then the mother knows that her whole heart is bound up in that particular child. What a haven of refuge mother's arms then become? How merciful both for child and mother that the supply of love gushes forth to answer the need. This is one of the most precious things in life, and the only pity is that thoughtless youth sometimes does not realize until too late what irreplaceable loveliness goes out of life when mother goes. — American Fruit Grower.

## HOME AND FARM

### THE SHADOW ON THE BLIND.

Last night I walked among the lamps that gleamed

And saw a shadow on a window blind,  
A moving shadow; and the picture seemed  
To call some scene to mind.

I looked again; a dark form to and fro  
Swayed softly, as to music full of rest;  
Bent low—bent lower;—still I did not know.

And then at last I guessed.  
And through the night came all old memories flocking,

White memories like the snowflakes round me whirled.

"All's well!" I said; "the mothers still sit rocking

The cradles of the world."

**Indian Pudding.**—This is baked in a regular bean pot, cooking slowly in the oven all day long, with the cover on. Heat one quart of fresh milk in a double boiler until the milk boils; drop slowly from the hand four tablespoonfuls of yellow cornmeal. Stir from five to ten minutes or longer, to make it perfectly smooth. Add a teaspoonful of molasses, and one teaspoonful of salt, a piece of butter half the size of an egg, and stir thoroughly while on the stove. Remove from the stove and add one well-beaten egg; stir well; turn into a bean pot, and into the latter turn one pint of milk; do not stir. Bake all day. Serve warm with cream.

**Mocha Tart.**—Weigh four eggs and allow their weight in butter and sugar. Cream butter and sugar very smooth, add the eggs beaten for at least five minutes, stir in any flavoring desired, and when all are blended, add lightly as much prepared flour as will make a batter of the proper consistency. Bake in layers. When cold spread each layer with a filling made by beating butter and sugar and whipping into it enough very strong black coffee to give the desired flavor. Or omit the sugar and whip into the beaten butter enough coffee syrup to make as sweet as desired. The top layer may be ornamented with this cream.

### JELLIED VEGETABLES.

"Jellied vegetables are particularly suitable for a luncheon or supper dish to be served as an accompaniment to almost any kind of cold sliced meat," says Fannie Merritt Farmer, in the Woman's Home Companion. "Remove the jelly to a serving dish and surround with the slices of the meat overlapping one another; then garnish with celery tips. Cold meat needs to be very thinly sliced to be at its best, therefore see to it that the closet can boast of sharp knives, for without them the work can not be perfectly done. Soak one tablespoonful of granulated gelatine in one-fourth of a cupful of cold water, and dissolve in one cupful of boiling water; then add one-fourth of a cupful each of sugar and vinegar, two tablespoonfuls of lemon juice and one teaspoonful of salt. Stir in cool, and when beginning to stiffen add one cupful of celery cut in small pieces, one-half cupful of finely-shredded cabbage, and one and one-half canned pimentos, cut in small pieces. Turn into a mold and chill thoroughly.

### NEW PLANT FOR AMERICA.

Among the many new plants which are being propagated in this country is the Chinese jujube "Ziziphus jujuba," which is an alkali and drought-resisting fruit tree which heretofore has been grown almost exclusively in China. Now, however, it is being planted in California and the semi-arid South and Southwest and big crops are being secured.

The fruit of the better varieties is about the size of a large prune and is reddish or mahogany brown in color when ripe. It can, of course, be eaten when fresh, but is usually used for the familiar "jujubes" combined with cane sugar or honey.

Another emigrant from the far east among trees is the Tung oil tree, from which drying oils are now secured for the paint manufacturers. It was, it may be

added, the war which inadvertently brought about a demand for a new drying oil that led to the bringing to this country of young Tung oil trees from China. So far they seem to be flourishing, but they will not be counted as American trees for some time yet.

### OUR FOOD SUPPLY.

The United States Department of Agriculture emphasizes the fact that the white potato crop this year promises to be only 316,000,000 bushels, or 96,500,000 bushels short of the average rate of consumption between 1905 and 1914, and suggests that with the prospective crop of 33,500,000 bushels of rice, and the considerable crop brought over this year, this cereal should take the place of the shortage of potatoes.

It also mentions the fact that the expected wheat surplus of this country is steadily dwindling, and that shipments of wheat are unprecedentedly heavy, and that we may look for a heavy shortage in the supply of wheat later, and before next year's crop can be made available, with a necessarily higher price for wheat and other foodstuffs.

There is a shortage of over 100,000,000 bushels in apples, a great shortage of peaches and other fruits, and in vegetables.

Fortunately there is a large citrus fruit crop in Florida. There will probably be a greater demand for oranges and grapefruit, to take the place of fruits which will be extremely scarce this winter, than ever before in the history of the citrus industry. This should mean very great activity and prosperity for the citrus fruit industry of Florida and California.

### CHILD WELFARE IN BELGIUM.

Through the second International Conference on the Protection of Childhood, held at Brussels from July 18 to July 21, the attention of the world has been called to the program Belgium is working out for the conservation of childhood. Of timely interest is an article by Dr. Rene Sand, of the University of Brussels, recently received by the United States Department of Labor through the Children's Bureau. How intelligence, determination and united effort triumph over conquest, war and famine is vividly portrayed in this discussion of "Industrial Medical Reconstruction in Belgium," which appeared in "Living Medicine."

Even during the years of occupation, when the Government had left the Belgian soil and the only central co-ordinating agency was the voluntary "Comite National," public-health activities were started on a hitherto unknown scale, and for the first two years there was an actual decline in infant mortality. Dr. Sand accounts for this in part by the cessation of industrial work for women. The Children's Welfare League, which had begun to function to a limited extent before the war, developed in the midst of the most difficult circumstances until even the smallest village was reached.

In spite of these efforts, the average child was, at the time of the armistice, one full year backward in normal development; the weight of the average Brussels schoolboy was three pounds below normal, and of the average schoolgirl, seven pounds.

The first step in the medical reconstruction of industry, was the establishment of a medical service, which, includes in its functions the protection of expectant and nursing working women and the care of the health of working children. The service immediately formulated a constructive program which enlisted the co-operation of all agencies concerned in the promotion of public health, including the health of working mothers and their children.

In the United States, eighteen states provide for the physical examination of every child entering industry, but no state has provided for examinations of working children at regular intervals. Belgium has adopted the advanced program of a medical examination for every juvenile not later than a month after he has entered an industrial occupation, to be repeated once a year until the child reaches eighteen, and oftener in case of disease.

Belgium has realized that health protection in the community must go hand in hand with health protection in industry, and Dr. Sand emphasizes the following:

points: General public-health work; child welfare; housing; the restriction of alcohol consumption, and education and recreation, both for adults and children.

A national children's board has been established, which is maintained by public and private funds, and which supervises and supports child-welfare organizations meeting certain conditions. The child-welfare program includes the periodical free examination of children under three years of age brought by their mothers for examination; the establishment of free medical dispensaries for expectant mothers; the diffusion of knowledge relating to infant health and maternal nursing; and the supervision of boarded-out children under seven years of age. The cost of child-welfare work will be borne one-half by the state, one-fourth by the province, and one-fourth by the municipality. Provincial and municipal boards are appointed by the national board, and advisory committees are provided for.

**A TRUE AMERICAN.**

A foreign-born woman now in America and enthusiastically loyal to her adopted country unintentionally gained the ear of a reporter who introduced her to the public. She came from Hungary and heard how Hungarian miners were on a strike. She said:

"What's the matter with them? What do they want? America's a good country. The best country. They get more money here than back in Europe. What they come here for? For the great big money. Now what they want? They try to make America like Europe. Bah!"

All this in a brand of broken language only intelligible to the initiated.

"They not know when they well off. They forget how it was in Europe. If they not like it here, why don't they go back?"

Pointing to our dog's blanket bed, she spat out venomously:

"In Europe they had not that to sleep on. I had not that to sleep on. But I know now I have a good bed.

"I no can read," she railed on. "I no can write. In the old country no poor people can read or write. If I born here, I could read and write. Here everybody go to school.

"Huh! What they want? They make me sick. America's the best country."

Maybe in the press, particularly the foreign-language press, would give some space to the preachings of Americanized folk like this loyal woman, it would open the eyes of some others.

**SCHOOL DAYS AND HEALTH.**

School days are here and cool weather is due. I know the girls may call me an old crank, and the mothers may say: "Oh, I just can't do anything with my girl. She must just go her own gait, and suffer her own pain. I know you are right about the silly way she dresses, and I know it is dangerous to wear slippers and low necks and short sleeves in winter, and I know she must either completely shun warm underwear if she does, or wear the very thinnest, and it is low-necked and short-sleeved at that—to match her dress waist. The style is to blame, not I."

Haven't you heard mothers talk just so? I know you have, and I have seen fathers look daggers at such styles as are now adopted by all manner of women, skinny or fat. It isn't altogether the girls that set these styles. It is some women far off from our country districts and small cities. It is the thing, though, for women and girls to go daft over every ridiculous style coming on. No wonder the men look daggers. When do you find men acting so? Never. Why, a man married twenty-five years ago could today wear his wedding suit, and people would think he bought it yesterday. Could his wife wear her wedding dress? Not at all, without every woman turning to look and wonder. Why, even one made five years ago would brand the wearer as odd, if worn today.

And so much for the mother who lays all this danger, this forceful disobedience of her school-girl daughter in wearing summer clothes into cold and snow, upon the style. She, with the aggregate of mothers, is responsible for the style.

I know the short sleeve, the low neck, the thin waist are very pretty on a pretty girl,

but when you carry this pretty fashion into the schoolroom in winter, as you did last, when you wear thin scarfs on your heads instead of hoods, when the youngest girls among you wear skirts to the knees and thin stockings, then it is time, if the fathers and mothers do nothing about it, for teacher, principal and trustee to call a halt, and give them to understand that this fresh-air business has gone too far, and it was never intended, except for the lungs, through the mouth or nose, never through the pores of the skin, the delicate membrane of the ears, the glands of the throat. It is time, I say, to be fighting tuberculosis in the young from this end of the line—dress.

Certain little health pamphlets on the rules and regulations of how to keep well were placed on the desks of our school last winter. And yet, despite this, many of our girl teachers set the example of going bareheaded in zero weather, and discarding underwear, that short sleeves might be worn handily. Can such teachers teach girls to look after good health in an intelligible way? Scarcely. They simply set a bad example.

I know girls, whose parents have doctored them, at great expense, for catarrhal troubles of throat and head, to come to school wearing fancy slippers, a thin scarf about the head, and low-necked waists. I have known them to go riding after night with young men during the cool spring and fall nights clad still more thinly. Any mother or father who can not control a daughter in this line must be weak, indeed, and not really care whether the girl suffers or not.

But they do. The little mother, who says, "Well, you must just bear your own pain when it comes," does not mean it. She suffers every pang and pain of the dear life born to her, and goes to her grave heart-broken when the child dies of tuberculosis—or any disease based upon neglect—as so many are.

As Mrs. Albion Bacon, the author of our Indianapolis tenement-house law, says: "This may be called an age of barbarism when we allow people to die of preventable diseases."

And the parents who allow their daughters to contract disease because of style, must certainly enter this class right at the head. I have nothing to say to our country boy students, for boys dress sensibly in winter.—Indiana Farmer.

**WANT COLUMN.**

**WANTED**—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kansas.

**BOOKLET**—"Heaven," "Hell," and "The First Few Minutes After Death." Interesting, highly endorsed, good to distribute for evangelizing. 25c; five for \$1; \$18 per hundred. Rev. G. V. Albertson DeLand, Fla.

**BARGAINS IN BOOKS**—Pulpit Commentary, 8 vols. Important. Books of Bible, \$1 per vol. Expositor's Bible, 75c per vol. 37 vols. American Commonwealth, by Bryce, 2 vols., \$1 each. Studies in Text, by Jos. Parker, 75c per vol. Motley's Dutch Republic, 2 vols., \$1 each. Hodge's Theology, 3 vols., \$2 for set. The Treasury of David, \$1 per vol. All books in good condition. Express charges C. O. D. Some can be sent by parcel post. Payment in advance. E. M. McMillin, 309 Park Avenue, West, Mansfield, Ohio.

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## WIT AND WISDOM

### THE BEST FIRM.

A pretty good firm is "Watch & Waite,"  
And another is "Attit, Early & Layte";  
And still another is "Doo & Dairet";  
But the best is probably "Grinn & Barrett."  
Walter G. Doty.

"An editor is a man who puts things in the paper, isn't he, pa?"  
"Oh, no, my son; an editor keeps things out of the paper."

"Mamma, what does pa work at?"

"He is a tea sampler. He samples the different kinds of teas."

"Do you know what I'm going to be when I grow up?"

"No; what is it, son?"

"I am going to be a pie sampler."—Ex.

One Too Many.—A literary family to which a seventh child had just come was at a country house, and for a time a good deal of the care of the other six children devolved upon the father, who had Spartan ideas as to the up-bringing of his sons. One morning he carried his two-year-old to the creek near his home, to give him a cold plunge. The child objected lustily to this proceeding, but was firmly held and ducked, notwithstanding.

At the instant of the ducking, however, a brawny hand seized the Spartan father by his shoulder and flung him back, while the angry voice of the farmer, who was his nearest neighbor, roared in his ears:

"Here! None of that! I'll have the law on you for this."

For some time the father endeavored to convince the farmer that he was not trying to drown the child. Even then he wasn't wholly convinced. To the very last minute he kept shaking his head skeptically and saying:

"Well, I dunno about that. I dunno. You got six besides this."

Willing to Do His Part.—An American who has spent much time in Scotland tells of an old farmer who once took tea with a former Duke and Duchess of Buccleugh at Drumlanrig Castle. His Grace's Dumfriesshire estate.

His first cup of tea was swallowed almost immediately the duchess gave it to him. Again and again his cup was passed along to the head of the table. At the tenth cup the duchess grew uneasy about the supply on hand.

"How many cups do you take, David?" she asked.

"How mony do ye gie?" John asked, cannily.

### WORKING THEIR WAY IN UTAH

Never have there been so many boys and girls working their way through Utah's Westminster College as this year. Good, paying jobs were scarce last summer and many parents could find little ready money for education. One boy came with no money; another brought \$50; another had \$60; one other came with \$100, and many others must add materially to their slender store if they are to get through the year.

A goodly number of the girls are working their way in private homes, but most of the boys are provided work on the campus, where they milk the cows, gather the fruit and vegetables, and do the many things which come along with farming and gardening. We will need to provide a good many with student scholarships. Couldn't you care for one or more student sat \$50 each?

For particulars address H. W. Reherd, D.D., Westminster College, Salt Lake City, Utah.

### THE BIBLE and Its Enemies

With great boldness and plainness of speech Mr. Bryan paints the **Atheist, the Agnostic, the Higher Critic, and the Evolutionist** as they are—enemies of our country, of Christ, and of the Word.

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## "Is There No One to Help?"

My Dear President:

I am so disappointed. I had set my heart on entering college this fall. I felt sure you could help me with a scholarship as you said you would try to do. It looks as if this is my only chance. Is there no one to help?  
A MOUNTAIN GIRL.

The college president's mouth quivered as he told the story. Every scholarship had been assigned, but he had promised to do his best to secure one more, so that he could assure that much help to a girl from a mountain home who was eager to take the college course. But he had failed and had been obliged to write that he could do nothing. Then came the letter, in substance as above.

### If You Had Known, Would You Not Have Supplied the Need?

Well, there are many such cases every year and more than one Presbyterian college president is sad at heart because he is unable to extend more widely the service for the giving of which the college was founded. Why not establish some scholarships? Write us about it.

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## WOOSTER

### ATTENTION, PASTORS!

Dr. Samuel Dodds, lecturer in the Bible Extension Department of the College of Wooster, has a few dates open for ten-day Bible Institutes in 1921 and 1922. Compensation, entertainment and free-will offering. Address this department for information.

CHARLES F. WISHART, President, Wooster, Ohio.

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# HERALD AND PRESBYTER

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## TRUST

The camel, at the close of day,  
Kneels down upon the sandy plain  
To have his burden lifted off,  
And rest again.

Thou, too, O traveler, to thy knee  
When daylight draweth to a close,  
And let the Master lift the load  
And grant repose.

Else how could'st thou tomorrow meet,  
With all tomorrow's work to do,  
If thou the burden all the night  
Dost carry through?

The camel kneels at break of day  
To have his guide replace the load,  
Then rises up anew to take  
The desert road.

So, pilgrim, kneel at morning's dawn,  
That God may give thee daily care,  
Assured that he no load to great  
Will make thee bear.

—Anon.

**A PRESBYTERIAN FAMILY PAPER.**



# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Entered as second-class matter, August 5, 1879, at  
the postoffice at Cincinnati, O., under  
the act of March 3, 1879.

## EDITORIALS

### YES, THE CHURCH IS SOUND.

There are occasional intimations that the Church of today has departed from the old doctrinal positions so far that it is no longer to be considered sound. The evangelical sometimes speak of it sorrowfully, and with grief and foreboding. The unevangelical laugh and scoff over it with a ring of malicious glee and triumph.

The enemies of Christ and his cause have been plotting to destroy his Church all through the centuries. There have been many bloody and sweeping persecutions which have swept away millions of Christians by fire and sword, in Rome, France, Spain, Holland, England and Scotland, and Armenia. But persecutions have always driven Christians nearer to Christ, and so it has been true that the blood of the martyrs has been the seed of the Church.

But a far more effective influence wielded against the life of the Church has been the continued and determined effort to pervert the Christian faith, and through materialistic and rationalistic teachings to blind the eyes and harden the hearts of believers, and draw them back into essential heathenism, or to a condition that simply ignores the positive and inspired teachings of the Holy Scriptures. If that can be done the Church is destroyed, so far as being a vital and divine influence and power in the world is concerned.

There have been various schemes for robbing the Church of its distinctive faith.

There have been arguments brought against the Bible to show that it is not divinely inspired, but that it is full of errors and of merely human origin. Voltaire declared that in a hundred years from his day the Bible would be driven out of the world, but now, more than a hundred years after, more Bibles are printed every year, probably, than the full number to be found at that time. Ingersoll blasphemed and said that soon no one would believe the Bible. The Bible holds on its way still, but no one believes Ingersoll who has any regard for truth. Infidel books and lectures have been delivered to break up faith in God, in Christ's divinity, in the Atonement, in prayer, in miracles, in the future life, and in every other great and sacred truth. But Christian people go on believing as they always did. The Sun still shines. God still lives.

Then there have been schemes of modern rationalists, to denaturalize, or devitalize, or despiritualize the whole scheme of revealed religion, and, without the sound of blasphemy or infidelity, effectually sweep away everything divine from Christianity, and make it all a merely human development. Thus the Bible is called a good book, Christ is called a good man, Christian life is considered, not as a regenerate life brought about by being born again by the Holy Spirit, but only as an

effort to be amiable and good. Social service rather than regeneration is to be relied on. Many colleges, and some theological seminaries, are teaching, from chairs that were endowed by Christian gifts, that mere evolution is to be depended on rather than the work of God's Spirit, and some missionaries, under false pretenses, are accepting commissions and are going out to teach heathen people the latest dicta of rationalism rather than the eternal truths of the Lord Jesus Christ.

Is the Church still sound? Yes, the Church is sound. All there is of the Church in the sight of God, is, of right must be, and by the grace of God will continue to be, sound and loyal and true to the deathless Gospel that has come to us from the Son of God. God has not changed the Gospel and no human being can do it.

Our Presbyterian Church is sound as tested by its standards. Its confession of faith and its catechisms agree with the Word of God, as the shadow on the dial agrees with the sun. The deliverances of our General Assembly, on all doctrinal matters, in resolutions and actions, are true to the Word of God as the needle is to the pole. Tried by every actual and official test, our Church is true to Jesus Christ.

Any man who in a theological chair or pulpit, or public print, departs from the teachings of evangelical truth as laid down in the Bible and defined officially by the Church, is the same sort of a person, relatively and morally, as the bootlegger or the burglar is in social life. The law of the land is right, but the criminal is an anarchist. The Church is sound in its testimony before God and the world, but the modernist, or rationalist, is an anarchist. Thanks be to God that the anarchists, although they make a loud noise, are the exception and not the rule.

### A NATIONAL PERIL.

Many writers deplore the growth of radical Socialism and I. W. W.-ism with the increase of crime and general disregard of law. The common sentiment seems to be that these are the result of the war and must be endured until we can educate people out of them or stop them by legal proceedings. The Manufacturers' Record replies to one who takes this view. It says:

"The socialistic agitation of the hour has not come as a result of the war. The war has been only one factor in this movement. For a great many years we have had a distinct socialistic trend in the teaching of many of our colleges and universities. Much of this came from the socialistic doctrines preached in Germany and sent broadcast through the world through the followers of Marx. Many of our professors fell an easy victim to these false doctrines, just as some ministers of the Gospel fell easy victims to the atheistic teachings of German universities. Marx proclaimed socialism, and out of that phase of German life has come the Bolshevistic, socialistic chaos throughout the world. German universities and German philosophers denied the divinity of the Bible and proclaimed their atheism until their doctrines reached a point where their influence was felt not only in the secular colleges and universities of the country, but in many theological seminaries and in the pulpit itself."

These doctrines have permeated our educational work for the last twenty-five years, and during that time there has been a growth of disregard of law and an increase of disobedience in family life. "The world is,"

as one writer puts it, "at the crossroads"; or, may we change it and say, the world has been walking straight toward a bottomless abyss? It has gone stumbling down the hill that leads to ruin. And yet despite the fact that other civilizations have gone the same way and ended in a bottomless abyss, there are leaders who are saying, "Come on, come on. This is the way."

Unless the world disregards the teachings of these false leaders and faces about and accepts the Divine law as the only course of safety, we shall follow the road that leads downward to ruin.

The Record concludes: "Without genuine religion, without an acceptance of the teachings of the Bible, there can be no individual or national salvation.

"Against the false doctrines of Radicalism and Marxism, against the Bolshevik cry of down with churches and synagogues and all governments, we must hold up the standard and proclaim the truths which have come to mankind by the teachings of the Almighty. From our schools, and pulpits, and theological seminaries must be rooted out the doctrines of Atheism, Socialism and Bolshevism. They are all of similar birth, and their outcome, if followed to the end, will be the same.

"We are optimists as to the advancement of the world and the building of a nigher civilization on the wreck and ruin of the war. But we are optimists not because the signs are in evidence, but because we believe that the Almighty is leading us that way. 'He moves in a mysterious way his wonders to perform.'"

### CARELESSNESS AND FIRES.

The destruction of property by fire has assumed such proportions that it is a very serious menace to any possible material prosperity in our country. It has come to be more than a financial or material question. It is so affected by the mental and social habits of the people as to rise to the attitude and proportions of a moral consideration. So large a proportion of the losses are said to be occasioned by heedlessness, developed by a sense of irresponsibility, that it seems to be necessary to do something to arouse the moral natures of the people to the point where they will feel it incumbent upon them to be careful.

It is stated by Captain J. J. Conway, Superintendent of the Underwriters Salvage Corps, that 92 per cent of all fires are due to carelessness, and he urges that a campaign of education for fire prevention be carried on in public schools, churches, clubs and newspapers, in order to bring people to an intelligent comprehension of the enormity of the danger and loss through fires, and to a moral sense of duty to reduce them to a minimum.

During the year 1920 he reports that, in the United States, over 15,000 persons were burned to death, and that 17,000 others were injured by fire, 82 per cent of these being women and children. An average of five public schools per day took fire. The use of gasoline in the home was responsible for the death of 797 women, and he insists that its use for cleaning purposes should be absolutely avoided. Five hundred million dollars worth of buildings and products were consumed by fire last year, or an average of five dollars for every man, woman and child, a clear destruction of these values from the face of the earth. He says that a lighted cigarette caused the Baltimore fire with

its loss of forty million dollars, and that the Triangle shirt waist factory fire, where 145 lives were lost, was caused by a cigarette. A fire in Augusta, Ga., costing five million dollars, was caused by leaving an electric iron with the current turned on.

All of this is very disheartening. The fiftieth anniversary of the great Chicago fire occurs on Oct. 9th, and ministers are asked, not to devote the whole day or sermon to it, but to call the attention of the people to the matter and urge the duty of fire prevention for the saving of property and life.

If every man and woman and child in the United States could give five dollars each to religious work next year, instead of burning it up, it would be for a great advance. If fifteen thousand lives can be saved next year, instead of burning them to death, as last year, it will be a course of philanthropy well worth pursuing.

#### THE SOURCE OF STRENGTH.

The strength of Presbyterianism is its loyalty to Jesus Christ, the divine and only Savior, who by his atoning death procured for us salvation, and to the Holy Scriptures, the Word of God, the only infallible rule of faith and practice. Standing firmly here one is not to be moved by any form of false doctrine, any assault of worldliness, any deceptive allurements of modern philosophy, any enticement of frivolous fad or foolish fancy, any besetment of long-robed heathenism, or any attraction in the way of false religion. He who is a true, intelligent and regenerate Presbyterian, is in conscious and abiding relationship with Jesus Christ, and trusts not his own strength, but the keeping power of his Lord, who is the same yesterday and today and forever.

#### A CALL FOR INTELLIGENT METHODS.

It is high time the Senate of the United States were amending its rule so that it may attend to the legitimate business for which its members are elected, and not be held up at the mercy of a bare handful of men who represent the criminal element of the land, and who are determined to prevent any beneficent legislation to which their petty minority is disinclined.

Here is this anti-beer bill which has been before the Senate for months, and which four-fifths of its members would vote for any minute if they had opportunity, held up by a corporal's guard who filibuster, and threaten to continue their filibuster, to prevent the passage of a measure which is for the enforcement of what is already a part of the Constitution of the United States. It is a most humiliating thing that the men of this legislative body do not lay aside the puerile form of proceedings which nullifies intelligence and defies patriotic duty, and leaves the country at the mercy of a few men who are working to protect bootleggers and neutralize the plain intent and purpose of constitutional law.

The sober and patriotic citizens of this nation want to have clean-cut laws passed to enforce prohibition, and put a stop to lawlessness and crime. They have gone through the long and hard routine prescribed for the amending of the Constitution, and have elected a Congress that, in both its houses, is overwhelming in favor of strict enforcement. The House has passed a proper law. The Senate would

do so any day. Is this country to be governed by three filibustering Senators, or will the good men who are ready to do their duty rise in righteous impatience and sweep away the antediluvian rules that have kept them from acting like men.

There are millions of persons in our United States who are not yet members of any church. There is ample material to be worked upon, and worked for, by every church, engaging systematically in the business of gathering souls into Christ's kingdom.

There should be a steady and determined plan, worked ambitiously and enterprisingly, by every minister and every church, to bring souls to the confession of Christ and into a place in his church. Last year is said to have been the greatest in the evangelizing history of the churches in the United States. Next year should be still greater.

There is abundance of food in our country for all our necessities, notwithstanding the reduction by early frosts and midsummer drought, and with much to spare for others. We have supplies of the Bread of Life, in the Gospel, sufficient for all the world. Let us divide.

Many Synods meet in October. Instead of being a mere "fifth-wheel," the Synod is coming to be a meeting of real importance in unifying and emphasizing the work done throughout a whole state. In reality it has always been an important part of our Church life, and only those minimized it who did not understand or take hold of its work.

The steady stroke and power of constructive work is needed in order to build up the Church and advance the cause of Christ. It is one thing to fight error and oppose the various evils of the day, and this must be done. But the work of saving souls and giving religious instruction must never be neglected. It is one thing to fight the weeds, but unless good seed is planted and the crop cultivated, there will be no harvest.

There are more Bibles made and sold now than in any preceding age of the world. If we want these Bibles to do all the good possible, we must see that they are read and studied and taught and lived. Let every Christian read and study and teach the Bible so much that he will know how to be a living Bible.

There is much evil being done in the world, but let us not forget that there is immense activity for good on every hand, and by many persons, and in every form of effort and organization. Think of the great number of persons who are working to counteract evil, and to bless the world by their faithful and persistent and organized efforts.

The United Presbyterian Assembly has a "Committee on Enlarged Service of the Boards," which seems intended to do for that Church what the New Era Committee is supposed to do for ours. It meets with criticisms as our New Era has done. A contributor in the United Presbyterian says its name in a misnomer and its work untimely. He explains: "Untimely, because its recommendations, if adopted, would completely disarrange the institutions of the Church in the midst of the

New World Five-Year period, and thereby endanger the receipts of the New World fund and the use of that already received. The committee's report says the time is peculiarly opportune. The fact is the time is peculiarly inopportune. The name 'Committee on Enlarged Service,' too, is a wrong designation, because its report recommends enlarged machinery, but does not warrant any assurance of enlarged service."

The St. Louis Presbytery lays it upon all its pastors and churches, as a duty for this winter, to add ten per cent to the membership of all the churches. This might be done with work and faith and prayer, if all will be at it, and at it all through the winter.

The presbyteries have been almost unanimous in taking action in favor of disarmament, and in praying for the success of the Conference of Nov. 11th. Very generally they ask pastors and churches to use Sabbath, Nov. 6th as a day of special prayer for God's blessings on the Conference.

Presbyteries very generally express concern over prohibition enforcement, and urge Congressmen and Senators to take speedy action to pass the anti-beer bill. Every day's delay is giving opportunity for the growth of lawlessness and presumption, and for all sorts of propaganda for the wrong.

President Harding asks every one to pray for two minutes on Nov. 11th, the day of the meeting of the Disarmament Conference, for the success of the meeting. Let every one heed the call, and pray not only on that day, but every day preceding it.

Christians are not to be discouraged, neither are they to be unduly elated, by anything that appears of surface or temporal conditions. Our source of strength and encouragement is in God and his promises and covenant. We look not at the things that are seen. Our help is in the Lord who made the heavens and the earth. And so, we will not fear even though the earth be removed.

There are a great many labor-saving devices in the work-day world, and they are used to good advantage. But there is no device that permits one to increase his store of knowledge without study, or to become holy without faith and prayer, or to do the Lord's spiritual work without consecration and effort. It used to be said that there is "no royal road to learning." It means that there is no way for a lazy and good-for-nothing person to be good and great.

Advocates of the organic union of churches are sometimes over-enthusiastic. They told us some time ago that the union of Methodist, Presbyterian and Congregationalist churches in Australia had succeeded. Now it is announced that it has temporarily failed, and that a step has been taken to federate them. A Council of Co-operation has been formed, consisting of thirty-six members, twelve from each denomination, and plans of work have been adopted. The avowed object of the organization is to promote the movement for union by encouraging inter-church relations and co-operation in all matters where common action may be practicable.

### THY SORROWS AND JOYS.

BY MARGARET H. BARNETT.

All the trials, cares and losses,  
Which throughout thy life befall,  
Meet them fearlessly and bravely,  
Infinite wisdom sends them all.  
It can ne'er mistaken be,  
Even though griefs it sends to thee.

Though across life's noon-tide brightness  
Sorrows spread their gloomy pall,  
Forward go, in faith and courage,  
Infinite love hath sent them all.  
There can no unkindness be,  
In the griefs that come to thee.

Though thy joys, like bright flowers  
wither,  
And thy sorrows still increase,  
Never falter, never waver,  
Rest thee still in perfect peace.  
All that comes to thee shall prove,  
Sent in wisdom, sent in love.  
New Bloomfield, Pa.

### GOD.

BY REV. JOHN Y. EWART, D.D.

I can not think without thinking of God.  
I can not reason without taking God into account.  
I can not study any department of human knowledge without finding God there,  
without finding traces of his knowledge, power, wisdom, love. God is the one all-comprehensive and all-pervasive fact in the universe.

I study a flower, a plant, a tree. I am impressed that a master workman designed it; gave it life, symmetry, beauty. Study the earth's surface; see its rich soil, its beautiful landscapes, its mighty rivers, its towering mountains, its quiet valleys, its lovely lakes—no human workman could have constructed these. No human builder could have erected a home for man so well adapted to his use, so abundantly furnished with everything necessary to his welfare and happiness. Study the world above us, the stars, the planets, and our wonder increases. We are amazed by the evidences of design, by the proofs that

### God Is

and that he is almighty, all-wise and all-loving.

And the more I think and consult the testimony of the Book, the more I am sure that God is a Person; that he thinks and reasons and therefore has intellect; that he feels, loves, hates and therefore has affections; that he chooses, determines, plans and therefore has a will of his own. God has, therefore, the elements of Personality, he is a Person.

Again, when I go to a home of sorrow and see a loved form lying cold and still in the embrace of death, see hearts saddened over the parting with the dear one, life-plans interrupted, life-hopes blasted, a home left desolate; and when I know that God is a God of Love, then I feel sure—it is an intuition born in my very soul, even though I had no other source of information—I feel very sure that there will be a resurrection into new life, there will be another sphere of existence in which this broken life will be completed, these half-realized hopes may be fulfilled, this home circle reunited. There is a future life, a heaven, an immortality for God's own. So I find God even in the home of sorrow, and in the hour of trial.

Furthermore, I find many involved problems in my own questions and meditations, much that I can not understand, mysteries my mind can not fathom. I find these mysteries in my own nature. Why was I made

thus and so? And in my own history—why did that event come into my life, why this disappointment, why this burden? I can not explain the presence of sin and sorrow in this world. But these problems lead me back to God. I believe in him, in his wisdom, goodness and love. Therefore I trust where I can not see. I leave these questions with him. I believe the day will come when all mysteries will be resolved, all perplexing questions answered. There will then be light everywhere, for "God is light, and in him is no darkness at all" (I John 1:5).

Again, I study the history of the world. What a variety of lights and shades! What grandeur and what degradation! What nobility of character and what depravity in the men and women of whom we read! Here is a towering figure mighty in word and deed by whose life the world has been set forward and mankind blessed. But here, also, is a base wretch who has tried to drag the world backward. But through the good and the bad, through the lights and the shadows "one increasing purpose runs." I can see God in his body. I can discover the traces of his providential guidance at every step. He is at the helm. He doeth all things well.

And when I find in history the well-authenticated record of Jesus of Nazareth; when I read of his pure life, his most helpful ministry, his words of wisdom, his sympathy with the poor and downtrodden, and especially his self-sacrificing death in obedience to the will of his heavenly Father, I see still another proof that God is in history, I am convinced both of the divinity and humanity of Jesus.

And when I read the inspired record of God's repeated manifestations of himself to mankind, culminating in the incarnation, death and resurrection of the Son of God, it seems to me that a light from heaven shines within me and all along the path I want to tread. I can join the poet Wordsworth in his jubilant refrain:

"Hence in a season of calm weather,  
Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither;  
Can in a moment travel thither—  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore."

But, finally, I find God most of all in his Word. The longer I live the more precious does the Book of books become to me, for I find in its pages repeated and overwhelming proofs of everything I have been trying to say about God. His omnipotence, omniscience, holiness, justice and love find in this marvelous record repeated illustration, and the story of Jesus is to me the Magna Charta of mankind's spiritual liberty, and ought to be the most cherished volume among the literatures of men.

For here we find our perfect man. In him we find love linked with purity and power and both guided by wisdom, and all at the service of the neediest, sinfulest mortal. It is a wonderful story, the story of the cross. It should melt our hearts and move our wills to self-surrender, to gratitude, to praise forever.

"Come, gracious Spirit, heavenly Dove;  
With light and comfort from above;  
Be thou our Guardian, thou our Guide;  
O'er every thought and step preside.  
"The light of truth to us display.  
And make us know and choose thy way:  
Plant holy fear in every heart,  
That we from God may ne'er depart."  
Colorado Springs, Col.

### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The Administrative Committee of the Federal Council of the Churches of Christ in America suggests that Sabbath, Nov. 6th, be observed by the churches as widely as possible throughout the country as a day for special prayer, self-examination, and supplication for God's blessing upon the International Conference on Limitation of Armaments.

The work against violation of the prohibition laws goes steadily on. In a report of New York City's Health Department it was shown that the total deaths from alcoholism in the city have decreased since 1916 as follows: 687 in 1916; 560 in 1917; 252 in 1918; 176 in 1919; 98 in 1920. In New York City the number of commitments to the workhouse, for intoxication, fell from 4,926 in 1915 to 176 in 1920.

The American Bible Society is ready to assist the churches in celebrating Bible Sabbath, Nov. 27th, by sending a four-page exercise to be used at the church service or in the Sabbath school, entitled "The Only Way Out of the Dark," written by Charles A. McAlpine. Address the American Bible Society, Bible House, Astor Place, New York.

Many pastors have just returned from abroad. Among them was the pastor of the Greenwich Presbyterian Church, Rev. William H. Matthews, D.D., who spent his vacation in England. He preached five Sabbaths in and around London. One Sabbath afternoon he addressed over a thousand men, and there were over a thousand people at two evening services. We are glad that our American preachers are appreciated in England. Certainly English, Scotch and Irish preachers are appreciated in this country, especially in New York City.

Rev. Dr. David G. Burrell, "the old man eloquent," for so many years in the Marble Collegiate Church, preached, last Sabbath morning, on "The Red Trail." New features in connection with the Sabbath evening service in this church include a half-hour organ recital, with violin; also a special musical program in connection with the regular services, at which the choir gives a series of oratorio praise services. Selections from "Elijah" were sung last Sabbath. The speaker was Mr. Fred B. Smith, one of the best known and ablest laymen in America. The subject of the address was "Moral Robbery."

Rutgers Presbyterian Church, Rev. Dr. Daniel Russell, pastor, has introduced "The Happy Sabbath Evening" feature into the second service, which means much music and a fifteen-minute sermon. Rutgers and Fourth churches have thus far failed to effect a union, which is greatly desired by a large number of both congregations. The presbytery has not yet given permission.

Rev. Joseph G. Snyder, for ten years Stated Clerk of the Brooklyn-Nassau Presbytery, has offered his resignation, rather than sign a license permitting R. C. White, a candidate charged with having unorthodox beliefs, to preach. To affix his name to the license, Mr. Snyder holds, would be a violation of his own religious vows. Mr. White twice failed to pass his examinations, but succeeded on his third attempt last spring. Since that time the license has been upon the Stated Clerk's desk unsigned. "Mr. White's beliefs are not in accord with the teachings of our Church," said Mr. Snyder in explanation of his resignation. "They violate the fundamentals of our faith. The man does not hold to the teachings of Christ." It is stated that Mr. White passed the third examination when only thirty of the one hundred and fifty members of presbytery were present. Of the thirty, twenty-eight were known to be in favor of the candidate.

Rev. Dr. J. Ross Stevenson, president of Princeton Theological Seminary, and formerly pastor of the Fifth Avenue Presbyterian Church, New York, has declined the call to the presidency of Washington and Jefferson College, made vacant by the death of Rev. Dr. Samuel Charles Black. We rejoice at Dr. Stevenson's decision.

The Bible Teachers' Training School, Rev. Dr. W. W. White, president, will continue under the name of "The Bible Seminary." The school was started at Montclair, N. J. There are more students this year than ever before, nearly three hundred.

Commissioner Booth Tucker, of India, was welcomed by the Salvation Army of New York last Saturday evening. Commander Eva Booth presided.

## THE PRESBYTERIAN ALLIANCE.

BY REV. S. J. FISHER, D.D.

The Eleventh Council of the Alliance of the Reformed Churches holding the Presbyterian System met at Pittsburgh, Pa., in the large auditorium of the First Church on the morning of Sept. 17th. Many of its members had become acquainted through the reception given at the William Penn Hotel the evening before. There were 270 delegates of a possible 350, many from America, but some from Russia, Africa and the Orient. They found the galleries of the church decorated with the flags of all the countries represented except Germany, for which two banners of the Red Cross were substituted. The president of the Alliance, Rev. Dr. William Park, of Belfast, presided, a man of impressive character, in his seventy-seventh year, and the fifty-first of his ministry. In his address he appealed to the delegates to support disarmament, expressed the gratitude of Great Britain for ex-President Wilson, for his self-sacrifice, and told of the high esteem in which President Harding is held. Emphasizing the duty to help the weak Reformed churches, he referred to the proposals of the Lambeth Anglican Conference, to be discussed later, and said: "Whether the administration by bishops has been more used to advance the kingdom of God than that by our Presbyterian democratic form is something we must think about. As I read history, it has not."

Then followed an address of welcome by Hon. E. V. Babcock, Mayor of Pittsburgh; the reading of a letter from President Harding, commending the Council, which letter was heard standing; an address of welcome by Rev. Dr. John McClurkin in behalf of the churches of the city, and a response by Sheriff Watson, of Scotland, in behalf of the foreign delegates.

In the afternoon an automobile excursion through the East End was provided for every delegate, returning in time for the great dinner and reception at the William Penn Hotel under the auspices of the Presbyterian Social Union. All receptions and daily luncheons were provided for the delegates at this hotel at the expense of the local committee. The interesting fact was noted in the handbook provided for the Council that this hotel occupies the site of the former Third Church, now removed to the East End, and in that church the Assembly of the New School Presbyterian Church met in 1869, and thence marched to the First Church, where the Old School Presbyterian Church was in session, and together these assemblies returned to the Third Church, a reunited Church, with hymns of praise.

Sabbath morning a great throng listened to a sermon of great fervor and power by Rev. John A. Hutton, D.D., of Glasgow, declaring that all true churches had the same great concern, that of saving men from their sins. He also said concerning the Reformation: "Our fathers took down the crucifix in the churches. I think, on the whole, they were justified on the one condition only if they had the spiritual fact of the crucifixion in their lives. But that figure of the crucified Christ must rise in the imagination wherever any group of people are gathered in a Christian church. It is not a church unless dominated by that silent figure." He also said the church should be a place of refuge from temptation, but with the majority religion was an after-thought.

In the afternoon the communion was administered by Rev. Dr. Park, with the pre-communion address by Rev. H. C. Swearingen, D.D., of St. Paul, emphasizing the fact: "The supreme disclosure of life is found in Jesus' death. The controlling idea of that death is love." The post-communion address was made by Prof. William Fulton, of Aberdeen. It was noted that each meditation was closed with: "Glory be to the Father and to the Son and to the Holy Ghost."

In the evening Rev. Norman McLean, D.D., of Edinburgh, spoke on "Thy God is King," when he asserted there could be no peace in the world until the world adopts the ethical standard, viz.: that God is King, and men should love one another.

Monday morning, after reports on Sabbath Schools and Young People by Rev. R. J. Drummond, D.D., of the Eastern (or Foreign) Section, and by Rev. Robert Hunter, D.D., for the Western Section, each heard with much interest, a paper was read by Prof. James H. Snowden, D.D., on "The Written Word," admirable in style and thought, and

discussing the power of words. It did not deal with the problem of inspiration, but the transfer of the truth to the hearts of men. It was followed by an equally forcible paper by Rev. John A. Hutton, D.D., on "The Living Word," and displaying Christ as the Incarnate Word. A very helpful paper was read by Prof. Edward Naville, of Switzerland, on "Exploration in Bible Lands," showing that recent explorations confirm the statements of the Holy Scriptures.

In the afternoon a characteristically energetic and clearly expressed paper was read by Rev. D. J. Burrell, D.D., on "The Unity of the Church," remarking that it was the high churchmen and heretics who were crying the loudest for church unity. He questioned the value of any but a spiritual unity. He was followed by Prof. P. Carnegie Simpson, of Cambridge, England, with a paper on "The Conception of the Ministry in Relation to the Problems Raised by the Lambeth and Other Conferences." He spoke in opposition to the necessity of Episcopal reordination. "It is an act which can not claim to be counter-signed by any act of the Holy Spirit of God in Christendom. It can not be too plainly said that the first and indispensable step in reunion is recognition of our ordination." The following discussion reiterated his principles, though Rev. Matthew B. Lang, of Scotland, a brother of the Archbishop of York, proposed the Council spend an hour in silence, following the example of the Anglican bishops at Lambeth when perplexed over this problem. No action was taken upon his proposal, and later a committee of six foreign delegates and six from America was appointed to voice the sentiment of the Alliance. Just here the pith of that committee's report may be summarized. Expressing a fraternal interest in every call to closer fellowship, the report observed that, as this body was not legislative, the responsibility of an authoritative answer rested with the churches here represented, but it recorded its opinion that any such conference must be as between churches resting on equal terms, and must be unrestricted as to all questions of ecclesiastical order. There will be substantial progress only when the conferring churches are ready to recognize one another's church standing, and to accompany words of unity by acts of fellowship, in the Lord's table, and elsewhere. The whole matter was commended to the prayers and interest of believing people that it may be made manifest that the Church is one in Christ Jesus.

Monday evening was devoted to a paper by Rev. William Crowe, D.D., of St. Louis, on "Calvinism and the Spirit of the Age," in which he said: "If the world had the Puritan theology it would be a happy world now. For Calvinism teaches a man to face his Creator." He was followed by Prof. W. H. Curtis, of Edinburgh, who spoke on "Christianity a Force in National Life and International Relations."

Tuesday morning brought reports by Prof. Curtis, of the Committee on Work on the European Continent for the Eastern Section, and by Prof. James I. Good, D.D., for the Western Section. Then ten-minute speeches were made by nine representatives of the continental churches. Among the reports, the wonderful advance of the Church in Bohemia shone conspicuous for its hope, as the Czecho-Slovak Church claims 850,000 members, all former Romanists, repudiating the authority of the Pope, permitting the priests to marry, and the worship in the Bohemian language instead of Latin. The strong churches of the Alliance must aid the weak churches of our faith on the Continent. Then followed a paper by Rev. C. E. McCarty, D.D., of Philadelphia, on "The Place of Women in the Church," opposing their ordination as ministers and elders, but granting their election as deacons. In the discussion, some opposed his views. Secretary A. J. Brown, of the Foreign Board, asserted that there had been six times more trouble caused by men in the mission field than by women. Several from abroad favored women preachers.

In the evening addresses were made by Rev. Dr. R. J. Drummond, of Edinburgh, on "The Principles of Christ as Applied to Industrial and Social Problems." His line of thought is familiar to many earnest and thoughtful Christians at the present moment. "When you look into the situation," he said, "you find, on the one hand, those who are eager to destroy the whole system of capital-

ism, and there are those who still cling to the old system and say it is best. As the Savior bridged the racial gulf between Jew and Gentile, Christians should try to bridge the gulf between capital and labor." Mr. Robert P. Wilder delivered an address on "The Church and International Humanitarianism." It was an interesting review of the terrible conditions in Europe and India, and the call to the Church.

On Wednesday the morning session was devoted to the internal organization and future of the Alliance. In the afternoon, Rev. Norman McLean, D.D., spoke on "Temperance in the Old World," and said: "In the old country the problem is a social one. The people have flocked to the cities. In Glasgow 130,000 families live in a one-room house; half a million people live in a one-room and kitchen house. When the Scotsman or Englishman comes home from his toil to his one room with wife and family, and often a lodger, life is unendurable, but there are public houses beckoning to him on every hand." Still Dr. McLean says: "We have great reasons to be encouraged." He was followed by Hon. W. J. Bryan on "World-Wide Prohibition" in an address that was heard with profound interest and pleasure by more than twenty-five hundred auditors, the auditorium and the large chapel behind the pulpit, with its huge opened doors, making a great audience hall. His address lasted one hour and thirty-five minutes, though the rule for each address was twenty minutes, and prolixity checked by the stroke of the bell. But the exceptional was recognized and rightly. Rev. Dr. Park expressed his own opinion and that of his colleagues that this one address repaid them for their long journey. Mr. Bryan gently scored the ignorant arguments of some New York newspapers by saying: "If you read them you would think prohibition was suggested one night and put into effect before morning" (instead of being discussed and fought over for fifty years). "Don't let these New York newspapers deceive you. These newspapers think unless a reform does not start in New York it does not amount to anything, and no reform ever does start in New York." "Our worst 'leak' just now is the Bahama Islands. Do you think Great Britain is going to continue a silent partner in smuggling in \$10,000,000 worth of liquor—that she would lend her flag to this? No. I am proposing that our Congress should withdraw American citizenship from those who use the British or any other flag to protect violation of this American law."

In the evening the subject of "Christian Education" was considered, when Rev. H. M. Robinson, D.D., presented the report of the Committee on Education, followed by a paper by Rev. T. C. Jones, of the Welsh Church, on "Christian Education in the Home and Sabbath School." Then President W. O. Thompson, of Columbus, O., spoke on "Christian Education in Colleges and Schools." His experience is wide, and information in this line unusual. He thought the Presbyterian and Reformed churches have not quite kept pace with their relative interest in the cause of higher Christian education, or in the production of teachable books and a literature, suited to arouse interest in Biblical research and religious education.

Thursday morning, through a paper on Home Missions, by Rev. John Hall, of Edinburgh, "the present and prospective dearth of ministers," as expressed by the Church of England, came up. Dr. Hall said the shortage of men practically dominates the home mission situation at the present moment. "The Presbyterian Church has flourished by the preaching of the Word handled, for the most part, by educated men, and to abandon this is, in the long run, to court disaster. But this stringency in the supply of candidates for the ministry is forcing the Church to look more closely to its immense reserve of strength in lay workers, men and women." "This, however, on one condition, that the Church itself undertakes the task of training." Then followed an address on Home Missions in Canada, by Dr. W. H. Sedgwick, and the report on Evangelism in the United States of America, by Mr. Huston, of Coatesville, Pa. Dr. Henry Montgomery, of Belfast, spoke on "Home Missions in the British Isles," and, referring to Ireland, said the Roman Catholic priests in Ireland would not permit their people to read the Bible: At this session Rev. Dr. John D. McNaugher,

president of the Pittsburgh Theological Seminary of the United Presbyterian Church, was elected President of the Alliance, succeeding Rev. Dr. William Parks, an honor justly deserved by one who has not only been tireless in his service to the Alliance and foremost in the preparations for this Council, but is, by character, scholarship and evangelical principles, well fitted for this task. A large sympathy, a true liberality, a sure love for Christ and a true love of the brethren makes this election admirable. Rev. J. R. Fleming, D.D., of Edinburgh, was elected Foreign Secretary, and Rev. H. B. Master, D.D., of Philadelphia, American Secretary, and Cardiff, Wales, was chosen for the twelfth Council in 1925.

The afternoon was devoted to greetings from other churches. Rev. Charles H. Brent, D.D., of Buffalo, Protestant Episcopal bishop of the Western Diocese of New York, commenting on the Lambeth proposals of the Anglican Church, said the Lambeth message is an humble appeal, an appeal for a conference. "It is a starting point. Society today is without a united voice on moral principles. The Church has no united voice as to what constitutes marriage, or on the industrial question, or on education and religious instruction." Then addresses were made by President McCrory, of Biddle University, Charlotte, N. C., and Drs. Shaw and Lee, on "The Negro Problem." These three speakers made a very happy impression as they discussed the interests and progress of their race. They were followed by a vigorous attack on the Ku-Klux-Klan, by Nolan R. Best, who characterized it as a traitor against God, and a defier of God's will among men. "What we want in this country," he said, "is Christian supremacy, and not the supremacy of any one class or race." This criticism was indorsed by Rev. I. S. McElroy, of Columbus, Ga., who charged it with lawlessness. Rev. John McDowell, D.D., spoke on "Home Missions in Their Evangelistic and Sociological Aspects."

In the evening, when Rev. Dr. Lowe, of Belfast, presided, he said that Francis Makemie, the Ulster man, organized the first presbytery formed on American soil. Rev. Oliver Russell, of Scotland, spoke on "The Evangelical Program," and Rev. Charles E. Schaeffer, D.D., of Philadelphia, on "Our Churches and the Immigrant," saying the immigrant has been a great contribution to our American life.

Friday brought out the question of World Evangelism. The addresses of Rev. S. M. Zwemer, D.D., and Rev. Dr. C. R. Watson, of Cairo University, were of striking import and information. Missionaries from Africa, China, Korea, Formosa, Cawnpore, Persia, Siam and Brazil stirred the minds and hearts of great audiences. Here it may be said that it was remarked that at no previous Council has the attendance on the meetings been so large and appreciative.

On Saturday an address was made by Rev. Dr. W. C. Covert, of Chicago, on "The Christian Sabbath," and in the afternoon an automobile excursion, forty miles in length, was given the delegates, traversing the residential and industrial sections, the parks and suburbs, with glimpses of rivers and the rural environment.

Sabbath evening closed the exercises, when a telegram of "Hearty greetings" was received from the Swiss Evangelical Society, celebrating their fiftieth anniversary. The retiring President, Dr. Park, made an eloquent address, and Dr. McNaugher, in the name of the Council, expressed a wish for a safe voyage for the departing delegates to their desired haven and bade them God speed. After varied votes of thanks to the First and other churches, to Mr. John A. Bell, the organist, who skillfully arranged the musical program, to citizens and the public press, the closing address was made by Prof. J. Ritchie Smith, of Princeton, on "The Church and the Future." He doubted the Church would ever be united into the particular faith of a Calvin, a Luther, or a Wesley. "All varieties of Christian faith can not be forced into a single system. The kingdom is far larger than the Church, as the spirit is far larger than the body. It is the Holy Catholic Church divided in creed, but one in Christ." Rev. J. I. Good, D.D., offered the closing prayer.

The Handbook published by the local committee, and edited by your correspondent, proved very useful and interesting to the delegates and others, and noted the seventh

Conference of the International Union of Women's Foreign Missionary Societies of the Presbyterian and Reformed Churches, held Sept. 22d in the Grace Reformed Church, Bellefield, which was of great interest.

#### EAST TENNESSEE NOTES.

BY REV. ROBERT I. GAMON, D.D.

The Presbytery of Union met in St. Paul Church, Sept. 27th. Rev. W. E. Graham, D.D., was elected moderator. Rev. Horace Cady Wilson was received from the Presbytery of Ottawa, to be pastor of Knoxville Second Church. Rev. R. O. Franklin was received from the Presbytery of South Siam, to supply New Market and Hebron. The overtures were answered in the negative.

The new manse at Toqua is nearing completion. It will be lighted by electricity. This, with the beautiful church, makes the Toqua field the best equipped of any rural field in the presbytery. Rev. T. J. Miles, D.D., is the pastor. Four members were added to the Union Hall Church, in the same pastorate. A helpful series of evangelistic meetings was recently concluded in the Mount Cumberland Church, in this group also.

Rev. W. M. Gilliam and the session of the Erin Church have announced a program of activities for the fall and winter. Two new members were welcomed on Sept. 25th.

Rev. W. T. Bartlett will begin evangelistic meetings in the St. Paul Church Nov. 13th. Rev. L. F. Smith is pastor.

Dr. W. R. Dawson assisted Rev. E. W. Hall in special services in Big Spring recently, with several additions.

A helpful series of meetings was conducted recently in Clover Hill by the pastor, Rev. R. C. Jones, assisted by Rev. C. W. Byrd.

A revival of far-reaching influence was the result of meetings in the Pine Grove Church. Rev. C. H. Everett, the pastor, preached himself, receiving twenty members Sept. 18th. Knoxville, Tenn.

#### COLUMBUS LETTER.

BY REV. WILLIAM ANDREW FERRINS, D.D.

Dr. Robert F. Horton, in his masterly essay on "Life," with striking illustration and attractive phraseology, presses the import of life in the following manner: "The fourth step in life is to gain the sense of humanity, to believe in its solidarity, and to hold oneself a debtor to the whole world. That life has become truly good and worthy of immortality, which throbs with the life of the whole. It could be wished that over every human grave might be written the epitaph which marks John Howard's resting-place in Russia: 'Reader, whosoever thou art, know that thou standest by the grave of a friend.'" The American Red Cross is now holding its National Convention in our city. Among the important features of the work is the fact that 37,787 nurses are now on the rolls of the society; service costing \$10,000,000 a year is being provided for disabled ex-service men, and the budget for the coming year is \$19,361,657.-67. Among those attending the convention are Dr. Livingston Farrand, the president of the society; Theodore Roosevelt, Jr., General John J. Pershing, Mrs. August Belmont, and Mrs. W. K. Draper. President Harding may also attend.

The Welsh Presbyterian Church is to be dedicated about the first of December. A committee is now in communication with Lloyd George, the famous Welshman, who is expected to attend the Disarmament Conference, asking him to deliver the dedicatory address. This is to be one of the finest church buildings in the State. The pastor, Rev. E. E. Jones, is to be congratulated.

Nelson Memorial Church, Rev. W. M. Jennings, D.D., pastor, has been beautifully decorated and inverted lights have been installed. A splendid spirit is manifested by his people, and the immediate future will hold for pastor and people a deserved success.

The Synod's Committee on Men's Work held its annual meeting here. Dr. W. L. Whallon, the chairman, presided over the meeting, and outlined aggressive schemes, the adoption of which will mean a new era for the brotherhoods and men's Bible classes of our Church. Dr. W. F. Weir,

the general secretary, was the guest of the meeting.

The Central Church, Rev. J. T. Britan, D.D., the pastor, has undergone extensive repairs. The church has also been refrescoed and inverted lights have been introduced. This is the most churchly auditorium in the city. Dr. Britan has started the evening services and, though a distinctively down-town church, the attendance is large.

The First Church, Rev. B. F. Brundage, D.D., pastor, is successfully grappling with its long-standing debt. Since the coming of the present pastor one thousand dollars each month has been paid, so about \$6,000 has been realized. This debt will soon be paid off, and the church then hopes to carry out a great program for the community.

The Church Federation of this city is to have a "retreat" at Westerville for the ministers of the Protestant churches. Among the speakers is Rev. A. W. Blackwood, D.D., the pastor of the Indianola Presbyterian Church.

There will be a College of Wooster Alumni banquet in the Chittenden Hotel on Monday evening. President Wishart is the guest. A new enthusiasm and a large service for the college will be instituted. Rev. Eugene W. Pocock, the assistant pastor of the Board Street Church, is in charge of this ev. nt.

#### THE TREND OF THOUGHT

AS REVEALED BY THE SIX BEST SELLERS AT THE PRESBYTERIAN BOOK STORES.

Philadelphia.—1. The Life of St. Paul, by James Stalker. 2. From Genesis the Revelation, by Mildred Berry. 3. Realizing Religion, by S. M. Shoemaker, Jr. 4. The Gospel of the Plow, by Sam Higgenbottom. 5. Intention of His Soul, by Rev. Herbert L. Simpson, M.A. 6. What and Where is God? by R. L. Swain, Ph.D.

New York.—1. What and Where is God? by R. L. Swain, Ph.D. 2. The Shepherd of the Sea, by W. L. Watkins, D.D., LL.D. 3. Jesus in the Experience of Men, by T. R. Glover. 4. The Meaning of Service, by H. E. Fosdick. 5. I Believe, by Rev. G. A. S. Kennedy. 6. Ambassadors of God, by S. P. Cadman.

Chicago.—1. Religion and Business, by Roger W. Babson. 2. What and Where is God? by R. L. Swain, Ph.D. 3. Evangelistic Preaching, by O. S. Davis. 4. Standing Room Only, by William L. Stidger, D.D. 5. Jesus in the Experience of Men, by T. R. Glover. 6. One Thousand Evangelistic Illustrations, by Aquilla Webb, D.D., LL.D.

Cincinnati.—1. What and Where is God? by R. L. Swain, Ph.D. 2. Jesus in the Experience of Men, by T. R. Glover. 3. Life and Letters of St. Paul, by James Stalker. 4. Rightly Dividing the Word of Truth, by Dr. C. I. Scofield. 5. Studies in the Book of Acts, by Grace Saxe. 6. The Truth About Christian Science, by James H. Snowden, D.D., LL.D.

Nashville.—1. Fundamentals of Prosperity, by Roger W. Babson. 2. What and Where is God? by R. L. Swain, Ph.D. 3. The Truth About Christian Science, by James H. Snowden, D.D., LL.D. 4. The Psychology of Religion, by James H. Snowden, D.D., LL.D. 5. The Intention of His Soul, by Rev. Herbert L. Simpson, M.A. 6. In His Steps Today, by Charles M. Sheldon.

St. Louis.—1. The Shepherd of the Sea, by W. L. Watkinson, D.D., LL.D. 2. The Fundamentals of Prosperity, by Roger W. Babson. 3. Life of St. Paul, by James Stalker. 4. The Vision We Forget, by P. W. Wilson. 5. Evangelism, by W. E. Biederwolf. 6. The Truth About Christian Science, by James H. Snowden, D.D., LL.D.

San Francisco.—1. The Meaning of Service, by H. E. Fosdick. 2. The Week Day Church, by Walter Albion Squires. 3. The Meaning of Faith, by H. E. Fosdick. 4. What and where is God? by R. L. Swain, Ph.D. 5. How Jesus Met Life's Questions, by Harrison S. Elliott. 6. Jesus in the Experience of Men, by T. R. Glover.

Pittsburgh.—1. Religion of a Layman, by Charles R. Brown. 2. What and Where is God? by R. L. Swain, Ph.D. 3. Jesus in the Experience of Men, by T. R. Glover. 4. The Winds of God, by L. A. Banks, D.D. 5. I Believe, by G. A. S. Kennedy. 6. The Life of St. Paul, by James Stalker.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Herbert G. Denison, from Kalamazoo, Mich., to Lake Alfred, Fla.

Rev. James L. Howie, from Sioux City to Shenandoah, Ia.

### DEATHS IN THE MINISTRY.

Rev. Henry M. Landis, of Tokyo, Japan, a missionary of our Presbyterian Board since 1888, died of paralysis at his home in Japan on Sept. 5th, in the sixty-fifth year of his age. He was born in Colebrookdale, Pa., March 9, 1857, graduated at Princeton University and Seminary and was ordained in 1888 by the Presbytery of New Brunswick, of which he has always since been a member. His wife, who was Miss Emma Stiefler, survives him, and three daughters and two sons: Mrs. Guido Gores of Cincinnati; Mrs. Penderill Walker of Shanghai, China; Miss Charlotte Landis, of Cincinnati University; George Landis of Cincinnati, and James M. Landis, of Harvard Law School. Mr. Landis was a teacher during most of his life, at Tokyo, and was a useful and devoted missionary.

Rev. William W. Lawrence, D.D., of Lincoln, Neb., pastor of Westminster Church, died on Sept. 20th, in the sixty-third year of his age. His early ministry was in the United Presbyterian Church, being a graduate of Muskingum College and Pittsburgh Seminary. Coming into the Presbyterian Church in 1908 he was pastor of the First Church of Lincoln, Glen Avon Church of Duluth, and, for the past two years, of Westminster Church of Lincoln. His wife and four daughters survive him.

### † CINCINNATI AND SUBURBS.

Rev. W. E. Roberts preached in the Poplar Street Church last Sabbath morning, while the pastor, Rev. D. A. Greene, preached in the West Liberty Church, and conducted communion services.

Rev. Arthur M. Campbell, pastor-elect, began his work in the Sixth Church last Sabbath, preaching morning and evening, and meeting with a hearty welcome.

Dr. J. V. Stephens, of Lane Seminary, preached in Westminster Church, Price Hill, last Sabbath.

Dr. Frank H. Stevenson has returned from his vacation and occupied his pulpit in the Church of the Covenant last Sabbath. The walls of the new chapel are nearing completion.

Cincinnati Presbytery will meet in the Walnut Hills First Church on Oct. 17th, at 10 a. m.

The Business Girls' Bible Class, under the lead of the Business Women's Conservation Committee of the Federation of Churches, meets every Thursday evening at the First Presbyterian Church, from 6 to 7:30, and, after a luncheon which is served for ten cents, they go to the auditorium and study a chapter in Acts, with Mrs. Turner as their teacher. Some six hundred girls attend.

Wyoming Church, Rev. D. G. Smith, pastor, received seven members at the communion last Sabbath.

Rev. Peter Robertson, D.D., preached in Carmel Church last Sabbath evening, assisting Dr. W. L. Brean, pastor. Carmel Church is to have a concert next Monday evening, Oct. 10th, in which the choir will be assisted by Lucretia Knox Mitchell, one of the finest soprano singers of the race. Admission, fifty cents. All are invited.

North Church, Rev. W. A. Motter, pastor, at the communion on Sept. 25th received 37 members, making 103 since Mr. Motter became pastor last June. At the preparatory service 182 were present. The prayer-meeting attendance is very seldom below 100. The men's Bible class has more than 50 present each Sabbath, and has placed on the church lawn a bulletin board of changeable tile letters.

Glendale College opens its second year of the presidency of Dr. Thomas F. Marshall, with more than twice as many in its boarding family than at this time last year, and with

the prospect that the capacity of the school may be reached before Christmas. The day pupil enrollment also will more than double last year's record. All the friends of the college rejoice in its prosperity.

The Norwood Church is making its campaign this week for \$15,000 necessary to insure the early building of its new church, and Rev. W. T. Paterson, pastor, is very sanguine of success.

St. Bernard Church, Rev. W. D. Harrell, pastor, received seven members at the communion last Sabbath and had a great day. The basement of the church has just been fitted up for the Sabbath-school and social work of the church at a cost of \$1,200.

### ST. LOUIS AND VICINITY.

Dr. J. M. Patterson, Southwestern Secretary of the Foreign Mission Board, announces that he has completed his tour of missions in Africa, and expects to sail for home from Liverpool on Oct. 11th.

Rally Day services were held by the children, at the North Church, Dr. James Hardin Smith, pastor, on Sabbath, Sept. 18th, with a program for children and adults. Most of the Presbyterian churches had Rally Day on Sept. 25th.

The Missouri State Meeting of Congregationalists, held at the Fountain Park Church here last week, brought together an enthusiastic body, representing sixty-four churches. It was voted to make the pledges \$80,000 for state work in the coming year, exactly twice what was given last year. Rev. Charles F. Aked, D.D., preached a sermon urging disarmament on the opening evening. He was later elected state moderator, and his church, the First Congregational in Kansas City, was chosen for the place of meeting in 1922.

Among Presbyterian ministers speaking in shop meetings in the last week were Rev. Howard Billman, Rev. W. A. Clemmer, Rev. W. H. Kendall and Rev. Jerre Johnson. The Church Federation estimates that in these noon meetings in shops and factories, in the last year, 100,000 persons have been reached.

Rev. Charles L. Overstreet, D.D. was received from the Presbytery of El Paso, Texas, last week, by the St. Louis Presbytery. He has recently transferred his offices to this city from Texas, as secretary of the Southwest District of the New Era.

Dr. John Stewart Conning will be invited to address the St. Louis Presbytery, on "Jewish Evangelization," at the presbytery's November meeting, and it is hoped that an interdenominational mission for the Jews may be established here. Rev. George W. King says that there are 60,000 Jews resident in this city.

Following a report on evangelism, presented by Rev. F. K. Wettstone, the balance of indebtedness, about \$500, was wiped out by subscriptions on the floor, from churches and individuals. Mr. Wettstone indicated the encouraging progress along evangelistic lines in the church generally, and said that the Missouri Synod has passed its goal of 50,000, and numbers now 53,000 members in its constituent presbyteries. The Sabbath-school enrollment was increased by 10,000 last year in the Synod.

In connection with the Home Missions report, Rev. R. Calvin Dobson, D.D., the new Church Extension secretary, was presented to the presbytery. Dr. S. A. Soile urged the establishment of schools of missions in the churches, citing the general school of missions just completed at the West Church. Following the report on education, by Dr. Skilling, the presbytery voted to hold a conference, Monday morning of this week, with representatives of the campaigns of Westminster and Missouri Valley Colleges. The work of the daily vacation Bible schools were commended. There were 2,319 children enrolled, at a total cost of \$2,764 for the season, or about \$1.15 per pupil.

St. Louis Presbytery has approved action taken by the Ministerial Alliance and Church Federation, as a goal for the coming winter: Workers trained for personal evangelism under pastoral leadership; the

practice of family worship established in every church home; the habit of daily devotional Bible reading encouraged among individuals; an instruction or catechetical class for prospective members, younger and older; one or more intensive efforts for personal decisions, through special meetings or other methods; a prayer-wrought purpose to reach an average addition in church membership of not less than 10 per cent; the choice of some form of Christian service as a lifework by at least one member of each congregation; the adoption of the practice of Christian stewardship by a proportion of the membership of the church; an Easter ingathering as the climax of the year's campaign; an after-Easter conservation effort for the spiritual grounding of new recruits to the church.

### OHIO.

The Presbytery of Dayton met in Memorial Church, Dayton. Rev. Charles M. Brown was moderator. Rev. Joseph B. Foster and Rev. John G. Huber were received from Presbytery of Cincinnati and the Miami Conference of the U. B. Church, respectively, and arrangements were made for the installation of Dr. Huber as pastor of the Park Church, Dayton; commended Cedarville College (R. P.) to the General Board for aid in its canvass for increased endowment; answered the overture on commissioners in the negative, and the one on women as deacons in the affirmative; renewed the license of Local Evangelist John Kimmel for one year and licensed candidate Anthony Kruchir to the same office; adjourned to meet in Covington, Oct. 6th, at 7 p. m.—J. King Gibson, S. C.

Lima Presbytery met in Blanchard Sept. 26th. Rev. Geo. H. Gibson was moderator. Pastoral relations between Rev. Wm. S. Martin and the Celina Church, and between Rev. Fred B. Smith and Turtle Creek and Mt. Jefferson were dissolved. Mr. Martin was dismissed to Portsmouth Presbytery and Mr. Smith to Athens. The overture on women as deacons was answered in the affirmative, and that on commissioners in the negative. Drs. Moses Breeze and Clarence G. Miller addressed presbytery. Presbytery voted \$600 toward the support of a synodical worker. Rev. Morley S. Pettit is to be installed at Gomer and Kalida, and Rev. Wm. Albert Reed at Enon Valley.—Ralph W. Kohr, S. C.

The Presbytery of Marion met in Spring Hill. Rev. John C. McCoy was received from the Presbytery of Chicago and will be installed at Marysville, Sept. 30th. Rev. John C. Paul was released from Spring Hill. In view of the successful evangelistic campaign last winter the same committee was continued, and instructed to make plans for another campaign, to hold meetings in every church, the work to be done by the local pastors through an exchange of pulpits. The overtures were both answered in the negative. Rev. Albert I. Good, of West Africa, addressed the popular meeting.—R. F. Smith, S. C.

The Presbytery of Zanesville met in Norwich. Rev. Joseph A. Speer was elected moderator. Daniel M. Hamilton, a senior in Muskingum College, was accepted as a candidate. Much time was given to evangelism, as presbytery planned its two-year campaign. The pastor-at-large, Rev. W. C. Munsen, will soon take up his work. Dr. J. T. Thornton addressed presbytery in behalf of Wooster College. The presbytery pledged its loyalty and instructed the churches to open their doors to Wooster representatives. The overture on women as deacons was answered in the affirmative, and that on commissioners in the negative. Presbytery indorsed the Disarmament Conference and urged all to observe Sabbath, Nov. 6th, as a day of prayer for its success.—L. H. Shane, S. C.

The Presbytery of Athens met in Deerfield Sept. 26th. Rev. V. D. Beery was elected moderator. Rev. Mayson H. Sewell was received from the Presbytery of Steubenville, and Rev. Curtis Robinson from the United Brethren Church, and arrangements were made for their installation at Marietta and at Gallipolis, respectively. The Tupper Plains Church was

dissolved. Popular services were held, celebrating the one hundredth anniversary of the Deerfield Church, and dedicating the edifice, the fourth on the present site. Three former pastors, C. B. Taylor, Ph.D., William J. Mills, D.D., and Custis A. Beacham, S.T.D., besides the present pastor, William M. Mackey, and Rev. A. Y. Wilcox, D.D., made addresses. The overture on women as deacons was answered in the affirmative, and the one on commissioners in the negative.—Leon Arpee, S. C.

Wooster Presbytery adjourned to meet Tuesday, Oct. 18th. Dr. S. W. Young, now of Bucyrus, is chairman of the Committee on Vacancy and Supply.

The Men's Bible Class in Paulding, Rev. I. L. Wilkins, pastor, had an attendance of 102 on Sept. 25th, with an address by Dr. Neeley on "Consider the Lilies," a lesson in plant growth with spiritual applications.

#### KENTUCKY.

The Presbytery of Pinceton met in Sturgis, Ky., Sept. 27th. Rev. J. F. Claycombe was elected moderator. The Committee on Temperance made a strong report in favor of doing everything possible for the enforcement of prohibition, and condemning the action of Congressmen who are trying to weaken or hinder its enforcement. Rev. R. E. Reeves was received from the Presbytery of Logan and Rev. J. B. Oakley from Duck River. Both overtures were answered in the negative. The next meeting will be in Paducah, Ky.—James F. Price, S. C.

#### INDIANA.

The First Church of Elkhart, Rev. C. L. Mackay, pastor, received four members on Sept. 25th. The church is prospering and the Men's Bible Class, Judge Hile, teacher, is large and strong.

Rev. Henry K. Grose, of Mt. Sterling, Ill., has accepted a call to Westminster Church, South Bend, one of the most promising fields in the middle west, a well organized and aggressive church.

Rev. J. Robertson McMahon, of Paw Paw, Ill., has been unanimously called to the Wabash Avenue Church at Crawfordsville, Ind, and it is expected that he will accept.

Rev. Hugh J. May, recently of Columbus, O., was installed as pastor of Bethany Church, Vincennes, Ind., on Sept. 29th, by Dr. J. S. Howk, Dr. A. Kistler and Rev. T. J. Simpson.

Rev. E. G. Beyer has closed his work at Nappanee, after a successful three years' pastorate, to accept another call.

#### ILLINOIS.

Alton Presbytery met at Sorento. Rev. Linden D. Lassell was received from Springfield Presbytery, to be installed at Raymond, Oct. 13th; Rev. Dennis U. Park from Cedar Rapids, to supply the Rockwood Group. The pastorate of Rev. Francis J. Martin and Virden was dissolved. Rev. John A. Spyker was dismissed to Des Moines; Joseph H. Slaney, Iowa City; Frank L. Eversull and Francis J. Martin, Chicago. Local evangelist, Isaac T. Spencer will be ordained and installed at Moro, Oct. 12th. Rev. Ross Wilson, of India, and Rev. Roy H. Brown, D.D., of the Philippines, addressed presbytery.—James R. Sager, S. C.

Rev. Walter R. Cremeans, recently of Greeley, Col., is to be installed as pastor in Westminster Church of Springfield, on Oct. 12th, the following taking part: Rev. A. G. Bergen, D.D., Rev. H. M. Hildebrandt, Rev. W. H. Marboch, Rev. C. B. McAfee, D. D., Rev. S. B. Harry, Rev. J. G. K. McClure, D.D., and Rev. J. T. Thomas, D.D. The church of 1,075 members and a fine working force has been vacant since Rev. Dr. S. W. McFadden accepted the call of Peekskill, N. Y.

Presbytery of Rock River met in Franklin Grove, Ill. Rev. Chester M. Irwin was elected moderator. Rev. Edwin L. Prather was dismissed to the Presbytery of Huron, to be pastor at Blunt, S. D. Mr. Merrill T. MacPherson, a graduate this year of McCormick Seminary, was received as a licentiate from the Presbytery of Chicago and ordained and installed pastor of the Franklin Grove and Ashton churches. A

meeting will be held in the Rock Island Y. M. C. A. Oct. 3d. The spring meeting will be at Kewanee.—W. G. Oglevee, S. C.

Rev. Chester Birch, evangelist, is now engaged in a series of meetings, from Sept. 22d to Oct. 12th, at Marion, Ill., where Dr. Herman A. Goff is pastor. The ground has been well prepared by long and faithful work and now the evangelist is ably assisting in gathering the harvest.

Freeport Presbytery met in Dakota, Ill. Rev. E. W. Smith was elected moderator. The department plan of standing committees was adopted, all the committees being under four departments, each with a chairman, as follows: Education, Evangelism and Social Service, Co-operation, and Administration. Missionary addresses were given by Rev. Ross Wilson, of India, and by Rev. J. F. Davenport, of Cuba.—H. P. Armstrong, S. C.

#### NEW JERSEY.

Presbytery of Morris and Orange met in the Parsippany Church, Sept. 20th. The pastoral relation between Rev. Charles A. Anderson and the Prospect Street Church of Maplewood was dissolved, that he might accept a call to be student-pastor at the University of Pennsylvania. Rev. Everett R. Clinchy was dismissed to the Presbytery of Denver, to take charge at Fairplay, Col. Rev. John E. Parmley was received from the Presbytery of Monmouth, and Rev. William A. Stoltzfus from the Ohio Mennonite Church Conference. Mr. Stoltzfus is under appointment of our Board of Foreign Missions as a missionary to Syria. Rev. C. H. McDonald, D.D., made an address on men's work.—John F. Patterson, S. C.

The Presbytery of New Brunswick met in the Hamilton Square Church on Sept. 27th. Rev. Gill R. Wilson was received from the Presbytery of Parkersburg, and is to be installed pastor of the Fourth Church of Trenton, Oct. 13th. Frenchtown church extended a unanimous call to Rev. John C. Tannis, of the Presbytery of Jersey City. Warren H. Hershey was reinstated as a licentiate. Frank Nagy, a member of the Magyar Church of New Brunswick, was accepted as a candidate. Rev. Joseph D. Hillman was released from Amwell Second Church and honorably retired. A campaign was launched for the reduction of the mortgage on the Magyar Church of New Brunswick. Mr. Laky, the pastor, was given a four-months vacation to visit Hungary in the interest of the wonderful work going on there. The overture on women as deacons was answered in the affirmative. The evangelistic campaign, which begins in the country churches this month, was presented by the chairman, Rev. Chifton O. Blanton. A resolution commending the President for his disarmament plans was adopted. A resolution was adopted commending the Sheriff of Mercer County for closing the movie theaters in Trenton on Sunday, when they made a concerted move recently to open them. The municipal authorities stood by with folded arms, when the sheriff stepped in. The chancellor was asked to grant an injunction to the end that the sheriff be restrained, and the chancellor dismissed the injunction. Presbytery will meet in Atlantic City in the interim of Synod, Oct. 17th.—George H. Ingram, S. C.

#### PENNSYLVANIA.

The burgess of Homestead, Pa., who has been one of the leading attorneys for the saloon-keepers of Homestead and the worst opponent of Rev. William M. Woodfin, pastor of the First Presbyterian Church, in his fight for a clean town, was overwhelmingly defeated for re-election by the reform candidate. The daily paper, which is owned by one of the elders of the church, took the lead in the fight.

The Presbytery of Lehigh met Sept. 20th, in Pottsville First Church. Rev. Raymond C. Walker was elected moderator and was also re-elected Stated Clerk. Rev. Raymond S. Hittinger and Rev. Walter W. Edge were re-elected permanent clerk and treasurer respectively. Mr. R. C. Hutchison was received as a candidate. The pastoral relation between Rev. Chas. C. Millar, D.D., and Tamaqua was dissolved so that Dr. Millar might accept a

call to Mahoning Church of Danville, Pa. The Slovak Presbyterian Church of St. Claire and the Italian Presbyterian Church of Easton were added to the roll of presbytery. Presbytery decided to immediately inaugurate plans for an evangelistic campaign along the lines suggested by Dr. Mahy in his address.—R. C. Walker, S. C.

Redstone Presbytery met at Fayette City. Rev. Theodore Darnell, Jr., was received from Kittanning Presbytery, to be pastor at West Newton. Rev. George W. Snodgrass was received from Washington Presbytery, to be pastor at Hewitts and Jefferson. On account of ill health, Rev. Francis A. Kerns was released from Youngwood. Rev. James Mayne, of Mt. Pleasant, accepted a call from East Liberty. Rev. John C. French was dismissed to Washington Presbytery. Rev. John H. Moore was suspended. The overture on women as deacons was answered in the affirmative, and the one on commissioners in the negative.—George S. Hackett, S. C.

Rev. Alexander Gilmore, of Hepburnville, Pa., has accepted a call to Lansford, Pa. The church at Hepburnville needs a pastor. It is a good field with salary of \$1,500 and manse.

The Presbytery of Chester elected Rev. Michael H. Fishburn as moderator. Rev. George A. Leukel was received from the Presbytery of Westminster, and is to be installed at Kennett Square on Oct. 20th. The pastoral relation of Rev. George L. Van Alen and the Chambers Memorial Church of Rutledge, and that of Rev. Samuel W. Johnson and the Second Church of Oxford, were dissolved. Messrs. Oswald Schwalbe, George Thompson and Klair L. Armstrong, were accepted as candidates. Sentence of deposition was entered against Charles D. Cook, who has been under suspension for over a year, and his name was erased from the roll. Presbytery will meet at Wayne, Oct. 19th, to receive and install Rev. Charles Schall, if the way is clear. Both overtures were answered in the negative.—William T. Kruse, S. C.

#### NEW YORK.

The Presbytery of Niagara met at Modeltown, Sept. 26th. Rev. Stewart M. Robinson was received and will soon be installed in Lockport First Church. Rev. Bernard Y. Spare was received from the Presbytery of Binghamton and Rev. Wm. L. Findlay from the Presbytery of Guilph, Canada. Mr. Findlay is at Medina, and Mr. Spare at Youngstown. Rev. Frederick L. Greene has been called to Wilson, coming from Margaretville, in the Presbytery of Otsego. The church at Mapleton is regularly supplied by Rev. W. W. Gushee.—H. T. Chadsey, S. C.

#### CALIFORNIA.

Rev. C. S. Tanner, formerly pastor of Lincoln Park Church, San Francisco, has accepted a call to Downey, Cal.

## NOTICES

#### PRESBYTERIAL NOTICES.

Baltimore, Barton, Oct. 10, 8 p. m.  
Benicia, Santa Rosa, Oct. 18, 10 a. m.  
Cincinnati, Walnut Hills First, Oct. 17, 10 a. m.  
Ebenezer, Lexington, Oct. 10, 8 p. m.  
 Fargo, Wimbledon, Oct. 13, 9:30 a. m.  
Florida, Miami, Oct. 11, 7:30 p. m.  
Grande Ronde, Mt. Vernon, Oct. 11, 7:30 p. m.  
Southern Oregon, Rogue River, Oct. 11, 7:30 p. m.  
Sylvanville, Frankfort, Oct. 11, 10 a. m.

#### SYNODICAL NOTICES.

Arkansas, Russellville, Oct. 18, 7:30 p. m.  
East Tennessee, Maryville, Oct. 20, 7:30 p. m.  
Florida, Miami, Oct. 11, 7:30 p. m.  
Idaho, Twin Falls, Oct. 13, 7:30 p. m. Women's Society, same place, Oct. 14.  
Illinois, Lincoln, Oct. 18, 7:30 p. m.  
Iowa, Cedar Rapids First, Oct. 18, 7:30 p. m.  
Kansas, Emporia First, Oct. 11, 7:30 p. m.  
Kentucky, Frankfort, Oct. 11, 7:30 p. m.  
Michigan, Grand Rapids Westminster, Oct. 11, 7:30 p. m.  
Minnesota, Luverne, Oct. 11, 7:30 p. m.  
Missouri, Poplar Bluffs, Oct. 18, 7:30 p. m.  
Nebraska, Omaha First, Oct. 18, 7:30 p. m.  
New York, Mount Vernon, Oct. 18, 7:30 p. m.  
New Jersey, Atlantic City Olivet, Oct. 17, 4 p. m.  
New England, Newburyport, Mass., Oct. 25, 2 p. m.  
Ohio, Cambridge, Oct. 11, 7:30 p. m.  
Pennsylvania, Tyrone First, Oct. 25, 7:30 p. m.  
South Dakota, Rapid City, Oct. 6, 7:30 p. m. Sabbath School Conference, 2 p. m.  
Tennessee, Milan, Oct. 11, 2 p. m.  
West Virginia, Clarksburg, Oct. 18, 7:30 p. m.  
Wisconsin, Racine, Oct. 11, 3 p. m.

## HOME CIRCLE

JANE MCGREW.

BY GEORGE B. CHILD.

Out here on Common Avenue  
Lives little Mrs. Jane McGrew.  
I hear you say: "That's nothing rare.  
You see McGrews 'most everywhere."  
Yes, sir, of course, it's very true  
Our little Mrs. Jane McGrew  
Is unknown in the Hall of Fame;  
The critics there ne'er heard her name.  
She does not have a limousine,  
No motor-driven wash machine.  
But watch her spritely, buoyant stride.  
She does not envy those who ride.  
And if you'd see a pretty sight,  
Clothes on the line, 'most lily white,  
Next Monday morning steal a view  
Over the fence of Jane McGrew.  
"Why out on Common Avenue  
Do we so love Jennie McGrew?  
Why, sir, no matter what the ills—  
Mumps, measles, rash, or that which  
kills—  
She's always there, devoid of fear,  
To minister, to help and cheer.  
There's nothing that she will not do  
For those in trouble, Jane McGrew."  
Often somehow it seems to me  
At Sunday morning church I see  
A sort of halo o'er the pew  
Of little Mrs. Jane McGrew.  
Not as McGrew she's always known.  
She might be Smith or Brown or Stone.  
You've got her on your avenue,  
A Smith or Brown or Jane McGrew.  
—Christian Advocate.

### A FRIDAY WITH NO FISH.

BY MARJORIE PECK WHEELER.

Let's go and fish in Old Sam's pool,"  
said Harold to his brother Ted, one  
summer afternoon. "He doesn't work his  
sawmill on Friday. Come on—I dare  
you!"

"I will, if you will," said Ted. A thrill  
ran down his spine at the thought of Old  
Sam, who seemed to the boys of the vil-  
lage a kind of cross giant.

They got their poles and started off,  
calling to mother that they were going  
"up toward the reservoir." Old Sam's  
pool lay in the woods through which the  
reservoir road ran.

"Let's go down and have a look at the  
mill before we start fishing," suggested  
Ted. "Old Sam won't be there today."

In a few minutes Harold discovered a  
flat car on a track. The track had been  
laid on a slight elevation and ran from  
the mill quite a distance into the woods.  
The car was used to bring logs from the  
woods to the mill.

"It looks like one of those hand-cars  
on the railroad," said Harold. "Think we  
can run it?"

After working at the handle for some  
time the boys at last managed to start  
the car. An iron stake planted in the  
ground at the end of the track brought  
them to a stop with a jerk.

Up and down the track they went, go-  
ing faster each time as they grew more  
used to the motion of the handle. They  
did not notice that every time the car  
bumped against the iron stake it pushed  
the stake forward a little.

"One more ride and then we'll fish!"  
shouted Harold, and away they went,  
faster, than ever. Bump! went the car  
against the iron stake, pushing it half  
over. With a sickening jolt the front  
wheels of the car left the track and came  
thudding down into the soft leafy soil of  
the woods! Ted flew in one direction, into  
a heap of leaves; Harold in another, land-  
ing among some scratchy bushes.

"Now we have done it!" he cried as he  
crawled out of the bushes. "Old Sam will  
skin us alive! He always finds out who  
does things. Come on Ted, we've got to  
fix it."

Both boys were already tired from  
working in the hand-car. When they first  
tried to push the heavy thing back on to  
the track they thought they never could  
do it. In the mill they found a stout rope  
which they tied to the rear end of the  
car. Ted got up on the track and pulled  
with all his might while Harold, with a  
pole thrust under the front wheels, pushed  
and pushed. But the car would not move.  
They sat down and groaned. Their beau-  
tiful afternoon was almost at an end.

"We've got to do this, Ted," said Harold  
grimly. "Come on, we're going to do it  
this time!"

The boys threw all their strength and  
all their will into the work and at last they  
saw the back wheels of the car begin to  
slip along the track. With one more push  
and pull the front wheels were on the  
track. But they still had the task of taking  
the car back to the mill where they had  
found it. With aching backs and arms  
they bent over the handle and worked  
like two machines, until the car was at  
the mill-end of the track.

"I bet we'll never touch that again,"  
said Harold with a rueful look at the car  
as he picked up his fishing pole.

"I guess you won't." There before them  
stood Old Sam, looking very grim in the  
dusk of the woods.

"I've been watching you for some time,"  
the old man went on. "I'll say one thing  
for you—you're the only boys I ever saw  
who put something back where it belonged  
after they'd been meddling with it. Been  
fishing in my pool?" he snapped, with a  
glance at their poles.

"N-no, sir," faltered the frightened boys.  
This was the truth. They had not had  
time to lower a single worm into the  
famous pool.

Better try your luck there some day,"  
said Old Sam. "There are some big trout  
in that pool." There was a friendly  
twinkle in his eyes as he watched the sur-  
prised boys.

"W-why," stammered Harold, "I thought  
you didn't want boys to fish in your pool!"

"I don't care if you fish in my pool. But  
I do care if you meddle with my mill. The  
boys who came around here have always  
meddled and broken things, and sneaked  
off without trying to make it right. "Come  
and try your luck some day," he added  
kindly. "And now you'd better put for  
home. Your ma will think you're  
drowned."

Through the warm summer dark the  
boys trudged toward home. They felt stiff  
and lame in every muscle, and very, very  
hungry. Soon they heard a horse and  
carriage approaching. In the light of a  
swinging lantern they recognized old  
brown Jenny, their father's horse.

"Hello, dad!" they shouted.

"Well, you young rascals!" exclaimed  
father. "Mother was sure you must be  
drowned in the reservoir or had broken  
your legs. So she sent me out as a search  
party. Climb in!"

This the boys were glad to do, but they  
could not keep back a few groans as they  
climbered over the wheel.

"What's the matter?" asked father.

"Lame," said both boys briefly.

"Well," said father, "you must have  
caught some pretty big fish to make you

as lame as that. How many did you get  
for Friday night supper?"

"None," the boys giggled.

Nobody spoke for a moment. Then  
Harold spoke out: "Say dad, we met Old  
Sam in the woods and he said we might  
try our luck in his pool some time! The  
fellows all say he's so awfully cross. We  
didn't find him so. Won't the fellows be  
surprised when we come home with some  
of those big trout?"

"Fine!" said father thoughtfully. He  
knew there must be more of a story than  
he had heard. But he had been a boy  
once, so he asked no more questions.—  
Ex.

### SOME WISE MINDS.

Mind your eyes; don't let them see  
Things you know ought not to be.

Mind your tongue; don't let it say  
Unkind, cruel words today.

Mind your ears; don't let them hear  
Gossip. Of it stand in fear.

Mind your hands; don't let them do  
What may bring deep grief to you.

Mind your feet; don't let them go  
Where your conscience tells you, No!  
—Comrade.

### NO USE.

"What are you doing, dear?" asked the  
little girl's mother as she paused to look  
at some very strange marks the child was  
making on a piece of paper.

"I'm writing a letter to Lillie Smith,"  
was the answer.

"But, my dear," laughed the mother,  
"you don't know how to write."

"Oh, that doesn't matter, mother! Lillie  
doesn't know how to read."

### TRUST IN GOD.

"Mother," said a little girl, "what did  
David mean when he said, 'Preserve me,  
O God, for in thee do I put my trust?'"

"Do you remember," said her mother,  
"the little girl we saw walking with her  
father in the woods?"

"Oh, yes, mother; wasn't she beautiful?"

"She was a gentle, loving little thing,  
and her father was very kind to her. Do  
you remember what she said when they  
came to the narrow bridge over the  
brook?"

"I don't like to think about that bridge,  
mother; it makes me giddy. Don't you  
think it is very dangerous, just those two  
loose planks laid across, and no railing?  
If she had stepped a little on either side  
she would have fallen into the water."

"Do you remember what she said?"  
asked the mother.

"Yes, mamma she stopped a minute, as  
if afraid and then asked her father to take  
hold of her hand. And her father took a  
tight hold of her hand as if she were very  
precious to him."

"Well, my child," said the mother, "I  
think David felt just like that little girl  
when he wrote those words you asked me  
about."

"Was David going over a bridge,  
mother?"

"Not such a bridge as the one we saw in  
the woods; but he had come to some diffi-  
cult place in his life—there was some  
trouble before him that made him feel  
afraid, and he looked up to God, just as  
that little girl looked up to her father,  
and said, 'Preserve me, O God, for in thee  
do I put my trust.' It is just as if he had  
said, 'Please take care of me, my kind,  
heavenly Father; I do not feel afraid when



thou art with me, and taking hold of my hand."—Ex.

#### CHARITY THINKETH NO EVIL.

Oh, be not the first to discover  
A flaw in the fame of a friend,  
A fault in the faith of a brother,  
Whose heart may be true to the end;  
A hint or a nod may awaken  
Suspicion most false and undue,  
And thus our belief may be shaken  
In those who are honest and true.

We none of us know one another,  
And oft into error we fall,  
Then let us speak well of our brother;  
Or not speak of him at all.  
And often the light smile of gladness  
Is worn by the friends that we meet  
To cover a soul full of sadness,  
Too proud to acknowledge defeat.

Leave base minds to harbor suspicion  
And low ones to trace our defects;  
Let ours be the noble ambition.  
For base is the mind that suspects,  
For often the friends we hold dearest  
Their noblest emotion conceal,  
For bosoms the purest, sincerest,  
Have thoughts they can never reveal.  
—Selected.

#### ELLEN MAY'S PRAYER.

Ellen May was a salesman's wife. Her last name was Smith; but that doesn't matter really, for every one called her Ellen May instead of Mrs. Smith.

Ellen May's husband was a tall thin, worried looking man. He was trying to make good in a difficult territory, and he wasn't at home very often. "My dear," he said to Ellen May once, as he hurried stationward after a flying visit, "it seems as if I never see you any more. It seems as if I'm always going away from you." And his worried mouth twitched, and he winked his eyes as if he wanted to keep back the—well, tears.

Ellen May was a blond, fluffy little thing with a sunny smile and, at times, a childish serious manner. "You mustn't look at it that way," said Ellen May, touching his coat sleeve with her slender little hand. "Sometimes when you're as far away from me as—Los Angeles—I feel as if you're near—near!"

"When is that?" questioned Ellen May's husband.

"When I say my prayers," answered Ellen May softly.

"Darling," breathed Ellen May's husband.

They were almost in sight of the station before Ellen May spoke again, and said, "Let's say our prayers, each of us, at exactly nine thirty every night, so we'll know really that we're together."

That night when she knelt down at nine thirty to say her prayers, she wasn't alone. For some hundred miles away in a dingy hotel bedroom her husband knelt and reverently asked God to keep her safe.

Every night they knelt down at the same time—Ellen May and her husband—although the hundred miles that stretched between them lengthened out to a thousand and then two thousand. Every night at nine thirty they were together, really together. And then one day, when Ellen May's husband was on his return trip, the great flood came. And report had it that railroad trains were washed away. There were other wives in Ellen May's town who had salesman husbands on the road; and when the news of the flood came flashing across the wires, there were many drawn faces and tearful eyes and tortured hearts. Perhaps a score of women gathered at the railroad station to send telegrams and watch the trains. Ellen May was there

with a white little face and the sunny smile quite gone from her lips.

"My husband"—a frail, middle-aged woman touched Ellen May on the arm—"is on a train that was just in the flood district. Do you 'spose"—

Ellen May looked at her pitifully. "So was mine," said Ellen May. Her lips quivered.

The day wore on. Morning lengthened into afternoon, and afternoon crept into dusk, and dusk turned of a sudden into night. And still the women waited for word there at the station. Trains had stopped coming through, and many of the wires were down. Somewhere a clock struck nine, and the women sobbed pitifully as they huddled together in a corner. The oldest of them looked almost broken as she sat there; even the youth of Ellen May had been crushed from her soul. The moments dragged on, and from somewhere the same clock chimed a half hour. And then, all at once, with an inarticulate little cry, Ellen May dropped to her knees. In after years she never tells what made her pray, whether it was impulse or divine guidance or just habit. But she did pray.

"O God," said Ellen May, "please—he's out there—in danger. Keep him safe if," she faltered, "if it be thy will; and let him know that I'm with him, with him"—Her voice trailed into nothingness.

Suddenly the other women were on their knees besides Ellen May. One of them raised a quivering voice: "Father," said the voice, "we'll have been married forty years come June. This was his last trip. Bring him safe home to me."

"If it be thy will," finished a younger voice that shook.

And the women knelt there, each one silent saying her own prayer to her own God—a prayer for her man in danger and distress.

The telegraph operator found them so when he came in fifteen minutes later, telegraph blank in hand. He cleared his throat several times before he spoke. "The messages," he said softly, are beginning to come through. No trains have been swept away, after all, I guess." Then he stopped talking, for Ellen May had quietly fainted.

And that is why in Ellen May's little town every woman with a husband on the road kneels down at half after nine and says a little prayer to God—a prayer for a man who is far away and may be going into danger.—Margaret E. Songster.

#### A POUND PARTY.

"I didn't know it would be so much fun," laughed Tommy as he looked up at the high school boy by whose side he was proudly walking.

"Almost like a Hallowe'en frolic," replied the big boy, who appeared to have been having a pretty good time himself.

These two had just left a group of school girls and boys who had been "pounding" an old couple who lived on the outskirts of the town.

How could pounding an old man and woman be fun? It was not the sort of pounding you have in mind.

The school pupils of the Mooresville Junior American Red Cross had discovered a man and his wife living in great poverty and had decided that each Junior should bring to school a pound of something to eat or to wear, and when all of the "pounds" were assembled that they

should deliver them to the needy couple.

The high school Juniors were given charge of the work and supervised the collection of the food and clothing in the grade schools. Then came the afternoon when they surprised the old people with their great pile of gifts. Tommy and the high school boy had been members of the committee that brought happiness into the little cottage.

Tommy said it had been great fun and the high school boy agreed with him.

#### THE GRANDPA WHO THREW PILLOWS.

"Surely an innocent amusement," you will say, but pillows in Korea are solid wooden logs, of four inches in diameter.

Nearly all the men in the village were related to the old man. When they became Christians, they gave up liquor. They thought it a sinful and hurtful waste and did not see how they could conscientiously make beer for the old man.

But grandpa wanted beer, and this Jesus doctrine, over which the village had gone mad came between him and his desires.

So, when the villagers met for worship, grandpa came in quietly and, picking up a pillow, hurled it at some one's low bowed head.

But one thing surprised and bothered him; no one resented his new recreation.

One day he waited a minute and heard his name mentioned in prayer. Were they praying for death and destruction for him? He listened; no, it was penitence and faith and peace of mind, and eternal blessing they sought.

That was too much for grandpa; he went out without quenching his thirst for revenge.

The next time grandpa came in they were praying for him again, and he sat down among them, then bowed his head to the floor.

When the writer visited the group for the senior missionary, he heard an old man, out in the yard, earnestly urging a crony to hasten and make his peace with God, for the time was short.

Impressed by his earnest plea, the writer asked who he was. They replied, "The old man who used to throw pillows."

#### THE MIDNIGHT CALL.

I am lonely tonight, dear boy,  
Waiting, and thinking of thee.  
The step and call I hear  
Is the mocking-bird, out in a tree.

Hark! The mid-night train rolls by  
That sped you away at country's plea.  
And the step and call tonight  
Is the mocking-bird, out in the tree.

The mocking-bird knew you flew and he  
Still is keeping tryst with me,  
For the song and call I hear  
Is the mocking-bird, out in the tree.

Oh, sad and lonely heart, be still!  
I'm not alone, God cares for me.  
But the song and call tonight  
Is the mocking-bird, out in the tree.  
M. E. M.

#### No. 652.—A RIDDLE.

We are little, airy creatures,  
All of different voice and features.  
One of us in glass is set,  
One of us you'll find in jet.  
'Tother you may see in tin,  
And the fourth a box within.  
If the fifth you should pursue,  
It can never fly from you.

#### ANSWERS TO PUZZLES.

No. 651.— L A M P  
A R E A  
M E A N  
P A N G

**SABBATH SCHOOL**

**FOURTH QUARTER.**

**Lesson III—October 16.**

**PAUL WRITES TO THE CORINTHIANS AT CORINTH.**

(I Cor. 1:10, 11; ch. 13.)

Ch. 1:10. Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.  
11. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Ch. 13:1. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

2. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4. Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

5. Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh not evil;

6. Rejoiceth not in iniquity, but rejoiceth in the truth;

7. Beareth all things, believeth all things, hopeth all things, endureth all things.

8. Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

9. For we know in part, and we prophesy in part.

10. But when that which is perfect is come, then that which is in part shall be done away.

11. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things.

12. For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as I am known.

13. And now abideth faith, hope, charity, these three; but the greatest of these is charity.

Golden Text: "And now abideth faith, hope, charity," these three; but the greatest of these is charity."

Catechism—Q. 43. What is the preface to the Ten Commandments? A. The preface to the Ten Commandments is in these words, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

Home Readings—(M.) I Cor. 1:1-11; (Tu.) I Cor. 3:1-9; (W.) I Cor. 9:16-23; (Th.) I Cor. 12:1-13; (F.) I Cor. 15:12-20; (Sa.) I Cor. 15:50-58; (S.) I Cor., ch. 13.

**INTRODUCTORY.**

Having established the church in Corinth, bringing the people to God's divine grace out from heathenism into Christian faith and life, Paul was deeply concerned in coming days as to their continuance and progress in spiritual life. There were some sorrowful troubles among the people of the Corinthian Church. There were some who failed in holding to the truth in its purity, and souls who failed to live the pure life in fidelity to Christ. It was to be expected that there would be some failures, but in each case it was a great grief to Paul, as every such case in the Church today is a great grief to the true pastor. Paul wrote the letters to the Church of Corinth out of a loving and sorrowing heart, and they are great books for every pastor, and every real Christian, to study today. Paul realized that what every Christian needs, and what all the members of a church needs is a real love for one another, for sinners and for God. If there is this sort of love abounding in the heart, one will live a good and happy Christian life, and will be able to honor God and be a blessing in the Church. There had been some divisions among professed Christians in Corinth, and Paul writes to urge that there should be unity and love among them. Let us take these lessons to heart.

**EXPOSITORY.**

1: 10, 11. Paul's letter was not merely a friendly and loving message, but it was inspired from on high, and was in the name of our Lord Jesus Christ. We are

to remember this as we read the Bible. It is the Word of God. It is profitable for doctrine, and for reproof and correction, and for instruction in righteousness. Contentions among Christians are very reprehensible and dangerous. Church members should be one in the work of Jesus Christ. They should speak the same things. That is, they should all accept the great truths of the Gospel in the same way and there should be no differences of opinion as to the way of salvation. And if they are agreed as to this matter of infinite importance, they should be united as to all minor points and should be at perfect peace among themselves.

13: 1. Here is a most beautiful and impressive discourse on the subject of charity, or Christian love, which he says is absolutely essential in all Christian life. Impressive power of speech seemed to Paul the highest human endowment, and, as he had spoken in the name of Christ in public and in private, he had been carrying out the provisions of the Great Commission and giving the Gospel to every creature whom he could bring under the power of his eloquence. But Paul saw that even this could not take the place of love. One might be eloquent, as an orator or rhetorician, in public speech and in written letters, and yet be lacking in that personal love which is necessary if one would reach and win his fellow men. The brass cornet or the musical cymbal make loud and pleasing sounds, but to win souls we must be and do more than this. We must have love.

2. Even the power of prophecy, and the finest scholarship, and discerning wisdom, and the power to work miracles, could not take the place of real love. However brilliantly one might be endowed, he would be nothing in God's sight without pure love in his heart and life. No one ever doubted that Christ, with all his power, had this love.

3. Even the giving of alms, or charities, would not take the place of Christian love; and even being willing to die at the stake, or in battle, would not be sufficient to prove that one's heart was full of love. There might be some human motive of vainglory, or self-satisfaction in those attitudes.

4. Here is a particularly descriptive presentation of Christian love. It suffers long or is patient; is kind, full of gentleness and good actions; envieth not, or has no hateful feelings; vaunteth not itself, or is not boastful; not puffed up, or is not proud and vain.

5. It is not self-seeking, ill-behaved, attracting attention to itself; is not selfish; is not given to being angry or rude; even thinks sweetly and lovingly of those who are enemies. If one is wise and righteous, he is sure to know the evil that is being done by others, but he is not seeking to think and to say harsh and unkind things.

6. If one is full of love he gets no pleasure from anything that is wrong, but finds joy and gladness in the things that are good and true and kind. It is very easy to see the difference in these two sorts or lives.

7. The one who is full of Christian love bears wrong treatment rather than trying to get even; is glad to believe good of others and tries to be unsuspecting; is hoping good things for others; and bears losses and sacrifices rather than betray his trust.

8. Everything else but love will and

and must break down and pass away. Even the best scholarship and wisdom must prove inadequate; but true love will go on forever, and is sure to win out at last.

9-12. We are in a world in which we are only children, after all. We are learning many things, and learning to use many things, and in doing God's work we are called on to make use of many instrumentalities. But even though many influences seem to break down, there is one power that is possible for us all to make use of, always and in every place, and that is the power of Christian love. He who has this in his heart will never need to lay it aside. It will never wear out. It will always do to use, here in this world, and in the world to come. If we have love in our souls we shall be the wisest here, and it will prove, in eternity, that we are among the wisest and greatest there.

13. Faith is indispensable, as the condition of salvation. Hope is unmeasurable in importance, as a comfort and a power. But love is a gift and attainment that is not simply for ourselves, but for the blessing of others and for the glory of God. He who is known to be good and kind and gentle and loving will prove to be the very greatest, most influential and best beloved among Christians. Everything else is less than this one great quality of being like Jesus Christ, who was so full of love.

Suppose we test ourselves. Let each one go through this chapter, and put his or her own name, wherever the word charity is found. How would it sound? How would it sound to ourselves, or to others or to Christ? What would be the matter?

Now let us see how perfectly Christ fits in here. Take Christ's name and put it wherever the word charity is, and see how exactly it meets all the meaning. If Christ shall be in us and abound, we can put our own name there and it will all be true of us!

**DETERMINED TED.**  
BY HILERY CARROLL CLAPP.

"He couldn't lead a meeting!"  
That's what his chums all said,  
And every time he thought of it  
With fright he 'most fell dead.  
But, "I've got to, and I'm goin' to!"  
Came a-ringing in his head.

"You'll have stage fright, I know it;  
Don't try," his sister pled.  
But something kept him thinking  
And it sort of eased the dread—  
'Twas, "I've got to and I'm goin' to!"  
Kept a-ringing in his head.

When Sunday night had come at last,  
The Scripture first he read,  
"And can he really make a prayer?"  
One to another said.  
While "I've got to and I'm goin' to!"  
Was still ringing in his head.

Now when 'twas done that evening  
And souls were touched and fed  
His pastor knew and thanked him.  
And asked "How?" Replied our Ted,  
"Twas that 'Got to—and you're going to,'  
And it rang out all my dread."

One thing this generation needs is to have the fear of God before its eyes.

We may make mistakes in life, but let us not defend them. Along that path lies spiritual degeneration.

It is easy enough to say, God is in the world and every thing will come out right, but that is not God's way. The job has been delegated to us, and we can not shirk it without suffering the penalty.

## YOUNG PEOPLE

### PRAYER MEETING, OCTOBER 16.

**Endeavor Topic:** Lessons From Patriots of the Past and Present. Nehemiah 4:1-14.

This is known as Good Citizenship Day, and when we seek for good citizens to be considered part of our lives, we may well go to the Bible and study the life and words of men who have lived in the love and fear of God, and have tried to do their whole work in life as he would have them do it.

We ought to be good citizens. It is a duty to be patriotic. It should be a very positive part of our lives to help make our Country as good and safe as we can possibly make it. God has made our duties toward our own country very prominent and very positive.

As it is our duty to be earnest and careful in maintaining the Family and Home with which we are connected; and especially the Church which is another institution derived from God; so is it our duty to do our part in the State, the third divine institution on earth. These three are called into being for the sake of the domestic, the social and the religious life, and we fail in our duty to God and our fellow-men if we fail in any of these departments.

The Bible has many examples of eminent patriots. Abraham was the father and founder of the Jewish nation, and as he went to Canaan, at the command of God, and laid claim to that land in God's name, and for the sake of the nation which he was to found, he became not only a great religious leader, and Father of the faithful, but he became the great and illustrious patriot, who loved his country and spent all his life there, and did all in his power for the well-being of its people, his descendants.

David was a great patriot, who, as a warrior and king, extended the borders of his land and built it up in magnificence and wealth and territory to an extent it had not previously enjoyed. But he was concerned not only in its temporal welfare, but sought, above all this, for its spiritual life and advancement. He desired to build up its religious life by providing for a great temple and a devotional life of worship, and wrote the most wonderful book of poems, to lead his people into reverence for God, that has been prepared for the use of men. He loved his country, and was able, at his death, to turn it over, in all its glory, to his son Solomon.

Nehemiah was one of the most illustrious examples of a true patriot and worthy public official that we have any account of in the Bible. One among the captives in Babylon, he rejoiced in the order that made possible the return of many of his people to Jerusalem, and the rebuilding of the city and temple. It was a joy to him that this sacred place, which had been lying in ruins, was to be restored, and he watched and waited for the tidings that should tell him, back in Babylon, of the success of those who went on this sacred enterprise to Jerusalem. At last the tidings came. Those who had gone back to Jerusalem were hindered in their work by hostile forces. They were fought against and thwarted. It was not possible for them to make any headway. A leader

was needed, and real authority from Babylon.

So Nehemiah understood the enterprise. He secured permission from the king. He secured authority, by means of which he broke down the enemies and encouraged the distressed Jewish people. He organized their forces. He set them to building the walls, and then the homes of the city. He became the head of the Jewish people. He shows us what the governor of a province should be, and how the mayor of a city should enforce the laws. He was persistent and wise and courageous. He kept at the work and he kept the people at the work until it was finished. The city was rebuilt. Its life was re-established. Its religious services were reinstated. Religion was made a power once more in the life of the nation.

The fearlessness, the unselfishness, the efficiency, and the true-hearted, patriotic leadership of this good and great man have been a blessing to the world ever since. He not only helped his own people and his own times, but he set an example for all men in public life to follow.

All men in official positions today should be patriots, of the high and unselfish and religious type shown us in the life of Nehemiah.

## PRAYER MEETING

OCTOBER 12.

CASTING OUR BURDEN UPON THE LORD.

Psalm 55:16-22.

One of the great blessings of a true religious faith is that it brings so much of comfort and consolation to the soul. The sense that one belongs to God, and that God has come to dwell with him and be his God, is of the most comforting nature. If we have this personal experience of the goodness and grace of God, let us rejoice and be full of loving gratitude.

A great physician said not long ago that he wished, very often, and for many of his patients, that they knew how to pray. So many of them, nervously excited and burdened and sleepless, might quiet down and become serene in mind and heart, if they only knew how to pray and to cast their burden on the Lord. Faith and prayer are healing to the being, and they who know how to pray and trust in the Lord are in condition much more conducive to recovery than if they lacked this gracious element. Let us trust and pray, and we shall be more likely to be delivered out of many a serious trouble of sickness and distress.

Some one, writing about the camel, says that every evening it kneels to have the burden taken off from its back so that it may sleep and rest. So he urges that we should be down on our knees in prayer at night, that God may lift all the burdens of anxiety and fear and labor from us, and that we may then be able to rest and sleep, free from the load, knowing that God is around us and about us, to do us good. It is a great blessing to know that God is our friend and helper, ever ready to sympathize with us and give us his grace and support.

If people knew how to pray to God and tell him all that is in their hearts, they would not be so much of a burden to other people, and would not make themselves so greatly dreaded by them. Many

a person, who is irreligious and consequently without any sense of God's near and comforting presence, feeling trouble and anxious to have sympathy, insists on unburdening his heart to some other person or persons, and thus drawing on their very life, while if he knew how to pray, he would take it all to God and would grow calm and rested. Nearly every one has some burden, and instead of laying additional loads upon others we should take our own trouble to God and let his infinite grace support and strengthen and console.

David knew what it was to pray. He made it his frequently repeated course and habit to call on God. He said that he would pray morning and evening and at noon, and he was sure that God would hear and answer him. With this as the habits of his life, he had the opportunity for many happy experiences of answered prayer. He was sure that God had answered many a prayer. The trouble with many people, who have doubt as to prayer, and who do not know whether or not God ever answers prayer, is that they have not been enough in the habit of prayer to put him to the test. But David had been in the habit of praying and he knew that God did answer his prayers. He said: "He shall hear my voice"; "He hath delivered my soul"; "God shall hear." With this faith, growing out of his knowledge and experience, he was serene, and he left an example that we might well follow.

It is a great privilege to be a Christian, and to know the Lord Jesus Christ, and trust in him, and be at peace. The Christian has the experience of knowing that God for Christ's sake has pardoned his sins, and taken them away from him forever. This is the greatest favor that God can do to any soul. Sin is the burden on any heart. If God has lifted this burden then he can lift any burden, and he will be willing to do anything for us if we will only ask him and trust him.

It is a great joy to know that God is our ever-present friend and helper, and that he is ready to do for us exceeding abundantly above all that we can ask or think.

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**From HERALD AND PRESBYTER**

Issue of April 13

The Church at Holliday's Cove, W. Va., has received 100 members during the last year. The pastor, Rev. H. G. McMullen was recently assisted most acceptably and ably by Rev. Tom Penn Ullom.

**OUR EXCHANGES**

**CHINESE MUSIC.**

I was reading an article which says that jazz is popular in China. If you've ever heard a Chinese orchestra you'll know why.—Baltimore American.

**USELESS WORRY.**

He was a wise man that said he hadn't time to worry. In the daytime he was too busy, and at night he was too sleepy.—Black and Magenta.

**TROUBLE MAKERS.**

Most of the trouble is produced by those who don't produce anything else.—Buffalo News.

**A CHARACTER FACTORY.**

The Church is a factory whose output is character and life. It should run full crew on full time. If this divinely ordained spiritual home center of love, prayer, and service took its task in the high and holy fashion of Jesus and his apostles, there are no limits that may be set to accomplishment and output. From the foundation of love flow all the springs of beautiful service.—Northwestern Christian Advocate.

**WAIT.**

Let us not be over-quick to interpret the providences that befall life, our own or another's. Hasty verdicts are likely to be false judgments. Providence is often set with a time-lock. Only when the appointed figure on the dial is reached will the doors swing open to yield up the treasures beyond them.

"God's plans like lilies pure and white unfold;

We must not tear the close-shut leaves apart;

Time will reveal the calyxes of gold."

Immediate interpretation is not imperatively important. The world can well afford to wait for our message until we are certain that we have a message and know what it is.—Watchman-Examiner.

**SPIRITUAL DIET.**

Reading the right kind of literature belongs to the department of spiritual diet. And diet is as important in the spiritual as in the physical life.—Nashville Christian Advocate.

"My album is in heathen breasts,  
Where passion reigns and darkness rests  
Without a ray of light.  
To write the Name of Jesus there;  
To point to words both bright and fair,  
And see the heathen bow in prayer,  
Is all my soul's delight."

—Robert Moffat.

**WHAT SAITH THE BOOK.**

The Bereans searched the Scriptures daily to see whether what Paul preached was true. It is that kind of running at once to the Book that saves Christians from inroads of false teaching.—Eastern Methodist.

**PULPIT AND PRESS.**

The world would be very poorly off were either the press or the pulpit put in limbo. Minus both it would be chaos. There are distinctive features in the missions of the two. Each serves a peculiar need in its own peculiar field. But both serve much in common and, except for

the press, the headlights of the gospel car would be arbitrarily dimmed to a minimum, limiting its radiance and its radius to most cramping area of illumination.—Commercial Tribune.

**KEEP IT IN MIND.**

Temptation never catches a man with his back to it.—Greenville Piedmont.

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**Shall Presbyterians Fall Behind?**

The following excerpt from an editorial in "The Presbyterian Magazine" should command the earnest attention of thoughtful Presbyterians:

"But he that provides not for his own in the things of the spirit is a greater and more dangerous infidel than he that provides not for them in the things of the body. The church college, or education under distinctively religious influence, still has a mission of fundamental importance. We must maintain it as we would maintain our life, and we let it languish and wither because of insufficient support at our peril and guilt.

"The Presbyterian Church has an honorable history in the field of education. But we have not kept pace with the steps of our fathers. Our performance has fallen behind their programs. We still have a large and promising educational plant, which has in it the seeds and potency of great achievements, but it needs new life and immediate substantial help."

Nor have we kept pace with other denominations in support of our colleges. One of the most fruitful of these schools, at Hanover, is in urgent need of increased Endowment.

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## GENERAL NEWS

### THE LEAGUE OF NATIONS.

The Assembly of the League of Nations, at its meeting in Geneva, has cleared the air of some clouds. It has overcome some difficulties and brought others to the front.

It has organized the Permanent Court of International Justice. This court consists of eleven judges and four deputy judges. Thirty-five countries put forward eighty-nine different candidates. The United States representative is Hon. John Bassett Moore.

Bolivia raised a serious question. In 1904 it signed a treaty with Chile confirming the latter's possession of the Province of Antofagasta. It now appeals for a revision of the treaty so as to provide Bolivia with access to the sea. The Assembly appears loath to take up the matter.

The Assembly, as we have already noticed, did not take action looking toward the limitation of armaments, on the ground that the conference called for Nov. 11th by the United States can best handle the matter.

The Committee on Amendments decided in favor of maintenance of the principle set out in Article X. "Exclusion of acts of aggression" says the report, "as a means of modifying the territorial integrity and political independence of States is the very essence of the League of Nations." However, it put an interpretation on the article to the effect that members of the League are not obliged to take part in any military action, but are free to decide for themselves whether or not to participate.

The committee also suggested that the Covenant be amended so as to make awards of the Permanent Court binding on Member States as are decisions of the Council and Assembly. It also recommended that the Assembly should propose amendments henceforth.

### THE JAPANESE QUESTION.

It is said that Secretary Hughes has been exchanging views with Ambassador Shidehara on the Yap cable questions and the mandate given by the League to Japan over the islands in the Pacific, and that both these matters will probably be settled before the beginning of November. The press of Tokio has published an abstract of the terms of agreement. Japan and China are actively engaged in efforts to adjust their differences on the Shantung question and other matters of controversy.

### ONLY A FEW HUNDRED MILLION STILL NEEDED.

The Shipping Board, which President Harding recently stated had entailed expenditures from the Treasury of approximately \$3,500,000,000, "is nearly in sight of the end of the need of asking great sums," Chairman A. D. Lasker has announced.

The Board Chairman made his announcement in connection with submission to Director of the Budget Charles G. Dawes, of additional estimates amounting to \$26,500,000, which he said would be needed by the Board to continue operations this fiscal year. Next year, however, the Chairman added, Board operations should not cost the Government more than \$50,000,000, one half of the amount estimated as necessary this year.

The appropriations for the two years, totalling \$150,000,000, Chairman Lasker said, if construction were left out of consideration, should tide the Board over until world wide trade conditions improve and the provisions of the merchant marine act come fully into effect.

"If world business improves," he added, "the whole operating loss sustained by the Board is expected to be eliminated. In addition, as we collect back debts due to the Board, our appropriations will become smaller until, we hope, there will come a time when the receipts and expenditures will balance."

### RESERVE OF 4,000,000 MEN PROVIDED FOR.

Comprehensive plans for formation of the organized reserves of the army, on a basis that will permit quick mobilization of more than 4,000,000 fighting men, have been prepared by the General Staff. An outline of the preliminary steps now in progress was made public last week by acting Secretary I. M. Wainwright.

The plan, which was developed under authority of Congress, contemplates virtually no expenditures in its present stages but, in the opinion of Major General James G. Harbord, Acting Chief of Staff, it would furnish the framework of mobilization of the nation in arms in a matter of weeks instead of months.

Twenty-seven infantry divisions of the reserve are provided for, numbering from the Seventy-sixth to the One Hundred and Fourth, thus preserving, both in number and in the geographical location were each originated, the sixteen wartime national army divisions.

The same territorial distribution as to armies and army corps areas is followed as in the regular army organization, and the present structure of the national guard.

### RAILWAY STRIKE IN PROSPECT.

President W. G. Lee, of the Brotherhood of Railroad Trainmen, announced last week that if the strike vote cast by ninety per cent of the 186,000 members in the recent referendum on the wage reduction should be supported by the Grievance Committee a tentative strike order would be issued, effective only when and if other unions should strike.

With this parting declaration President W. G. Lee dispatched fifty-seven General Chairmen of unions to their homes with written instructions to call their Grievance Committees, obtain their approval or disapproval of the strike vote.

### PLANS FOR A GREAT RAILROAD TRUST.

A tentative plan for consolidation of all major American railroads into nineteen great non-competing companies was announced last week by the Interstate Commerce Commission.

The proposed combination, authorized under the transportation act, is designed to remove weaknesses in the national railroad system, shown by the operation of the rate-making power of the commission, and to effect readjustment of terminal and other subsidiary facilities with reluctant economy in operation and delivery of shipments.

Lieutenant John A. McCready, pilot at McCook Field, last week broke the world's altitude record, flying alone in a LaPere plane, when he ascended to a height of 40,800 feet, remaining in the air one hour and forty-seven minutes.

China's third great disaster within a year has been recorded in Anhwei province, where an area larger than the state of Connecticut has been flooded, with the loss of thousands of lives, and property damage estimated at \$80,000,000.

The Anhwei catastrophe followed the famine in the seven northern provinces of the republic, in which millions literally perished, and the earthquake in Kansu province, in which 40,000 people are estimated to have been killed by tremors that devastated entire counties.

The United States Submarine, R-6, attached to the Pacific Squadron, sank in San Pedro harbor, Calif., last week, while tied up to the mother ship, Camden.

The Board of Engineers for Rivers and Harbors of the United States Army, in a report made public last week, took a stand against construction at the present time of and canal between Lake Erie and the Ohio River.

Recommending that the United States, notwithstanding the ZR-2 disaster, should continue the development and construction of dirigibles, the National Advisory Committee on Aeronautics has advised that this country should go to Germany, the founder of the Zeppelin, for a modern airship.

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# HOME AND FARM

## SECRET OF GOOD CROQUETTES.

A good croquette is a credit to the best of cooks. A poor croquette is an abomination. Nowadays, when the price of meat daily soars higher, it is clearly the duty of every cook and housewife to learn the possibilities of croquettes, for there is no better way of making a little meat go a long way or making yesterday's roast or joint take on new and interesting possibilities than through the dainty known as the croquette.

To the Frenchman the mere word croquette suggests the most essential qualification of the good croquette, for the word croquette means a crisp cake. The good croquette is always crisp; the soggy article that reeks of lard and lies on the platter like a ball of lead does not deserve the name.

Here are some of the don'ts and rules for croquette making:

The meat used in croquettes must be finely chopped. If you use a meat chopper, run it through two or three times to make sure it is thoroughly cut up.

Mix all ingredients thoroughly, and have the final mixture as soft as it can be handled.

Use only a little mixture in each croquette ball. One tablespoonful is enough. If you use more, the center is not thoroughly heated when it is dipped into the hot fat.

The cracker crumbs used to roll on the outside of croquettes should be rolled very fine. Instead of dipping the croquettes into the beaten egg, paint them with the egg mixture by means of a paint brush. This applies the egg evenly and minimizes the possibility of having the croquette fall to pieces in the process.

After the croquettes have been dipped in the boiling fat, they should be drained on a sheet of brown paper and placed in a warm oven to drain till needed. If possible, croquettes should be cooked just before serving. Although reheated croquettes are sometimes served, they are not in the same class, as far as taste goes, with the freshly-cooked ones.—Ex.

To prevent berry, or juicy pies of any kind, from running out at the edges, bind the edge with a strip of old muslin, one and one-half inches wide. When the pie is done remove the muslin and you will have a perfect pie.—Ex.

Sandpaper is very good for dressing corns, far better than using a knife.—Ex.

To keep the ordinary cooked salad dressing from curdling, as it often does, heat the vinegar before pouring it into the other ingredients.—Ex.

To Cook Meats.—For soup making we want to draw out the flavor of the meat; therefore, soak the meat in cold water for one hour. Place the kettle containing this water and meat over a slow fire and heat gradually. This will make soup of fine flavor.

This meat will be tasteless, but will still contain a great deal of the proteid or nourishing matter. It should be seasoned well, and may then be used for hash, croquettes and make-over dishes.

If you want to use boiled meat for dinner, not for soup, put the meat in boiling water and cook quickly for a few moments, then slowly.

For a stew, where you wish to use the meat and the juice, the process is different. In this case you want some goodness in the meat and some in the gravy, so you must put the meat into cold water and put it over a very hot fire where it will boil quickly. Then cook slowly for several hours, until tender. Some people boil meat so hard that it becomes stringy. There is no better way of making stews than by using cheap cuts of meat, such as the lower round, adding vegetables as desired, and cooking it in the oven instead of on top of the stove.

Salt meats should be soaked, the water changed once or twice, and then the meat must be cooked long and slowly.—Mary F. Rausch, Colorado Agricultural College, Fort Collins.

## APPLES.

The apple long since won its way to popularity. It is one of the most widely diffused of fruits. In the list of orchard fruits the apple has decidedly first place.

The majority of fruit trees in the United States are apple trees. This fruit makes up nearly eighty-five per cent of the total number of bushels of orchard fruit produced. It has reached the grand total of over two hundred million bushels in a single year.

The possible range of apple growing in the United States is very great. It is stated that at least two-thirds of the settled portion of our country is more or less adapted to its growth, and within that range there are but few cases where the farmer's family must go hungry for apples.

The beginning of apple culture goes back into the years before A. D. Nobody knows just when it began. The apple, it is certain, was extensively cultivated by the Romans, who, no doubt, introduced it into Britain.

## THE WILLOW PLUME.

BY AN OLD CONTRIBUTOR.

The city missionary told this story of the frail girl on her deathbed in a house of sin. Her first downfall she traced to a willow plume that cost twenty-five dollars. Like many working girls, she had an inordinate love of dress, and her salary was small. She saw the daughters of the favored rich wearing plumes, diamonds and sealskin. Why couldn't she? She was young and beautiful. Others sought "the easiest way," and the "primrose path" was alluring with the flowers of pleasure on either side. If I had a daughter, I should aim to instill good principles in her mind before she left the roof tree.

I have read silly letters from young girls to strange young men, and the twaddling talk of "love and kisses" is nauseating to a mature mind. These may be average persons, but of the flirting "variety." They play at the game of love, first with one partner, then another, and pretend that love is the greatest thing in the world, while they debate it, even prostitute it, to a common level. I once listened to a woman lecturer, who was likewise a physician and writer. The keynote of her talk to girls was: "Do not make yourselves cheap." The average intelligent young man seldom marries the girl who was "dying for his kisses," or who closes her letters with "love and a bushel of kisses."

Let not the private stenographer be deluded by the "vows" of her employer when he tells her how he "longs for her sympathy," and how the "dream of his life will be to make her happy." Pay no attention to the married man who is "lonely." Turn a deaf ear to the man who complains that "his wife is too intellectual to sympathize with his emotions." He likewise "requires the sweet tenderness of a girl to cheer him with her vivacity." Look out for such male fools. They are sensually greedy! When a man honestly loves a girl, he will want to protect her from harm.

I have heard of silly girls who affect "platonian" friendships, but after a while men crave the human kind. I recently read a letter from a silly miss who wrote: "I never expect to marry any one, so then I will be free to love you, Jacky, through a long lifetime." What a delusion! Did she not know that her roses would fade and her dimples turn to wrinkles? Foolish little "Jill." Would not "Jack" grow as wrinkled as an old baboon, and maybe have corns, gout and dyspepsia! It is hard to put old heads on young shoulders.

A girl should maintain her dignity and have no interchange of kisses unless their friendship ripens into honest love, for is not a kiss a pledge? Do not make yourselves "cheap." We value that most that is hardest to get. An old poet said:

"The fruit that falls without plucking  
Is indeed too mellow for me."

You, gentle girl, can make the application.

The greatest danger to girlhood is an inordinate love of admiration. Beauty is a divine gift. Why not use it to God's glory? In the Florence Crittenden homes are sad girls, bright and stupid. Some have been betrayed by promises of marriage. Some were given to making "dates" on street corners with no hesitancy. Let good sense be cultivated.

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The Books that are claiming the attention in the PRESBYTERIAN BOOK STORES at the present moment are as follows:

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- WHAT AND WHERE IS GOD?** By R. L. Swain, Ph.D. \$1.50 postpaid
- JESUS IN THE EXPERIENCE OF MEN.** By T. C. Glover. \$1.90, postpaid
- RELIGION AND BUSINESS.** By Roger W. Babson. \$1.50, postpaid
- MEANING OF SERVICE.** By H. E. Fosdick. \$1.25, postpaid
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- RELIGION OF A LAYMAN.** By Charles R. Brown. \$1.25, postpaid
- FUNDAMENTALS OF PROSPERITY.** By R. W. Babson. \$1.00, postpaid
- WEEK DAY CHURCH SCHOOL.** By Walter Albion Squires. \$1.25, postpaid
- MEANING OF FAITH.** By Harry Emerson Fosdick. \$1.35, postpaid
- STANDING ROOM ONLY.** By Rev. William L. Stidger. \$1.50, postpaid
- ONE THOUSAND EVANGELISTIC ILLUSTRATIONS.** By Aquilla Webb, D.D., LL.D. \$3.00, postpaid
- STUDIES IN THE BOOK OF ACTS.** By Grace Saxe. 25 cents, postpaid
- SHEPHERD OF THE SEA.** By W. L. Watkinson, D.D., LL.D. \$1.75, postpaid
- THE TRUTH ABOUT CHRISTIAN SCIENCE.** By James H. Snowden, D.D., LL.D., \$2.40, postpaid
- RIGHTLY DIVIDING THE WORD OF TRUTH.** By Dr. C. I. Scofield. Cloth. 50 cents, postpaid  
Paper. 20 cents, postpaid
- HOW JESUS MET LIFE'S QUESTIONS.** By Harrison S. Elliott. 90 cents, postpaid
- I BELIEVE.** By Rev. G. A. S. Kennedy. \$1.50, postpaid
- THE VISION WE FORGET.** By P. W. Wilson. \$2.00, postpaid
- EVANGELISM.** By W. E. Biederwolf. \$1.75, postpaid
- WINDS OF GOD.** By L. A. Banks, D.D. \$1.75, postpaid
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**WIT AND WISDOM****MODERN.**

He told the shy maid of his love,  
The color left her cheeks;  
But on the shoulder of his coat  
It showed for several weeks.

"The butcher said it was spring lamb," said Mrs. Smith.

"He is right," grunted Smith. "I'm chewing one of the springs now."

"My fortune is made."

"How so?"

"I've just invented an attachment to conserve the energy expended upon gum by the stenographer's jaw movement and run a dynamo."—Ex.

The very best way to succeed in anything is to learn how to think quickly. A famous doctor started out as a very poor boy. Applying for work in a store, he was tested by a few questions. Taking down a box of lace from a shelf, the proprietor asked: "What would you do with this?"

The boy replied, tracing with his finger on the box lid: "Dust it." He got the position.—The King's Own.

Johnny—What makes that new baby at your house cry so much, Tommy?

Tommy—It don't cry so very much—and, anyway, if all your teeth was out, and your hair off, and your legs so weak you couldn't stand on them, I guess you'd feel like crying yourself!—Ex.

A boy was asked: "Why does the giraffe have such a long neck?"

"Because his head is so far from his body," was the reply.

Instantaneous Reconstruction.—The blind man said: "I picked up a hammer—and saw."

The dumb man said: "I picked up a wheel—and spoke."—Ex.

# A Perpetual Motion Machine

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# HERALD AND PRESBYTER

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CINCINNATI, O., OCTOBER 12, 1921.

NUMBER 41.

## THE CROWNING OF THE KING

BY MISS JULIET NICHOLS.

Up to Jerusalem the King would go  
And there be crowned as other kings before him;  
Up in Jerusalem his followers  
Would hear the shouts and see the crowds adore him:  
Jerusalem the beautiful, Jerusalem the fair,  
Jerusalem beloved of God! The King is riding there!

Up to Jerusalem the King did come:  
There crafty men made plans to overthrow him;  
There in Jerusalem the howling mobs,  
Blinded with rage, refused to heed or know him:  
Up in Jerusalem no throne had king or priest to spare,  
Behold a cross! Jerusalem, thy King is hanging there!

To thee, Jerusalem, the King will come,  
And there you'll crown where once before you spurned him.  
Is it not soon? For lo, you wailed and wept,  
\*Till Christians met your enemy and turned him.  
"Ye shall see me no more till ye shall say, (Hear his sure word!)  
"Blessed is he that cometh in the name of Christ the Lord!"

East Rochester, N. Y.

*\* Commemorating General Allenby's entrance into Jerusalem, December 10, 1917.*

**A PRESBYTERIAN FAMILY PAPER.**



## OUR EXCHANGES

### OUR SABBATH.

There are a lot of people in this country who are becoming very weary of the mud-slinging of some of their fellow-citizens who are proposing to lead our nation to the slaughter pen by the destruction of our American Sabbath.—Intelligencer.

### TWO VIEWS.

Secretary Mellon wants a tax on checks, but what the country really wants is a check on taxes.—Columbus Dispatch.

### THE WAY, THE TRUTH AND THE LIFE.

Some have attacked Christianity in the name of scientific Truth. Forsooth. But what has become of what was held as scientific truth fifty years ago? Never fear! Christianity can not be damaged by the truth. Jesus said, "I am the Truth." When we invent something more true than the ethics and example of Jesus, we may calculate that Christianity will vanish. But we will be some time dead before that is done.—Central Christian Advocate.

### BASEBALL AND THE NEWS-PAPERS

For a generation or more the American press has been buffaloes by professional baseball in a manner that is truly marvelous. Editors and business managers are keen, and in the case of the big papers they are very powerful; but the biggest vied with the littlest in capitulating to the demands of professional baseball. In fact, the bigger the paper the more complete was its surrender. You couldn't get a line of free advertising for any ordinary business enterprise in a metropolitan paper any more than you could get an unknown check cashed at a strange bank. But a handful of men operating a team as a money-making machine could get unlimited free advertising, and out of it coin tens and hundreds of thousands of dollars.—Adrian Telegram.

### PEACE.

If the world will resolve not to have another war until the recent one is paid for, everlasting peace will be assured.—Greenville Piedmont.

### FAME.

Fame is a funny thing. There are thousands of great men to fame and fortune unknown. Who are the famous ones, according to the newspapers? Charlie Chaplin and Jack Dempsey, Mary Pickford and Babe Ruth, etc. What a commentary upon our times!—Methodist Protestant.

### KEEP THEM FRIGHTENED.

Motion picture producers are evidently pretty thoroughly frightened over the revelations in connection with the Arbuckle case. They have good reasons to be, for many of the things which are being brought out are startling and disgusting. Allowing a large margin for exaggeration, there is still enough left to arouse the whole country.—Presbyterian Advance.

### A COMPOSITE PRAYER.

What would be the composite prayer of the members of a church? Suppose a pastor were to write out a prayer made up of the desires and even the words of his

members. Would it not be a helpful service? Such a composite prayer was made by a pastor from the petitions of his probationer's class, and it was soon committed to memory by them and often used at home.—Western Christian Advocate.

### OUT OF SEVERAL BINS NOW.

Scientists assert that the coal supply will give out in a few million years. Commercial statisticians intimate that the public will not have to wait so long for the interesting experience.—Washington Star.

### PEACE AND COMMERCE.

An obstacle in the way of peace is the fact that the milk of human kindness won't satisfy a thirst for the cream of foreign trade.—Muncie Star.

### THE END OF WAR.

The President and Secretary Hughes have shown modesty and discretion in cautioning the world that the coming conference is to be designated as the Conference for the Limitation of Armaments, and not the Disarmament Conference. They evidently do not wish to suffer the humiliation that comes to those who promise much and achieve little.—Commercial Tribune.

### THE TROUBLE IN RUSSIA.

"Lenine says he is disappointed in the Russian people." Probably thought they could live without eating.—Toledo Blade.

### THE ARMAMENT CONFERENCE.

The armament conference at Washington, is to discuss not the possibility of a navyless world, but the possibility of a reasonable limitation of naval armament. Any expectation that the leading sea powers—America, Britain and Japan—will sink their navies is bound to be disappointed, and it is not good statesmanship to raise extravagant expectations that can only result in such disappointment.—Kansas City Star.

### AN EVIL AND ITS REMEDY.

"America is a free country, and the guarantee of life, liberty and the pursuit of happiness is so broad that it frequently invites abuse from those who are discontented and easily led. Public sentiment can be molded through no more appropriate agency than the 4,000,000 men who took up arms for the defense of the nation. They can bring the profiteer to book, they can silence the agitator who arrays class against class. They can drive crooked politicians from public life, and

scotch the snake of bolshevism. The veterans possess a purifying effect upon the national life which they apparently do not yet realize, but which opens for them the opportunity for service unparalleled in history."—Washington Post.

### WHAT I GAVE I HAVE.

God said through James: "Your gold and silver are cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire." Rust only comes on unused metal. While there is so much need, and so many perishing without the Bread of Life, let there be no rusting money, but let there be faithfulness and promptitude in our stewardship.—Bombay Guardian.

### WISE JOURNALISM.

"A correspondent impugns our fairness because the editor declines to print his article in defense of the Ku Klux Klan as a Christian and 100 per cent American organization. We probably must accept the imputation. We have no space for the defense of a secret league which professes to take the law into its own hands and which uses terror to accomplish its end. That is neither Christian nor American."—Christian Advocate.

### SHORTER AND LONGER BIBLE.

The unbelievable effrontery of the "Shorter Bible" authors, and the monumental conceit of H. G. Wells, in proposing a new and "Longer Bible" to "Salvage Civilization" have a significance that God's people dare not let pass unmarked. It is nothing less than that the proposition to discard Christianity and establish a pagan religion, based on the evolution theory, is now openly championed by the literary and scholastic atheists and infidels.—Western Recorder.

### THE VILLAGE CHURCH.

The New York Herald has finely said: "The village church remains the center of good works. In it gather earnest men and women, striving as best they may to make their neighborhood better, their neighbors and themselves happier, more useful. In thousands of such churches gifts are cheerfully made for medical work, educational work, religious work in foreign lands as well as nearer home. In them real sacrifices for mankind are made without expectation of applause. Unfortunate would be an American community without a church; unfortunate would be its inhabitants."—N. Y. Herald.



Students laying concrete base in Science Hall, Blackburn College, Carlinville, Illinois.

# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

HOWFORD & CO., PUBLISHERS  
425 Elm Street, Cincinnati, O.

Entered as second-class matter, August 4, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

## EDITORIALS

### DIVINE DESIGN IN NATURE.

An intelligent design in Creation is apparent to all who do not seal up their eyes with the hoodwink of atheism. Granted the infinite Creator, and all the processes of creation are capable of explanation. It matters not how many ages the processes have occupied, there is, back of them all, persistently and intelligently working according to a fixed plan, the great Creator.

A Darwinian conception of development, according to chance and natural selection, is essentially a baseless and impossible dream. There must have been directing intelligence and previous design and personal agency, or there could have been no development of blind matter along the lines that have characterized the advances in the material universe.

Design is everywhere apparent in the worlds about us. The complicated machinery in the human body, in the insect world, in the field of vegetation and in the heavenly bodies proclaims that some one must have devised and ordered them. Evidences of skill are everywhere apparent. But skill is a manifestation of thought. There is no thought without a thinker. A thinker is and must be a person, and the person who has thought out and designed and accomplished this universe is the Infinite and Eternal God.

The one who paints a rose is called an artist. Is not he an infinite artist who has made all the roses and all the blossoms, given them their exquisite forms and colorings, endowed them with their marvelous perfume, and made them a delight to all intelligent and sensitive souls? Here is design that calls for an infinite Creator.

The one who produces a statue is lauded as a sculptor. But is not he the infinite sculptor who has made all the wonderful forms of man and bird and beast, with their admirable adjustments and beauties and grace, and powers of motion and achievement and reproduction, and made them capable of high and distinguished functions?

The one who produces a piece of machinery, as a watch, a telescope or a musical instrument, is admired and praised for his skill and his efficiency. But much more must he be praised who has made the complicated mechanism of the human eye and brain and body, the musical apparatus of the human throat and the singing bird and the changeless and invariable march of the planets in their trackless revolutions.

Such results are not reached by mere chance. Such ends are not attained by blind matter adapting itself to unseen possibilities and stretching itself out to take on new forms and complete powers. It is wild and insane to try to explain the existence and the conditions of this universe without an infinite designer and Creator behind it and above it. Difficult as it may be for one to conceive of a person able to

design and execute all this, the difficulty is infinitesimal as compared with the difficulty of conceiving of the universe existing without the Eternal and Infinite God as its Creator.

A smattering, would-be scientist said, not long ago, "We can not any longer admit an argument for the existence of God from what is called 'design' in nature, since we no longer admit that there is design." By such begging the question, reasoning in a circle, and shallow self-conceit, would some of these persons bow God out of his own universe and enthrone chance in the orphaned world.

Normal intelligences among men stand today, as they always have stood, for design in nature as one proof of a God above nature. Whatever his methods in creation, and however long his processes, they believe in the creative spirit, the God of Creation, superior to and pre-existing all that we find in the natural world, who has brought about these conditions by the exercise of his infinite wisdom and skill and goodness and power.

### THE LORD'S PRAYER.

Every one in Christian lands is supposed to know enough of the Gospel to be able to repeat the Lord's Prayer. This is found in only one place in complete form, Matthew 6: 9-13, and it should always be repeated in this form if we have respect for the inspired language of the Holy Scriptures. One mark of a Presbyterian is to be able and willing to use the exact words of the Lord's Prayer as here recorded. It is as follows:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."

It is thus our Presbyterian Standards quote it, and it is thus that good Presbyterians use it. It is a good thing in quoting scripture to follow it exactly, and not allow ourselves to make free with its words lest we come to be careless as to its teaching. Some one may smartly quote that "the letter killeth but the spirit giveth life." But this does not and can not refer to the letter given by divine inspiration. Else, why was it given? There is no text more abused than this very one.

The good Presbyterian does not say "who art in heaven" but "which," this being literally exact, and grammatically accurate, and more reverent, because less colloquially personal, than "who." He does not say "on earth" but "in" earth, as it is not a matter of geography but of human life. He does not say "forever and ever," not wishing to be unmeaningly verbose, and thus add words without meaning to the simple words of Christ.

But some Churches use a form containing the word "trespasses," and some people think that this is in the Bible. But they are mistaken. It is in the Episcopal Prayer Book, and some other Churches, as the Methodists, choose to go here for their form of the prayer rather than to the Bible. There is only one other place in the Gospels, outside of Matthew, where the Lord's Prayer is given, and that is in Luke 11:2-4, as follows, and in an incomplete form, something obviously being lost from the manuscript:

"Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in

earth. Give us day by day our daily bread. And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil."

There is not a word about "trespasses" here. As we have regard for the words of Scripture let us give it as it is in Matthew, or in Luke, remembering, however, that Christ must have used the longer form as Matthew gives it, as Matthew would not have presumed to add to the words of Christ. It is well to use one or the other scriptural form, and if we would employ a complete form to take that recorded by Matthew, but it is not well, in any case, to compound a form to suit ourselves, and give to it the name of the "Lord's Prayer."

We find in the Revised Version certain changes and eliminations and abridgements that are a grief to contemplate, and that are without reverence or reason. The changes in Matthew are bad enough, but those in Luke are sufficient to drive the Version back to the consulting library, it may be, but certainly out of the pulpit and classroom of the Sabbath school. It is here given:

"Father, Hallowed be thy name. Thy kingdom come. Give us by day our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation."

It is with a great sense of refreshment and reverence that we go back to the full, simple, beautiful words that are recorded for our use in the Gospel of Matthew. As we have said, good Presbyterians may be known by their sticking to the plain words of the Scriptures, and we prefer to repeat this prayer in the full and exact form it came to us, as we are told, from the lips of our Lord. As for ourselves, when we are repeating it in public, and variations are made from its exact scriptural form, we prefer to keep silent while others are using the human variations, and then join with them in the words that come through the inspired writer from the lips of Christ.

### STATE LOTTERIES.

Many Americans have received letters from European countries urging them to take chances in state lotteries. Several states have established such lotteries in order to raise revenues. Even some British colonies are discussing their establishment. The Australian Baptist deplors the introduction of a state lottery bill in New South Wales. It says: "The only excuse either Premier Storey or his government has to offer for imposing this state lottery upon the people is that he can not see any other way of raising the necessary money for motherhood endowment." This was his reply to a deputation of citizens who opposed the bill. It says: "The majority on this question of a state lottery is represented by members with pronounced Irish names, and even more pronounced Irish brogues. We all know where the Roman Catholic Irish stand as to the ethics of gambling. Mr. Storey's reply to the deputation showed conclusively that he had been well coached as to his answer, and by whom 'Remember,' he told the deputation, 'it has been said that one must do a slightly wrong thing sometimes in order to do a big right.' That is Roman doctrine pure and simple, wherever Mr. Storey may have imbibed it. But a higher authority has declared that dictum to be unsound morally, and un-Christian."

Our Government has taken its stand against lotteries, either state or private.

Lottery literature is unmailable and a question may be raised as to the carrying of lottery circulars mailed in other countries. Honest people, however, can settle matters for themselves by throwing such circulars into the fire.

#### MODERNISM.

Several of our exchanges mention the fact that advocates of modernism and the destructive theology often evade discussion by assuming that their differences evangelically are "matters of definition and of theories of inspiration." One asks, "What do you mean by modernism?" And another says all depends on one's definition of "destructive theology."

The Baptist, having followed the discussion of fundamentalism and modernism raised in the Northern Baptist Convention, and continued in the Baptist papers, says:

"Modernism is a system of thought exhibited in denials of a personal God, of revelation, of Christ, of the Bible, of the atonement, of salvation by faith, and of practically the entire range of Christian truth which is involved in these central conceptions. Its essential notion is that modern rational and scientific investigation have superseded and invalidated faith in any revealed religion." It adds: "Modernism is a system of philosophy which, in the name of modern reason and science, denies the essential truth of the Christian religion."

The contention of modern destructive critics is not over "theories of inspiration," but over the question of whether there is any inspiration at all.

#### YOUNG PEOPLE AT COLLEGE.

Young people are flocking to the colleges this fall in unprecedented numbers. Nearly all institutions, large and small, report that the attendance is beyond all previous records. There are many reasons for this, there being a general awakening to the realization of the advantages of the higher education, and an increased financial ability to secure the advantages.

Our large universities report their students by the thousands, many of these institutions having from three to eight thousand in attendance. Especially is this true of Eastern colleges, and of state and city universities. Increasingly important is it that college pastors be sustained by the churches in their institutions, since many denominations find more of their own young people in these than in their own church colleges. This work of providing college pastors is one of the large developments in our essential work of caring religiously for our young people today.

But our church colleges make the same report, of increased attendance, limited only by the accommodations. Western College at Oxford has had to turn away 300 applicants this fall, every room being full. Wabash has enrolled 450, of whom 228 are new, a gain of 111 over last year. Hanover had 204 at its summer school and 337 this fall, or a gain of 104 over last year. James Milliken has 28 more than last year, Centre 28 more; Lindenwood 23, and Lafayette 38. Glendale has more than twice as many as last year. Wooster has several hundred more than last year, or a 77 per cent gain in men and 11 per cent gain in women, with 315 in the Freshman Class. A compiled report from the theological seminaries states that there is an increased

attendance of at least ten per cent over last year.

All of this is encouraging, showing, for one thing, a recovery from war conditions and the prospect of still further recovery in the near future.

And now let there be increased prayer, and diligence, that these young people, who are in the way of preparation for large influence in the life and work of the country and world, may be kept true to the Gospel, and thus ready to serve Christ, and bless their fellow men. There are days and a special week, for prayer for colleges. Christian people who realize all that is involved in the life of these young men and women will be often in prayer for them, asking, every week and every day, that they may be trained up to live to the glory of God, and to accept the indwelling grace of Jesus Christ.

#### HEALTH EXPOSITION.

The Cincinnati Health Exposition, to be held in Music Hall, for a week beginning next Saturday, Oct. 15, should have large attention and attendance. Great preparations have been made for it and exhibits will be made of startling interest and importance. Speakers of national reputation are on the program to give valuable instruction. The whole move is in the interest of the public welfare. The Executive Committee of the Federation of Churches has given its hearty endorsement to the exposition, and the program of Sabbath afternoon will be under Federation auspices. No admission will be charged for this meeting. The speakers will be Rev. C. M. Smith of Toledo, Ohio. The public health is a matter for great and philanthropic concern. Where Christian principles are inculcated and observed, and Christian intelligence and enterprise prevail, ignorance will be dissipated, vices will be counteracted, crimes will be prevented, living conditions will be ameliorated and higher standards for individual and social life will prevail. Every such united effort as this exposition will benefit any community.

#### DISARMAMENT CONVOCATION.

While all Christian people are asked to pray for the success of the Conference called by President Harding to meet in Washington City, on November 11, Armistice Day, to consider the limitation of armaments by all the nations of the world, it has been deemed fitting that there should be a special Convocation of Christian forces held in Washington previous to the Conference, there to engage in united prayer that the blessing of God may rest upon President Harding and all who shall compose that great Conference. There can be no success to the deliberations there entered into by national representatives unless the Spirit of God guide the minds and hearts of the participants.

As Benjamin Franklin urged that the meetings of the Continental Congress be opened with prayer, insisting that there could be no assurance of success without the divine blessing, so all Christian people realize that this Conference can not be successful unless God makes it successful. President Harding has asked that there be universal prayer for God's blessing upon this great meeting.

The National Reform Association has sent out the call for this Convocation, October 30 to November 2, at the suggestion of, and in agreement with many

eminent religious leaders. A strong program has been prepared and acceptances have been received from many prominent men and women, as Bishop Anderson of Cincinnati, Senator Willis of Ohio, Representative Kelly of Pennsylvania, and others. Church organizations are asked to send delegates, and individuals are asked to attend. Dr. James S. Martin is diligently at work. No enrollment or other fees will be required. For detail program and room reservation, write to Miss Laura R. Church, legislative Superintendent National Reform Association, 634 Munsey Building, Washington, D. C., stating price of room desired.

#### LAW ENFORCEMENT.

Claims that the Federal Courts are hindered from doing their regular business by the tremendous rush of prohibition cases, were shown to be misrepresentations and for mere liquor propaganda, by the statement of Chief Justice Taft the other day, before the United States Judiciary Committee. He said that the liquor law prosecutions were only about eight per cent of the cases. The fact is that out of 142,402 cases pending in the federal courts on July 21, only 10,365, or over seven per cent, were liquor cases. It might be said that other sorts of litigation hinder the proper disposition of these liquor cases. If all the states would attend to liquor law enforcement there would be no clogging of the United States Courts. Rhode Island, Louisiana, Massachusetts, and California are delinquent in this matter.

If there is unbelief in the world today, there are evidences that it was just as reckless and defiant in the ages gone by. The declarations, for instance, of our Presbyterian General Assembly a century ago, show infidelity more rampant than it is today. It is against such influences of sin that the Church of Jesus Christ must struggle, and against them it has been making magnificent advances, all the time. There is not half the reason for discouragement that there was a century ago.

There is much immorality in the world today. There always has been. God's people are in the world to combat it, and to give a helping hand to the weak and tempted. That is what we are here for. We are not to lie down and give up. Suppose our worthy predecessors in Christ's Church, under more discouraging circumstances, had given up?

Many fears are expressed, periodically, that the earth's stock of fuel may, some day, be exhausted and the earth be left to freeze. But there is no danger of this. The sun's direct heat, if utilized and stored away in the form of electricity, would be far more than could be used for all purposes of light and heat and power. It has been scientifically stated that the heat poured out on the Sahara Desert every day, absolutely unutilized, is the equivalent of 6,000,000,000 bushels of coal. Some Edison or Marconi will learn how to use this heat and light.

There is the element of monotonousness in every-day life, whether in the home, the school-room, the office or the field. But it is a blessed thing, and productive of great results, if we may go on in peace and quiet to do these things that count so greatly for all that is valuable and precious.

## WE LOVE TO ROAM THE MEADOWS.

BY MRS. J. M. HUNTER.

When the earth is bright with blossoms,  
And the birds are gay with song,  
When the summer skies are cloudless,  
As the summer days are long,  
When the busy bee is humming,  
And the partridge calls his mate,  
Oh, we love to roam the meadows,  
Early morn or evening late.

When arrayed is Mother Nature  
In her lovely emerald dress,  
And the cooling summer zephyrs  
With their softest touch caress,  
Then the heart is filled with gladness,  
And we hum a happy tune,  
And we love to roam the meadows  
In the merry month of June.

Now the summertime is over,  
And the autumn coming on,  
Soon the flowers will be sleeping,  
And a haze will dim the dawn;  
But the thought is full of sweetness,  
As the seasons take their flight,  
That no frost can touch the meadows  
In the Father's world of light.

## THE SOVEREIGNTY OF GOD.

BY REV. JOHN Y. EWART, D.D.

That was a most significant statement by James A. Garfield when a great mob was surging through Wall Street, New York, the day the tragic news flashed over the wires from the National Capital that Abraham Lincoln was shot!

And wonderful was the calming effect upon that mob when Garfield, from a balcony, said:

"Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne. Fellow-citizens, God reigns, and the Government at Washington still lives."

Would that some voice of stirring power and eloquence might be heard by the restless millions today, to quiet the fevered pulse of the nations, and assert once more the Sovereignty of God.

For there is needed just such a voice of Almighty power. There is a Babel of voices in the air. There are movings to and fro in the earth. There is resistance to authority. There is rebellion against God.

Will not men learn that there is indeed a God? "And he doeth according to his will in the army of heaven and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4: 35).

It will do us all good to learn again the old truth which the world seems to have forgotten. The language will seem strange to many, for God has not been in all their thoughts. Have you ever seen these texts in your Bible?

"Predestinated according to the purpose of him who worketh all things after the counsel of his own will" (Eph. 1: 11).

"To do whatsoever thy hand and thy counsel determined before to be done."

These words make it plain that an omnipotent power is at the helm of the universe, and we are sure that "God is a Spirit, infinite, eternal and unchangeable in his being, wisdom, power, holiness, justice, goodness and truth." (Shorter Catechism, Ques. 4).

We are sure that nothing occurs by chance; that nothing occurs beyond the knowledge and control of God.

This doctrine is by no means to be con-

sidered as teaching that God is the author of sin, nor that he interferes with the free agency of man, so as to destroy or impair the accountability of man.

This is a most gracious truth. There is comfort in it for the Christian and for all men. It tells me of the superintending and most benign care of my Heavenly Father over all my affairs to the minutest detail.

"Why should one want to be rid of this great sweet truth," asks Henry Ward Beecher. "I can conceive reasons why men should undertake to rid themselves of the doctrine of responsibility; I can understand how men should wish to rid themselves of the restraints that are imposed upon their appetites; but why men should seek to disabuse themselves of faith in one of the most benign of doctrines, and why a world that is full of the sunshine of God's thought and love should be changed into a world without a God that cares for it, I can not understand. I can understand why men should try to kick winter out of Lapland; but how, when summer comes to the Laplander, he should attempt to kick it out, I never could understand. And why men should attempt to destroy the faith in an overruling mind and substitute for it a belief in fatalism, I never could understand."

Again, Beecher:

"The doctrine of Providence is the doctrine of the inspection of God. Known unto God are his and ours from the beginning. That his eye should mark the path of nations, and that, in their slow march from day to day, he should watch the individual elements in national life, is an infinitely pleasant thought."

I had a narrow escape the other day. While passing under a tree the broken end of a small branch very nearly ran into my eyes. If half an inch on one side, that sharp splinter would have penetrated my eye-ball. I was grateful to God for that narrow escape.

But I had passed under that tree many times, and every other time had a more complete escape. On every other occasion no splintered branch had come anywhere near entering my eye. Therefore, if grateful for what I called my narrow escape, I should be even more grateful every day for the complete escape I have had from that and many other forms of accident and injury.

We forget that "God is not far from every one of us" (Acts 17: 27). His sheltering care is ever about us. He bids us cast all our care upon him, for he careth for us. (1 Peter v. 7). Even the very hairs of our heads are all numbered by his infinite love. Then should not our hearts be filled to overflowing with praise, as was Joseph Addison's when he sang:

"Ten thousand thousand precious gifts  
My daily thanks employ;  
Nor is the least a cheerful heart  
That takes those gifts with joy."

Then why spend time trying to reconcile the overruling Providence of God and the free will of man? The day is coming when to God's people there will be no more mystery. We shall know as we are known. We shall have a full, clear vision of Jesus Christ. We shall perfectly understand the things which have perplexed us here below. And that revelation "within the veil" will thoroughly vindicate God. All his dealings with us, and with the world, will be fully justified. We shall then discover more and more

reason for adoring his matchless wisdom and boundless love.

Our proper attitude, therefore, is Trust. William E. Gladstone's long life and conspicuous success are attributed partly and with much reason to "his sturdy and assured faith in the government of the universe." He believed in God and in his Son Jesus Christ. This gave him peace of mind. Over the mantelpiece in Mr. Gladstone's bedroom in Hawarden Castle is inscribed this Scripture text:

"Thou shalt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee." (Isa. 26: 3.)

Dear friend, if you would have truest peace, and be made strong for the conflicts of life, put all your affairs for time and eternity into the hands of God by a humble act of self-surrender and trust. His Providence is over all. You are infinitely dear to him, and, "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" (Rom. 8: 32.) Colorado Springs, Col.

## CONFUSION OF SCRIPTURE CHARACTERS.

BY REV. J. GIBSON LOWRIE, D.D.

It is not uncommon for careless readers of the Bible to fall into confusion in regard to the narratives of the Gospels that relate similar but separate incidents. Such confusion has long attached to the stories of the anointing of Jesus by the woman that was a sinner, recorded by Luke, the anointing by Mary of Bethany, as recorded by John, and the accounts of Mary Magdalene. Tradition and popular interpretation have indeed long identified the woman that was a sinner with Mary of Magdala, out of whom our Lord cast seven devils, and who afterward, with other women, ministered to him of her substance. The chapter heading of Luke 7 (A. V.) unfortunately gives color to this view, but it is quite unlikely that they were the same persons. When Luke mentions "Mary called Magdalene" in the beginning of the next chapter, he introduces her as a new and separate character. Still more inexcusable is the blunder which confounds Mary, the sister of Lazarus, who anointed the feet of Jesus at Bethany, with the woman that was a sinner. The scene of the anointing by the latter was at the house of Simon the Pharisee, in Galilee; that by Mary was at the house of Simon the Leper at Bethany. We need not be misled by the name Simon, occurring in each narrative. There was a large number of Simons. They may be called the Smiths of the Bible, while Judas is by no means a singular name, even among the apostles.

Sir Edwin Arnold, in his poem, "The Light of the World," not only adopts this baseless tradition of the Dark Ages, which affixes a stain to the name of Mary Magdalene, but assumes that Mary of Bethany is also the same person—thus blending in one character three different individuals, representing three most distinct types of womanhood. Yet this may surprise us less than to find Professor David Smith in "The Days of His Flesh" accepting the same verdict.

We carefully distinguish between these three women. One came to Christ burdened with the consciousness of sin. She sought pardon and received it. Jesus said to her, "Go in peace." He did not bid her come after him as one of his at-

tendants. That was the "woman that was a sinner," who loved much—we do not know her name and have no right to call her Mary. The second woman came to Christ for healing; for demoniacal possession implied only infirmity and not guilt—and Christ healed her; and moved with gratitude she followed him and ministered to him of her substance. That was Mary Magdalene. The third woman, the sister of Lazarus and Martha, was drawn to Christ by her love of the truth. She chose the better part and delighted to sit at his feet and hear his words. That was Mary of Bethany, whom Jesus loved, and of whose act in anointing his body beforehand for burial he said: "Whosoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

"Oh, that the loving woman, she who sat  
So long a listener at her Master's feet,  
Had left us Mary's Gospel; all she heard,  
Too sweet, too subtle for the ear of  
man."

From "The Joyful Hours of Jesus."

### OBEDIENCE TO HEAVENLY VISIONS.

BY REV. CHRISTOPHER G. HAZARD, D.D.

People are alienated from the invisible and glorious life and work of God by the ignorance that is in them. If they could know of the horses and chariots of fire that are upon the mountains they would not fear. If they could be conscious of the divine and saving presence they would not be troubled. They possess knowledge, but without love. They have a creed and believe it, but do not discern its spirit. Faith in Christ is more than faith in his principles. Belief in Christ is more than belief in his skeleton. Their Christ is such a crude Christ, not even a gentleman! If they could only humanize their divine creed!

Therefore there come from heaven from time to time flashes of revealing light. Old men dream dreams and young men see visions. Revelation glows with new meaning as feeling suffuses the letter of the law. Heaven is opened to prayer, and angels of God are seen ascending and descending upon the Son of man. Masters of fiction minister to souls accesses of noble sentiment and purpose. Men are made splendidly conscious of human possibilities as they contemplate the histories of the truly great.

But all this may be a matter of fruitless experience. Things only felt and purposed are not yet done. They may be of no more practical value than a lovely song; they may have no more permanent worth than a splendid sunset. What one feels but does not act upon hardens the heart rather than softens it. Fiction may offer a knowledge of real life, but gives only a knowledge of unseal life, when our sentiments evaporate while we are disobedient to them. They are never given to us without some direction as to what we are to do. They aim at product as truly as sunlight does.

All the visionaries of the Old Testament became obedient to their visions, excepting Balaam and Jonah, and Jonah reconsidered his disobedience. All the visionaries of the New Testament followed their gleam, excepting the son of perdition and such as loved darkness rather than light. In the Holy Land they are digging

up ancient lamps, such as the wise virgins used.

It is thus that vision succeeds vision: Thus the path of the just shineth more and more unto perfect day. Light is given to walk by and to work by. To the upright it drives away all darkness. What difference were made in the life and history of the apostle Paul, because he was able to say, after the glorious vision of Jesus that came to him by the way, "I was not disobedient unto the heavenly vision!"

Catskill, N. Y.

### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The American Bible Society, Bible House, Astor Place, New York, offers without charge, a program to be used by the churches or Sabbath schools on Bible Day, Nov. 27th. The exercise, prepared by Charles A. McAlpine, is entitled "The Only Way Out of the Dark," and is in the form of a dialogue. The exercise if used as printed requires twenty copies. Although thirty million copies of the Scriptures are printed every year it will take, at this rate, fifty years to supply the present population of the world. Where all the churches do not find it feasible to give all the program as written, pastors will find material and suggestive points which can be developed into a sermon on some phase of the Bible. The use of this exercise does not involve obligation to make an offering for the Bible Society, although an offering is always welcome.

Another special program for churches and Sabbath schools is that of the Temperance and Moral Welfare Board of our Presbyterian Church, to be used on Temperance Sabbath. This exercise may be obtained without cost from the Board's headquarters, Columbia Bank Building, Pittsburgh. The secretary, Rev. Dr. Charles Scanlon, was unable to attend the conference of Board Secretaries held in New York, Oct. 6th, on account of the death of his brother in West Virginia, by an automobile accident.

There is great need for the continuance of vigorous and intelligent propaganda against strong drink, drugs and kindred evils. In New York City, Roy A. Haynes, the National Prohibition Chief, has taken personal charge of the dry law situation. Mr. Haynes is laying the foundation for swift and sweeping readjustments of enforcement work in New York. Prohibition officials have plans for a stiff drive to totally defeat the liquor lawbreakers in New York, and to remove every possible trace of complicity between enforcement agents and outsiders who profiteer in illegal liquor deals. Agents who have been false to their trust are being dismissed. Last Sabbath Mr. William H. Anderson, Superintendent of the Anti-Saloon League of New York State, spoke at the West End Presbyterian Church, of which Rev. Dr. A. E. Keigwin is pastor. Mr. Haynes, the Federal Prohibition Commissioner, spoke in the afternoon at the West Side Y. M. C. A. on "Law Enforcement as Related to Americanism." We rejoice that the Presbyterian Church is standing so valiantly for the great cause of Prohibition.

The Bible Conference and Missionary Convention of the Christian and Missionary Alliance is in session this week. Capt. Gypsy Pat Smith, the evangelist, spoke Saturday evening, and Monday The Bosworths, who claim to be experts in divine healing, attended the convention. Rev. Paul Rader is president of the Alliance.

A conference for older boys will be held, under the auspices of the Y. M. C. A., at University Heights Presbyterian Church and New York University next Saturday and Sabbath, with a banquet Saturday evening.

Captain Gypsy Smith is conducting an evangelistic campaign in the Hanson Place M. E. Church, Brooklyn.

Last Monday Rev. James D. Steele, pastor of the Presbyterian Church at Passaic, N. J., read a paper at the New York Presbyterian Ministers' Meeting, on "Progressive Disarmament."

Next Monday, Oct. 17th, Rev. Dr.

Charles Scanlon, General Secretary of the Temperance and Moral Welfare Board of the Presbyterian Church, U. S. A., will address the ministers on "The Meaning of Social Religion."

New York Presbytery urges all its churches to observe Armistice Day as recommended by President Harding, and also to set apart Sabbath, Nov. 6th, for the discussion of the question of disarmament and for intercession for the international conference which is to assemble on Armistice Day.

### FROM THE WESTERN OFFICE.

BY REV. R. P. FULLERTON, D.D.

Some time ago an elder said to me that I ought to quit the little job of home missions and take a pastorate. If that elder could see what I have seen in the last few days, and hear what I have heard, he would change his ideas. I have seen Los Angeles and New York meeting for the consideration of their home mission task, and likewise Michigan, Wisconsin, Minnesota and Alabama, and, at the conclusion, I have heard them say that it will take the combined wisdom and force of the great Church to overtake the task. Then here we have this great Central West, with its growing cities and increasing country population, and in them all we have a rare opportunity to impress the people with the importance of the Gospel, in the solution of our economic, social and political problems. When one thinks of the situation, he feels the impotency of the whole organized force outside the Church.

I am now in New York, where politicians and papers are at war over their perplexing problems, and where men by the thousands are out of work, and where the city and the state are trying to devise some method of relief. The situation is serious, and what is true here is equally true in cities throughout the whole country. These cities may devise ways of temporary relief, but none of them will be able to find permanent relief until the attitude of the spirits of men is changed, and the Church has that task assigned to it.

Then, whatever laws may be passed to prevent immigration, people are coming, and will continue to come, and who can blame them when their helpless condition on the other side is considered. A pathetic report was published in the city papers, a few days ago, about certain Armenians who had arrived at Ellis Island with passports from the Turkish Government, and were about to be denied entrance because the full quota of Turks had already been admitted. The report went on to say that the girls who were in the number had said that before they would return they would throw themselves in the bay. The only passport they could get was Turkish, and they would not return to suffer as they had suffered.

Men are asking for food and shelter, while others right in their view are feasting on the best the land can furnish. They love their families, where they have them, and for them to see their children suffer, while others have abundance, and at the same time they are not able to find employment to care for them, is more than they can bear. Whatever we may say about their prodigality when they were making large wages does not change the situation now. They are out of work, the winter is coming on, they do not know where they can secure work, to care for these when the winter blasts sweep over the country, and they would be less than human if they did not feel keenly the condition. It seems to me the Church never had a better chance to imitate its Master than now. It must not be satisfied merely to relieve temporary conditions, but it must pour into this troubled stream the wealth of its Christ-like love and sympathy, and do as its Master, a work on the spirits of men that will make impossible a repetition of such a condition.

There is work for all, not at the wage that all desire, nor in the place all desire, but this country offers the opportunity to every man to make an honest living, if he will only be willing to take it. A few weeks since I was in a country place where farmers were discussing the need of laborers, and where good wages and favorable conditions could be found, and the men were not to be found who were willing to go into the country to do the work that needed to be done.

Then the conclusion is that what is needed today is some one who will act as big brother

to these men out of work, and point them to these country opportunities, and cultivate in them the spirit which they must have in order to take what is opened to them. There is no better agency for this task than the Church, and we must not be content to worship and care for our own, but we must regard our task undone until we have gone out to help those in need of our help.

But what of the men in the ministry? One of the men in the conference of representatives of self-supporting synods and the Home Board said that he had not been able to get ministers for his country fields, but that most of the ministers who applied to him for fields wanted a place where they could be at home, and where there were good schools and social conditions favorable to young people.

In our office we have found this in a good many cases, but why? One of the sweetest pastorates I ever had was two country churches eight miles apart, and which could be reached only on horseback. These were real country fields, but I always knew I would have a good congregation, and eager to hear the Gospel. Here are the young to be directed and the old to be comforted, and there is no place where we have a more open door for teaching the things of God without a pre-occupied mind. Yet too many men, laborers and ministers, are headed for the city. If we can save the country, then we may hope to save the city.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Rev. Charles S. Stevens, D.D., pastor of the Third Church, remained at home during the summer and occupied his pulpit, giving a series of sermons on marriage. He and Mrs. Stevens are spending September in and about Philadelphia. President James G. K. McClure, of McCormick Theological Seminary, has supplied the pulpit at the morning service, with various other men taking the evening service. Dr. McClure's sermon on last Sabbath was in accord with the action of the Chicago Presbytery in its suggestion that pastors preach on "Disarmament."

It is reported that Granville Avenue Church, vacant since last spring, when Rev. C. E. Peterson resigned to take up work with the Illinois Anti-Saloon League, has called Rev. Francis J. Martin, of Virden, Ill. Mr. Martin is not a stranger to Chicago nor to Chicago Presbytery. He served several years, with good success, the Jefferson Park Church, which, in the palmiest days of the West Side, Dr. Francis L. Patton, then of McCormick Seminary, served. Following him was Rev. Frank Talmage, the illustrious son of his more illustrious father, T. Dewitt Talmage. Another distinguishing feature in the life of this pioneer church is that it is the home church of Evangelist and Mrs. "Billy" Sunday. Here he met Miss Thompson, who is now Mrs. Sunday. He was its Sabbath-school superintendent and one of its elders for a time. Its glory is not all in the past. Rev. William J. Du Bourdieu, the present pastor, is leading the old church in a most excellent community service, a community so changed that Dr. Patton would think himself in another country should he stand in the pulpit which once was his throne.

The summer did not bring to Dr. John H. Boyd, of McCormick Seminary, the measure of health which he had hoped. Dr. W. C. Covert, pastor of the First Church, and Professor R. Worth Frank are sharing with Dr. Boyd the teaching in his department, that of homiletics.

A large, up-to-date world map, beautifully mounted under glass on a substantial oak table, was presented to the seminary missionary room this summer by Mr. Cyrus H. McCormick. It is part of the devotional program of the seminary to have some one specifically mentioned in the chapel prayers each morning. The seminary handbook gives the list of missionaries who are thus to be remembered.

With the coming of Dr. Asa J. Ferry from Bethany Temple, of Philadelphia, to the Edgewater Church, it is rumored that steps will be inaugurated to move the location of the church from its present site at Bryn Mawr and Kenmore Avenues to some location on the Lake Shore Drive, and there to erect a more commodious and elegant building. Dr. Ferry is expected to preach his initial sermon in the Edgewater Church Oct. 23d.

Dr. John Timothy Stone, pastor of the Fourth Church, returned from his summer

vacation in Estes Park about the middle of September, and has been taking the three services each Sabbath since. His first public service after his return was to lead the interdenominational prayer conference, which marked the beginning of the evangelistic campaign under the auspices of the Church Federation Council of Chicago for the united Protestantism of the city and suburbs.

The annual convention of Hospital Superintendents, which met at West Baden, Ind., the middle of September, made Mr. Asa S. Bacon, superintendent of the Presbyterian Hospital of Chicago, president of the organization. A more fitting act was not on the program of the convention. Mr. Bacon is one of the foremost superintendents of the country and has long been actively associated with the superintendents' organization.

#### TO NEW YORK AND BEYOND.

BY REV. S. J. FISHER, D.D.

At noon I was to turn my face away from the wonderful view of the Rondout Valley, and its border line of the Catskills, so I enjoyed once more the brief prayer service in the large parlor, where a passage of the Bible was read after one of the great hymns of the Church had been sung, with music by the chorcello, a remarkable musical instrument, played most skillfully by the daughter-in-law of the proprietor. Then a very fitting prayer was read by the proprietor, who conducts the entire service, and we all united in the Lord's Prayer. To sit there and look out through the large window of a single pane of glass, at the cliff-like walls of Sky Top, and the reflected light of the beautiful lake, was beyond words. What is there in a worldly life, and godless pleasure, to compare with the sweet influences of such a morning gathering, so sanctified by God, so rich in hope, so full of melody in our hearts, and praise for all the saints who from their labors rest!

Ere long we rode to Mountain Rest, the gateway of Mohonk, past the garden so like Joseph's coat of many colors, radiant in the clear air, and thence, by automobile, descending the mountain side, we rode to Poughkeepsie by a long detour, made necessary by road improvements. Past attractive farms and homes with the mountain view from their porches, past apple and pear trees so heavily loaded the branches had to be propped, and vineyards with darkening clusters, and through pleasant villages, we rode to the ferry at Highland on the Hudson. I could not but call my friend's attention to the charm and wholesomeness and joy of these hamlets and homes, and lament that the dwellers in the crowded tenements of New York had neither appreciation of or liking for such richer, and more healthful conditions, for themselves and their children. What a contrast there was in the neatly clothed children on sidewalk and shadowed dooryards, with those of the odorous streets and alleys of the big city!

Waiting for our train at Poughkeepsie beside the Hudson, we looked back westward, and yielded ourselves to the spell of the legends of the Catskills. We heard again the laughter of the gnomes in the vast forest, but it was too clear and beautiful a day to hear the roll of their games of bowls, which the thunderstorm suggests. Not many miles away was the traditional village to which Rip Van Winkle, the modern repetition of the Seven Sleepers of Ephesus, returned ragged, gray of beard, with rusted gun, to find his contemporaries passed away. Ah, it is not only Rip's twenty years of sleep that creates such vacancies and grievous changes!

It was with minds and hearts open to such pleasing thoughts and reflections that we entered our train and sped southward, and across Newburgh Bay saw the buildings and steeples and residences of Newburgh rise on the slope which ascends from the river. They now call the village opposite Newburgh, Beacon. Back of it is Fishkill, a reminder of Dutch days, and here, pardon a personal allusion, for in a house still standing dwelt an ancestor of mine, Colonel Brinkerhoff (mark the Holland suggestion), and often had General Washington as his guest, when Washington had his camp at Newburgh. The first morning, when Washington descended from his bedroom, his host remarked that as the General was supreme in his army, so he, also, commanded his own household, and, as it was his custom to have family worship, he would make no difference on account of his guest. One can imagine Washington's appre-

ciation of his host's principles and humor, as he gladly remained and participated, and perhaps returned to his great tasks and responsibilities refreshed by visions of God, and a walk upon "those shining tablelands of which our God is sun and moon." Perhaps this incident made him stronger for such hours as Valley Forge and Arnold's treachery, for "from scenes like these" our largest strength must rise.

Below Newburgh Bay, as we entered the Gate of the Highlands, we saw the long scar upon the rocky western side and around Storm King, of the new motor road which is being cut into the mountain wall. It reminds you of the Axenstrasse on Lake Lucerne, though I know of no tunnels here, and it will offer a wonderfully beautiful roadway and entrancing views.

Not far from West Point, and opposite, we passed the little island where the Misses Warner lived, and one sister created the famous "Wide, Wide World," and "Queechy," more familiar doubtless to the gray-haired now than to the younger generations who scorn "The Lamplighter" and "Ministering Children," and have been reared as to literary tastes upon the colored supplement of the Sunday newspaper. "Facilis decorous!" Doubtless "Queechy" was lachrymose, and sobbed too much for a healthy girl, but the gloom of the story was less trying than that of Hall Caine's stories, or the vagaries of the theology of H. G. Wells, whose guesses at history sow the seed of destructive doubt which bear fruit in a religion without morals or a Bible.

The Government may think my criticism of the later building enterprises at West Point is ill-based, but the huge stone building which presents to the river a long and high wall, unrelieved by any device of æsthetic architecture, simply hides the grace and beauty of the great parade ground, and the buildings beyond. Perhaps war is too grave to sympathize with beauty, but I miss the natural grace of the river bank, with its Kosciusko statue and arching trees.

As we near Tappan Zee, the lake formed by the widening of the Hudson, we are again in the land of legend, history and romance. We are passing through the neutral ground of the Revolution, which Cooper loved, and near which he lived. Quite near the track is Sleepy Hollow Cemetery, where lies Washington Irving, and later, our fellow townsman, Andrew Carnegie, and even in this sunny afternoon we see the ghostly form of the Headless Horseman, and hear the hoofbeats of his pursuing steed upon the little wooden bridge. André and his captors pass beside our train, with the gathering shadows of his deplorable end, across the river, where the Americans are encamped. Beneath the bank, shadowed by shubbery and trees, our train passes, and we catch no glimpse of Sunnyside, Irving's picturesque home, and soon the precipitous Palisades across the river shut out all views except of their crags.

Crossing the Harlem, we ride through the noisy city, probably the largest in the world, catching glimpses from the car windows of each street we cross high up, with children playing, and busy crowds. Here again, as we see, though it is late in the afternoon, the windows of even respectable apartments filled with pillows and bedding airing for the nightly use, and once a boy on a high roof trying to fly a kite, the memory of the clean and charming villages in the Walkill Valley create wonder and a sigh for these who repeat the prophet's vision of a happy city, only because the children are playing in the streets. (Zech. 8:5.)

We shall not tarry in this metropolis. It has its treasures of art and science, of wealth and power, and there are here devout, earnest and powerful preachers, and around them noble men and women living those first sentences of the Lord's Prayer. But let no one seek it unnecessarily. It is less productive of true happiness and character and the finer results than many a smaller city, or less notorious town. Most of its greatness comes from the inland cities and homes. Its leaders are not indigenous, and Mr. Bryan, in his great address on Prohibition at the Council of the Reformed Churches in Pittsburgh, truly said: "New York imagines it is all-wise and that its judgments are always correct, but it never began a reform, and it is antagonistic to real progress." It could not be otherwise with a Jewish population no other city knows, more Italians than in Rome,

more Russians than many cities of Russia contains a yeasty mass of foreigners, who placed in power a Mayor who gave the honors of the city to the widow of the Irishman who committed suicide in prison! My critic, perhaps, says they make money; but I recall the recent remark of a friend of men, successful in a great business, that it does not require large brains or high character to obtain wealth.

Then, in the morning, we traverse New Jersey, watching from the train, as we pass the Junction, the stately towers and great buildings of the University at Princeton, on the gentle slope, and we recall Matthew Arnold's haunting description of Oxford and its dreamy gardens, and the spirits of the past. There, near where the bell on old Nassau strikes the hours across a campus once filled with battling soldiers, rest Witherspoon and Jonathan Edwards and Aaron Burr and McCosh and Warfield, and others who here sought the highest knowledge, or returned to sleep the dreamless sleep, where youth forever gather, hope forever is cherished, romance is nursed, and visions gained, and, beneath the whispering ivy on the walls, many a lad finds a finer manhood and a nobler purpose, or is too weak to rise.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

The Presbytery of Detroit did several wise things at its annual fall meeting, and not the least of these was the restoration of Foreign Missions to the dignity of a separate department. It had been merely an appendix to Home Missions and Church Extension, and, very naturally, presbytery hardly knew that such an organization as Foreign Missions still remained in the Presbyterian ecclesia. We may be pardoned also for expressing the opinion that another very wise action was in rejecting both of the General Assembly overtures, that on a double term for some commissioners and that on "female deacons." It was certainly wise to give to General Education a separate department, instead of lumping it with all agencies. Incidentally, it was a right thing to place Dr. J. W. Cochran at the head of that committee.

The church at Big Rapids had the misfortune, last winter, to lose its edifice by fire. But the people were not discouraged, and are planning to have, in a few months, a building worthy of such a live church. Rev. Carl L. Attig is the pastor. One advantage of the enlarged building is that there is to be ample room for the big class of students, taught by Professor Masselink, of the Ferris Institute, which occupies a large place in the prosperity of Big Rapids. As many as 186 were enrolled in the class last year, and this year it will probably run over 200.

We are lamenting the decreased number of candidates for the ministry, but there is one phase of this matter which has pained your correspondent particularly in his oversight of candidates, and that is the large proportion of those who are received by presbytery, and who seem full of enthusiasm for the work, but who, long before their course is completed, drop out, and enter some commercial occupation. Granted that we need consecrated lawyers, doctors, bankers and merchants as certainly as we need ministers, yet how are we to maintain the ministry if the pulpits are depleted, and there is no stirring invitation to our boys to devote themselves to the service of Christ?

We are expecting a large attendance and a fine meeting of synod at Grand Rapids, Oct. 11th to 13th.

Trumbull Avenue Church of Detroit is this week dedicating its new church house and also its fortieth anniversary as a church. Its pastors have been Drs. A. W. Dulles, Robert J. Service, Henry T. Miller, William T. Jaquess, R. M. Huston, all of whom, except Dr. Miller, deceased, are on the program for the celebration. Rev. Harold C. Warren is the present pastor. This church was organized by members of Fort Street Church, some of the elders coming from that church, with an unselfish spirit, worthy of large imitation. Too often men of the caliber of the first session of Trumbull Avenue Church decline to make the sacrifice of leaving the mother church to become the backbone of a new enterprise. The remarkable success of this church through its forty years of history is due quite as much to these noble men as to the ability of the eminent pastors who have led the enterprise, and those certainly have

been men who realized their wonderful opportunity and made the most of it.

This week we have Dr. G. Campbell Morgan with us, conducting that particular type of evangelistic meetings in which he stands pre-eminent. He is not only very popular in Detroit, but he always leaves a good influence behind him, after the meetings, which are always crowded.

On Monday morning, Oct. 3, Dr. G. Campbell Morgan addressed the ministers of all denominations at the Detroit Y. M. C. A., on "The Authority of the Bible." He spoke of the Old Testament as the cry of human need, and the New Testament as the answer to that cry in Jesus Christ. The Bible is the final authority. Dr. Morgan had the undivided attention of the large body of ministers included in the Pastors' Union. He gave twelve addresses last week in Detroit.

At noon of this same day the Presbyterian ministers met for a luncheon in honor of Rev. James Davis MacDonald, who is soon to leave us to accept a call to Tucson, Arizona. The speeches referred to the valuable work Mr. MacDonald has done, not only as pastor of Highland Park Church for over eighteen years, but for his activity in having the Bible read in the public schools and in keeping Highland Park free from saloons for its entire history as a village, now grown to nearly 50,000 population.

Henry Ford, of Detroit, is known to the outside world for many reasons, but his latest move is beyond all criticism, political or financial. He has bought a big tract of hardwood timber in the Upper Peninsula, and has declared that by careful selection of the trees to be cut down, and by reforestation he will have more valuable timber on this land in ten years than he has today. That is worth mentioning in these days of wholesale destruction of our forests.

It is difficult to believe perhaps, but it is established on unquestionable evidence by a careful series of experiments, that in Detroit the underfed children are not the Polish, Italian and Hungarian population, as we might naturally suppose, but the children of native born Americans. The answer probably is that the Americans rather than foreigners pamper their children with food lacking in nutrition, while the foreigners, not because of special knowledge of vitamins, proteids and calories, give their children bread and butter and milk, from force of habit. It sometimes pays not to know too much.

We have an interesting letter from a New Jersey pastor, formerly from Michigan, telling of some of the trials that a pastor must meet in that region; and he concludes by saying that only as a Pauline, Augustinian, Calvinist can he maintain his faith that righteousness will finally triumph. He is not the only minister who in these days needs to fall back on the fundamentals to escape losing his faith in the future; for the devil is more politely busy than ever in the world's history, and in many different lines from the coarseness of a California movie-crowd orgy.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

I am writing this letter at Pittsburgh, Pa., the largest Presbyterian center in the United States, and the city which has the honor to entertain the eleventh meeting of the Alliance of the Reformed Churches holding the Presbyterian system. The presiding officer is Rev. William Park, D.D., Belfast, Ireland. There are about 350 delegates in attendance, sixty of these coming from Europe. The various Presbyterian bodies in this council represent a constituency of over 40,000,000 people. The Pittsburgh churches have entertained the alliance in the most hospitable manner. Perhaps the greatest day during the sittings of this council was Sept. 21st, when William Jennings Bryan made his address on World Wide Prohibition. Many of the delegates from abroad will remain in the United States for several months before returning to their homes. I am delighted to have had the privilege of being one of the members of this body.

Rev. Richard W. Lewis, D.D., who has been holding evangelistic meetings since

the first of July in Arkansas, has just closed a great meeting in the Grannis Church, with ninety-eight professions and fifty-three additions to the church. He is now in the midst of a fine meeting at Cove. I am sure every church that Dr. Lewis has visited has been greatly blessed.

It is not too early for me to call attention to our synodical meeting at Russellville, beginning Oct. 18th. The pastor of this church is Rev. W. Lynn Hurie, D.D. He would be pleased to have the names of all who expect to attend the meeting at an early date. I trust that this will be one of the greatest meetings of history in the Synod of Arkansas. I shall leave Pittsburgh on the 21st and arrive in Arkansas on the 22d and will be in two churches during Sept. 25th.

#### CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

Cleveland Heights Church, Dr. W. F. Dickens-Lewis, pastor, began an extensive addition to their edifice last week. Dr. Thomas J. Mason, rector of the Church of the Epiphany, gave the address at the preparatory service on Friday night. Dr. Lewis is one of the instructors at one of the four training schools for workers, carried on under the auspices of the Cleveland Sabbath-school Association. These schools opened Friday night with an attendance of over five hundred.

Dr. Charles G. Darling, the new pastor at Boulevard Church, welcomed thirty-five new members last Sabbath. Lakewood Church, Rev. A. J. Wright, received sixteen; Windermere Church, Rev. L. F. Ruf, received seven, and Immanuel Church four.

Bolton Church, Rev. Elliott Field, D.D., pastor, is rejoicing over the new interest in the church since Rally Day. Various contests and plans contributed to this result.

Windermere Church contributed, on a recent Sabbath, money for a \$100 scholarship for Pikeville College.

The Chinese and Syrian Sabbath schools of the Old Stone Church were opened on a recent Sabbath, after being closed during the summer, and show renewed interest.

Prof. Samuel B. Plattner, for many years an elder in the Church of the Covenant, died at sea recently, while on his way with his wife to spend a year in Italy to complete a book that had been interrupted by the war.

Dr. Paul F. Sutphin preached a notable sermon recently on "Abraham Lincoln," which has been printed and circulated by his officers.

Dr. H. M. Gilbert, a field secretary of the Board of Ministerial Relief and Sustentation, filled the pulpit of Calvary Church last Sabbath, speaking on "Heroes of Flesh and Blood."

A sermon preached at the Old Stone Church in July by Dr. Paul R. Hickok, of Troy, N. Y., and an address on "The Bible," given by Dr. Meldrum at a mass meeting of the men's Bible classes, have been put in print, and are being circulated by the church.

A conference on evangelism will be held this week, Oct. 17th to 21st, under the auspices of the Federated Churches organization. The speakers will be Rev. Clarence A. Barbour, D.D., president of Rochester Theological Seminary; Dr. John Timothy Stone, of Chicago; Prof. George Albert Coe, Dr. John H. Finley, Dr. Sidney Gulick, Dr. Christian F. Reiser and Mrs. Sherwin Eddy. Presbyterian ministers and elders are to have a supper conference with Dr. Stone on personal evangelism.

#### EAST TENNESSEE NOTES.

BY REV. ROBERT I. GAMON, D.D.

Circulating through this section of the synod, one is impelled to ask, where is the old-fashioned elder, who used to visit the flock as an officer of the church?

May we also suggest that the successful pastor is the one who spends as much time as possible in the homes of his people, not so much socially as with definite religious purposes? The time is past when a minister is only a preacher to meet his appointments at stated times.

Rally Day will be observed at New Prospect Church Oct. 9th. This is one of the churches that is able to go forward with its program even without a pastor. Rev. A. J. Coile, D.D., will be present to conduct the preaching service.

The Knoxville Second Church began its work under the new pastor on Oct. 2d. At the communion service in the morning twenty-

six members were received. The installation took place at night, and Rev. Horace Cady Wilson is now pastor. The moderator of presbytery, Rev. W. E. Graham, D.D., presided and propounded the constitutional questions; Rev. W. P. Stevenson, D.D., preached the sermon; Rev. S. M. Glasgow, D.D., delivered the charge to the pastor, and Rev. J. S. Eakirl, D.D., to the people. There were other ministers who took part in the service: Rev. W. M. Gilliam, Rev. J. K. Giffin, Rev. J. H. Miller, Rev. Angus McDonald and Rev. W. R. Dawson.

The Rally Day exercises at the Greeneville Sunday school, on Oct. 2d, gave to all the evidence of renewed interest. The attendance reached 337, with a goal of 300. The men's Bible class alone numbered 106. Hon. J. E. Biddle is the teacher. At a reception for the elders and deacons, given by the pastor, Rev. Jere A. Moore, a contest was introduced, consisting of fourteen questions, such as, "Name two doctrines of the Presbyterian Church." Another is, "How many members in the Presbyterian Church, U. S. A." Here is a good suggestion for any pastor.

During the past three years the three presbyteries in this part of the synod have increased their contributions by 100 per cent. Chattanooga has jumped from \$6,484 in 1919 to \$11,356 in 1921. The per capita gift is \$5.20. Holston increased from \$2,930 in 1919 to \$5,341 in 1921. This is \$3.40 per capita. Union gave in 1919 \$14,041, and in 1921 \$28,589. The per capita gift is \$6.

Knoxville, Tenn., Oct. 7th.

## NEW PUBLICATIONS

**Making the Bible Real.** By Frederic Breeding Oxtoby. Cloth. \$1.00 Fleming H. Revell Company, New York.

Dr. Oxtoby is Professor of Biblical Literature and Religious Education in Huron College, and shows his competency for his chair by the production of this valuable and attractive volume on the study of the Bible. It is a book to read and to study, and is well illustrated with maps and charts, so that its readers are well started in getting information about the books and the countries of the Scriptures.

**The Economic Eden, and Other Sermons.** By Frederick F. Shannon. Cloth. \$1.25. Fleming H. Revell Company, New York.

This is another attractive volume of sermons from the brilliant preacher of the Central Church of Chicago, the successor of Dr. Gunsaulus and Dr. Hillis. He has issued several other volumes of sermons. They are readable and are profitable, throbbing with spiritual vitality, and robust with intellectual strength.

**William McCutchan Morrison: Twenty Years in Central Africa.** Paper. 50 cents. Presbyterian Committee of Publication, Richmond, Va. By Rev. T. C. Vinson.

This is a most interesting account of the life and work of a devoted and useful foreign missionary of the Southern Presbyterian Church. The writer says he had material for a much larger and fuller volume, but was compelled to condense. The missionary was a very attractive and forceful Christian character, and his early death was a great loss to a great cause. The iniquities of the Belgian administration on the Congo necessarily have a large place in the biography.

**Old Testament Prophecy.** By Frank K. Sanders. Cloth. \$1.25. Charles Scribner's Sons, New York.

This is an interesting study of some of the spiritual work done by the great preachers of righteousness of the Old Testament. The writer has been well known as a professor of Biblical Literature in Yale University. The presentation of the Old Testament prophets takes into consideration their duties to the people at the various critical ages in which they were called to serve, and study is made of the evils they had to meet and the difficulties they aroused the nation to face and overcome. The element of predictive prophecy, calling for the special inspiration of the revealing Spirit of God, is too lightly passed over, or ignored, as in the case of supposing

a second Isaiah. No study is satisfactory which does not take into full consideration the fact that the predictions of prophecy and their fulfillment are one proof of the distinct divine inspiration of the Holy Scriptures.

**Making Good in Business.** By Roger W. Babson. Cloth. \$1.25. Fleming H. Revell Company, New York.

The author of this thoughtful and thought-compelling "self-help" book is the well-known president of the great Babson's Statistical Organization, whose counsel has so much weight in the financial affairs of our nation. This is a book that is well worth heeding by young men entering business, as it is full of the most valuable sort of hints and suggestions for the attainment of a successful career. It is a book that is worthy of careful reading and study.

**Self-Help in Teaching.** By Huber W. Hurt. Cloth. \$1.25. The Macmillan Company, New York.

This is a thoughtful and helpful book for those who are engaged in teaching and who wish to make a real success of their work. Those who are teachers must not simply get over certain lessons, but they must keep on growing so that their pupils shall also grow. The suggestions in this concise and analytical little manual are valuable for those who really wish to be growing teachers and who would do work that is to be of lasting value.

**To Be or Not To Be.** By S. D. Chambers. Cloth. \$1.25. Fleming H. Revell Company, New York.

This is a volume of short addresses or sermons to children. They are thoughtful, religious, sturdy, Christian addresses. They are such as compel those who listen to them to look up and think. The great matters of faith are put distinctly and forcefully, and, while they are just adapted to the capacities of children, they are calculated to make them think and believe and act, in the fear and love of God.

**Self-Development. A Handbook for the Ambitious.** By H. Addington Bruce. Cloth. \$1.50. Funk & Wagnalls Company, New York.

It is not often that one finds so much really valuable, everyday, sensible counsel packed into the compass afforded by the pages of this invigorating and wholesome volume. The author seeks to stimulate his readers to high ambitions in seeking a large and high place in life, but he does not believe that all the wealth and fame and power imaginable can take the place of real character. It is then, in the first place, to stimulate his readers and all young people to a true self-development that he writes. He believes that he who becomes great himself can accomplish all greatness.

**The Lure of the Leopard Skin.** Cloth. \$1.25. Fleming H. Revell Company, New York.

This is a missionary story from beginning to ending, and full of the fine spirit of missions, but it is told in a way to attract and hold the attention of those who think highly of adventures. A young man goes into that part of Africa where Roosevelt hunted, seeking for game himself. He finds much and what he did with it is told in a vigorous way. But he comes across some missionaries, and, instead of avoiding them, falls in with them, and gets full of their spirit. All this adds interest and power and makes it a fine book.

**Every Day Poems.** By George Elliston. Cloth. \$1.50. Stewart Kidd Company, Cincinnati.

Those who have been acquainted with the newspaper folk of Cincinnati have known the enterprising, talented and sincere little woman who has written this book of poems, and while they applaud her for her ambition and industry, they congratulate her upon her real success. There are no mere surface and shimmering rhymes on these pages. All the expressions are sincere outbreathings of real thought and feeling and desire. What if a great many of these verses are constructed without much rhythm or much respect for rhyme? They are none the worse for moving on a little ruggedly. They express the everyday feelings of a real woman, and they are poetry in essence even if not always in meticulous form.

**Methods With Beginners.** By Frances Weld Donaldson. Cloth. 60 cents. Pilgrim Press, Boston.

This is a well-prepared volume of suggestions and instructions as to Sabbath-school work for little children, and is approved by the "Sunday-school Council of Evangelical Denominations." Many points are covered as to the matter and manner of teaching, and of dealing wisely and well with the little beginners.

**The Silver Bear.** By Edna A. Brown. Cloth. \$1.50. Lothrop, Lee and Shepard Co., Boston.

This is a very fine little story, in a beautifully printed and illustrated book for little girls, but good for much older people. It tells very charmingly about two little girls, and the pleasant things they did one beautiful summer, with books and picnics and many lovely matters for vacation enjoyment.

**Safed and Keturah.** By Rev. William E. Barton, D.D. Cloth. \$1.25. The Pilgrim Press, Boston.

The parables, in various series and volumes, from the pen of Safed and the Sage, otherwise Dr. Barton, are all of them very readable, and many of them very rich in suggestions. Many of them contain lessons of homely wisdom, carried on a current of humor, so that they are pleasantly received and long remembered. This is a very interesting collection of them in this volume.

**When Gretel Was Fifteen.** By Nina Rhoades. Cloth. \$1.75. Lothrop, Lee & Shepard, Boston.

This is a book for young girls, as may be guessed from the title, and it tells the story, in an entertaining way, of an enterprising girl who was forced in early life to take up real duties and to make her way. There is a good deal of real young womanhood developed in her life, and the story is one that will help other girls to think and to plan and to work.

**Dorothy Dainty's Red Letter Days.** By Amy Brooks. Cloth. \$1.35. Lothrop, Lee and Shepard Co., Boston.

For a good many years this delightful series of books for little girls has been coming out, year after year, until each new one is looked for in glad anticipation. It is, perhaps, enough to say that this is worthy of its place in the procession, and that as a story and in its appearance it will please all those who have been in the habit of being pleased by reading of dainty little Dorothy.

**The King's Trumpet.** By Jasper Seaton Hughes. Cloth. \$2. Published by the Author, Holland, Mich.

Dr. Hughes has given much study to the Book of the Revelation, and has delivered many sermons and lectures on it, and now he has prepared in its present form this attractive volume, containing the sum of his discoveries as to its contents and meaning. It is a most readable and enjoyable volume, and the careful reader will find much profit and delight in its perusal. Many speak of the great help that has come to them from its study.

**The Bryne Girls.** By Mary K. Maule. Cloth. \$1.75. Lothrop, Lee and Shepard Co., Boston.

This is a well written story of three sisters, brave and earnest, still in early life, meeting new conditions, and going to work to make a living and get on in the world. One takes up newspaper work, one works at home decorating, and the third has aspirations for the stage. The story tells how they succeeded, and suggests to other girls the possibility of succeeding, too.

### PAMPHLETS.

**Synod of California. Minutes of 1921.** Rev. W. S. Young, D.D., 573 South Boyle Avenue, Los Angeles, Stated Clerk.

**The Emperor Jones.** By Eugene O'Neill. 50 cents. A modern short play of very considerable merit and interest. Published by Stewart and Kidd, Cincinnati.

Your paper is my choice of all our church papers and has been for at least fifty years, and I hope you will always keep the stand you have taken.

M. E. P.



## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Frank K. Baker, from Portland to Anderson, Ind., 410 West Eleventh Street.

Rev. Francis P. Cheek, D.D., from Cincinnati, O., to New York, N. Y., 600 West 122d Street.

Evangelist H. P. Dunlop has 604 Marine Street, Boulder, Col., as his western address, and 153 Institute Place, Chicago, Ill., as central address.

Rev. Alexander Gilmore, from Hepburnville to Lansford, Pa., 305 East Patterson Street.

Rev. Hugh Leith, D.D., from Covington, Ky., to Pittsburgh, Pa., 1106 Center Street, Wilkinsburg.

Rev. Mayson H. Sewell, from New Philadelphia to Marietta, O., 335 North Broadway.

Rev. William H. Kofler, from Bremerton, Wash., to Lewiston, Ida.

Rev. John W. Hoyt, from Ashland, Ore., to 347 Grove Street, Walla Walla, Wash.

Rev. William Sproat, from Belmont, Wash., to Stites, Ida.

Rev. Leo Reid Burrows, from Appleton, Wis., to 114 North Noble Street, Cushing, Oklahoma.

### DEATHS IN THE MINISTRY.

Rev. William S. Lowry, pastor of the church at Wapato, Wash., has died, in the sixty-third year of his age, after a ministry of great usefulness and devotion. An extended notice appears in another column.

Rev. Ervin S. Chapman, D.D., LL.D., died in Los Angeles, Calif., Aug. 30th, in the eighty-fourth year of his age. He was a great preacher and reformer, becoming superintendent of the California Anti-Saloon League in 1898, and being a powerful influence for righteousness all through his life. He was born in Defiance, O., June 23, 1838; was ordained in 1872 in the United Brethren Church, coming into the Presbyterian Church in 1883. He was pastor in Ohio, Wyoming and California, and for the last twenty-three years has been one of the great leaders for prohibition. He was a good and great man and minister.

### CINCINNATI AND SUBURBS.

Judge C. W. Hoffman, of the Juvenile Court, was the speaker last Monday at the meeting of the Federation of Churches.

President Hudson presented the cause of Blackburn College at the Walnut Hills First Church last Sabbath evening.

Rev. John B. Worrall, D. D., of Danville, Ind., preached in the First Church, Covington, Ky., last Sabbath, of which his father, the late Dr. J. M. Worrall was pastor for many years. He was heartily welcomed by old friends.

The Kentucky State Sunday School Association held its annual convention last week in Newport. Services were held in a number of the churches, and addresses were delivered by distinguished men, including Mr. Marion Lawrence, Dr. George A. Joplin and others.

Many of the pastors and elders of Cincinnati are at synod this week in Cambridge, O., including Dr. C. W. Dabney, retiring moderator.

Lane Seminary has forty students in attendance, with others in prospect. All the professors are at work, including Dr. Granstaff and Rev. Julian B. Love.

Rev. F. N. McMillin, D.D., of Walnut Hills, addressed the Men's Class of the Harrison Presbyterian Church last week. Fifty-five men were present. This club was organized by the present pastor, Rev. G. H. Mitchell, and meets monthly. There is also an organized Men's Bible Class of twenty-five men.

Rev. John Robertson, formerly minister of the City Temple of Glasgow, Scotland, who served with the British Army in France, and had 413 of his old Glasgow church lads "killed in action," has been this summer staying with his son, Rev. Ian Robertson rector of the Episcopal

Church, Hartwell, Cincinnati, and has been writing a new book, "Ministerial Reminiscences," to be published in the fall in New York and London. Dr. Robertson is now church missionary, member of the Presbytery of New York, and has decided not to return to Scotland, but to re-issue his paper, "The Christian Scotsman" containing his sermons and Bible studies, thus linking the Scots race throughout the world in one congregation for his last ministry.

The autumn rally of the Friday noon Bible Class at the First Presbyterian Church, last Friday, was attended by 360 persons, of whom 119 were men. Dr. Herge has taught the class for twelve years and as this was his forty-eighth birthday, he was presented, by Mr. Ren. Mulford as spokesmen, with forty-eight carnations.

Cincinnati Presbytery will meet in Mt. Auburn Church next Monday, Oct. 17th, at 10 a. m. President Wishart will speak at the luncheon, which is served at 35 cents a plate to all members of presbytery, at noon.

The Young People's Institute of Cincinnati Presbytery will be held in Walnut Hills First Church, Oct. 17th to 20th, beginning each of the four evenings with supper at 6 o'clock at the church, the exercises continuing until 9:05 sharp. Excellent addresses each evening. The cost of four suppers and registration is \$1.75.

The pastors are all in their places and rally day exercises were held in many of the churches and Sabbath schools last Sabbath.

Dr. J. V. Stephens, of Lane Seminary, preached in Westminster Church, Price Hill, last Sabbath.

Miss Forman, of India, was heard last Sabbath evening in North Church, Rev. W. A. Motter, pastor.

The unveiling of a Rookwood fountain in honor of Rev. Charles F. Goss, pastor for twenty years of Avondale Presbyterian Church, and now pastor-emeritus, occurred last Sabbath evening. The choir sang the cantata, Ruth."

A special series of sermons by Rev. Dr. Frank H. Stevenson, pastor of the Church of the Covenant, began last Sabbath evening. The first subject was: "The Man Whose House Is Built Upon a Rock"; Oct. 16th, "The Inspired Bible"; Oct. 23d, "Varieties of Churches"; Oct. 30th, "Coming to Jesus by Night"; Nov. 6th, "The Products of Christianity"; Nov. 13th, "The Peace That Belongs to the Christian." The music of the Billy Sunday revivals will be used at these services, with special music by the choir.

Carmel Church, colored, Rev. Dr. W. L. Brean, pastor, welcomed eleven members last Sabbath, received since the last communion. One adult was baptized. Dr. Brean addressed the colored Y. W. C. A. at their building last Sabbath afternoon. The concert at Carmel Church last Monday evening was very excellent.

Rev. Dr. W. W. Evans, of Owenton, Ky., is ill at St. Elizabeth's Hospital, in Covington. Dr. Evans is well and widely known in all this region.

### ST. LOUIS AND VICINITY.

Rev. H. Paul Douglass, D.D., field secretary of the St. Louis Social and Religious Survey for the Church Federation, preached at King's Highway Church last Sabbath.

Rev. William B. Lampe, D.D., of the West Church, gave an address, "The Real Purpose of Life," Thursday morning of last week, at Lindenwood College.

Rev. James Hardin Smith, D.D., has a five-minute sermon to children, preceding the regular sermon at the morning service at the North Church. Following this the children are permitted to withdraw if they wish.

Rev. R. C. Williamson, D.D., of Tyler Place Church, preached Friday evening, Sept. 30th, at Cote Brillante Church. Communion was held on Sabbath, Oct. 2d, by the pastor, Rev. Ira L. Livingston.

An encouraging report comes from the twenty-four Southern Methodist churches of St. Louis on the eve of their Annual Conference. In the Conference year these churches

have had 2,065 additions, which is 421 more than their total last year.

The presbytery has been hearing, at several recent meetings, plans, which are not yet quite completed, for financial campaigns for Missouri Valley and Westminster Colleges, respectively, each of which would like to raise \$500,000.

The Missionary Society of Cote Brillante Church is sending, on Oct. 15th, a large Christmas box to missions in India.

Field Representative Rev. W. D. Vater has concluded a rally campaign in Taylor Springs, Ill., where the final Rally Day, Oct. 2d, brought out twice the attendance at the Sabbath school. Rev. James R. Sager, of Hillsboro, Ill., is pastor, and O. M. Hampton is superintendent.

At a recent communion service at Oak Hill Church, fifteen members were received, twelve of whom were heads of families. The pastor, Rev. Frank H. Magill, is preaching a series of five Sabbath morning sermons, during October, on "The Church," with topics, in the order named: "Why You Should Attend Church," "Why You Should Join the Church," "The Value of the Church to Humanity," "Loyalty to Christ's Church and Cause," and "The Rising Tide of Protestantism."

Mr. Chester B. Curtis, dean of the Community Training School for Church Workers, and director of personnel for a leading dry goods store of St. Louis, delivered a helpful address, at Rally Day exercises in the Second Church Sabbath school, Sept. 25th, on the real significance of religious education. He pointed out the importance of awakening the child's interest in spiritual things, so that the interior life of the boy or girl is reached and the motive turned toward right things.

### OHIO.

Rev. J. F. Cowling, after several years of a successful pastorate at Shelby, has resigned on account of the ill health of his wife. They will continue to make their home in Shelby. The church has made excellent progress during the pastorate.

Five churches in Franklin, including the Presbyterian, Rev. D. Earl McKinney, pastor, continue to have a union service one Sabbath evening each month, as they have been doing for thirty-five years.

Rev. John C. McCoy, recently of Evanston, Ill., was installed as pastor at Marysville on Sept. 30th by Rev. Harry W. Barr, Rev. W. L. Barrett, D.D., and Rev. Curtis E. Shields. The church has fine buildings and reports 431 members.

At the communion in Yellow Springs nine members were received, making sixty-three since the beginning of the pastorate of Dr. T. J. Gaehr, three years ago. A Bible class for college students is taught by the pastor.

Rev. W. H. Christian was installed at Willard, Oct. 6th, by the Presbytery of Toledo, Dr. J. Leslie French, Dr. W. C. Mickey, Rev. L. M. Kumler and Rev. A. J. Funnell taking part. The work is of great promise.

The Presbytery of St. Clairsville met in Bethel. Rev. David C. Whitmarsh was elected moderator. Rev. W. W. MacEwan was dismissed to Butler Presbytery that he may accept a call to Concord. The pastoral relation between Rev. James Clark and Rock Hill was dissolved, on account of Mr. Clark's ill health. The pastoral relation between Rev. Frederick A. Dean and Senecaville and Lore City was dissolved, and he was dismissed to Steubenville Presbytery that he may accept a call to the Second Church of East Liverpool. The overture on women as deacons was answered in the affirmative, and that on commissioners in the negative. The following churches are vacant: Powhatan, Shadyside, Bellaire, Rock Hill, West Brooklyn and Concord, Lore City and Senecaville, Morrinstown, Antrim and Birmingham, St. Clairsville, Adena and Wheeling Valley. Rev. D. C. Whitmarsh, Barnesville, is chairman of the Vacancy and Supply Committee. Coal Brook Church has called Rev. T. A. Patterson, of Armah. The Kirkwood Church has redecorated its building at a cost of \$3,000.—J. W. Neel, S. C.

The Presbytery of Mahoning met on Sept. 26th in the newly renovated church of Warren, and enjoyed with them the first public use of their magnificent new pipe organ, the gift of one of their own men, Mr. Alfred Hughes. The evening meeting was addressed by Rev. M. V. P. Yeaman, D.D., of Mount

Sterling, Ky., and Rev. Hugh T. Kerr, D.D., of Pittsburgh. Arrangements were made for the installation of Rev. D. Porter Wilham at East Palestine on Oct. 6th. Rev. Marcus A. Spencer, assistant pastor at Warren, was received from the Presbytery of Washington City. Mr. Clifford C. Shumaker was accepted as a candidate. Rev. Julius M. Hanks was dismissed to the Magyar Classis of the Reformed Church, U. S. A., to accept a call to Columbus, O. Rev. J. M. Thompson was dismissed to the Presbytery of Wheeling, to accept a call to Cameron, W. Va. Rev. W. Gilbert Condit was dismissed to the Presbytery of Newark. Rev. Ralph W. Illingworth was released from Petersburg and dismissed to the Presbytery of Columbus, to accept a call to Reynoldsburg. Rev. G. W. Brown was released from Ellsworth, Concord and Clarkson, and dismissed to the Presbytery of Wooster, to accept a call to Nankin and Polk. Rev. George Minor Whitenack, Jr., was released from Salem and dismissed to the Presbytery of Philadelphia North, to accept a call to Deep Run and Doylestown, where the elder William Tennant preached one hundred and ninety-five years ago. The overture on women as deacons was answered in the affirmative, and the one on commissioners in the negative.—J. F. Kirkbride, S. C.

The Presbytery of Toledo met in Water-ville, Sept. 26th. Rev. J. Leslie French, Ph.D., was elected moderator. Ministers received were: T. Howard McDowell, from the Presbytery of Mahoning, to accept a call to Fostoria; W. H. Christian, from Butte, to accept a call to Chicago Junction; John Todd, from Steubenville, to accept a call from Fremont East Side; S. Delmar Conger, from the Presbytery of Chicago. Rev. F. W. Bruins was dismissed to the Berean Congregational Association of Illinois. The overture on women as deacons was answered in the affirmative; that on commissioners in the negative. Rev. Scott F. Hershey, Ph.D., LL.D., who has been supplying the Napoleon Church, accepted a call thereto and will be installed Oct. 20th. Addresses in the interest of Wooster College were given. A petition to the United States Senate protesting against delay in passing the Willis-Campbell bill and urging its passage "for the sake of wise law enforcement and the proper maintenance of the eighteenth amendment" was adopted.—Ulysses S. Bartz, S. C.

Dr. Arthur A. Griffes was installed pastor at Winchester on Sept. 22d by Dr. D. C. Boyd, Rev. B. B. Cartwright, Rev. W. S. Harold and Rev. T. M. Patterson. The church building has been refrescoed and painted. Dr. Griffes has charge also of the Mt. Calvary Church. The outlook is promising.

## ILLINOIS.

The Presbytery of Springfield, at Taylorville, Ill., Oct. 3d, received Rev. Juett N. McDonald from Neosho Presbytery, and Rev. Lewis K. Armentrout from the Illinois Conference of the M. E. Church, and installed Rev. Sidney Blair Harry at Taylorville.—D. G. Carson, S. C.

Rev. Melvin Fraser, D.D., of Lolodorf, West Africa, home on furlough, delivered an illustrated sermon on Oct. 2d at the House of Hope Presbyterian Church, Elgin, Ill. Rev. Hurd Allyn Drake, pastor, the church that is responsible for his support and that counts him as its foreign pastor.

Rev. J. F. Vonckx delivered the address at the laying of the cornerstone, on Sept. 11th, of the beautiful church at Streator. Rev. J. R. Henry, D.D., pastor.

Rev. B. F. Jacobs was installed as pastor at Kings, on Sept. 27th, by Rev. C. W. Donaldson, Rev. J. T. Hood, Rev. E. F. Zeigler and Rev. J. R. E. Craighead.

Bloomington Presbytery answered the overture on women as deacons in the affirmative, and the one on commissioners in the negative.—R. E. Anderson, S. C.

The Presbytery of Rushville met in Warsaw. Rev. T. M. Balcoff was received from the Presbytery of Sioux City, and will be installed at Clayton. Rev. Spencer Baker was received from the Presbytery of Bloomington, and will be installed at Biggsville. Rev. Elijah W. Scarber was received from the Disciple denomination, and will supply at New Salem. Paul McCracken and Harold Fitch were received as candidates. Rev. W. W. Stuart was dismissed to the Presbytery of

Bloomington, to become pastor of the Western Avenue Church, Bloomington. Rev. J. L. Ritchie was dismissed to the Presbytery of Santa Barbara. The overture on commissioners was answered in the negative, and the one on women as deacons in the affirmative.—John R. Vance, S. C.

The Presbytery of Peoria elected Judge J. M. Rahn as moderator; released Rev. S. D. Waldrop from Green Valley; released Rev. R. V. Kearns from Canton and dismissed him to the Presbytery of Omaha; transferred Rev. R. R. Gyles from Farmington to Pekin; answered the overture on women as deacons in the affirmative and the one on commissioners in the negative.—W. H. Pumphrey, S. C.

While Rev. E. P. Westphal, of Fulton, was on his vacation, the pulpit was supplied by Professor Lyons, Dr. MacIntosh and Dr. Zenos, of McCormick Seminary, and Rev. Roy H. Brown, of the Philippines. Twelve young people of this church are away at college, and to each one of them has been given Dr. Cochran's book, "Heroes of the Campus."

Rev. Dr. W. L. Darby has become field secretary of James Milliken University, and will assist President Holden in the campaign for raising \$2,000,000 endowment. Dr. Darby's father, the late Dr. W. J. Darby, was one of the founders of this great institution, and was president of the Board of Trustees for many years.

Evangelist W. A. Bodell began a meeting with the Presbyterian Church of Cairo, Ill., Oct. 9th. From there he goes to Pana, Ill.

Granite City Church, Rev. C. D. Bowman, pastor, received seventeen members on Oct. 2d, among them being six newly married couples.

The Presbytery of Mattoon met in Dalton City, Sept. 20th. Rev. Alexander S. Kaye was elected moderator. Rev. Finley W. Kirkpatrick was re-elected Stated Clerk, and Rev. Marion G. Hull chairman of the Vacancy and Supply Committee. Rev. J. Stanley Mitchell was received from the Presbytery of Springfield, to be installed at Shelbyville Oct. 13th. Rev. Herbert G. Markley was received from the North Dakota Conference of the Methodist Episcopal Church. He is at work at Greenup. Rev. Julius M. McKnight was received from the Presbytery of St. Louis. Raymond Coen and James M. Waters were licensed. Presbytery answered the overture on commissioners in the negative, and that on women as deacons in the affirmative. The spring meeting will be in Kansas.—Finley W. Kirkpatrick, S. C.

## INDIANA.

The great tabernacle at Indianapolis, erected by Mr. E. Howard Cadle, at a cost of about \$110,000, was dedicated last Sabbath by Gipsy Smith, who held evangelistic services here last spring. The tabernacle is intended to be a permanent place for evangelistic and similar meetings. Among those taking part were Mayor Jewett, Mr. Cadle, Rev. Dr. W. E. Biedewolf and many others. The building will seat about fifteen thousand persons, and, including the ground, at New Jersey and Ohio Streets, cost \$305,000.

The church at Huntington, Rev. W. T. Angus, D.D., pastor, has been beautifully re-decorated at a cost of \$2,000.

Rev. Malcolm McNeal, pastor of South Side and McKinley Avenue churches of Vincennes, has, on account of continued ill health, been compelled to resign. He has been doing fine and successful work.

## MICHIGAN.

Benton Harbor Church, Rev. C. E. Conrad, pastor, received two members at the October communion and one infant was baptized, making twenty-six new members during the ten months of this pastorate. The church is prospering and is making plans for the erection of a community house for social purposes.

Kalamazoo Presbytery met in Schoolcraft. Rev. C. E. Conrad was elected moderator. The overture on women as deacons was answered in the affirmative and the one on commissioners in the negative.

Lansing Presbytery met at Stockbridge. Dr. J. W. Will was moderator. The overture on women as deacons was answered in the affirmative and the one on commissioners in the negative. Rev. W. H. Perry was received, to be pastor at Palmyra; Rev. A. G. Howat is to be pastor at

Brooklyn and Rev. L. B. Bissell at Mt. Hope Avenue Church of Lansing.—J. A. Adair, S. C.

The Presbytery of Flint met in the Linden Church, Sept. 19th. Rev. H. A. Simpson was elected moderator. Rev. Chas. T. Bates was received from the Presbytery of Lake Superior, and Rev. H. Gerald Gaige from Logansport. Calls were approved from Westminster Church of Flint to Rev. C. T. Bates; from Croswell to Rev. H. G. Gaige; from Elk to Rev. M. B. Tanner, and from Uby and Fraser to Rev. E. E. Hench, and arrangements made for the installations. Harbor Beach has called Rev. J. I. Lindsay. The pastoral relation between Rev. A. M. Taylor and Elkton and Chandler was dissolved. The overture as to commissioners was answered in the negative and the one as to women as deacons in the affirmative. Linden Church, Rev. C. Lundbom, pastor, has been renovated, a basement added, and great progress made.—G. B. Crawford,

## MASSACHUSETTS.

The Presbytery of Boston met in Everett. The pastor of the church, Rev. Earle A. Brooks, D.D., was elected moderator. Rev. Herman S. Ficke was received from the Presbytery of Dubuque. Presbytery answered in the affirmative the overtures on women as deacons and the one on commissioners in the negative. The Committee on Vacancy and Supply was re-established and Dr. Young, Dr. Brooks and Mr. Verburg constitute the committee. The Waltham and Boston Scotch churches are vacant and the pastor of the Hyde Park Church, Rev. James A. Verburg, has resigned, to engage in Sabbath-school work in Ohio, under the Board of Sabbath-School Work. The December meeting will be in Roxbury.—G. W. Warren, S. C.

## PENNSYLVANIA.

Summit Church, Germantown, Philadelphia, Rev. Dr. Francis M. Fox, pastor, received nineteen members at the communion on Oct. 2d. In June there were twenty-eight and March thirty-six, making eighty-three since Dr. Fox came last January. The church is in a happy and encouraged condition.

The Presbytery of Carlisle met in Olivet Church, Harrisburg. Rev. Will H. Dyer was received from the Presbytery of West Jersey. The pastoral relations existing between the Pine Street Church and Rev. Lewis S. Mudge, D.D., were dissolved, in order that Dr. Mudge might take up the work of the Stated Clerk of the General Assembly. Dr. Mudge was dismissed to the Presbytery of Philadelphia. The following churches are vacant: Immanuel, Pine Street, Camp Hill, Lower Path Valley, Burnt Cabins and Robert Kennedy Memorial. The overture on women as deacons was answered in the affirmative, and the one on commissioners in the negative. Rev. L. M. Conrow, D.D., was elected moderator. President Warfield announced that the enrollment at Wilson College was 390, the largest the college has ever had. A committee of three, Rev. George E. Hawes, D.D., chairman, was appointed to confer with a committee of Huntingdon and other Presbyteries, in regard to the proposed Dysart Memorial Home for Aged Women, which is to be located at Altoona.—George Fulton, S. C.

Rev. C. L. McKee, of Washington, has resigned as Superintendent of Missions of Washington Presbytery in order to devote his whole time to the Institute of Practical Arts for Immigrants and their Children at Old Concord. Dr. Matthew Rutherford, for twenty-five years pastor of the Third Church of Washington, was nominated as moderator of Pennsylvania Synod.

The Presbytery of Clarion met in the Beechwoods Church, Sept. 26th. Rev. A. E. French was released from Port Allegany and dismissed to the Presbytery of Pittsburgh, that he might accept a call to Sharpsburg. Rev. H. C. Calhoun was released from Bethesda. Rev. W. F. Byers was received from Butler Presbytery, to be installed at Pisgah Oct. 7th. Rev. John Lloyd was received from

Blairsville Presbytery and will be installed at New Rehoboth and Shiloh. Rev. B. D. Holter was received from the Presbytery of Erie to be pastor at Sligo and Licking. Presbytery has two candidates: Crawford M. Coulter and Peter A. Mazzie. Rev. E. C. Good was elected moderator.—John H. Cooper, S. C.

Mr. S. S. Baker, assistant superintendent of schools in Allegheny County, and an elder in Bellefield Church, has been elected acting president of Washington and Jefferson College.

Rev. Paul G. Miller, of Canonsburg, Pa., has received a call to the East End Church, Bradford, Pa.

#### CONNECTICUT.

Rev. Dr. Frank A. Hosmer, of the First Church, Greenwich, Conn., has returned from a two-months' speaking tour to the British Isles, where he went as a representative of the American Church Peace Union.

#### NEW JERSEY.

The Presbytery of Elizabeth met at Westfield, Oct. 4th. Rev. William A. Littell, D.D., was dismissed to the Presbytery of Indianapolis and Rev. John C. Tanis to New Brunswick. Rev. Clarence G. Reynolds, D.D., was released from the office of treasurer of presbytery and was commended for his fidelity. Both overtures were answered in the negative. A conference on evangelistic work was held. During the day presbytery was addressed by Rev. Peter K. Emmons, Rev. Herman C. Weber and Mr. A. F. Southwick.—John T. Kerr, S. C.

#### NEW YORK.

Genesee Presbytery met at Batavia, N. Y., Sept. 26th. The overture on women as deacons was answered in the affirmative, but that on commissioners was negated. Rev. A. G. Lewis was dismissed to Newton Presbytery, and Rev. C. A. Bourner was received from the Central New York Association of Congregationalists, and is supplying in Attica, N. Y. Rev. C. A. Barnes was received as a licentiate from Cayuga Presbytery, to be ordained and installed at Corfu, N. Y., on Oct. 12th. Presbytery will meet at Attica Nov. 28th.—George H. Paddock, S. C.

The Presbytery of Westchester met in New Rochelle, N. Y., Oct. 3d. Addresses were delivered by Rev. David H. Craver and Rev. John Steele. Churches were urged to observe Nov. 6th as a day of special prayer. A conference on parish evangelism was held, with an address by Rev. William Horace Day, D.D.—W. J. Cumming, S. C.

Auburn Theological Seminary is conducting a "School of Religious Education" for the training of lay service in the church, but it "is not a short cut to the ministry." It has many valuable and attractive courses.

Brooklyn-Nassau Presbytery answered both overtures in the affirmative. Rev. C. L. Oswald was received from the Presbytery of Baltimore, to be pastor of Freeport Church, and Rev. Dr. J. O. Buswell from Minneapolis, to be pastor of Spencer Memorial Church. Rev. Tracy B. Griswold becomes Stated Clerk, succeeding Rev. J. G. Snyder.

#### WISCONSIN.

Dr. William F. Weir, Secretary of Men's Work, presides at the Presbyterian Conference at Milwaukee, Oct. 31st to Nov. 4th, at Calvary Church. Elder W. H. Edwards, with Mr. John W. Roth, chairman of Men's Work in Milwaukee Presbytery, are striving to make this meeting a great blessing. Dr. Verkuyll, Rev. F. C. Behner, Rev. C. A. Carriel and others are to speak.—Rev. Carl Franz, who has been doing successful work in northern Wisconsin, will do evangelistic work in Milwaukee and other cities as engagements open.—Dr. John McDowell, Secretary of Home Missions, conducts a Presbyterian rally at Calvary Church, Dec. 4th.

Oconto Church, Rev. Ernest W. Wright, pastor, is much encouraged. Rally Day was held Oct. 2d, in the morning. The recent rummage sale yielded \$125 and the money will go to the new lighting system.

Dr. A. B. Winchester, pastor of Knox Church, Toronto, Canada, conducted a series of revival meetings at Milwaukee, Sept. 28th to Oct. 3d, doing much good.—

The Salvation Army people are doing a larger work in Milwaukee than usual and think they must have larger quarters.—Rev. Carl Franz is to be in Milwaukee during the year helping the pastor in the great mission fields which are opening up in the city and suburbs.

Winnebago Presbytery met at Omro, Sept. 13th. Rev. H. A. Talbot was moderator. Rev. Jacob Peltz was received from Chicago Presbytery, and Licentiate C. E. Haskins from Chippewa. Rev. L. R. Burrows was dismissed to the Presbytery of Oklahoma. The overture on women as deacons was answered in the affirmative.—E. W. Wright, S. C.

The annual meeting of the Board of Trustees of Carroll College, at Waukesha, was held Oct. 4th, at the Library. Dr. Ganfield is planning to do a careful and helpful work for this important institution. There is a fine local spirit of enthusiasm in Waukesha and the college begins the new year with faith and courage.

The Milwaukee Community School of Religious Education opened Oct. 4th for the second year. It did much good and enrolled a large class last year. Prominent ministers and teachers are secured and most of the churches are taking hold of the movement.

At the minister's meeting, Sept. 26th, the pastors of Milwaukee deplored the sin and shame of prevailing vice and resolved to call on all their members to unite with them in prayer and consecrated aims for better things and a revival of religion.

Our church in North Milwaukee is served by Rev. C. H. Giesselbrecht, who also is the pastor of West Granville, where Milwaukee Presbytery held its fall meeting, Sept. 19th. This little church is doing a large work.

#### IDAHO.

The Presbytery of Kendall met Sept. 20th, at Pocatello, Idaho. Rev. D. W. Davies was elected moderator. Rev. W. S. Williams, who for seven years has been pastor at Malad City, and Stated Clerk, was dismissed to Los Angeles Presbytery. Rev. Geo. D. Peacock was received from the Presbytery of Southern Utah, to be Presbyterian Sabbath School Missionary. The spring meeting will be in Idaho Falls. The overture regarding homes of the aged was answered in the affirmative.—Arthur E. Richards, S. C.

#### IOWA.

The Presbytery of Fort Dodge met at Lake Park. Rev. F. A. Smiley was moderator. Rev. R. T. Cordry, Rev. George J. Kilgus and Rev. J. K. Driver were received from the presbyteries of Wenatchee, Black Hills and Council Bluffs, respectively. The overture on women as deacons was answered in the affirmative, but that on commissioners in the negative. The Committee on Evangelism was instructed to prepare a plan for evangelistic work.

Presbytery of Waterloo met Sept. 21st at Cedar Falls. Rev. J. George Walz was moderator. The overture on women as deacons was answered in the affirmative and that on commissioners in the negative. Arrangements were made to install Rev. B. H. Guthrie at Conrad and Rev. E. Jordan at Albion. La Porte City was selected for the spring meeting.—Carl E. Kearns, S. C.

Evangelist W. A. Sunday is conducting services in Sioux City, and great attendance and large interest mark the meetings, now in their third week.

Central Park Church of Cedar Rapids, Rev. P. W. Jacobson, pastor, received fifty-seven members last year and twenty-six since Easter, the present membership being 316. The church debt of \$3,200 has been paid and \$400 expended for decorating the church. For benevolence \$2,155 was raised and \$7,169 for local expenses. The pastor's salary has been increased by \$400.—Rev. R. H. Dunaway, of Valparaiso, Ind., has accepted the call to Sinclair Memorial Church of Cedar Rapids.—Coe College opens with the largest attendance in its history, there being 340 freshmen.

Parsons College opened on Sept. 20th with 30 per cent over any previous enrollment at its opening. Parsons College has just completed a campaign for \$500,000 productive endowment. Many of these

young men and women purpose to make Christian service their life work.

Dr. Mott R. Sawyers, of Centerville, Iowa, preached and held communion at the vacant church of Moulton, Aug. 28th. Four members were received.

#### KANSAS.

Highland Presbytery met at Nortonville, Sept. 13th. Rev. S. H. Jones was made moderator. Rev. A. T. Dewey, Ph.D., the new religious education director for Kansas, spoke on "Mr. Smith and His Family." The overture on women as deacons was answered in the affirmative, and the one on commissioners in the negative. Old Baileyville church property was ordered sold, the balance, after settlement, to be used in purchasing stereopticon, with movie attachment, for the use of the churches.—A. E. Wardner, S. C.

There are fields in Southeastern Kansas available at this time, paying \$1,500 and manse. Write Rev. W. Clyde Howard, Independence, Kan.

First Church, Independence, Rev. W. Clyde Howard, pastor, has set a goal for two hundred members this year. The present membership is nine hundred. The group system is being used, and the aim of the church is for every member to be at work.

The Kircher Evangelistic party of Emporia has just closed a tent meeting at La Harpe. The town was greatly stirred and members are being received into the churches. The evangelists are now at Mount Hope, Kan., in a union meeting.

Beloit Church, Rev. J. M. Oliver, pastor, at its communion, Sept. 25th, had twelve accessions.

Junction City Church was dedicated Sept. 25th. The sermon was preached by Dr. W. H. Foulkes, of New York City. The building was commenced more than a year ago. The old structure was erected more than fifty years ago. The walls are of stone. The basement has a large dining room, a kitchen, a gymnasium, a room for the primary department. The auditorium will seat six hundred with the balcony. Adjoining is the main room for the Sabbath school in two stories, part of the lower one being used to seat the congregation if needed. Back of the pulpit is a platform for the singers and the organist. Hidden from view is the organ, which is a memorial by Mrs. Oscar R. Howard, of Pasadena, Calif., whose parents were members of the church for many years. The cost of the building is \$115,000. Dr. D. M. Clagett has been pastor for more than three years, and under his leadership the congregation has had a great growth. Dr. A. H. Harshaw is pastor-emeritus.

The Presbytery of Wichita met at Mayfield, Sept. 5th. Rev. L. H. Knight was elected moderator. Rev. Robert C. Shupe, of Wellington, was elected Stated Clerk, to succeed Rev. E. P. Elcock. A memorial service was held for Rev. David H. Stewart, who had been a pastor in the presbytery for more than thirty years. The evangelistic campaign was launched, Rev. John Welsh and Rev. M. A. Spotts being the evangelists. They will hold meetings in twenty-eight churches during the winter and spring. Rev. J. G. Pollard was received from Fort Smith Presbytery, Rev. N. J. Croft from Ozark, Rev. H. R. Anderson from Solomon, Rev. W. G. Hall from Oklahoma and Rev. F. C. Humphrey from Osborne. D. D. Mitchell was released from El Dorado. Vacant churches are Clearwater, Derby and Eldorado. Each of these wishes a resident pastor. The spring meeting will be at Sedan.—Robert C. Shupe, S. C.

The grounds of the Western Highlands Church of Kansas City, Kan., Rev. C. E. Alexander, D.D., pastor, are being cleared, preparatory to the erection of a church which will cost about \$125,000.

The First Church of Kansas City, Kan., Rev. Douglas Buchanan, pastor, will celebrate the fortieth anniversary of its organization, Oct. 9th to 14th.

Rev. Lloyd C. Walter, D.D., was installed pastor of the Grandview Park Church of Kansas City, Kan., Sept. 30th. The pastors of the other Kansas City

churches participated, with Dr. William Foulkes and Rev. Thomas Burns, former pastors. This church will unite with four neighboring churches in an evangelistic campaign, Oct. 18th to Nov. 20th, with Rev. L. K. Peacock as evangelist. The Presbyterian churches of the city will engage in a simultaneous evangelistic campaign according to the plans of the Assembly's Evangelistic Committee, in February.

MISSOURI.

Kansas City Presbytery met at Parkville, Sept. 19th. The moderator was Rev. F. W. Hawley, D.D., president of Park College. The overtures were both answered in the affirmative. J. M. Brown and W. W. Wimberly were received as candidates. Mr. Brown was granted temporary license. Presbytery adopted as a goal for the year the addition of one new member for each five of present membership, or a total of 2,000 for the presbytery. Dr. Harry C. Rogers, of the Kansas City Linwood Church, addressed the students at their devotional chapel hour. The spring meeting will be with Kansas City Mellier Place Church.—Samuel F. Wilson, S. C.

Rev. S. F. Riepma, of Independence, is in a hospital in a very critical condition, following a major operation.

Kansas City Mellier Place Church has just completed an annex to its property to care for its growing work, and the Third Church has plans under way for an addition to its property to cost \$30,000.

At the October communion the Slater Church, Rev. S. F. Wilson, pastor, received six new members, all adults, three of whom came on profession.

The Presbytery of McGee met in Mt. Carmel, Mo., Sept. 20th. Rev. A. E. Perry, D. D., was elected moderator. Mr. A. C. Boswick was received as a candidate and licensed for one year. The overture on commissioners was answered in the negative, and that on women as deacons in the affirmative. Addresses were given by Rev. Ernest A. Smith and Dr. C. C. McGinley. Moberly is the place of the spring meeting.—W. C. Atwood, S. C.

The ground upon which are to be erected the spacious buildings of Linwood Church, Kansas City, was dedicated on Sept. 20th, the pastor, Rev. Harry C. Rogers, D.D., being assisted by Rev. Dr. F. W. Hawley, Rev. Dr. J. H. Miller, Rev. Dr. W. S. Davis, Rev. Charles McGinley and others. An address was delivered by Governor Hyde of Missouri. The work is to proceed rapidly to completion of the buildings, which are to cost \$250,000.

WYOMING.

Rev. C. A. Marshall, of Casper, 1009 North Durbin Street, has a newly organized church, among 2,000 people, where his is the only evangelical church. He is visiting from house to house, and would be very thankful for church and Sabbath-school papers and picture cards left over, in good condition, to distribute in his work.

Rev. Hugh W. Rankin, Synodical Superintendent of Sabbath-School Work for years in Utah, Colorado and Wyoming, is to spend the fall and winter in Indiana, presenting the cause. He has had thirty years of pioneer work in the Rocky Mountains, and has organized many churches which have developed from Sabbath schools which he started in the early days. Hundreds have been converted during that time in his evangelistic services. Fifty-seven signed cards in North Casper this last month, and the church was aroused to work with deep consecration. He can unfold tales of cow-boys attempting to break up his meetings, which Owen Wister might have weaved into The Virginian with telling effect; saloons converted into meeting houses, towns gone dry before the Volstead Act became a law; one saloon-keeper in a mining town piously wished to heaven that preacher would quit the town, for he was not making his salt; a Jew in a railroad division point, on Mr. Rankin's second visit, hailed him with delight, was glad to see him back, saying, "I believe in your kind of religion, for after your last revival a lot of my bad accounts were settled by your converts." When the history of Presbyterianism in the Rocky Mountains is written his name

will be associated with Sheldon Jackson and Thomas Kirkwood, as a pioneer organizer. He was a deacon in the Central Church of Denver, when Dr. George P. Hays, afterwards Moderator of the General Assembly, discovered his talents and sent him out on trial trips to Brighton, Brush and Ft. Morgan to organize Sabbath schools and churches and he has been active in the work ever since, doing the work of an evangelist. His itinerary will be arranged by Mr. John M. Somerndike, Witherspoon Building, Philadelphia, with whom any desiring to hear him may communicate.—Henry W. Bainton, S. C.

OKLAHOMA.

The church of Okmulgee has called Rev. George S. Fulcher, D.D., of Fort Scotts, Kansas, and he has accepted.

The First Church, Cushing, Rev. L. R. Burrows, pastor, received eighteen members at the October communion. The Oklahoma Synod met here Oct. 4th, with one hundred in attendance. Rev. W. A. Roach, a former pastor of Cushing, was elected moderator. Rev. F. L. Schaub, of Muskogee, was elected Stated Clerk, to succeed Rev. L. C. Walter, now of Kansas City, Kan.

The Presbytery of Tulsa met Sept. 27th at Tulsa. Rev. F. O. Seamans was elected moderator. Rev. Edward H. Gelvin, D.D., from Cedar Rapids, Iowa, was welcomed. He has taken charge of Sand Springs. Rev. W. B. Logan was dismissed to the Presbytery of Ozark, and Rev. J. Wood Parker to Austin. Presbytery answered the overture on women as deacons in the affirmative and the one on commissioners in the negative. Rev. Thomas Murray is to be installed at Bristow Oct. 12th. Rev. W. H. Thompson, of Des Moines, Iowa, evangelist, is holding successful meetings in the presbytery.—Ralph J. Lamb, S. C.

The Presbytery of McAlester met at Stringtown, Sept. 20th. Rev. Wm. A. Rolle was elected moderator. The overtures were both answered in the negative. Rev. A. W. Ringland, D.D., seventy-two years of age, was honorably retired. Presbytery expressed its appreciation of the efficient service performed by Dr. Ringland.—G. B. Spangler, S. C.

TEXAS.

The Presbytery of Waco met in Hubbard, Texas, Sept. 13th. Rev. S. A. McPherson was moderator. Rev. W. A. Binyon was dismissed to the Presbytery of Fort Worth, and Rev. F. L. Wear, D.D., to Paris. The overture in regard to women as deacons was answered in the affirmative. Rev. J. P. Walker was placed on the roll of honor. The report by Dr. B. A. Hodges showed that during the past thirteen years the membership of the presbytery has increased 31 per cent, and the offerings to the boards 724 per cent. The next meeting will be in Corsicana.—W. B. Preston, S. C.

The Presbytery of Austin answered the overture on commissioners in the negative and the one on women as deacons in the affirmative. Rev. Asher H. Brand was received from Twin Falls Presbytery, and Rev. A. L. Barr from Paris. Rev. S. F. McCaffity was dismissed to Fort Worth Presbytery. Rev. Asher H. Brand was installed pastor of the Madison Square Church, San Antonio, on Sept. 25th.—Matthew H. Arnold, S. C.

MINNESOTA.

The Presbytery of Winona met at Hayfield, Minn., Sept. 20th. Rev. W. Rothwell was moderator. Rev. G. M. Donehoo was elected permanent clerk. Rev. E. R. Horton was received from the Presbytery of Alton, to be pastor at Le Roy Church. Rev. T. G. Paddon, of the Minnesota Congregational Association, was made stated supply of the Winona Church. The overture on commissioners was answered in the negative, and the one on women as deacons in the affirmative. Rev. Dr. Burrell, of Dubuque, addressed presbytery on "The Dynamic of the Church," "Family Religion," and "What the Presbyterian Church Stands For."—James B. Lyle, S. C.

Four churches of Minneapolis, near Minnesota University, including Andrew Presbyterian Church, Rev. W. P. Lemon, pastor, are

engaging in union Sabbath evening services, to run through the coming eight months.

OKLAHOMA.

Ardmore Presbytery met at Blanchard, Sept. 30th. Rev. M. L. Rice was elected moderator. Presbytery appointed a committee to take charge of supplying the vacant churches. Rev. N. P. Patterson, of Ada, is chairman. Since our last presbytery, Rev. Dr. J. G. Patterson and Rev. E. C. McBride have died.

NOTICES

PRESBYTERIAL NOTICES.

Cincinnati, Mt. Auburn, Oct. 17, 10 a. m.  
Benicia, Santa Rosa, Oct. 18, 10 a. m.  
Fargo, Wimbledon, Oct. 13, 9:30 a. m.

SYNODICAL NOTICES.

Arkansas, Russellville, Oct. 18, 7:30 p. m.  
East Tennessee, Maryville, Oct. 20, 7:30 p. m.  
Idaho, Twin Falls, Oct. 13, 7:30 p. m. Woman's Society, same place, Oct. 14.  
Illinois, Lincoln, Oct. 18, 7:30 p. m.  
Iowa, Cedar Rapids First, Oct. 18, 7:30 p. m.  
Missouri, Poplar Bluffs, Oct. 18, 7:30 p. m.  
Nebraska, Omaha First, Oct. 18, 7:30 p. m.  
New York, Mount Vernon, Oct. 18, 7:30 p. m.  
New Jersey, Atlantic City Olivet, Oct. 17, 4 p. m.  
New England, Newburyport, Mass., Oct. 25, 2 p. m.  
Pennsylvania, Tyrone First, Oct. 25, 7:30 p. m.  
West Virginia, Clarksburg, Oct. 18, 7:30 p. m.

MARRIAGES

No Charge is made for Marriage Notices

MacLACHLAN—BRETHOUWER—At Humboldt, Neb., Oct. 1, 1921, by Rev. B. J. Brethouwer, D.D., James A. MacLachlan and Ruth L. Brethouwer.

OBITUARY

Obituary Notices at the rate of 75c per 100 words

LOWRY—Rev. W. S. Lowry was born sixty-two years ago near Smithville, Va., lived there until his early manhood, when he entered the Southwestern Presbyterian University, at Columbia, S. C. He graduated from this institution, then took a course in medicine at Johns Hopkins University in Baltimore. After leaving Johns Hopkins, he went overseas to the New College, Theological Seminary, in Edinburgh, Scotland. He remained abroad two years, when he returned to this country. He was licensed to preach by the Western District Presbytery of Tennessee in 1884, before he went to Edinburgh to study. He was ordained in 1886 by the Presbytery of Dallas, Texas. He had charge of the following churches: McKinney, Texas; Kurka Springs, Ark.; Princeton, Ky.; Evanston, Ind.; The Church of the Redeemer, in Los Angeles, Cal., and a church in Berkeley, Cal. In 1912 he became pastor-at-large for the Presbytery of Walla Walla, Washington. He continued serving in this capacity successfully until the spring of 1917. In the fall of that year he became the pastor of the Asotin Church. For two and one-half years he served that church most acceptably. In the spring of 1920 he was called to the Wapato field, and had great success in his work there. In the first year he had the privilege and honor of receiving over seventy persons into the church. He carried his people on his heart in all his churches, and was indefatigable in his efforts to build them up in faith and good works. June 27 of this year he left Wapato for a two months' vacation, autoing to Livermore, Cal., where he had a small ranch. He had not been feeling well for some time, though he cherished no serious apprehensions of being in a critical condition of health. However, he had been at Livermore only a few days until he was attacked by a virulent type of erysipelas. This attack came on the 15th of July and he died on the 18th. He seemed doomed from the first, on account of his extreme exhaustion, for he had worked to the last limit of his strength. The funeral services were held in Livermore Presbyterian Church, Rev. Ficus, pastor of the church, officiating. Mr. Lowry is survived by his wife and a son, who lives in Los Angeles, and a daughter, at present in New York City. He was a devoted minister, thoroughly educated, very capable and of sound judgment, with ability to get along anywhere. He built up every work he took in hand. He is remembered for his single-mindedness to promote the kingdom of God, to minister to the members of his congregation spiritually and to interest himself in everything pertaining to the welfare of the community. The clerk of session of the Wapato Church writes of him, that "He always kept in mind the building up of the church and the erection of a new building, and said very little about his own feelings." Mr. Lowry was a man who took an interest in the problems in the community worth while. He was one of the men who do the world's work quietly and persistently, looking to God for his reward. A memorial service was held for Mr. Lowry at the Wapato Church, of which he was pastor at the time of his death, and another, at the Asotin Church, from which he went to his last charge. At both these services very appreciative tributes to Mr. Lowry's worth and faithfulness were spoken. His wife and children were very lovingly commended to the comforting mercies of the Lord whom their father and husband had so earnestly served during his whole ministry. James H. Shields.

## HOME CIRCLE

### AN INDIAN LULLABY.

The wind is whispering that day is done.  
Sleep, sleep my little papoose.  
The flowers are nodding good-night to the sun.

Sleep, sleep my little papoose.  
Mother will watch while her small brave goes

Off to the land where the dream tree grows,  
And the wonderful river of Wish-come-true flows.

Sleep, sleep my little papoose.  
The stars are beginning to wink in the sky—

Sleep, sleep my little papoose.  
And the moon looks on you with big round eye.

Sleep, sleep my little papoose.  
Mother will guard her small brave from fright,

So rest and grow all the long, long night.  
Nor wake till the sun brings back the light.

Sleep, sleep my little papoose.

—Ex.

### THE SAILOR BOY'S MOTHER.

The faithful servant who in my childhood days went by the name of "Cookie" remains still a very prominent figure in my memory-picture.

The sight of orange marmalade (somewhat irrelevantly suggests to me the hymn, "There's a land of pure delight," because for some unexplained reason, she always sang it, in subdued tones, when busy over the manufacture of that article.

When engaged in jam-making she never failed to choose "Though troubles assail," and if pressed for an explanation would only say it was a "way" she had got into and saw no reason for giving it up.

I was only tolerated in the kitchen on very rare occasions, which to me were red-letter days because I could lead Cookie into conversation. I learned that in her childhood she was one of "a long family" and had begun to work for her living at ten years old. This she considered as the right and proper thing for youth; and she held "eddication" to be a mistake.

"I can read a bit, and what more do I want?" she would say. "Seems to me that when I stand afore the judgment seat the Lord won't ask how far I've got in 'rithmetic, or what I know of jography. He'll be for asking if I've lived honest and done my daily work as well as I know how, and I hope I'll answer 'Yes.'"

A proud and happy mother was Cookie when, in a clean white apron, she would come upstairs to ask if "Master" or "Missie" would read her the letter which had just come from her boy.

There came one day in late October when my father laid down the Times with an exclamation of something like horror.

"Isn't Joe Collyer's ship the 'Adelaide'?" he asked.

There was a chorus of "yes."

"Well, then, the 'Adelaide' has gone down and all on board perished."

The paragraph was read aloud—no! it was not another "Adelaide." Joe was lost like his father before him, and what could be done to comfort his mother?

No one would accept the duty of breaking the news to her; it must be done, of course.

Strangely enough, Cookie began about that time to talk more than usual of her boy.

"It's pleasant to think that I'm to have

him home for his holiday on my birthday, for he always tries to spend it with me." she would say with a smile. Besides, she "felt in her bones," that he would soon be back, and though we never quite understood what she meant by that assertion, we had heard it so often that we knew it meant absolutely certainty, and that further argument was useless.

Inquiries were made of the owners of the "Adelaide"—They could only repeat the tidings that all on board had perished.

I can remember now the awful silence which fell upon us all, as we heard the door of the library close behind our dear old servant who had come from the kitchen hearing that she was "wanted," and never guessed that she was about to hear that her plans and her hopes were useless.

The interview seemed long; at any rate to us who waited. At last it came to an end, and mother returned, looking rather bewildered.

"I told her."

"And what did she say?"

She said it was very kind of 'the Master' to take so much trouble, but he need not have done it. Joe would come back safe and sound, and she must soon be seeing about getting a room ready for him in the gardener's cottage."

We decided that the sudden shock had unhinged her brain—poor Cookie was slightly off her head and must be watched carefully.

However, though the household was on the alert, no symptoms of mental weakness no indisposition of any kind could be detected. The supposed invalid seemed well and cheerful, and managed kitchen affairs just as she had always done.

We avoided speaking of Joe as much as possible, but we knew that her constant thought was of his speedy return.

We were in November, when again the Times was destined to astonish us—this time agreeably.

It announced that two of the missing crew of the "Adelaide" had been picked up by an outgoing vessel, and, having waited at a distant port for a chance return, were only just landed in London.

Here were tidings to take to the kitchen, and yet we thought the wiser plan would be to wait till Joe himself made his safety known.

One day a tall, trim, manly fellow in sailor's dress was seen coming up the carriage drive and making for the kitchen entrance as one who was familiar with the place—but it did not seem possible that this should be the boyish, rather "lubberly" fellow we had last seen. He was intercepted, and invited into the hall so that any surprise might not come too suddenly on Cookie.

"Yes," he said. "We were picked up by another ship and I could not get word of it sent for ever so long. Does mother know?"

"She would never believe you were lost; she is expecting you. Go and find her and she will say that her words have come true indeed."

Cookie was triumphant. Here was proof positive that the "feeling in her bones," had not played her false. But when Joe sat down and described the terrors of that night at sea, or how—but for what might seem chance, yet was surely God's providence—he had so nearly perished like others of the ships crew, Cookie cried with joy and thankfulness.

### A GOOD MOTTO.

Is life a fret and tangle?  
And everything gone wrong?  
Are friends a bit disloyal,  
And enemies too strong?  
Is there no bright side showing?  
Then—as a sage hath said—  
"Polish up the dark side,  
And look at that instead!"

The darkest plank of oak will show  
Sometimes the finest grain;  
The roughest rock will sometimes yield  
A gleaming golden vein;  
Don't rail at fate, declaring  
That no brightness shows ahead,  
But "polish up the dark side,  
And look at that instead!"

—Priscilla Leonard.

### A MEASURE OF LEAVEN.

BY WILLIE C. PAGE.

Mrs. Ellis was busily finishing some little garments, when above the whir of the sewing machine she heard a car come to a standstill on the curb near her home. Soon she heard a soft tap on the door. "Come in," she called out cheerily. "Why, Marion, my dear, I am so glad you came by this morning. I was just going to telephone you to carry me out to the factory district in your car. There have been much sickness and distress among the workers of late. I am making these little clothes for the sick children."

"A modern Dorcas," said the pretty, popular Mrs. Hillton.

After chatting pleasantly for a while, Mrs. Ellis said: "Marion, how are your new neighbors? We hear that little Robbie has been quite ill."

"Why, Aunt Elinor, I really don't know anything about them. I have actually been afraid to call for fear they would worry me by borrowing or trespassing. I do not care for new people. I did see the doctor go to their home early this morning."

"My child, there is an ancient custom that we of modern times can ill afford to disregard—the gracious and friendly habit of being neighborly."

"I am friendly to people I like, but I don't go around visiting all kinds of outsiders and inviting them to our home. I have enough to attend to my own affairs," said Marion Hillton.

"Yes, often the cares of life and the absorption of our affairs make us forget to be neighborly. Sometimes weeks will pass without even exchanging a pleasant greeting. 'Love thy neighbor as thyself' is being forgotten in the stress of times, I fear," replied her aunt.

"Oh, I never refuse to speak to people," said Mrs. Hillton.

Mrs. Ellis wrapped the garments and got a well-filled basket. "Come, first we will go to the factory, then to visit your neighbors," she said.

Leaving her niece in the car, Mrs. Ellis made many calls and kindly inquiries, leaving delicacies here and clothing there. Wherever there was sickness or distress she went, carrying sunshine and good cheer. Mrs. Ellis saw by Marion's face that she was thinking seriously.

In response to their ring the new neighbor opened the door. They saw at once she had been weeping. She invited them to a room where a little boy lay with his throat bandaged, his face flushed with fever. "Yes," said Mrs. Newcome, "I have been up all night for more than a week. Our little Robbie has been very sick. His father works at night. We are strangers; so no one has called."

"Ise so tired, muizzer. Hold me in your

arms, but don't hurt me. Ise so tired," moaned the little boy.

This appealing cry touched the heart of Mrs. Hillton to its deepest chord. "Let me take care of Robbie and amuse him while you sleep."

glad smile brightened the tear-stained eyes of the young mother. "I shall be so glad if you will."

And this was the measure of leaven that changed the whole town from one of ultra exclusiveness to one of loving kindness. Each vied with the other in service of love and the spirit of unselfishness in doing good. No stranger came within its gates that was not visited and made to feel at home.

#### "REASON."

The lion cub was taught by his mother the humiliating lesson that, in spite of his greater strength, he must never venture an encounter with a man. But when he grew older, in his conceit he fancied that he could neglect his mother's lesson, and he set out to find a man. First he came upon an ox.

"Are you a man?" he asked.

"God forbid!" answered the ox. "A man is a terrible creature. He makes slaves of us oxen, fastening us to plows, which we have to pull until we are tired to death. When we are old and can work no more he kills us and eats our flesh, and our skin he makes into shoes for his own feet. Keep clear of men!" the ox ended solemnly.

Impressed, but unconvinced, the lion continued his way until he saw a camel, big, long-legged, strong.

"Are you a man?" he questioned.

"I a man?" snorted the camel. "Why, I am a slave to a man. They catch us, these men, pierce our noses, put rings in them tie ropes to the rings and lead us wherever they will. And on our backs they put great loads, which we must carry. Don't say man to me!"

Still undiscouraged, the lion went on and soon met an elephant—a mountain in size, with huge tusks—tied to a stake.

"Good morning, my lord," he said. "Are you a man?"

"Hooroo!" trumpeted the elephant. "A man? No! But a man is my master, and he has tied me to this post. Men are cruel brutes. They mount us, a dozen of them at a time, and drive us by sticking a sharp spike in our heads. Don't go near a man, he will make mincemeat of a little creature like you!"

The lion was now very much puzzled. As he walked along, he met a little, puny thing, walking upright on two legs, looking something like a monkey.

"My friend," said the lion, "can you tell me where I can find a man?"

"I am a man," was the reply.

The lion was incredulous. "Why, you are not a strong creature!" he exclaimed. "I am much stronger than you."

"Oh, no, you are not," answered the man. For I have a power that you lack, the power of reason."

"What is reason?" asked the lion.

"I will show you," returned the man.

Now the man was a woodcutter, and he had his ax on his shoulder. With a few blows he split a stout sapling and then made a wedge and drove in into the cleft.

"Just put your claw in that crack!" he said to the lion.

Obediently, the lion did so, and the man knocked out the wedge. "There," he said

when he saw that the lion was safely caught, "that is reason."

But the lion could not free himself and at last died there.—From "Hindu Stories in American Negro Folk-Lore," by W. Norman Brown, in "Asia" Magazine.

#### SEEDS AND WORDS.

I dropped a seed beside a path,  
And went my busy way,  
Till chance or fate—I say not which—  
Led me, one summer day,  
Along the self-same path, and lo!  
A flower blooming there,  
As fair as eye hath looked upon,  
And sweet as it was fair.

I dropped a sympathetic word,  
Nor stayed to watch it grow,  
For little tending's needed, when  
The seed is good we sow;  
But once I met the man again,  
And by the gladsome way  
He took my hand I knew I sowed  
The best of seed that day.

#### TIM'S GAME.

School was out now, and Carlton felt that he could do as he pleased all day long. He spent most of the time playing at the barn or down at the pasture branch or out at the fields where the men were at work. He seldom came to the house from morning until dinner time. Then he was always very hungry, and mother always had a good dinner ready for him and his father and little sister Lula. If he had noticed, he would have seen that mother always looked tired when he came in to dinner; and if he had thought about it, he would have known that she had to bring in several buckets of water from the well, besides many other things that a boy ten years old could do as well as play all the time. But somehow he did not notice, and he did not think. Mother knew that if she waited for Carlton to notice and think she would have to keep on doing everything herself all summer. But she thought about how long he had been going to school and how glad he must be to get out, and she kept on bringing wood and water and doing other things and let him play all day long for a whole week.

Then, as Carlton came up to the house one Monday morning, he was surprised to find a notice written in large letters on a piece of white paper pinned to the kitchen door, "Boy Wanted Here."

Carlton did not go in just then. After a while his mother heard a knock at the kitchen door, and when she opened it there stood Carlton in overalls and wide straw hat.

"Morn' lady!" he said, taking the big hat from his head. "My name is Tim. I came here to get a job if you want a boy. I haven't had any breakfast."

"I am glad you came, Tim," said the lady. "I need a boy about your size very much. Are you hungry?"

"No'm, not much," said Tim. "I can begin work right now if you want me to."

"What can you do, Tim? And what wages are you willing to work for?"

"I can carry in wood and bring water and cut some wood, too, if the logs are not too big. I can go to the store for you and—and I can set the table, and wash dishes and sweep floors; but I don't like too much. I will help you do that kind of work, though sometimes, till your little girl grows up big enough to help you," he said, glancingly at Lula, who was standing behind her mother, laughing.

"I think you are just the boy I want, Tim. I should like to engage you right off if we can agree about the wages."

"Oh," said Tim, "never mind about that. Wait till next Saturday."

"Very well, you may consider yourself engaged for a week. Would you mind feeding the little chickens while I finish getting breakfast ready? Here is some wheat. You will not have any trouble to find the coops. They are in the back yard."

Away ran the boy in the overalls and big straw hat, and when breakfast was ready he came in with rosy cheeks and a hearty appetite. "Tim," was a willing helper about the place all that week. Mother didn't look nearly so tired after he came. And the strangest part about it was that "Tim" seemed to be as happy and have as much fun as Carlton had while playing all the time.

When Saturday evening came, mother said she didn't know how she had ever gotten along without the boy. "What shall I pay you Tim?" she asked. "I like you better than any helper I ever had."

"Oh, nothing, mamma!" said Carlton, catching his mother around the neck. "I'd be ashamed not to help you; and it's fun to play Tim."—Ex.

#### A CHIMNEY HOME.

If you hear queer noises in your chimney, don't be frightened and think thieves are trying to come down your fireplace. I'll tell you why.

Early one morning I heard the queerest noises in my chimney. I couldn't think for a moment what was the matter.

Then I laughed, for I decided it was a bird that had flown down my chimney, and wanted to get out.

It seemed to tumble all up and down that chimney, and at last I felt I must cut out the paper that covered the stovepipe hole, and let the poor little bird out.

I was so excited when I cut that paper from the hole, and you would have been, too, for I expected a sooty, half smothered, little bird to fly out in my face.

So I pulled the paper very carefully and bless you, there, in a cute little mud and stick nest (which was glued to the back of the chimney) were three little baby birds.

Little chimney swallows, with three little mouths wide open, screaming for their breakfast, looking out at me.

They seemed to think I had food for them, and screamed louder and louder. Then I heard a great flutter down the chimney, and stepped aside just in time to see the mother bird fly down with a nice fat worm in her bill, for her babies.

Well, I just left that hole uncovered to watch those baby birds grow day by day. Then one morning a strange thing happened.

I awoke to find two of the baby swallows perched upon the foot of my bed, looking at me.

Yes, indeed, they had left their nest and were trying their wings, by flying all about my room. Then back to their nests they would go, when the mother called them to a meal.

I had such a good time watching those little fellows fluttering from one chair to the other, in my room, then I left for a while, with one baby swallow sitting on my clock.

But when I came back my room seemed so quiet, and when I peeped into their nest it was empty. The babies had learned to fly, and had gone up the chimney, and out into the big world.

## HER NAMES.

I'm mother's precious baby,  
And daddy's sugar plum,  
And sister's little sweetheart,  
And brother's little chum.

Grandpa calls me "Honey,"  
And grandma calls me "Pet,"  
And uncle says, "Here's Dimples"—  
That's quite the queerest yet.

It seems to me I have a different  
Name for every place.  
It's hard to keep remembering  
I'm just Virginia Grace.

## WHO AM I?

I have destroyed more than all the wars.  
I am more deadly than bullets, and I  
have wrecked more homes than Big  
Bertha.

I steal in the United States alone over  
\$300,000,000 each year.

I spare no one, and I find my victims  
among the rich and poor alike, the young  
and old, the strong and weak.

I loom up to such proportions that I  
cast my shadow over every field of labor,  
from the turning of the grindstone to the  
moving of every railroad train.

I massacre thousands upon thousands of  
wage-earners in a year.

I lurk in unseen places, and do most of  
my work silently. You are warned against  
me, but you heed not.

I am relentless.

I am everywhere—in the house, on the  
streets, in the factory, at railroad cross-  
ings, and on the sea.

I bring sickness, degradation and death,  
and yet few seek to avoid me.

I destroy, crush or maim; I give venom-  
ing, but take all.

I am your worst enemy.

I am carelessness.—Ex.

## BETWEEN BIRTHS.

It is reported from Brussels that an ap-  
plicant for poor relief stated that his only  
brother died one hundred and twenty-five  
years ago, and that, although his state-  
was at first disbelieved, it turned out to  
be true.

A still more extraordinary lapse of time  
between the birth of two brothers is re-  
corded of a well-known lawyer of the early  
nineteenth century. One of the witnesses in  
a probate action in which the lawyer held  
a brief was asked whether he had any  
brothers or sisters. "My only brother,"  
he replied, "died one hundred and fifty  
years ago."

Murmur of incredulity ran through the  
court, yet documentary evidence was pro-  
duced to confirm the old man's statement.  
His father had married at the age of nine-  
teen, and by this wife had a son who died  
in infancy. He married again at the age  
of seventy five and had another son, the  
witness who was ninety-six when he gave  
his evidence.

## EXTRAVAGANCE.

National extravagance began long be-  
fore the present era of inflated currencies,  
and high wages for the workingman. So  
with many boys and girls of well-to-do  
parents it begins as soon as they get out  
of the nursery. I have known of little  
children eight of ten years old daily drink-  
ing half a dozen bottles of sweet drinks  
or buying half as many dishes of ice  
cream.

It is all very well to preach economy to  
grown-up people; but their habits are  
formed, and are hard to change.

Education in our homes and schools is  
vitaly necessary if habits of economy are  
to be formed, education in regard to the

value and uses of money, that both reck-  
lessness and parsimony may be avoided in  
later life.—Endeavor World.

## A STRANGE BABY.

"Mother has put my bed right beside  
daddy's said the little visitor, and he can  
put his hand over on me."

That made the lady she was visiting ask,  
"What would you think of a great big  
baby, as big as our piano, who didn't like  
to be all alone at night?"

The little visitor did not answer, for she  
couldn't imagine any baby as big as a  
piano.

"It was a baby elephant," said the lady,  
"and it was being taken from one place  
to another on a train. It had to ride in the  
baggage car. Even a baby elephant can  
make a terrible noise, called trumpeting,  
and whenever the keeper left this baby,  
it began to trumpet so loudly that nobody  
else could stay in the car. So a cot was  
brought in, and the keeper rolled up in a  
blanket and went to sleep.

"All night long the big gray baby stood  
up, for it seemed to be afraid to lie down  
in the train. Every little while it would  
reach out with its long trunk and very  
gently feel of its keeper, as if to make  
quite sure that he was near.

"I think we can easily guess how that  
keeper treated the elephant, dont you?"  
For if he had not been gentle and kind,  
the big baby would not have loved and  
trusted him as it did.—Exchange.

## FIRST LESSONS.

Baby was just learning about the things  
around him. He looked at the trees and  
said, "Trees." He pointed to the  
blossoms and said, "Frowers." When he  
saw a bird fly, he called, "Birdie." When  
he heard the birds singing, he said,  
"Birdies sing." He does not understand  
about the Father in heaven, but mother  
is singing a song every day that is helping  
him to know the great, good, loving  
Father-God. This is mother's song:

"Who made the pretty lillies?

God did, God did.

Who made the pretty lilies?

God did, we know.

God made the lillies pure and white,  
God made the stars that shine so bright,  
God gave the world his life and light,  
God did, we know.

Baby listened. He knew that Daddy  
made his kiddy car and so he understood  
that the one who made the flowers was  
God. He listened as mother sang again:

"Who loves the little children?

God does, God does.

Who loves the little children?

God made the lillies pure and white,  
God made the stars that shine so bright,  
God does, we know.

God gave the world his life and light,  
God did, we know."

Mother cuddled Baby close when she  
said, "I love my boy." He understood  
love. The one who made the flowers  
loved him too, and so Baby learned about  
God, the heavenly Father.

## No. 653.—EASY REVERSALS.

1. Reverse part of a ship, and find an edible  
plant. 2. Reverse a noose, and find a small  
pond. 3. Reverse a kind of rail, and find a  
place of public sale. 4. Reverse sentence  
passed, and find temper of mind. 5. Reverse  
an apartment, and find an upland.

## ANSWERS TO PUZZLES.

No. 652.—The vowels.

## SELECT READINGS

The consciousness of God, and the  
yearning after him are the vestiges of  
Paradise Lost, and the assurance of Para-  
dise Regained.

Some people complain that the church  
doesn't interest them, but how could they  
expect interest where they have no in-  
vestment?

The flag stands for the civic ideals of  
our people, and the cross stands for the  
spiritual faith of our people, and we must  
defend both with our last life's blood.

Though devils rage and woe on woe beset;  
Though consternations sweep from  
pole to pole;

Through arching skies and ocean's deep  
to deep;

Though mountains rock and cataclysms  
roll,

And agonies unspeakable confound;

Though sun and moon and primal  
planets fall,

Hold fast! Unfathomable are his ways!

But God Almighty, still, is over all!

—Anna Robinson Watson.

## THE POWER OF PRAYER.

When Peter was in prison, the record  
says: "Instant and earnest prayer was  
made by the Church of God for him." As  
the prayer proceeded, wonderful things  
began to happen in the world of material  
things. Chains locked and secure fell off  
the body of the apostle, and doors fast  
closed opened wide, and Peter walked out  
of the prison in the fellowship of an  
angel. Prayer is an instrument whose  
potency is more marvelous than even the  
best saint imagined.

## BUT ONE PATH.

If a man is not willing to go to heaven  
by the way of Calvary he can not go at  
all. Many men want a religion in which  
there is no cross, but they can not enter  
heaven that way. If we are to be dis-  
ciples of Jesus Christ we must deny our-  
selves, and take up our cross, and follow  
him. Do not think that you will have no  
battles if you follow the Nazarene; many  
battles are before you. Men do not ob-  
ject to a battle if they are confident that  
they will have victory, and, thank God,  
every one of us may have the victory if  
we will.—D. L. Moody.

## "AND PETER."

The spirit of the resurrected Christ is  
shown in the message he sent to Peter  
after the resurrection. When he would  
have his disciples meet him in Galilee, he  
sent word to all of them in company, but  
he added with a touch of tenderness, "And  
Peter." It is an exquisite touch of tactful  
tenderness. The last time his eyes had  
rested on Peter, the man had just sworn  
with vehement oaths he had never known  
Jesus, but the Master had seen the quick  
tears of penitence, and he knew what  
horrors memory was inflicting on him  
now, and so a special message goes to  
Peter. It was as if the Master had said,  
"Let Peter know I have forgiven him and  
I love him still." The risen Christ was  
still the incarnation of love Jivin'. He  
will not break the bruised reed, nor  
quench the smoking flax."—Selected.

**SABBATH SCHOOL**

**FOURTH QUARTER.**

**Lesson IV—October 23.**

**PAUL'S LAST JOURNEY TO JERUSALEM.**  
(Acts 21:1-7.)

1. And it came to pass, that after we were gotten from them, and had launched, we came with a straight course unto Coos, and the day following unto Rhodes, and from there unto Patara:

2. And finding a ship sailing over unto Phenicia, we went aboard, and set forth.

3. Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.

4. And finding disciples, we tarried there seven days: who said to Paul through the Spirit, that he should not go up to Jerusalem.

5. And when we had accomplished those days, we departed and went our way; and they all brought us on our way, with wives and children, till we were out of the city: and we kneeled down on the shore, and prayed.

6. And when we had taken our leave one of another, we took ship; and they returned home again.

7. And when we had finished our course from Tyre, we came to Ptolemais, and saluted the brethren, and abode with them one day.

8. And the next day we that were of Paul's company departed, and came unto Caesarea: and we entered into the house of Philip the evangelist, which was one of the seven; and abode with him.

9. And the same man had four daughters, virgins, which did prophesy.

10. And as we tarried there many days, there came down from Judaea a certain prophet, named Agabus.

11. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles.

12. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem.

13. Then Paul answered, What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.

14. And when he would not be persuaded, we ceased, saying, The will of the Lord be done.

15. And after those days we took up our carriage, and went up to Jerusalem.

16. There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.

17. And when we were come to Jerusalem, the brethren received us gladly.

Golden Text: "And let us not be weary in well-doing: for in due season we shall reap, if we faint not." Galatians 6:9.

Catechism—Q. 44. What doth the preface to the Ten Commandments teach us? A. The preface to the Ten Commandments teacheth us, that because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

Home Readings—(M.) Acts 20:1-12; (Tu.) Acts 20:13-27; (W.) Acts 20:28-38; (Th.) Acts 21:1-17; (F.) Rom. 16:1-16; (Sa.) Psalms 133, 134; (S.) John 15:1-14.

**INTRODUCTORY.**

Many interesting events in the life of Paul occur in the interval since our last lesson. In the nineteenth chapter is the account of the excitement in Ephesus among the heathen worshippers of Diana, and the shouting of the mob for two hours, crying: "Great is Diana of the Ephesians." Every one should be intelligently familiar with the events of this chapter. Then occurs the account of Paul's visit into Macedonia, accompanied by some of his most faithful friends. He then comes to Troas, where the young man Eutychus was miraculously raised from the dead after his fall from the window, and every one should be familiar with this incident. Then he passes on to several other places, coming to Miletus, where he sent for the Elders of Ephesus to come to him for an interview. A large part of the twentieth chapter is taken up with the very touching and remarkable address made on this occasion. This is a treasure house of pastoral affection and teachings, and is worthy of being read over and over again, a great many times. Then he kneels down with them and prays with them all, and they make a most affectionate farewell, which reveals Paul to us not only a great apostle and infalli-

bly inspired teacher, but as a most tender-hearted and loving friend. From experience and partings such as this we see him proceeding on his journey to Jerusalem, his last visit to that city.

**EXPOSITORY.**

1-3. Sailing in a general eastward direction they came, after about forty miles, to a small island, called Coos. About fifty miles further on they came to Rhodes, another island, where the famous Colossus, one of the "Seven Wonders of the World," stood in the harbor. They then went on to Patara and here they changed ships, finding one that was going on to Phenicia. Still further on they came to the Island of Cyprus, the home of Barnabas, where Paul spent some time early in his ministry. But they sailed on, leaving it on the left, and made for Syria, the west coast of the Mediterranean Sea, and landed at Tyre.

4-6. Here at Tyre they found some Christian people. We are not told how many they were, or who they were, but Paul and his company remained with them for seven days, and, no doubt, taught and strengthened and greatly helped them spiritually. These disciples, enlightened by God's Spirit to know that persecutions would assail Paul in Jerusalem, told him so, and then out of their own human affection, entreated him not to go there. But Paul was under divine direction to go to Jerusalem and he went on. Persecution was to work out a part of God's plan. When the time came these disciples went down to the seashore with Paul, men and women and children. Paul prayed with them, as real Christians do, and then he took the ship to go on his way, and the Christian people went home again. It is a very simple and affecting incident.

7. From Tyre, Paul and his companions sailed twenty-five miles further south and came to Ptolemais, now known as Acre, where they found some Christians and stayed with them one day.

8. The next day they started again and the next stop was at Caesarea, about thirty miles further on. Here they found Philip the evangelist. We have read of him before. He had been here perhaps twenty years. He was one of the original seven deacons. His home was opened hospitably to Paul.

9. He had four daughters who had grown to be Christian young women walking in their father's footsteps, as religious teachers. This is of course what is meant by their prophesying. It is a great joy when we see the children of Christian fathers and mothers coming into the service of Christ themselves and being useful in his work.

10-12. An extended visit was made here by Paul and his companions, for rendering apostolic service to the Church. While there a prophet, Agabus, came down from Jerusalem and gave a solemn warning to Paul, from God, of the way in which the Jews would seize and imprison him and deliver him to the Romans. This was exactly true, as events proved. But there was no counsel from God that Paul should not go to Jerusalem. It was a part of God's plan that Paul should do just what he did. The pleadings and beseechings came from friends who did not wish to see Paul mistreated and injured. But these were human voices and feelings to which Paul did not give way. He could not.

13. Paul was under God's direction. So he begged the Christian friends not to weep and break his heart. He was tender-hearted, and, no doubt, was affected deeply by the knowledge of his personal danger. But he was not to be moved by fear or by any sort of merely human considerations. He was willing to die, even, for the sake of the Lord Jesus, if that were the divine will.

14. His words had their desired effect. The people were led to see that the important thing in life is not the saving of ourselves from danger or even from death, but have God's will done in us and by us. For this we pray every time we use the prayer the Savior taught us, and we should be willing to have the prayer answered.

15. After these tender experiences they collected all their traveling baggage and belongings and went on to finish their journey. The word "carriage" means here that which they carried, as it did when it was used about David on his way to the battle where he slew Goliath.

16. The company of traveling companions was increased by a number from Caesarea, and a disciple from Cyprus, Mnason, who had a home in Jerusalem, and who was to be Paul's host in that city.

17. The Christians at Jerusalem received them gladly. Probably the Apostle James was there, and there were others. So the journey ended. Here Paul was to meet with violent treatment, and was to be delivered to the Romans and carried to Rome for trial. It was all a part of God's plan for the futherance of the Gospel. But God guards his people all the way. He who led Paul on from city to city, and from church to church, as we see in the lesson before us, to do good and to find friends at each place, will lead us all on, year by year, and step by step, if we allow him to guide and keep us, until he brings us to heaven, the Holy City, the new Jerusalem.

**THE BIBLE A BOOK FOR BOYS.**

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Who to their God were true  
Through fiery furnace, lion's den,  
And all men's hate do.

Then prophets brave, who warned of sin  
In no uncertain tone,  
Who faced king's wrath, but stood their ground,  
Trusting in God alone.

The story of our Lord himself,  
Of Peter, John and Paul—  
Oh, the Bible is the book for boys!  
The best, best book of all.

—Bible Society Record.

**PAUL, STOOD FOR JESUS CHRIST AS THE FOUNDATION.**

He mentions "Jesus Christ." The doctrine of the incarnation, Christ's absolute divinity, his teaching and miracles, his atonement and resurrection, his ascent into heaven and his place at the Father's right hand till he shall descend again to judge the world;—our faith in all this, as the condition of our hope of salvation, was absolutely necessary, according to his teaching. And there the Church stands today. "To the law and to the testimony." We have no right, whatever changes have



been proposed or ever will be proposed, to drop one iota or tittle of what Paul includes in that "Foundation," of which he speaks in I Corinthians 3.

**A REFORMED CONVICTS' ADVICE.**

He writes from his prison cell: "I have very good prospects of making a suspended sentence by November 1. Since my mother's death, eighteen months ago, I have tried to live a right life, and now all I ask is a chance again to make good. I would be glad to work in the steel plant, if they will take a man with a prison record. This sentence has been the making of me. The person who will not profit by his mistakes is, indeed, a big fool, and I am not going to be one any more. I chose bad associates, and they brought me down. If only other young men would profit by my experience!"

"Tell others," he said, "that it's the end of the day that decides what a good time is; not the beginning. The big glare at the start oftens means a big shadow at the end. It did for me, but I'm through with that kind of a life. If I only had known at the beginning what I know now, and acted accordingly, I would not be here today."

There are lessons to note in the experience of this lad.

**DAY BY DAY.**

Every day a little knowledge. One fact in a day. How small is one fact! Only one. Ten years pass by. Three thousand six hundred fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do today will be an easy thing to do 365 days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness" repeated every day we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years!

**THE RESURRECTION FROM THE DEAD.**

At the moment when Christ died, nothing could have seemed more abjectly weak, more pitifully hopeless, more absolutely doomed to scorn and extinction and despair than the church which he had founded. It numbered but a handful of weak followers. They were poor, they were ignorant, they were hopeless. They could not claim a single synagogue or a single sword. So feeble were they and insignificant, that it would have looked like foolish partiality to prophesy for them the limited existence of a Galilean sect. How was it that these dull and ignorant men, with their cross of wood, triumphed over the deadly fascinations of sensual mythologies, conquered kings and their armies, and overcame the world? There is one, and only one, possible an-

swer—the resurrection from the dead. All this vast revolution was due to the power of Christ's resurrection.—Canon Farrar.

**NATIONAL CONVENTION IN BRAZIL.**

The Fifth National Sunday School Convention of Brazil was held in the First Presbyterian Church of Rio de Janeiro. The pastor of the church, Rev. Alvaro dos Reis, with his wife, attended the World's Sunday School Convention in Japan. There were 138 registered delegates. The object was to consider the means for the greater development of the work. Among the delegates were twenty-seven pastors, thirty-four superintendents, forty-four teachers, thirteen school secretaries and twenty pupils. Five Protestant denominations were represented and the delegates came from eight different states of the Federal Union. In addition to the delegates registered, the sessions were attended by large numbers of visitors, the attendance at several of the evening sessions taxing the capacity of the church, which seats nearly one thousand.

The resolutions and recommendations adopted by the Convention called upon the pastors to develop their Sabbath schools; all classes to open with prayer; organized classes to be promoted to train pastors, officers and teachers through a National Institute of Methods, extension of normal courses to all the provinces, their introduction in theological seminaries and evangelical schools; better equipment for primary workers; employment of a Sabbath-school field worker; introduction of week-day Bible courses in summer for two hours daily, including catechising, diversions and Bible teaching; promote temperance lessons and program; approve school Standard of Excellence covering organization, normal courses, organized classes, Decision Day, missionary instruction, etc.

The passion to "pass it on" is a normal passion when one has come to the experience of salvation. One may well doubt the genuineness of his religion if he is content to have it to himself.

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**Dr. Hill's Four Propositions**

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2. For a home to furnish a Christian leader is the highest type of patriotism.
3. For a college or university to send forth a Christian leader is to make the best possible contribution to the work of extending the Lord's Kingdom.
4. For any one to invest in the training of Christian leaders is to put money to its best possible use."—Dr. Hill.

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**YOUNG PEOPLE**

PRAYER MEETING, OCTOBER 23.

**Endeavor Topic:** What We Know About God. Psalm 139:1-12.

When the members of the Westminster Assembly of Divines were engaged in the preparation of the Shorter Catechism they came to the great question: "What is God?" Before this question they stopped in devout perplexity, and many were the suggested answers and many were the bewilderingments in their minds and hearts. Time passed on and no answer had been framed that was at all adequate or satisfactory. At last some one suggested that, although they had all prayed over the matter individually, there should be special prayer for the divine guidance at this particular time. He asked that they all would pray, and that George Gillespie, the youngest member of the Assembly, lead them in petitioning God for wisdom to frame the proper answer to this great question.

Mr. Gillespie arose, and his first words were: "O God, thou art a Spirit, infinite, eternal and unchangeable in thy being, wisdom, power, holiness, justice, goodness and truth." He then went on in his prayer asking that they might have given to them the wisdom and grace to meet and discharge their present duty. The prayer closed. But many remembered the significant and great words with which his prayer opened, and an almost universal expression was made that these were the very words to be accepted as the answer to the question. It was agreed to, and for over three hundred years those words have stood as the finest and best answer to this question that has ever been framed.

It is not that this answer is exhaustive or that it is perfect. It does not tell every thing that may be said about God. It does not exactly define God, for he can not exactly be defined by human words. But it does tell some of the essential truths, and does guard against many possible errors, and it is a help to the thoughts and minds and hearts of God's people, in a devout and dignified statement, as they try to understand who and what is God.

In the first place it states that God is. God exists. The opening words of the Bible are: "In the beginning God." It is only the fool who says that there is no God. There is so much of design and power and wisdom manifested all about us in the natural world, that no one in his right mind can deny that an infinite God must be back of it all. Some one has said that "The undevout astronomer is mad." He who studies the heavenly bodies is of unsound mind if he does not realize and acknowledge God.

The first chapter of the Epistle to the Romans emphasizes this point, and says that even the heathen people, or those who have never had the inspired Scripture to instruct and guide them, know enough about God to condemn them, if they do not obey and serve him. Paul goes on in this first chapter to insist that God's existence, and his power and his wisdom are clearly seen from the visible universe, and that when people know this much about God, they are great sinners if they go on and do what is evil. They know that God has made them and that

they ought to live in respect to this infinite being of high and majestic character.

But we know more about God than this. God has given us his Written Word, the sacred volume of revealed truth, in which he has told us more about himself than is seen in the book of Nature. We there learn that he is holy and just and good and true. We who are his creatures ought to obey his holy commandments and do his will and strive by his grace to be like him.

But we know even more about him from the Living Word, the Lord Jesus Christ. We see in his perfect character what God is like and we should strive to be like him.

The one hundred and thirty-ninth Psalm, and all the Bible, tell us much about God, but in Jesus Christ we learn that he wishes to save us from our sins.

**LAMPS OF GOD.**

His lamps are we,  
To shine where he shall say,  
And lamps are not for sunny rooms  
Nor for the light of day,  
But for dark places of the earth,  
Where shame and wrong and crime have birth;  
Or for the murky twilight gray,  
Where wandering sheep have gone astray;  
Or where the light of faith grows dim,  
And souls are groping after Him;  
And as sometimes a flame we find,  
Clear shining through the night—  
So bright we do not see the lamp,  
But only see the light.  
So we may shine—his light the flame,  
That men may glorify his name.

**THE FATHER'S HAND.**

A boy was eager to go down to breakfast with his father, but mother had not quite finished dressing him, and so father, without giving the matter special thought, started downstairs without him. And then, suddenly, a childish wail sounded through the house. It was not cross or fretful or passionate, only the voicing of a disappointed longing in the words, "I want his hand." His mother assured him he should follow father in a few minutes. But that did not meet the need. "I want his hand," was the plaintive rejoinder, as a keen sense of loneliness and a longing for companionship filled the little heart.

Out of the heart of babyhood came the wisdom of the philosopher, the expression of the need of mankind. An unconscious longing for leading, for guidance is voiced in the restless dissatisfaction of humanity, the world over, though oftentimes it knows not what it is for which the heart is crying out. The handclasp of one stronger than itself is ever the soul's need. If only we learned wisdom from

the little child we, too, would be seeking for Father's guiding hand.

**SPREADING CHRISTIANITY BY LIVING IT.**

Here is a striking report of one method that is used by a Dutch Mission in New Guinea: "As soon as an opening is gained to a new field, the members of a church already organized elect a group from among their number, usually entire families, and send them out as colonists to the new territory. All that is required is that the inhabitants signify their willingness to hear the 'God-speech,' and to give up their pagan religion. The colonists, followed by the prayers of the home church, settle in little groups and give a living picture of the Christian faith in their walk and conversation. They do not preach, but if occasion arises they witness for Christ. Sometimes the colonists are killed and eaten, in which case others simply take their places."

**GOD'S LOVE IS FOR ALL.**

The sun does not shine for a few trees and flowers, but for the wide world's joy. The lowly pine on the mountain-top waves its sombre boughs, and cries, "Thou art my sun"; and the little meadow-violet lifts its cup of blue, and whispers with its perfumed breath, "Thou art my sun"; and the grain in a thousand fields rustles in the wind, and makes answer, "Thou art my sun." So God sits effulgent in heaven, not for a favored few, but for the universe of life; and there is no creature so poor or so low that he may not look up with child-like confidence, and say, "My Father, thou art mine."—Beecher.

Religion is not something incidental. It is not here and there an island of goodness and blessedness in the great sea of worldly experience. It is a salt that penetrates every drop of the ocean.

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## PRAYER MEETING

OCTOBER 19.

FRUITS AS WELL AS LEAVES.  
Mark 11:22, 23, 20-24.

The incident of the barren figtree is a lesson impressing upon us very vividly the truth that our lives should be fruitful as well as promising; that there should be reality as well as appearances; that we should produce real results in the service of Christ, as well as having the outward signs and aspects of religious devotion.

The figtree had leaves but no fruit. What was desired was fruit. This alone could be eaten. Christ did not manifest any weak and childish passion, or make an unreasonable outburst of rage against an inanimate object. This would not have been in keeping with his high and holy and dignified character. Nor could he have been disappointed in not finding the fruit, for he certainly knew that there was none on the tree. What he wished was to furnish an object lesson to his disciples to teach that appearances do not answer in the place of reality. Show is not as good as real life.

There is an old Latin proverb: "Esse quam conspici," which has been adopted by a good many societies as a motto, and which may be rendered: "To be rather than to appear to be." It is a poor thing to claim to be something more and better than what we are. One may play the part of character of a king on the stage, but that is a mere theatrical pretense, and we do not want to carry theatrical pretense into our lives, and pretend to be good or great when we are neither.

The word "hypocrite" comes from the stage, and is meant to refer to the mask or costume which the player wears. This will answer for an actor or a play. But we do not wish to be actors or pretenders in real life. We ought to live with simple hearts and purposes, and try to be good, and try to appear to be good. Then our outer life will correspond with the inward reality, and we shall not be hypocrites, but useful and sincere and good people, loving God and doing his will.

The figtree could not be blamed for not having figs on, for the time of figs had not yet come, and the figtree was not a responsible person, as we are, but was simply an inanimate object. But it had leaves on, and looked as if it might have figs on, and so Christ wished to teach the disciples, and all of us, that we ought to live up to our appearances and our possibilities, without false show, or pretenses. If we make any sort of good profession, we ought to live up to that profession. Let us be what we seem to be, or what we claim to be.

It is a fact that all of Christ's miracles except this one and the destruction of the swine, were miracles of mercy, and yet, even these two were not for the injury of human beings. This one teaches so important a lesson that the destruction of one tree was small as compared with its benefit, and the destruction of the swine was a small loss, by the side of the deliverance of the man from the devils that possessed him.

Let us try to be fruitful, useful Christians, bringing forth fruit for God and for man. Let us possess the character of

God's children, as well as professing to belong to his family. We want not only the profession of Christian life, but we want the possession of Christian life. Let the leaves be seen, in our words and professions, but let the fruit of holy life and holy love and holy usefulness be in our very beings and abound. Then the world will not be disappointed when it looks for real results from our lives, and God will not be disappointed in us.

### OUR PRAYER.

BY ALICE PARMLEE CURTIS.

Our yesterdays, dear Lord, forgive,  
And blot them out, we pray.  
How could we fail so utterly  
To live a worthy day  
When Thou wast standing by, in love,  
To show us just the way?

New courage comes with morning light,  
And so, we ask for grace  
To make today, in thought and deed,  
Fit for thy dwelling place,  
And may the night bring joy and rest,  
Content in Thine embrace.

For each tomorrow as it comes  
We know thou wilt provide,  
And so we leave them all with thee  
And pray, whate'er betide,  
Thy power may make our faith more  
bright  
And keep us near Thy side.

### PROGRESS.

The idea of progress must be dear to every Christian who believes that the present state of things is corrupt and who has learned to pray, "Thy kingdom come." It is true that mere movement is not always progress, but one who believes in the redemption of the world has unquenchable hope that it is being led on toward a goal grander than his best conceptions.—W. H. Freemantle.

### FAITH.

Faith is an everyday commodity. It is not intended merely for great occasions and special works, nor is it the gift of those only who are called of God for some special service. It may be the daily possession of the humblest child of God and should be applied to the commonest and smallest things of life. Many persons look for the Lord in great dangers and trials and in the large affairs of life who never think of finding him in the small affairs which are their lot day by day. A life of trust recognizes the presence of God at all times; sees him in all things,

and leans upon his arm for strength and succor every hour of the day.

### HAVING A GODLY FEAR.

The fear of God makes a hero; the fear of man makes a coward. Fear to do wrong makes a hero; fear to do right makes a coward. Noah was warned of things not seen as yet, and he believed God's warning. Such a thing as a flood the world had never known. It was out of the range of his experience; there were scores of arguments against it; but God's word was stronger than all arguments. The need of this day is a healthy fear; faith in Sinai with its thundering of judgment as strong as faith in Calvary with its whisperings of love; a belief in the words of Christ about the worm that dieth not as strong as a belief in the mansions which he is preparing for his people.

### YOUR PART IS IMPORTANT.

A leader stood before an orchestra beating time, when one man who sat away back and played the piccolo thought to himself, "My music will not be missed;" so he attempted to rest. Instantly the leader stopped the whole orchestra and said, "Where is the piccolo?"

Just as the ear of the musician missed the harmony possible only when the smallest instrument was doing its part, so the part of the smallest child in the Church of God is necessary to the harmony of his service and worship.

### THE DOWNWARD DRIFT.

Wherever an effort is made to exalt man or to deify him; wherever there is a tendency to minimize the divinity of the Lord Jesus, and to speak of him as a mere man; and wherever the Word of God, or any part of it, is disregarded, ignored, or set aside there the descent from faith to apostasy has revealed its blighting influence. It is impossible that the guiding Spirit of God could lead the proclamation of these fallacies or remain unrieved where they are accepted and embraced.—Selected.

We talk about the telescope of faith, but I think we want even more the microscope of watchful and grateful love. Apply this to the little bits of our daily lives, in the light of the spirit, and how wonderfully they come out!—Frances Ridley Havergal.

## BOOK PRINTING

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**GENERAL NEWS**

**GOVERNMENT PLANS TO HONOR ITS DEAD.**

Plans for the solemn ceremonies of Armistice Day, when the nation will pay highest honors to its unidentified dead of the world war, reached a climax when President Harding and his Cabinet decided to march afoot up Pennsylvania Avenue at the head of the funeral cortege.

By presidential proclamation, the business and pleasure of the nation will stand at rest two minutes that day in tribute to the dead, as the body from a nameless grave in a great struggle of the war is carried to its last rest in the peaceful Virginia hills that look down across the Potomac on the nation's Capital.

Under army regulations the escort will be that provided for the highest military rank of the service, a full General.

The pallbearers, eight in number, are selected from among the non-commissioned and warrant officers of the Army and Navy, who have received the decoration for Distinguished Gallantry in Action.

**DEPARTMENT OF COMMERCE ARRANGES FOR EMPLOYMENT OF UNEMPLOYED.**

Colonel Arthur Woods, former Police Commissioner of New York, will head the central agency to be established by the National Conference on Unemployment to co-ordinate emergency relief for workless wage earners throughout the country.

The conference desires, Secretary of Commerce Herbert C. Hoover said in making the announcement, to see the entire country organized on a community basis, to effect the quick distribution of jobs to the involuntary idle through efficient operation of the emergency program adopted last week.

Informal machinery, voluntary in its nature, is being set up in the form of one of the conference committees, which, under the direction of Colonel Woods, can receive reports from various communities of the progress being made, and transmit to various localities successful employment methods tried out in others.

**COLLECTING FROM RUSSIA IS HOPELESS.**

Secretary Andrew W. Mellon, in urging legislation for funding and refunding allied war loans, told the House Ways and Means Committee it was utterly impossible to make any schedule of payment because of conditions in creditor nations.

"The loans should be refunded and funded at the earliest time possible to straighten out the treasury," Mr. Mellon said. "There is no authority to accept bonds or currency other than our own in payment of the debts. To a certain extent, in arranging for payment of indebtedness, we have to consider the indebtedness of one allied nation to another. In other words, we have to work with the other creditor nations on a plan of settlement."

Replying to questions, the Secretary said the "big nations," including France and Italy, were more able to pay than were the smaller countries.

"There has been no thought of a general substitution of governments as debtors," he said, "but only a shifting of the character of securities. It is our intention to so fund the debts as to guarantee or assure payment of interest until maturity."

"Do you hope to collect from Russia?" the Secretary was asked.

"It seems to be hopeless," he replied.

**BANKERS ARE OPTIMISTIC.**

The worst of the credit stringency seems to be over, and it appears that the country has borne the period of stress remarkably well, it was reported to the American Bankers' Association convention by its Economic Policy Commission, of which Paul M. Warburg, of New York, is chairman.

"Natural recuperative forces are now making for recovery," the report said, "and there is every reason to believe that when wages have been readjusted and normal balance is re-established between industries and between nations, our country will enter upon a new career of prosperity and advancement."

When normal balances have been restored,

it is natural to expect that normal conditions will be restored.

**THE LEAGUE OF NATIONS.**

The Second Assembly of the League of Nations adjourned last week.

The meeting was notable chiefly for addresses by members from the larger nations, in which they expressed the hope that the Limitation of Armaments Conference might do what the League had failed to do.

**CHINA REJECTS JAPANESE TERMS.**

The text of China's reply to the proposals of the Japanese Government concerning a settlement of the Shantung controversy was made public last Friday. It declares that Japan has advanced no plan for a settlement that is fundamentally acceptable to the Chinese Government and public, and that the Chinese Government feels that there is much in the new proposals "still incompatible with the Chinese Government's repeated declarations, the Chinese public's hopes and aspirations, and the principles laid down in Chinese treaties with foreign Powers."

It is added that if the proposals comprise Japan's final concessions, "they surely inadequately prove the sincerity of Japan's desire to settle the question."

The note was handed to the Japanese Minister by Dr. Yen, the Chinese Foreign Minister.

At the time the Japanese Minister said that he received the document in a purely unofficial capacity, and that he would return it to Dr. Yen if it were unacceptable to Japan.

Later it was announced at the Japanese Legation that it had not been decided whether to forward the memorandum to Tokyo or return it to Dr. Yen.

**REPORT ON UNEMPLOYMENT NEARLY COMPLETE.**

Practical completion of a majority report on permanent measures for the betterment of business throughout the country was effected by the Manufacturers Committee of the National Conference on Unemployment.

Whether or not a minority report would be submitted to the full conference when it reassembled this week was not stated.

On the question of business readjustment the majority of the committee holds the view that readjustment of wages and prices downward was a necessary precedent to a commercial readjustment from which a revival of the nation's industry could spring.

In connection with the readjustment process, the report favors lower freight rates to permit a greater flow of commerce.

Passage of the railway funding bill for the financial relief of the carriers, now pending in Congress, is stipulated in the report as being an important step in economic betterment, while the discontinuance of functions of the Railroad Labor Board that conflict with the activities of the Interstate Commerce Commission is regarded favorably.

**NEW TAX BILL ALMOST READY.**

Amendments to the pending tax revision bill, agreed to by Republican leaders in the Senate, were made public last week, in advance of their consideration by majority members of the Finance Committee.

They provide for:

1. A maximum surtax rate of 50 per cent on that part of incomes in excess of \$200,000, in lieu of the committee plan for a 32 per cent maximum on the excess of \$86,000.
2. Repeal of the express, freight, passenger and sleeper transportation taxes, effective on passage of the bill.
3. An increase from \$2.20 to \$4 a gallon in the tax on distilled spirits produced, imported or withdrawn from bond for use for industrial, medicinal or other purposes.
4. Restoration of the capital stock tax of \$1 on each \$1,000 of invested capital.
5. A graduated increase in the estate tax rates to a maximum of 50 per cent on the excess over \$100,000,000, in lieu of the present maximum of 25 per cent over \$10,000,000.
6. Repeal of excises on sport goods, chewing gum, perfumes, essences, tooth and mouth washes, and pastes, dentifrices, toilet powders, soap and soap powders, and other miscellaneous taxes sufficient to cover a cut of \$37,000,000 annually.
7. Elimination of the proposed tax on hotel accommodations.
8. Reduction in the tax on candy to 3 per cent, with elimination of the committee proposal for a 10 per cent tax on candy selling

at wholesale for more than forty cents a pound.

The other excise provisions of the Senate bill stand, including repeal of the excess profits tax next January 1st, a flat tax of 15 per cent on corporation incomes, and increased exemptions for heads of families on account of dependents.

France is insured reparation payments and Germany obtains a means to avoid possible bankruptcy through the agreement signed at Wiesbaden by Louis Luecheur, French Minister of Liberated Regions, and Dr. Walter Rathenau, German Minister of Reconstruction.

The agreement is regarded as of extreme importance, and will permit Germany to pay the equivalent of 7,000,000,000 gold marks in the next five years.

The plan of Herbert C. Hoover, Secretary of Commerce, to preclude possibility of a coal strike when present wage contracts expire April 1st, was brought to a stop when he was informed by union representatives that their convention in Indianapolis last week voted to prevent an agreement being reached before February, when another special convention will be conducted.

President Harding has given full approval to the program of Federal dry law authorities for more vigorous drives to dry up New York and other states in which the liquor traffic is flourishing, it became announced last Sunday.

William Leeds, son of the "tin plate king," will be a very much married young man by the time all the ceremonies, joining him to Princess Xenia of Greece, are completed. The first was the French civil ceremony, followed by one at the American Church of the Holy Trinity, in Paris, and the third at the Russian church.

Predetermination of sex, goal of many scientific experiments with birds and fowls, is being attempted with mammals for the first time at the Carnegie Institution's station on Long Island. A carefully-chosen family of mice has been segregated for the experiment. Biologically, mice are more similar to man than any specimens previously used in seeking predetermination of sex, according to those making the experiments. If successful with mice, they plan to apply the results to humans.

Postal inspectors have announced that they expected to solve the \$1,000,000 mail robbery perpetrated at the Union Station in Chicago Jan. 17th, as a result of the arrest last week of three men. They are seeking a fourth.

Four men held up drivers at the station and escaped with several bags of registered mail, chiefly Liberty bonds and other securities.

The nation's gross public debt increased \$1,778,000 in September, according to figures made public by the Treasury, which showed the gross national debt Sept. 30th to have been \$23,924,108,000. The debt now outstanding, however, is \$2,672,593,000 less than the high point of American history, Aug. 31, 1919, when it was \$26,596,701,000, and it is also a reduction of \$963,248,000 from Sept. 30, 1920.

Fire which broke out in the Michigan State Reformatory at Ionia, Mich., last week, is said to have done \$500,000 damage.

A collision in a Paris subway resulted in a loss of sixty lives.

A chicken, black skinned from drumsticks to neck, has been developed at the Carnegie Institute Experimental Evolution Station at Cold Spring Harbor, N. Y.

Just what the reason is for this scientific development of a black chicken has not been announced.

Property in Mexico acquired by oil corporations prior to May 1, 1917, can not be construed as coming within the provisions of Article 27 of the Mexican constitution, which nationalizes petroleum deposits. This is the view of several authorities, who have examined the formal decision in the Texas Company Amparo case, which was handed down by the

Mexican Supreme Court. Members of the court admitted that paragraph four of Article 27 contained "perplexing problems," but they concurred in the decision that this article could not impair titles to property perfected before the constitution went into effect. George T. Summerlin, American charge d'affairs in Mexico, obtained a copy of the decision last week. He will forward it immediately to the State Department in Washington.

What is said to be the largest floating barge in the United States has been put into operation at Cairo, Ill., for the interchange of freight from water to rail.

More than 20,000 men and women have been compelled to leave Berlin since 1918, and to return to their home towns, under decrees that forbid persons to be employed in Berlin who were not residents of the city before the war.

An attempt was made to assassinate Gen. Pilsudski, president of the Polish republic at Lemberg, Galicia, Sept. 25th. Three revolver shots were fired at him, but the bullets went wild. The would-be assassin was arrested.

The Massachusetts Commission on Necessities of Life, which leaped into fame recently with the announcement that there are 285 beans to a plate, won additional glory when it found that a four cent doughnut, exclusive of the hole, nets its producers a profit of 300 per cent.

This doughnut, said the commission, costs only 1.03 cents to make. It weighs 2¾ ounces when not dipped in coffee.

And as for that bowl of cereal you pay 15 cents for the privilege of eating, there is a profit of 10.38 cents on every dish. Figuring there are 799¾ flakes in a bowl, you can figure the cost for each flake easily with a slide rule, if you have one.

The Quest, the small ship on which Sir Ernest Shackleton will explore the uncharted sections of the South Atlantic, the Pacific and the Antarctic seas, left the Thames last week on the start of her two-year voyage.

The Quest, which uses both sail and steam, and which may cover more than 30,000 miles before it returns home, was constructed according to the personal ideas of Shackleton, who has made several voyages to the Antarctic. He commanded the British expedition of 1907-09, which reached within 97 miles of the South Pole, and also the expedition of 1914-15 to Weddell Sea.

His present ship is 111 feet long, 23 feet beam and 12 feet in depth. She was built in Norway in 1917 of oak, pine and spruce, and has been tested in heavy ice. Her sides are two feet thick, and her bows are of solid oak, sheathed with steel. Her steaming radius is 9,000 miles, and under sail in a stiff breeze the Quest can make eight knots. She carries wireless equipment.

Mrs. O'Leary and her celebrated cow will have no part in the observance of the semi-centennial of the Chicago fire October 2-15. Records of the Chicago Fire Department show that both Mrs. O'Leary and the cow retired an hour before the fire, and had nothing to do with starting the blaze, although it did start in the O'Leary cow shed.

The records show a report that neighbors had slipped into the barn to milk the cow for materials for an oyster stew, and another that boys were smoking in the barn.

A broken lamp was found in the ruins of the barn the day after the fire, causing the report, now a legend, that Mrs. O'Leary had gone to the barn, carrying a lamp, and that the cow kicked her mistress, who dropped the lamp.

Statistics from sixteen countries, including the United States, which normally produce about forty per cent of the world's wheat, indicate a production this year of approximately 1,953,000,000 bushels, or about 7,000,000 more than last year.

Former U. S. Circuit Court Judge Peter Grosscup died at sea while enroute to Europe last week.

## HOME AND FARM

### BISCUITS.

The yeast-raised biscuit has its devotees; in fact, many persons rather prefer the raised rolls or biscuits to other forms of bread. A simple easy rule for yeast-raised biscuits that can be used for Parker House rolls, luncheon biscuits or finger rolls is made as follows:

Scald and cool one cup of milk and then let the milk be cold. Turn in a mixing bowl and add four tablespoons of melted butter, three tablespoons of sugar, two tablespoons of boiling water.

Stir to blend and then crumble in one-half yeast cake, and stir to dissolve the yeast cake, then add four cups of sifted flour, two tablespoons of cornstarch.

Work to a smooth, elastic dough, then cover and let rise for three hours. Punch down in the bowl, turn over and let rise for one hour, then turn on a molding board and roll out one-half inch thick. Cut as desired and then place on a baking sheet. Allow all rolls and biscuits that you wish to have a crusted edge, a space fully two inches between each other. If you like them soft, then place one-half inch apart. Let rise for twenty-five minutes and then bake in a moderate oven.

If you wish to glaze them use yolk of egg, one-half cup of water, one tablespoon of sugar.

Dissolve the sugar in water and yolk of egg, and apply with soft brush.

\* \* \*

Yeast Raised Biscuits.—Three particularly fine biscuits are made with the yeast-raised dough, namely:

Southwark currant biscuit,  
English tea biscuit,  
English muffin or biscuit.

Southwark Currant Biscuit.—Mash one medium-sized boiled potato through a sieve and add one-half cup of scalded and cooled milk, one-half cup of water.

Have the temperature of this mixture 80 degrees Fahrenheit. Now add one-half yeast cake and stir to dissolve the yeast cake. Then add two and one-half cups of flour and beat to a smooth batter, cover and let rise for one and one-half hours. Now place in a mixing bowl one-half cup of sugar, four tablespoons of melted shortening, one egg.

• Cream to blend thoroughly and then add this to the sponge with two and one-half cups of sifted flour, one cup of currants.

Work to a smooth dough by kneading. Cover on a pastry board and let rise for one hour, then roll out two-thirds of an inch thick. Cut with a biscuit cutter and set on a greased baking sheet. Cover and let rise for twenty minutes. Now wash with a mixture of sugar and water, and bake in a hot oven for fifteen minutes.

For English tea biscuit, prepare a dough as for Southwark currant biscuit, and when ready to roll form into a long roll about as thick as a rolling pin and cut off pieces a little larger than an egg. Round up between the hands. Now grease a round pan with straight sides and place the biscuits in close together. Let rise for thirty-five minutes and then brush the tops with sugar and water and bake for eighteen minutes in a hot oven.

\* \* \*

English Muffin or Biscuit.—Take the regular light bread dough, and when it is ready for the pans roll out one inch thick and cut with biscuit cutter. Now cover a clean towel with plenty of flour and lay on biscuits fully two inches apart. Sprinkle liberally with flour, cover and let rise for one-half hour. Lift gently from the cloth, and with a soft brush brush off flour. Bake in hot griddle or in oven for one-half hour. Turn every ten minutes on griddle and turn in oven every twelve minutes.

While muffins are not, strictly speaking, classed as biscuits, yet they are biscuit shape and many fine European pastry

cooks class them with biscuits. This is particularly true of the whole wheat, rye and corn muffins.

\* \* \*

Rye Muffins.—Place in a mixing bowl, one cup of rye flour, one cup of white flour, one-half cup of cornmeal, one teaspoon of salt, five level teaspoons of baking powder, two level tablespoons of sugar.

Sift twice to mix thoroughly and then add one and one-half cups of milk or water, three tablespoons of melted shortening. Beat hard to blend, then fill into well-greased and floured muffin pans and bake twenty-five minutes in a hot oven.

\* \* \*

Whole Wheat Biscuits.—This biscuit is made and served at a famous health resort in the German forests.

Two and one-half cups of whole wheat flour, one teaspoon of salt, three tablespoons of sugar.

Rub between the hands to blend and then rub into the mixture, two tablespoons of lard.

Use two-thirds of a cup of water to form a dough. Put this dough through the food chopper six times and then beat with a rolling pin for ten minutes. Form in thin, round biscuits, about one-half inch thick.

Lay on a baking sheet and brush the tops with cold water. Bake in a hot oven for twenty minutes.

Pork Cake.—One pound of fat (no lean meat) salt pork, chopped fine; one pint of boiling water, one tablespoonful of soda, one cupful of brown sugar, two cupfuls of molasses, one tablespoonful of cinnamon, one tablespoonful cloves, one tablespoonful allspice, one pound seeded raisins, one pound currants, one-half pound citron (shaved fine); flour to make a stiff batter. Bake about three hours, if made in one cake, in a slow oven. If desired, the following may be added to the above: One pound sultana raisins, one-half pound figs (chopped fine), one-half pound dates (chopped fine), one-quarter lemon peel (sliced fine), one-quarter orange peel (sliced fine).—Philadelphia North American.

Oyster Loaf.—Cut the top crust from a loaf of bread and scoop and scrape out the inside, leaving the bottom and sides whole. Set the hollowed loaf, with the top crust laid by it, in an open oven and let get very dry and warm. Cut four dozen oyster in halves and cook them over the fire in their own liquor. When they begin to curl at the edges, add the crumbs of the loaf rubbed very fine, a large tablespoonful of butter rolled in one of flour, and a tea-cupful of milk. Season with salt and pepper, and cook for three minutes after the milk is added. Butter the inside of the dried loaf, fill with the oyster mixture, put on the upper crust and serve.

Cheese and Olive Salad.—Mash one roll cream cheese, moisten with a little cream, season with salt and paprika. Add five olives, finely chopped, and two pimentos, cut very fine. Press into original shape, chill thoroughly, then cut slices and serve on shredded lettuce with mayonnaise dressing.—Ex.

### GET BULB BEDS READY EARLY.

Partly because of limited space, but doubtless also due to the human tendency to postpone a task, preparation of beds for spring blooming bulbs is usually deferred until the last moment in the fall. Then everything must be done in haste; the bulb dealer is beset with hurried orders which might have been distributed over the month preceding, the bed is quickly worked over, the bulbs almost thrown in, all to escape a threatened frost. "Now is the time," says the National Garden Bureau, "to prepare ground for tulips, narcissus or hyacinths. It will pay to get it ready right now with deep spading and fine pulverizing of the soil, incorporating a liberal dressing of bone meal. Now is the time, when the bulbs are at hand, to give it a light spading over, and it will be ready and in ideal condition.

and the result next spring will show the advisability of this early preparation.

"But above all, do not use barnyard manure in bulb beds. Thousands of bulbs have been ruined or killed outright because old-fashioned gardeners could not be made to believe that there was any plant that didn't need and wouldn't stand liberal manuring. The so-called Dutch bulbs will not. If manure is to be applied it must be so old and well rotted as to be approaching the humus stage, and if it is not, it should be spaded into the soil at least three or four months before the bulbs are planted, and spaded in so deeply the roots will not strike it before it has a chance to decay and lose its strength.

"There is one fertilizer and only one, for bulbs, which is bone meal, and this should be used liberally. It is a lasting fertilizer, and, incorporated in the soil some time before the bulbs are planted, will be ready to yield them food all the quicker. In big bulbs of the narcissus and hyacinth type, a little bone meal should be dug into the soil under the bulbs. Bone meal with an occasional liming to help free the fertilizing elements are all the fertilizing bulbs need or can stand."—Ex.

**DANGEROUS WELLS AND SPRINGS.**

It is indeed a modest property owner who will not boast of his well. The coolness, clearness and general excellence of their water supply is a favorite topic of conversation with thousands of people.

When investigations are made by sanitary experts, the water of many of these wells and springs has time and again shown pollution, which means that they are positively dangerous for human consumption. Unfortunately, water may appear clear and be agreeable in taste, when it contains sewage organisms which may cause typhoid fever or dysentery, when taken into the system. Much of our rural typhoid is due to polluted wells and springs.

No well should be located near a cesspool, privy or barnyard where the drainage from these places can reach, directly or indirectly, by seepage through the water-bearing strata. In a limestone country there is particular danger of sewage or animal wastes, which find their way through fissures in the rock, and may reappear many miles away in some subterranean stream which serves as a water supply.

Open wells are particularly liable to pollution, and all wells should be carefully walled and covered, to prevent surface and direct drainage from contaminating them. The close proximity of possible sources of pollution should be sufficient to place any well or spring under suspicion.

Unfortunately, many property owners who strive to keep their houses and grounds in a clean, sanitary condition, overlook this vital factor.

The cost of a water-tight stone or cement covering which will deflect drainage from the well, or the sinking of a new well in a safe locality, is vastly more economical than a single case of typhoid fever.—"Little Talks on Health and Hygiene," by Samuel G. Dixon, M.D., LL.D., Commissioner of Health.

**A FOOL'S PARADISE.**

BY KITTIE SUMMERS.

Many of us are foolishly visionary and are hoping against hope. John Joseph had dreams of coming wealth when he, as a school teacher of twenty-three, left his desk and went to the Golden State as one of the fabled Argonauts. Sometimes he enjoyed a large salary; often he was without work. Like the average miner, he often staked claims that yielded little. He had no capital to mine them and the mountains were too rough for railroads. Interested capitalists were too wary to advance thousands to a penniless young enthusiast. He pursued this will of the wisp until he was a man of fifty. He never lived to see the fulfillment of his dream. Something more practical, patiently pursued, would have given him a fair competency. John spent twenty-seven years in a fool's paradise.

Frequently men canvass villages, selling mining stock, and unfortunate indeed is the victim who bites at the "bait."

About eight years ago our family invested

jointly in some rubber stock. We did it as many level-headed men set the example. We have received not a cent of dividends. The company writes us hopeful letters as to possible results. It has been a "fool's paradise" for us.

I know a young school girl who "led on" a young man with her bewildering beauty just to extort gifts from him. He promised a Victrola as a graduating gift. She shrewdly said: "After that I will let him go, as I care nothing special for him." Her mother permitted all this. The trusting young man thought of marriage, but it was the old story; he, too, had been living in a fool's paradise.

Another young man received adoring letters from a pretty girl who had other admirers. She wrote all manner of affectionate things, but would not commit herself to a permanent betrothal. She had a good mother, too. After a while her letters grew "cool," for the poor moth had fluttered near the blaze. I presume she was tired of him.

I wonder if such silly butterfly girls can settle down to the calm round of domestic life? The admirer had also been living in a fool's paradise.

**GLORIFY YOUR JOB.**

BY DOLLY GOODWILL.

It is a blazing hot day in July and I am alone at home, resting. My two sons have packed their grips and gone back to their work in the mail cars. My houseful of company is gone. I always entertain during Chautauqua week. I invite country friends to tarry and we all go trooping together to the tent. I like to make people glad with humble hospitality. It has been my lot in life to cheer others and make them jolly; but I am not a clown.

It takes little to make some people glad. I am the only woman on the list of Chautauqua guarantors. I use my telephone and help advertise the good causes. When the men turned out en masse to erect the tent, I simply put on my second best white dress and sat with a pail of ice water and glasses, and bade them quench their thirst, and be of good cheer if they cracked their thumbs. A young girl would not dare do this. My white hair is my protection!

It is well to be joyful in whatever work we do. I am glad to say that in everyday life I have always been a willing burden-bearer. I do not like to hear people talk of "bearing the heat and burden of the day." I am shocked to hear persons groaning about "carrying their cross." There was only one who bore the ignominious cross, and he did not complain! In small places it is usually the lot of a few to carry the church and social burdens. Let such be proud of their efficiency. Preachers and teachers lead.

I recall a dear church brother who finally spoke up and said: "I am the church dog. I am the social dog. I am the school dog. I am my wife's dog! Some are born to be leaders. Some are leaders because others will not lead. Sainted Mary Lyon, of Holyoke fame, said to her girls: "Take the position that no one else wants; that will be your mission."

**A SURE CROP.**

Old fashioned horse-radish, one of the best known vegetable condiments, is a garden crop that never fails, according to the Department of Horticulture, Ohio Experiment Station.

To start a horse-radish bed, small root cuttings may be secured and kept in moist sand in the cellar over winter. They may be planted in fertile soil in the spring in rows three feet apart and ten to twelve inches apart in the rows.

**WANT COLUMN.**

WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kansas.

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WIT AND WISDOM

WHO IS RESPONSIBLE FOR HIGH PRICES?

"Tain't me," says the farmer, "who's getting the stuff." "Tain't me," says the packer; "I get just enough To pay a small profit as fair as can be." And all of them chorus together, "Tain't me." "Tain't me," says the tanner, "who gets the big price. For high shoes, and low ones, for slippers and ties." "Tain't me," says the rancher; "I live, and that's all." "Tain't me," says the dealer; "my profits are small." "Tain't me," says the canner; "my margin's the same." "Tain't me," says the huckster, "who's bracing the game." "Tain't me," says the gardener; "I'm poor all the time." "Tain't me," says the grocer; "I ain't seen a dime." It's surely a puzzle to know where it goes. No maker, no sellers, nor any of those. Partake of high prices, so they all agree. Me—I'm a consumer; I'm certain 'tain't me.—Ex.

A boy in a railroad car kept sniffing. Finally a lady said: "Boy, have you a handkerchief?" "Yes," said the boy; "but I never lend it to strangers."—Ex.

The Girl—Why did you take off your hat to me? You don't know me. The Man—No, but I think my brother does, and this is his hat.—Ex.

Military Preparedness.—The morning before an attack was to be made upon a village occupied by German troops, George Washington Johnson, of the Mississippi colored troops, took his place in line with a large and somewhat battered pan attached to his equipment. This attracted the attention of the officer in charge, who demanded an explanation. "Indeed, sah," said the soldier, "I done headh de boss say dat when we got into dat town yonder we was goin' to cook Fritzie's goose, and I surc doan' wan' to miss dat cookin'."

The Trodden Path.—A Massachusetts man, famed for his dry humor, never having taken a sea trip, conceived the idea one day of making a real voyage. Accordingly, he sailed from Boston in a small schooner.

The first day out a storm was encountered and the old gentleman became violently sick; but after several hours he mustered up courage and strength to look out upon the troubled waters. As he gazed from the side of the little vessel up the trough of the sea, it seemed very smooth to him. The captain's cutting of the waves was senseless, he felt sure. But as this mad steering continued, the unhappy passenger finally crawled out, on hands and knees, to where the captain stood at the wheel, and, raising his voice above the din of waves and wind, shouted: "Man, keep in the ruts, keep in the ruts!"

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He Missed the Old Home Church

He is a freshman at the university. It is his first year away from home. He is still lonely. He was especially lonely at the beginning. He wrote home about all of the loved faces and familiar surroundings which he missed so greatly and he said: "Perhaps it is because today is Sunday, but it seems to me that most of all I miss the old home church."

That's a most natural sentiment from a Christian boy, isn't it? But suppose he should go through those university years out of touch with the old home church and with nothing to take its place—no home-like place of worship, no friendly, helpful pastor, no regular religious nourishment!

It is to supply what is missed through absence from the old home church that Presbyterian student pastors are maintained at State universities. They are friends in need to lonely young men and women, guides through the untried paths of a new world. Many more of them are needed. Your liberal gifts are solicited for their support.

GENERAL BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH IN THE U. S. A. 156 Fifth Avenue, New York. EDGAR P. HILL, D.D., LL.D., Gen. Sec. EDWARD R. STERRETT, Treasurer.

WOOSTER

ATTENTION, CHURCH SESSIONS Wooster's financial campaign is on. It is endorsed by the Synod of Ohio. Our financial agents are in the field. Please open your pulpits to them and give them all the help you can. It is the Lord's work. CHARLES F. WISHART, President, Wooster, Ohio.

S O S Send On Subscriptions

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# HERALD AND PRESBYTER

VOL. XCII.

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NUMBER 42.

## A PRAYER FOR THE WORLD

BY EMILY J. BRYANT.

Look, Lord, in pity on the nations' needs,  
For thou dost see, with perfect sight and true,  
The world o'erswept with selfishness. It heeds  
Not heavenly grace distilled as evening's dew;  
Thy sacrificial love seems all forgot  
And man's tempestuous nature swift and hot.

Bring thou thy strength and beauty to thy saints;  
Enrobe them with thy righteousness and power  
To face and struggle with the world's sad plaints,  
When men are shrinking in this fateful hour.  
Oh, may they stand for righteousness and peace.  
Oh, may this tide of wrong forever cease.

Lead on thy saints against the rule of sin  
Till hate be overwhelmed with brotherhood;  
And man shall rise in strong desire to win  
Thy likeness true, and seek his brother's good;  
Till thy great gift of peace descend on men  
And earth proclaim a lasting loud Amen.

Newton, N. J.

**A PRESBYTERIAN FAMILY PAPER.**



## OUR EXCHANGES

### THE DEITY OF CHRIST.

Deity would appear to be the right word to express the thought that the Lord Jesus was, in the nature of his person, as truly God as he was truly man. Men may talk of the divinity of Jesus who would hesitate to affirm his deity. It is for this very reason that we prefer to use the latter term. It is unambiguous. It goes straight to the mark. It leaves no fair doubt of our meaning.—Christian Standard.

### PEACE AT LAST.

We don't know whether the experts are right or not about the ruinous results of another war, but we don't believe we could survive another armistice.—Columbia Record.

### A BAD MESS.

What a mess we are in! Thousands of men are walking the streets with nothing to do, while thousands are throwing up jobs and striking because they can not get an increase in wages, although they are getting twice as much as they ever got before. The coal barons are robbing us right and left. They put up prices far above reason, and when the people will not buy they drop a dollar and expect the "poor consumer" to fall for the game. If somebody is not being robbed in this land today, we do not know a thief when we see him. The world is always out of joint when men put money before God.—Methodist Protestant.

### A QUANDARY.

Somebody has left two millions and a half for the advancement of liberal views in this country. The papers have not announced whether the three trustees who are to administer the fund will be a Sinn Feiner, an I. W. W. and a pacifist, or whether they will be a Unitarian, Hicksite and anti-fundamentalist.—Congregationalist.

### OUR NATIONAL DEBT.

One hundred years ago \$9.44 from every person in the United States would have paid off the public debt. In 1916 \$9.88 would have done it. Now it would require \$235.40 per capita. To keep the wheels of government running this year costs us \$62.42 per capita. In 1910 it was \$43.79; and the year the war ended, \$39.74. In 1916 it was \$7.62. The eagle seems to be a fit symbol for our dollar. Surely this mad increase must cease soon. Is not the duty of the church to create a sentiment against such wild extravagance?—United Presbyterian.

### COSTLY MACHINERY.

The great Interchurch failure was not simply a spurt—it was a culmination, a crisis in the deadly disease, and the church makes slow recovery from it. The cost of the machinery of the Protestant church today is fabulous. For instance, the salary bill for eight of our own boards for the last year, according to the Report of the Boards, was \$380,110. This includes no other expense of incidentals or of commissions or committees. Both the Assembly and some of the boards, even under the present pressure, do not hesitate to increase expenses by the thousands.—Presbyterian.

### FEDERAL COUNCIL.

The annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America will be held in Chicago Dec. 14th to 16th. Word has been received of the death, on Sept. 26th, of the chairman of the Executive Committee of the Federal Council, Bishop Walter R. Lambuth, of the Methodist Episcopal Church, South, in a hospital at Yokohama, Japan. Bishop Lambuth has been one of the most notable figures in American church life during this generation, having rendered missionary service in China, Japan and Africa. The first vice-chairman, Rev. Frederick W. Burnham, president of the United Christian Missionary Society, will be the acting chairman of the committee.

### AID FOR PRESBYTERIANS IN EUROPE.

The American Section of the World Alliance of the Reformed Churches holding the Presbyterian System is issuing an earnest appeal to all Presbyterian and Reformed churches to aid the oppressed and suffering Presbyterian and Reformed churches of Europe. The plan of action is as follows:

1. That Reformation Day, Sabbath, Oct. 30th, be observed in our churches as a day of prayer for the Continent of Europe, especially for the suffering brethren of the Presbyterian faith there. That suitable sermons be preached, and earnest prayer be offered for the suffering ministers and members of their faith in Europe. They also ask that, where possible, money be gathered and sent to the denominational treasurers of European funds, which, in our case, is our Board of Foreign Missions.

2. That a clothing drive be inaugurated for November and December, in which new clothing, clothing slightly worn, underclothing of all kinds, shoes, sheeting for hospitals and orphanages, etc., be gathered. This clothing, etc., will be sent direct to the Reformed and Presbyterian pastors in Europe for distribution. The clothing and shoes, etc., are to be sent to the American-European Transport Co., 40 N. Water Street, Philadelphia, who will forward them. A sum of 15 cents per pound, to pay for the transportation to Europe, should be sent to Mr. Milton Warner, 2232 N. 15th Street, Philadelphia. It is also expected that a Tract, giving fuller details of the needs of those ministers and congregations, will be sent to the ministers of the Presbyterian and Reformed denominations by Oct. 20th.

This movement was commended at the recent World Council of the Reformed Church holding the Presbyterian System at its meeting at Pittsburgh, Sept. 16th to 25th. The great Apostle says, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." (Gal. 6: 10) These are of our household.

### THE ARMY AND THE SABBATH.

An official statement issued by the War Department on Sept. 1st contains a fine acknowledgment of the significance of the Sabbath in the life of the nation. The document has to do with "Conduct of Troops Changing Station by Marching," and is known officially as Circular 229. Among the instructions "published for the guidance of all concerned" is the following:

"The sentiment of the nation concerning Sabbath observance should be respected, and no marches, except in cases of necessity, be made on Sunday. Opportunity should be provided for religious services, conducted by the chaplain or through community co-operation, and dignified publicity of such services should be made."

This action, published by order of the Secretary of War, and signed by General Pershing, as Chief of Staff, is another heartening illustration of the new place which the chaplains have given to religion in the Army.

In connection with this order of the present day, it is interesting to recall an order issued by George Washington at Valley Forge, May 2, 1778, a copy of which the Chief of Chaplains, John T. Axton, has

communicated to the Federal Council of the Churches:

"The Commander-in-Chief directs that divine service be performed every Sunday at eleven o'clock in each brigade which has chaplains. Those brigades which have none will attend the places of worship nearest to them. It is expected that officers of all ranks will, by their attendance, set an example to their men. While we are duly performing the duty of good soldiers we certainly ought not to be insoldiers, we certainly ought not to be in-To the distinguishing characteristics of a patriot it should be our highest glory to add the more distinguished characteristic of a Christian."

### THE ANTI-BEER BILL.

BY HON. WILLIAM JENNINGS BRYAN.

The Conference report on the anti-beer bill meets the situation, and should be passed at once by the Senate. The supporters of enforcement do not desire to make the laws any more strict than necessary to compel obedience. A private residence is a permanent building and it is entirely proper to require a warrant for search. This might even be extended to permit any bona-fide resident to protect his home from search without warrant, by making affidavit that he has no liquor unlawfully concealed therein. But it is different with automobiles. To require a warrant before searching a suspected auto would practically nullify the law. The auto could get into another county before a warrant could be secured. It is inconceivable that any dry Senator can be deceived by the mock heroics of the wets.

Liberty to disobey the law is not considered sacred by any large percentage of the American people.

A filibuster by a minority to prevent the enforcement of a constitutional provision is about as undemocratic a procedure as could be imagined, especially a constitutional provision which outlaws a criminal traffic.

### A PROMINENT MINISTER COMMENTS BLACKBURN COLLEGE

Rev. F. N. McMillin, D.D., pastor of First Presbyterian Church, Walnut Hills, Cincinnati, writes:

"If every Presbyterian pastor knew how deeply moved our people were, what a blessing came to us and the response that was made when Dr. Wm. M. Hudson, president of Blackburn, told us, with the aid of the stereopticon, the wonderful story of this self-help college, he would ask to have this story told to his people. President Hudson should be heard in every pulpit in America."

Pastors who wish to have this illustrated story of "America's Most Exclusive College" told in their pulpits should write for date to President Wm. Hudson, Carlinville, Ill.

### A "SPECIAL OBJECT" IN UTAH

On September 21st the Presbyterian General Board of Education voted to make the equipment and endowment of Utah's Westminster College a "special object."

This action was taken because the Board realized that the case of Westminster was distinct from that of any other Presbyterian college in America in at least three respects—in the size of the college field without a competitor, in the difficulty of the field and in the weakness of the local support.

The Board voted to give Westminster's urgent needs publicity throughout the Church, and employ a special representative to present those needs to Presbyterian givers. This special favor is given this college to enable it to become a well equipped and endowed four-year college in a Mormon state, where it stands as the only Christian college.

Particulars regarding this advanced movement will be gladly given if you will send your name and address to President H. W. Reherd, D.D., Westminster College, Salt Lake City, Utah.

# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Entered as second-class matter, August 3, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

## EDITORIALS

### GOD'S LAWS NOT GRIEVOUS.

Some people are always interested in securing better laws, and do a great deal of work in promoting the passage and the enforcement of such legislation as will bring about a more orderly and wholesome life among all the people. Some persons however are very much opposed to any such efforts. They argue against them, sneer at them, are angry over them and fight against them. They vote against any such regulations, deride and abuse them, and then set themselves, as anarchists and rebels, to override and break them, and to break them down. Such laws as those against the liquor traffic, gambling, white slavery and Sabbath desecration might be instanced.

It may be said, without fear of successful contradiction, that no human laws have ever been passed against these evils that have been as strict as God's laws. Those who set themselves against these human laws are assuredly more opposed to the divine laws. Those who rail against the human laws on these subjects, and jeer and sneer at them as "blue laws," are, in their hearts, in secret and determined rebellion against God and his laws of holiness. No Christian man ever has the sneering words, "blue laws," on his lips. He knows that the words are a scoff and gibe against God and morality and holiness.

The immoral man who is bitter and contemptuous against civil laws aimed at vice and crime, and who calls them "blue laws," needs to be reminded that our country passes laws that are "red, white and blue," and that every one who is loyal obeys them, as a good citizen should. He needs to be instructed that all God's laws are "white" laws, calling for strict righteousness and "holiness without which no man shall see the Lord." The man who loves God as a Christian, and who is loyal to his country as a good citizen, will keep the laws of both, and will not think any of them severe.

It is evident that there must be a great difference, morally, between men who so differently regard the laws of God and of their country. Good people love good laws. Immoral and dangerous people hate, oppose and break them.

When the Apostle John cries out earnestly, "His commandments are not grievous," we know that he is in hearty agreement with God. He says that there is no love of God without obedience to his will, insisting: "This is the love of God, that we keep his commandments." It was not hard for him to keep God's laws. To him they were not grievous, nor are they to any one who is a Christian.

To the profane swearer the Third Commandment is grievous; to the murderer, the Sixth; to the libertine, the Seventh; to the thief, the Eighth; to the slanderer, the Ninth; to the irreligious and unbelieving, all the calls to faith and repentance, and

all the injunctions to take Jesus Christ as the only hope and Savior. To all such persons God's Commandments are grievous, because they themselves are a grief to God, and rebels against his control. They must be converted, born again, new creatures, or they never will be at peace with God, and in harmony with his holiness and his will.

The Christian loves God. He has been brought into the new life. He is one with God through Jesus Christ, and by the Holy Spirit. He delights to do God's will. Of course to him the Commandments of God are not grievous. The divine yoke is easy and the burden is light. He is obedient. He is a good citizen of the kingdom of God.

### THE ERA OF THE GROTESQUE.

We believe in the ultimate triumph of righteousness, but not that all progress is upward, nor that every new era is an improvement on that which preceded it.

Our age may be, as one writer expresses it, "the period in which human reason triumphed over all other forces." It certainly is not the period in which "civilization reaches its highwater mark."

Future historians may write it down as the mechanical era, or the age of invention, but machinery is not the whole of civilization. Some may write it the era of sports or amusements or great fortunes, but these are not the whole of civilization. Indeed the record of history is that with the older civilizations these were premonitions or accompaniments of decay.

Evidences as to the real character and advance of civilization in any era must be found in its laws and moral standards and religious principles, as exhibited in its literature, music and art.

It is easy to flatter ourselves with assertions that ours is the "new era," or the "golden age," or the "post-victorian period," or "the dawn of the millennium," but the facts are not flattering.

A musical authority recently deplored the passing of classical music. The old overtures and cantatas and symphonies are rarely given. The popular music in most quarters is jazz, which is really little more than organized discord.

An authority on the drama says: "There is little demand or support for legitimate plays." "The popular performances are exhibitions of absurdities or depravity." The idols of the stage are its clowns.

Most daily papers print colored supplements filled with fanciful and often offensive pictures, which are as far from true art as jazz is from true music.

The output of literature has greatly increased, but much of it is in harmony with jazz and the colored supplements. Stories with impossible plots and poetry with neither rhyme nor rhythm, and philosophy with all manner of absurd claims and suggestions have largely supplanted the substantial fiction and philosophy and educational literature of the past.

New religions or philosophies or social cults would be laughed out of existence were it not that foolish people accept them. Indeed, the more grotesque they are the more they appeal to a certain class of minds.

We still believe in the ultimate triumph of righteousness and the general prevalence of education and common sense, but we do not lose sight of tendencies which make for decay. The ideals of one generation affect the character of the next.

If our youth are trained to worship the trifling and grotesque, or to make sport the chief end of life, they and possibly the youth who come after them, face the task of learning the principles upon which we can expect individual, social and national success.

### UNIVERSAL BIBLE DAY.

It has come to be a widely observed custom to observe one day in the churches as Universal Bible Day. This year it is November 27th, although another day may do as well if this is not convenient. The American Bible Society, at Bible House, Astor Place, New York, will send leaflets and other literature, if asked for, that will help in getting some most valuable facts before the people of the country. The American Bible Society has for its sole object the circulation of the Holy Scriptures without note or comment.

It has issued over 140,000,000 volumes of the Scriptures in more than 150 languages and dialects, and in twelve systems for the blind. Seven million copies were distributed to soldiers and sailors during the World War. The Scriptures are furnished for immigrants of all nationalities from the Bible House. Hospitals and jails are supplied with the Word; colporteurs take the Book to the poor and neglected. It is supported by voluntary contributions. Gifts and legacies are gratefully received. It would be well for every one to write to the society for information and literature, or to become acquainted with its work at the local depository. There should be the real observance of "Bible Day."

### FEDERATION AGAINST ALCOHOL.

Representatives of the student bodies of twelve countries became organizers of a world student federation against alcohol in a three day conference held the last of August at Lausanne, Switzerland. Coming immediately after the sessions of the Sixteenth International Congress against Alcoholism, this action is most significant in the international struggle against the alcoholic traffic. The countries represented are: Austria, Sweden, Switzerland, Estonia, United States of America, Belgium, Germany, France, Great Britain, Holland, Bulgaria and Czecho-Slovakia.

The outstanding feature of the conference was the fraternity displayed and the universal good feeling which existed. The gripping needs of a world sick of alcohol brought a union of spirit and feeling which put all past national feelings into oblivion. The spirit of "Everybody's World" was strong upon the students.

In framing the constitution of the new movement, the following items were provided: The name of the organization to be "The World Student Federation Against Alcoholism"; the object "to create, propagate and deepen among the students of the higher institutions of learning in all countries, the study of the causes, effects and prevention of alcoholism"; the membership to embrace all student societies in sympathy with the object; the officary to be chosen on a basis of personal abstinence from the use of beverage alcohol; meetings to be held once each two years; and an executive international committee to govern the affairs of the federation in the interim between the bi-yearly meetings. The officers elected are: President, Dr. Courtenay C. Weeks, London, England; Secretary, Onno van der

Veen, Amsterdam, Holland; Treasurer and International Secretary, Harry S. Warner, Chicago, Illinois, U. S. A.

It is a matter of encouragement and congratulation that this work is being done in and by the enterprising student body of the world.

#### A CALL FOR ARMENIAN RELIEF.

Some people may say they are tired of reading calls for relief for Armenians and other Near East peoples. They would be a good deal more tired if they were, themselves, in the starving and dreadful condition of these mistreated and suffering and forlorn people, who, through persecution and assault and robbery, have been made to suffer the loss of all things.

At few times in the history of civilization has an entire race of people been found in such dire straits as are the Armenians at the present time. It is not enough that their homes have been destroyed, their crops trampled down and cattle confiscated, but to crown it all, cholera is ravaging the country, killing off many whose resistance is low from lack of food. The fact that food and clothing are scarce renders the thousands of homeless refugees easy prey to the plague. It is certain that many thousands will die this winter from cold and hunger even though America does send five million bushels of grain as pledged by American farmers.

The Near East Relief Commission was sent to Armenia by the national headquarters of the organization in New York City to examine at first hand the existing conditions, and to discover if those conditions paralleled with what we had been told regarding them. The Commission, of which Rev. Dr. Sherman Divine, of Spokane, Washington, was chairman, was composed of members of the national organization together with a representation of disinterested men from different sections of the country. E. W. Huelster is Secretary. He says:

"What we observed during our eight weeks' examination more than bears out the facts which have been told during the past few years regarding the conditions in that stricken land. In the face of the existing conditions and with no crops in prospect, affairs in the Near East will reach a crisis by mid-winter. Food is growing scarcer every day. Fuel is difficult to obtain and the only clothing available must come from the outside sources of relief. Unless the food rations are increased, the death rate in our orphanages will advance rapidly.

"Just since the national grain campaign started, conditions in the Near East have rapidly gone from bad to worse, what with renewed outbreaks of cholera and vast refugee movements. The five million bushels of grain pledged by American farmers, Ohio's share, being 97 carloads of corn and 47 of wheat, will help. Lives in the Near East now are being measured by the bushel."

"The total of the bushels of grain given by the farmers of America to aid the starving will be an index to the number of lives that will be saved this winter," says Dr. Huelster, who states that efforts to provide gifts of corn from farmers in Ohio and adjacent states must be redoubled in order to feed the hundreds of thousands beset by starvation and epidemics of cholera.

The headquarters of the Near East Re-

lief Committee is still No. 1 Madison Avenue, New York City, and of the Ohio Near East Relief Agricultural Committee, Cleveland Plain Dealer, Cleveland Ohio.

#### MONEY AND THE KINGDOM.

People talk about hard times, but the way in which they are spending money shows anything but hard times, except as they bring about such a condition by parting with their money for many things they do not need. The tax collection report from the Bureau of Internal Revenue at Washington City, says that the government received taxes totalling approximately \$579,000,000 from purchases of cigars, cigarettes, theatrical tickets, club membership dues, sporting goods and similar matters for the last fiscal year.

The tax on such things is approximately 10 per cent, except on tobacco, where it is slightly below 5 per cent. Tickets for amusement and theaters amounted to \$96,000,000. The collection of tobacco taxes was just under \$254,000,000.

It was estimated by the Bureau that about \$5,080,000,000 was spent by the people for tobacco, on this basis, and that about \$960,000,000 was spent on theaters and similar amusements.

These are not guesses made by reformers of any sort, but are the plain, actual figures given by the authorities concerned in the collection of taxes. There can be no successful claim made for the existence of hard times when expenditures of the sort named amount to such figures as those indicated. Whatever may be the differences of opinion as to these things, they can not be claimed to be necessities. The people are spending thousands of millions of dollars annually for that which is not bread.

Our expenditures for religion and education seem paltry when compared with the six thousand millions spoken of above. Our own Presbyterian body, in all of its ten thousand churches last year, from every source and for every object, at home and abroad, raised less than fifty millions, and it was a great year for our Presbyterian Church, and our Church probably stands at the head of the churches.

When shall there come the day when men will be as ready to give for the kingdom of Christ and the uplift of the world as it now gives freely and gladly for mere pleasure and personal gratification? When that day comes the earth will be filled with the knowledge and the glory of God.

#### A HIGH PRIVILEGE.

It does not always pay to defend one's rights. At times it must be done, but usually the better way is to consider the rights of others as well as their ignorance and weakness, and to eliminate personal pride and resentment.

There may be conflicts of rights, or misunderstanding, or the issue may be unimportant. Let one settle it first, that the right is certainly a right, and second, that it is worth defending. Then let him consider whether, after all, he would not better exercise his right to give it up. It is often the Christian's high privilege to yield what he might defend and to be silent where he might prove claims. It is his right to give up his rights.

An old grandmother, unused to travel, crowded herself with bundles and satchel and a basket of apples and a bird cage into the car seat with a young girl, fairly forc-

ing her out. "Why don't you tell her she is encroaching on your rights?" some one asked. "It is not worth while to trouble the poor old soul. We have only a little way to go together," she replied. Many people do encroach thoughtlessly, some do it through ignorance and some through helplessness and others selfishly. The young girl's words are worth remembering, "We have only a little way to go together."

But if one gets into the habit of yielding, will he not be taken advantage of? Possibly. Nevertheless unselfishness, kindly consideration and the habit of construing the actions of others in the most favorable way pays in the long run.

Almost without exception the presbyteries have expressed their appreciation of President Harding for calling the Disarmament Conference and have asked the churches to observe Sabbath, Nov. 6th, as a day of prayer for divine guidance in the proposed meeting.

Christian people have no reason to be discouraged by the crime and wickedness and falsehood that characterize so many people at this time. It is simply a call for more consecration and faith and prayer. The German armies did not discourage the Allies, and make them give up. Our brave soldiers knew that they were to face and fight those very enemies and they did it. So let all good Christian people today take on more courage, and go on in faith and prayer to win the victories over sin. We know perfectly well that we are on God's side, and of him we read that "he shall not fail nor be discouraged."

The Synod of Texas took sturdy ground as to the evangelical faith of our Presbyterian Church, at its last meeting, and the report of that meeting should be read carefully. Those who charge that our Presbyterian Church has departed from the Gospel faith because it has had an occasional traitor, might as well charge that the people of the United States are unpatriotic because it has had a Benedict Arnold and a John Wilkes Booth.

Sabbath, Oct. 30th, has been named as Reformation Day, and pastors have the opportunity on that day to bring to the remembrance of the people the meaning of that mighty movement which was a change of front for half the world. The Reformation was a vital necessity for the preservation of the purity and power of the Christian religion, and an emphasis of its great principles was never more necessary than it is today. For these principles there should be a place every Sabbath of every year.

A minister and his family were recently going to the Pacific Coast and planned to go by Salt Lake City, but were compelled to change their arrangement and go by another route. Arriving at their destination they found that their intended train had been held up by bandits and the passengers robbed. The minister writes: "You may make whatever interpretation of this you please, but we are nestling in the faith that we have a Father who cares for and favors those who believe in him and trust him when we pray." It is a comfort to be a Christian-believer and to "rest in the Lord."

## WITH STEADFAST CHEER.

BY FRED SCOTT SHEPARD.

"Thy word is a lamp unto my feet, and a light unto my path."—Psa. 119:106.

A light to mark the pathway,  
A lamp unto the feet,  
The Word of God unwa'ring gleams;  
Across life's darkness ever streams  
Its radiance, all complete.

No need to wander longer  
In ways so dark and drear,  
For, as a beacon shining bright,  
God's Word illumines earth's darkest night,  
And glows with steadfast cheer.

Seek but to know its message;  
The truth it hath to show;  
And, though the clouds may shroud the way,  
'Twill give safe guidance day by day,  
Make clear the path to go.  
Canada.

## DEAD OR ALIVE—LOST OR SAVED?

BY REV. JOHN Y. EWART, D.D.

That describes the condition of every living man and woman. We are either spiritually dead or spiritually alive. The Book makes it plain that you and I are either walking about, dead in trespasses and sins, or alive in Christ by virtue of the implanting of divine life in our souls. The issues of life and death are so vast and vital that it surely becomes every one of us to find out at once on which side of the dividing line we are.

There is such a thing as being spiritually dead when you are still busy with the work and warfare of life. Your heart may be far from God. You may be thoroughly engrossed with the things of time and sense. You may be under the dominion of the world, the flesh and the devil. You may be a total stranger to the spiritual life. Or, on the other hand, you may be in daily communion with God through prayer and right living, you may be thoroughly in harmony with his will through conscious obedience to his every command. Now the important thing is for each of us to ask: On which side of the line am I? Am I lost or am I saved?

The Bible was written for our instruction on such vital matters. Salvation has no meaning if there is no difference between a lost man and a saved man. There is a fathomless gulf fixed between salvation and perdition.

How can I know? How can I determine my own spiritual condition? How may I know that I am among the number of the saved? How may I know that I am not among the number of the eternally lost? What is it to be eternally lost as distinguished from being eternally saved? These are all-important questions and should be most earnestly considered by every man and woman.

For the Bible makes a clear and strong distinction between these two opposite conditions of the soul.

Let us study, by way of illustration, Christ's conversation with Nicodemus, recorded in St. John's Gospel, chapter three. We are pondering the words of the Savior himself, let us recollect; let us give them their due weight; they are eternally significant.

This inquirer, distinguished and scholarly, earnestly sought light on the most vital questions in a midnight interview with the Savior of mankind.

Listen to Jesus' first reply:

"Except a man be born again he can not see the kingdom of God" (John 3:3).

Notice, that in the background of this reply there is a recognition by Christ of the eternal

separation of good from evil, of right from wrong, of the kingdom of light from the kingdom of darkness. Nicodemus is informed that no soul can cross the border line dividing these two kingdoms except through the new birth. Nicodemus is further informed that "spirit and flesh" represent two different kinds of worlds. A most radical transformation must take place in the soul that crosses from one to the other. The scholarly inquirer is perplexed. The distinction is new to him. He can not understand "the new birth." "How can these things be?" is his astonished remark.

But "the new birth" must take place in any soul that emerges from darkness to light and from the power of Satan unto God. The doomed rich man was informed that "there is a great gulf fixed: so that they that would pass from thence to you can not; neither can they pass to us that would come from thence" (Luke 16:26).

And listen to the terribly pointed alternatives used by the Savior and his apostles:

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:16-18).

Notice, dear friend, the sharply defined antithesis between what Christ says of the saved and the lost. No equivocation! No evasion! No covering up of the tremendous issue! Saved or lost? Which shall it be for you and me?

Do you want to hear from St. Paul on this subject? Listen:

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

"You hath he quickened who were dead in trespasses and sins" (Eph. 2:1).

And all through the Bible the choice between life and death is offered to men. The possibility of eternal life or the possibility of eternal death. Alternatives of tremendous moment! Should not mortal men and women pause, reflect and repent before it is too late?

I have been deeply touched and moved by the little book of Dr. E. F. Hallenbeck, entitled, "The Passion for Souls," in which he says:

"I shall never forget the impression made upon my mind by Ruben's famous picture of the crucifixion which hangs in the Royal Gallery at Antwerp. While I stood before it, everything else faded from my vision. There are many figures in the painting, but I saw only the loving, grief-scarred face upon that middle cross. My companions passed on, I was riveted to the spot. And when at length some one reminded me that the moments were slipping by, and I went on to view some of the other pictures in those celebrated corridors, it was to have everything else blurred with the vision of that matchless face. In a little while I was back upon Golgotha, bathing once more in my Savior's love."

Your place and mine is close against the bleeding side, the broken heart of the Son of God. But we are not there alone for refuge. We are there to find a worthy conception of

life, and a motive power that will impel us and compel us. Here is the meaning of the Cross:

"The love of Christ constraineth us; because we thus judge, that if one died for all, then all died; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again" (II Cor. 5:14, 15).

Colorado Springs, Col.

## THE BIBLE IN THE SCHOOL.

A decision is to be sought in the Supreme Court of the United States to determine whether or not the Bible can legally be excluded from the public schools. Joint action by various church denominations is being organized to this end by members of the Presbyterian Church in the U. S. A. The action had its inception in the Synod of Washington, by official vote of that body, and at the head of the movement is R. L. Edmiston, a Presbyterian layman of Spokane, Wash. The state of Washington is made the center of the movement because that state is a notable example of the official exclusion of the Bible from the public schools.

The line of attack for the restoration of the Bible in the public schools throughout the United States will be based on the Declaration of Independence. The Synod of Washington claims that the Declaration of Independence is a covenant between the American nation and God, and that the study of the Bible by American children is essential to an understanding of that covenant and to full knowledge of God.

The synod quotes from the Declaration as "appealing to the Supreme Judge of the World," and that this appeal to God was an admission of the over-all sovereignty of God, and implies that a perpetual covenant existed between the American people and this "Supreme Judge of the World." The synod further contends that the terms and evidence of this covenant were set forth in the Bible and in the "laws of nature and of nature's God." The synod further points out that "so help me God" is an oath required by the federal laws of all officers, judges and servants except the President, and required also of every juror, witness and attorney in every United States court.

To exclude the Bible from the public schools, the synod contends, is to violate one of the essential clauses of the opening paragraph of the Declaration of Independence. For example, in the state of Washington the Attorney-General and later the State Supreme Court have rendered an opinion in which the Bible in effect is adjudged to be a "sectarian" book, and in which it is decreed to be unconstitutional to read or teach the Bible in the state schools. The synod declares "that this ruling, opinion and construction is erroneous, and that the state constitutional provisions so constructed are void as being in conflict with and repugnant to the principles of the Declaration of Independence."

"This ruling," continues the synod in its presentment preparatory to an appeal to the Supreme Court, "is repugnant to and in conflict with the principles in the clause of the Declaration of Independence, 'To assume, among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitles them,' in that all citizens are equally entitled to instruction in 'the Laws of Nature' and also 'of Nature's God,' which latter are spiritual and obtainable from the Bible. This ruling makes it impossible to obtain such knowledge in the school system of the state, although elaborate provisions are made for teaching the 'Law of Nature.'"

The synod further contends: "This ruling is also repugnant to the clause, 'That they (all men) are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness,' in that every man is entitled to knowledge of his Creator and the manner and purpose of these his endowments, knowledge which is obtainable only from the Bible and which is

thus excluded from being part of the education of the youth provided to fit them for civil duties of our Christian nation."

Furthermore, according to this Presbyterian presentment, "Under the Declaration of Independence, every child has a paramount civil and political right to be given an education in the truth and science of the religion set forth in the Bible, exclusive of any personal and worshipful element therein, in order that he may intelligently direct his soul or eternal life, and understand the foundations and functioning of our government."

Extensive arguments are presented to show that no state has a right to exclude from its system of education "instruction in the science of religion as set forth in the Bible, the only book which sets forth the existence, laws and other attributes of the Divine Providence to which the Declaration of Independence is committed, without this exclusion being repugnant to the Declaration and therefore void."

Rather than adopt strenuous measures as a single denomination, the Presbyterians of Washington are first perfecting a federated organization representing all denominations, to "establish the teaching of the Bible as a part of the education the constitution requires the state to provide for; and to obtain the opinion of the highest courts thereon, including the opinion or deliverance of the Supreme Court of the United States, and also a plebiscite, if deemed necessary."

Mr. Edmiston, who is preparing the preliminary papers for such court proceedings, speaking officially for the Synod of Washington, said: "We are taking steps to thoroughly test this question, with a view of getting a decision in the United States Supreme Court as to whether total suppression of Biblical instruction in the public school is repugnant to the principles of the Declaration of Independence."

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

Texas Synod met in Wichita Falls, on October 5th and elected Rev. Dr. Glenn L. Sneed as its moderator. I have not been with this synod for a number of years and was able to see great improvement in almost every way.

The last synod appointed a committee to prepare a report on a new form of synodical organization, and much interest was manifested in it, but all seemed to be more concerned about the progress of the kingdom than the particular form the work should take. But after careful consideration and counsel it was decided to await the action of the Assembly's Committee on Organization. A committee was appointed to study the situation, and, when the Assembly's committee reported and the Assembly took action, to prepare a form in harmony with this and report it to the next synod.

The two most important questions before the synod this year were home missions and education, and much time was given to both. Trinity University was given careful and thoughtful consideration, and the synod decided to write into their New Era budget fifteen thousand dollars for the university, as was done last year. The new president was there and made a fine impression on the synod, and all expressed the hope that a new day had dawned on the university. The attendance this year is about equal to the capacity, and an earnest plea was made for more dormitory space.

The Home Mission Committee met Tuesday before the opening of the synod and gave a full day and a half to the consideration of the work. Reports were made by the field men, which showed they had been diligent. The exact situation of the financial condition of the Board was placed before the committee, and, although they were much depressed by it, one member echoed the sentiment of all when he said that, although it looked dark from the report, he believed that the Church would not permit a work that meant so much to the kingdom of God to suffer for want of funds. The committee called upon the local churches to do more for themselves and ask less of the General Board,

and there is good hope that this will be the result.

Texas shows a large increase in its membership and its home mission churches are in advance in their per cent of the whole Church in its per cent. The gifts from the churches for this cause were the largest in their history when all things were considered.

The field men's report revealed a very encouraging state of things. At the beginning of their work three years ago there were 140 churches vacant; now there are fifty-three. Eighteen churches that were receiving aid three years ago have come to self-support, and this is a remarkable showing. There have been nine churches organized in this time and there have been raised for new church and manse buildings and for repairs on old ones the sum of \$250,770. While this does not meet the need for such things in this great state, it shows that some of the churches at least are in better condition than they have ever been. The pastors' salaries have been greatly increased in the synod, and now they are coming near the minimum at least, and, as soon as conditions improve, I feel sure there will be a rapid increase in this respect, and ministers will be more content to remain on their fields and better work will therefore be done.

This letter is written in Pawnee, Okla., where, on Oct. 9th, I assisted in the dedication of a neat and beautiful church building for this mission church, and where they have great hopes that next year they may come to self-support. They are training people for the larger churches in the state, as they stay here for a time, get a good start, and then move on.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The courts have decided that the \$500,000 given to the American Bible Society by the late Mrs. Russell Sage, must be included as a part of the bequest of Mrs. Sage's will, of \$750,000. The executors of the will have called attention to a provision in the will to the effect that any legatee interposing objections to the terms of the instrument should forfeit any provision made for such objector, and that the action of the American Bible Society has made it amenable to that provision. We sincerely hope that the Society will receive the residue of \$250,000, for surely Mrs. Sage, were she living, would not wish the Society to lose the money.

The Surplus Department of the World's Sunday School Association want sent to the children in mission fields all the dressed dolls that can be collected by those interested throughout the country. A leaflet which offers numerous suggestions will be sent to all who write to the Association, Metropolitan Tower, New York.

The fall work of Bethany Presbyterian Church, Rev. David Wylie, pastor, has opened well. Ten new members were received Oct. 9th, seven being by confession. The pastor preached to a large congregation on "The Christian Attitude Toward the Cross." The pastor expects to organize an adult Bible class, a Teacher Training class and Bible study in the Westminster Guild, with the help of Prof. D. Webster Wylie. The activity of the various societies in the church promises a good church year.

Rev. Dr. Edgar W. Work, pastor of the Fourth Presbyterian Church, has fully regained his health and is preaching morning and evening every Sabbath. The Fourth Church steadily prospers under Dr. Work's care.

The McAuley Cremorne Mission, on West Thirty-fifth Street, Mr. William McQuere, superintendent, is giving breakfasts on Sabbath mornings at 10 o'clock to the needy and unemployed, holding an evangelistic service after the people are fed.

The pastor of the Broadway Presbyterian Church, Rev. Walter D. Buchanan, has been laid aside for several weeks after an operation for appendicitis. Dr. Buchanan hopes to be in his pulpit in a short time.

Sabbath, Oct. 9th, in the great structure formerly known as the Hamburg-Amer-

ican Pier, Hoboken, we attended the military funeral service of 2,467 soldiers whose bodies had just been brought over from the other side, and there were in the building on the day of the service no less than 5,000 bodies in all. Either relatives have been slow in claiming their dead boys or there has been delay in taking to Arlington Cemetery, Washington, those designated for burial there. The services the other Sabbath afternoon were very impressive, Hebrew, Protestant and Catholic. Your correspondent's daughter Dorothy had the privilege of singing the opening solo, "I Know That My Redeemer Liveth," the Catholic chaplain from Governor's Island singing "Face to Face" at the close of the service. Addresses were given by United States Senator Calder, of New York, and Brigadier-General Hutcheson.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

"The Presbyterian Home" is about to realize in brick and stone its dream of years. The commodious and beautiful "Home" in Evanston is now an assured fact. With dignity and solemnity, mingled with thanksgiving and rejoicing, under the supervision of Dr. W. S. P. Bryan, President of the Home, the corner-stone was laid Thursday, September 29, at 3 P.M. The program was replete with history and prophecy. Scores took part in it: President, directors, managers, officers, ministers, laymen, presbytery, the Home inmates and friends. Dr. David H. Jones, pastor of the First Church of Evanston, prefaced his masterly address by announcing that two members of his congregation had made a recent gift of \$5,000 to the Home in memory of their mothers. The ceremony of the laying of the corner-stone included the filling of the box, which was deposited in the stone. Officers of Chicago Presbytery were the initial depositors: Rev. N. B. Barr, the moderator, placing first a copy of the Holy Scriptures; Dr. A. C. Zenos, Stated Clerk, next placed a copy of the Constitution of the Presbyterian Church, U. S. A.; then Dr. E. N. Ware, Permanent Clerk, deposited an official roll of the Presbytery; Dr. William Chalmers Covert, a copy of the History of Presbyterianism in Chicago; Mr. Alfred T. Carton, the Secretary, a copy of the seven annual reports of the Home, with other official papers; then a report of the day, many individuals deposited expressions of interest and hope. The box all this time was in care of Mrs. J. Harrison Orsborne, President of the Board of Managers. At the reorganization of the Home seven years ago, there was taken over from the first corporation the sum of \$400. In addition to the care of an active Home all this time, the present organization presents today a property of forty acres in a choice location in the west part of the city of Evanston, Ill., which affords a beautiful location amidst trees for the combined homes for the aged, the convalescent, and the orphan; an orchard, already bearing; farm and farm buildings, ample for all needs. This, with money in hand, and that expended in the present building, with pledges yet unpaid, represent a total of nearly \$600,000. The confidence and good will and co-operation of the whole presbytery, ministers and churches constitute an asset which is beyond computation. Dr. W. S. P. Bryan, in his untiring devotion, his unflagging zeal, and his masterful direction of the Home affairs, is building for himself an imperishable monument and handing down to posterity a legacy of Christian benevolence and beautiful ministry, which will team with responsibility and blessing.

Clement Church of Cicero, Ill., was dedicated on September 25. The pastor, Rev. Peter W. Fischer, conducted the morning service. At 3 P.M. Dr. R. D. Kearns, pastor of the Calvary Church, preached the dedicatory sermon. The evening sermon was conducted by the choir with a musical service, Rev. Clyde Smith, Associate Superintendent of the Church Extension Board of Chicago Presbytery, speaking. Others taking part in the dedicatory service were Mr. A. H. Clement, for whom the church is named; Dr. Robert Clements, pastor of the Austin Church, which

has sponsored the life of the mission; Rev. Robert H. Beattie, who was pastor of the Austin Church when the mission was started, now President of the Presbyterian Training School; Rev. F. M. Newlin, pastor of Westminster Church, and Rev. A. A. Altheide, pastor of Brighton Park Church.

Rev. John Rhind, of McCormick Theological Seminary 1919, and since graduation, pastor at Remington, Ind., has begun his work as instructor of English Bible in the Lake Forest College, his alma mater, and as director of their athletics.

The large army of unemployed in the city has brought again into activity the Chicago Christian Industrial League, of which Rev. George A. Kilbey is superintendent with offices and headquarters at 884 S. State St. Now the superintendent issues a call for a fund by subscription of \$5,000 to care for the needy during the coming cold months. Mr. Kilbey has always had the confidence and co-operation of the churches of the presbytery, rarely asking for anything which was not needed and usually getting what he asked for.

The initial meeting of the union interdenominational evangelistic campaign, which is being furthered by the Chicago Church Federation, was held on Monday, Oct. 3, in the Y. M. C. A. auditorium at 11 A.M. The building was crowded. Dr. Howard Agnew Johnston, President of the Federation, stated he had never seen such enthusiasm and zeal among the ministers for any cause. Bishop Nicholson was the local speaker. Dr. Goodell gave the address of the morning. This was followed by denominational gatherings at lunch in the Morrison Hotel. More than one hundred ministers were in attendance. Dr. Hepburn presided and the spirit of the meeting showed the Presbyterians were ready for full co-operation.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

At a meeting of Detroit Presbytery, Oct. 10th, arrangements were made for the installation of Rev. Llewelyn Evans as pastor of Erin Church, on Oct. 18th. This church, through its sixty years of history in Detroit Presbytery, has never had an installed pastor. Forty years ago it had a stated supply, but since that time has been supplied either from Mt. Clemens or Detroit.

No doubt the daily papers are making the most of the sale of the Detroit Times by the receiver to the Hearst combination. The fact is that the Times was always run at a loss, in trying to decline all advertising that was of questionable character. Certain stockholders who believed in the principles that guided this policy were willing to a certain extent to carry the burden. But the paper was never popular, quite apart from its high plane of exclusion. The editor was not taken seriously by the general public, and the news department was too limited to make the paper interesting. So it is not fair to say that Detroit can not appreciate a clean newspaper. This was not a fair test of clean journalism.

On Oct. 19th, Rev. Edward P. Clark, Stated Clerk of Detroit Presbytery, and the senior minister in that presbytery, will, with Mrs. Clark, celebrate the fiftieth anniversary of their wedding, with a reception, to which all the ministers and many other friends are invited. Mr. Clark was a Michigan pastor from his ordination, in 1871, until a few years ago, with the exception of a seven years' pastorate at Union City, Pa., and is held in the highest esteem by his brethren.

The Woman's Synodical Missionary Society held its annual meeting at Trumbull Avenue Church, October 5, 6. Although under present arrangements, Home and Foreign Missions are harmoniously combined, with Mrs. J. K. Mitchell as the honored president, yet it is still the custom to give one of the days to Home and the other to Foreign Missions, alternately, so that every two years the popular meeting shall be diversified. If a mere man who only attends as a visitor may be allowed to criticize kindly, he would say that speakers should be selected as a rule with voices that carry in a large auditorium. If every speaker had the good

fortune to be heard as plainly as the able president, and Mrs. Lattimer, of Pittsburgh, who gave several valuable addresses on the Freedmen, the audience would get much more out of the meetings. The program is too good to miss the devotional part of it.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

Our Ministerial Association on Oct. 3 listened to a talk or pulpit address by Prof. Sleeth, a well-known teacher of elocution in our city and region.

Beginning Monday evening, Oct. 3, a series of special sermons has been preached during the week in East Liberty Church, by the pastor, Rev. S. N. Hutchison, D.D., with such subjects as "The Man in the Congregation," "The Far Country," "Judas Iscariot," "The Fine Art of Making Excuse," "Honest Doubt," "Our Only Hope." I have noticed the fact that on each Sabbath Bulletin of this church the requirements for church membership and an invitation are given.

Along this line, I may mention as suggestive to pastors, the series of Sabbath-evening services conducted by Rev. F. H. Stevenson, D.D., in the Church of the Covenant, Cincinnati, with such subjects as: "The Inspired Bible," "Varieties of Churches," "The Products of Christianity," "The Peace That Belongs to a Christian," a series running into November. A good many churches need not do as this church does, issue a Hotel Bulletin, distributed each week, but where a church can reach out for the passing stranger, this is most commendable.

Prof. D. R. Breed, D.D., is in California delivering a course of lectures, and will be absent until December.

The Homewood Church has given a call to Rev. C. C. Bransby, of the Second Church, Auburn, N. Y.

The opening exercises of the Western Theological Seminary were held Sept. 21, with an address by Rev. John A. Hutton, D.D., of Glasgow, on "The Tone of Preaching." Twenty-one new students were enrolled, and Prof. S. F. Vance, D.D., begins his work in the chair of New Testament Literature and Exegesis.

A delightful farewell reception was given Rev. Dr. Charles Schall by the First Church of Greensburg, Pa., from whose pastorate he goes to that of the church at Wayne, Pa. His pastorate is rich in results, the material side including the erection of a handsome stone edifice and manse.

A double communion service was held in the Central Church, McKeesport, the evening one meeting the needs of those prevented from attending in the morning. Thirteen persons were received on confession and ten by letter, and the pastor, Rev. Leroy Lawther, assisted by his people and his new assistant, Miss Niehaus, is developing every line of activity with marked interest and success.

The fertile imaginations of newspaper reporters have announced the names of a number of persons as having been considered for the presidency of Washington and Jefferson College, but the newly-appointed committee of the trustees declares such a list as a fabrication.

Rev. Albert I. Good, whom the Third Church supports and regards as its pastor in West Africa, gave an address on mission work in that country at the morning service, Oct. 2, and a very interesting lecture, illustrated by his own lantern slides, in the chapel, Wednesday evening following. In his arduous and varied work Mr. Good wisely finds recreation in entomology and the study of animal life in Africa. He has in his spare moments, and it is a blessing that he has them, secured rare specimens of butterflies and the skins of animals indigenous to Africa, and presented them to the Carnegie Museum in this city.

A postcard mailed at Cairo shows the safe passage of Rev. W. H. Hezlep and family, returning to their great field in Central Africa.

The Gypsy Smith meetings, held mostly in the East Liberty Church, ended with a very hearty expression of satisfaction over Mr. Smith's deeply earnest and touching sermons. It is remarkable how this man, emerging from conditions presumably unrefined, preaches with a great sobriety of expression, a marked tastefulness in language, unbroken by startling expressions, though suffused with a true emotion. May

God give to his words a large and deep result.

On Oct. 9 the East Liberty Church, Rev. S. N. Hutchison, D.D., pastor, received eight new members on confession and twenty by letter.

On Oct. 9 the Oakdale Church, Rev. W. D. Lewis, pastor, received twenty-five new members on confession. During the summer the interior of the church was completely decorated, and now stands beautiful without and "all glorious within."

At the October meeting our presbytery received Rev. Moore Sanborn, Ph.D., from the United Brethren Church, with a view to his receiving a call to the West View Church. If he is there installed, he will, it is said, occupy the largest manse in the country, it being a converted roadhouse or inn, and the furnishings of the barroom, which are said to be quite expensive, are used in the pastor's study. So many are the additions and rooms that Scott's excitable character in Guy Manning, could he see it, would exclaim, "Prodigious!"

On Oct. 9 the Shady Side Church, Rev. H. T. Kerr, D.D., pastor, received ten new members.

The pastor of the Watson Memorial Church, Rev. John W. Claudy, took advantage of his vacation to undergo the removal of his tonsils, and in the absence from his pulpit to obtain complete recovery.

At the midweek prayer meeting, Oct. 12, in the Third Church, the pastor, Rev. W. L. McEwan, D.D., appeared and preached, giving every evidence of a complete restoration of health. He announced his intention to take charge of the same service on the 19th, and thus advance carefully to the resumption of all his pastoral work.

The former Ardmore Church has been renamed the Forest Hills Church, and presbytery indorsed the erection of a chapel costing \$25,000, to be financed by the First Church, Wilkinsburg, Rev. George Taylor, Ph.D., pastor. The ultimate plans call for a complete edifice costing \$80,000. Its vicinity is growing rapidly under the homeseeking of employees of the Westinghouse Electric and Manufacturing Co.

On Oct. 9 the Central Church, North Side, Rev. P. J. Slonaker, Ph.D., pastor, received ten new members on confession and four by letter.

At a dinner for the men and boys at Shady Side Church, Oct. 28, Rev. John Timothy Stone, D.D., will make the address.

#### PHILADELPHIA NEWS.

BY REV. W. F. FULTON, D.D.

The Presbytery of Philadelphia met Oct. 3d. Reports were made on foreign, home and synodic missions, evangelism, temperance and moral welfare. Rev. John McDowell, D.D., of the Board of Home Missions, made an excellent address, presenting the work and needs of the Home Board. The pastoral relation existing between Rev. Asa J. Ferry, D.D., and Bethany Temple, was dissolved in order that he might accept a call to the Edgewater Church, Chicago. The call from Bethany Church for Rev. A. Gordon MacLennan was approved. The afternoon session was given to rayer and conference in reference to presbytery's evangelistic campaign now in progress. In the consecration meeting, conducted by Rev. Asa J. Ferry, D.D., the Holy Spirit's presence was manifest. Many expressed a desire that we might have more such meetings.

The semi-annual meeting of the Church Federation of Philadelphia and vicinity was held in the Arch Street Presbyterian Church Oct. 11th. Interesting reports were made and an address was delivered by Judge Raymond McNeille.

The Presbyterian Ministers' Social Union held its first meeting this fall in the Bellevue-Stratford, Oct. 10th. An address was made by Rev. George H. Donald, of Scotland, on "A Crisis in Continental Presbyterianism."

Rev. and Mrs. Roland B. Lutz were tendered a reception by the congregation of Temple Church Oct. 11th.

The congregation of St. Paul Church will tender a reception to Rev. and Mrs. S. Willis McKelvey on Oct. 21st.

On Sabbath, Oct. 9th, Rev. A. Mitchell Hunter, of Scotland, preached in Calvary Church, Rev. J. Ross Stevenson, D.D., in the First Church of Germantown, and

Rev. Hugh L. Hodge in the Central-North-Broad Street Church.

### WASHINGTON CITY LETTER.

BY REV. W. F. EAGLESON, D.D.

All pastors have returned from vacations, and are busy with the new work. One of our number has fallen, temporarily only we trust, from our ranks of active workers. Dr. Henry E. Brundage, pastor of the Eckington Church, is encased in a rigid cast about the spine. It would seem that he is urgently needed in the important work and church where his labors have been signally prospered.

The Presbytery of Washington City was entertained by the Kensington Church last week, Rev. Robert Atkinson, pastor. The Vacancy and Supply committee reported that there were but two churches without pastors; and these have supplies. The sermon was by Rev. Hugh K. Fulton, on this occasion. Mr. Fulton took the place of the Moderator, Dr. Wallace Radcliffe, who was rendering service at Princeton on this date. Dr. T. C. Clark was chosen Stated Clerk for three years, Dr. T. J. Jones was dismissed to the Presbytery of New York. Dr. R. R. Littell, of Philadelphia, conducted a conference on evangelism. Rev. Paul L. Berman, of Baltimore, a Jew, gave an instructive address relating to his race.

Dr. W. J. Johnson, of St. Paul, was a welcome visitor in the Capital City recently. After attending to business in Washington and Richmond, he started for Pittsburgh and the West. He was formerly a field representative of the Board of Relief and Sustentation, but is now with the work of Temperance and Moral Welfare. Another welcome visitor was a former pastor of the Sherwood Church, Chaplain T. B. Thompson, stationed in Cuba. While in Washington, he dedicated new furnishings in the church of which he was formerly pastor. This church has welcomed seventy-five new members since the spring meeting of Presbytery. Rev. W. F. Eagleson, D.D., is pastor.

With the recent opening of Congress, the present Convention of Postmasters, and the coming Conference of Disarmament, the Capital has been and is yet to be a very busy place. To be the pastor of a church in the midst of such counter attractions, is a more exacting task than the writer has been accustomed to, back in the states, and yet, in spite of these exciting events, the Presbyterian churches are all pressing for room which they can not supply. The greatest need of Presbyterianism in Washington City is to "find room to receive it!" Our churches need to be enlarged. One overcrowded church has Sabbath-school classes in the church, attic and basement, and rents a lodge-room besides. And even this is not sufficient, and it would rent much larger space if it were available.

The Metropolitan Church, Rev. Freeley Rohrer, pastor, has set a goal of 1,000 members for this year. The enrollment, April 1st, 1921, was 908. A campaign has been launched to attain the goal. The group system has been given a military character, phrased as the Metropolitan Presbyterian Church Militant. The congregation has been divided into ten regiments corresponding to ten geographical districts. An elder is the colonel of each regiment, with a deacon or trustee as lieutenant-colonel. The regiments are divided into companies of ten persons each when complete. But no company as at first mustered is "full," but lacks from one to four members. The company captain is commissioned, but the lieutenant is selected from the company. Men are captains of the companies of men, women of companies of women, and young people of young people. Each company has assigned to it the task of bringing into the church enough members to complete its enrollment. The pastor has been designated as commander-in-chief and he issues a general order in the first day of each month to all officers. The general order on September 1st announced the campaign for 1,000 members, explained the organization, named the tasks to be performed, issued to each officer a complete list of his command and exhorted every officer and member immediately to enter upon the duty assigned him, and to strive

to do his part to attain the goal. The second general order on October 1st set a Mustering-in-Day, for Sabbath, Oct. 9, and directed officers to bring to the Session persons who would become members of the church either by certificate or on profession of faith, and then be assigned as comrades in the regiments of workers for the extension of the Master's Kingdom. Later general orders will name methods to be pursued in the campaign and give directions for obtaining objectives.

The Federation of Churches has been considering several propositions for invoking Divine blessing on the efforts of the coming Conference on Limitation of Armaments. Some propose a great convention during the Conference. Some want a demonstration of religion by an exchange of pulpits between prominent British and American clergymen. Others want unceasing daily prayer. The Federation of Churches adopted a policy by which each pastor of the city will be expected to preach an appropriate discourse Nov. 6, at 3 p. m. That day a great mass meeting will be assembled in the Calvary Baptist Church, to be addressed by leading ministers of various denominations, including Dr. Wallace Radcliffe. Each day for two weeks, at the noon hour, intercessory prayers will be offered at the Epiphany Episcopal, Calvary Baptist, and New York Avenue Presbyterian churches. Visiting clergymen who are anticipated in Washington, will be asked to lead these services. The brethren point out, that the meetings at Versailles, France, were devoid of religious recognition, and the purpose of a League of Nations failed. God's blessings should be invoked on the noble ambitions which underlie the Conference on Limitation of Armaments.

### SYNOD OF TEXAS.

BY REV. S. M. TEMPLETON, D.D., S. C.

The Synod of Texas met in Wichita Falls, Texas, Oct. 5th. Rev. W. B. Preston, D.D., moderator, preached the opening sermon. Rev. Glen L. Sneed, D.D., of Dallas, was chosen moderator, and Rev. C. W. Yates, of Seymour, was vice-moderator. Drs. Fullerton, Cleaveland, Holt, Clarke, Provine, Horst and Overstreet represented the Boards, and Capt. O. M. McMillan was present from Canton, China. Miss Josephine Petrie attended the Woman's Synodical Missionary Society, which was in session at the same time.

The Reynolds Presbyterian Orphanage and School was transferred to the control and management of the synod by the Presbytery of Abilene. Dr. J. Gilmore Smith is the manager and in five years the institution has acquired a valuable property and has 135 children now in its care. The question of the permanent location of the orphanage, either at Albany or elsewhere, was placed in the hands of a committee, to report its findings to the next meeting of synod. The committee is as follows: Revs. S. D. Crouch, N. F. Grafton, D.D., and M. E. Chappell, D.D., and Elders W. H. Cook and E. A. Skiles.

The synod gave its recognition and commendation to the Presbyterian Hospital of New Orleans, an institution doing a great work under the administration of Rev. J. C. Barr, D.D., and a committee was appointed to confer with the management in the interim, composed of Rev. F. L. Wear, D.D., Rev. J. E. Ferguson, and Elder J. L. Brown. The Oregon Plan was continued under advisement for another year in the hands of the following committee: Rev. Glen L. Sneed, D.D., Rev. R. E. Robinson, D.D., Rev. L. B. Gray, Ph.D., Mrs. W. B. Preston and Mrs. O. H. Chapman.

A committee was appointed to consider and report to the next meeting on a Unified Plan for the work of all the enterprises of the Church within the synod, consisting of Revs. M. S. Templeton, G. W. Fender, L. D. Young, D.D., N. F. Grafton, D.D., and Elders H. C. Glenn, J. C. Rugel and J. W. Crudgington.

The apportionment of the Interchurch and New Era debts was assigned to the New Era Committee of synod.

Some emphatic declarations were made of the fidelity of the synod to the stand-

ards of the Church on the Divine Inspiration, integrity and authority of the Holy Scriptures, the Deity and Virgin Birth of Christ and his Resurrection. As an aside it may be said that this was evoked by some hostile activity by parties calling in question our fidelity to these fundamentals. As a further aside it may be recalled that our Presbyterian Church has a history on these issues and that it stands four-square, offering as its credentials the discipline of a number of its men, to say nothing of the alienation of an institution with its million dollars of Presbyterian money; and the criticism of us should not lie in the mouths of those whose churches can show no such costly credentials of their fidelity to these fundamentals.

Synodical communion of the Lord's Supper was followed by memorial service for the following deceased ministers: R. T. Phillips, D.D., C. I. Brown, G. W. C. Self, Charles Henry Mitchelmore, and C. G. Reagan. Messages of loving remembrance were sent to a number of retired ministers who are in much affliction. The 1922 meeting will be in Sherman, Texas.

### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

Rev. R. W. Lewis, D.D., and his singer, Mr. Nixon, have just closed a fine meeting in the Cove Church, in which there were 126 professions of faith and forty-two additions to the church so far. The amount of money received for this meeting was \$417. Just before coming to Cove Dr. Lewis conducted a meeting of fourteen days at Granis, with ninety-four professions and fifty-three additions to the church. Since July 5th, Dr. Lewis has conducted six evangelistic meetings in this synod, preaching 168 sermons, having 400 professions, 141 additions to the church and offerings to the amount of \$1,408. Dr. Lewis has three more meetings to hold before the itinerary closes, at Chidester, Benton and Greenwood, which will take him until about the middle of December. I am hoping to arrange with Dr. Lewis for a campaign, beginning in April next year. I would be glad to have information from churches desiring his services, so that I can plan for this campaign. Dr. Lewis is a fine evangelist, safe and sound in every way, and I most heartily recommend him to our ministers and churches.

Rev. F. Sanders was recently called to the pastorate at Atkins. He and his family drove from Texas in their automobile, stopping with friends enroute. The Atkins Church gave Mr. Sanders and his family a hearty welcome to his old parish.

The Grace Church, Little Rock, received twenty-five members on Oct. 2d. Five infants received baptism. The pastor, Dr. Krauss, and his members are working together most heartily and the outlook is bright.

Rev. Dr. Eells, the pastor-elect at Hot Springs, will be installed on Oct. 23d. Dr. Krauss will preach and preside. Dr. Morris will charge the people and Dr. Hayes the pastor.

I recently spent a Sabbath at Melrose. Mr. T. A. Cornelius was elected, ordained and installed elder and was also elected clerk of session. I arranged for evangelistic meetings there, beginning Oct. 10th, to be conducted by Rev. Dr. Krauss.

Rev. W. H. Howell, pastor at Foreman, reports that he has organized a new church, with thirty-six members, about four miles out from Foreman in the country. Mr. Howell will preach to them regularly.

Rev. E. E. Morris, D.D., is in the midst of a good meeting at Beebe and is being assisted by Dr. F. M. Wiley.

Rev. G. L. Clark was installed at Hartford on Oct. 4th. Rev. H. W. Chamberlin preached, and gave the charge to the people. Rev. L. E. Blakemore presided. Rev. C. E. Hayes gave the charge to the pastor. Mr. Clark received four members recently and has organized a Men's Bible Class with thirty members. The outlook is bright.

The Little Rock Presbytery met in Little Rock, Oct. 3d. The pastors at Hot Springs, Little Rock and Ward presented

plans for building operations. Plans were adopted by the presbytery.

A union meeting is in progress at Berryville, where our pastor is Rev. B. Berryhill.

Bentonville Church has called Rev. E. T. Beard, of Savannah, Tenn., and he will begin his work soon.

Springdale Church is prospering under the ministry of Rev. Theron Alexander. A furnace has recently been secured in the church at a cost of \$400. The interior of the church has been beautifully decorated and a new lighting system installed.

Rev. T. E. McSpadden, of Rogers, was elected Stated Clerk and Treasurer of the Arkansas Presbytery at its recent meeting, and was made chairman of the New Era Movement, succeeding Rev. Theron Alexander, who found he was unable to carry the work longer. Rev. M. L. Gillespie, D.D., was elected moderator.

The Harmony Church has enjoyed a revival meeting, the pastor, Rev. Otis C. Epperson, being assisted by Rev. E. E. Morris, D.D. There were nine additions to the church.

On Sept. 25th the new church at Chidester was opened and the first service held. Rev. Otis C. Epperson is pastor of the Harmony and Chidester churches.

#### IDAHO LETTER.

BY REV. J. H. BARTON, D.D.

Fifty-two members have recently been received into the membership of the First Church of Boise, Rev. Jesse H. Baird, pastor.

The Twin Falls Church has extended a unanimous call to Rev. Arthur G. Pearson, D.D., of Kansas City, Mo. It is understood that Dr. Pearson will accept.

On the evening of Oct. 4 a committee of Boise Presbytery installed Rev. Ralph T. Case pastor of the Emmett Church.

The Ririe Church has been grouped with Rigby for the balance of the fiscal year under the pastoral care of Rev. C. W. Clough.

Rev. James Adams has resigned as pastor of the Lower Boise Church and goes to Jolyn, Wash.

Rev. W. S. Williams, M.D., who had been in charge of the work at Malad for seven years, has gone to San Diego, Cal., to make his home, and Rev. E. J. Hanks, formerly of Ferron, Utah, has taken his place at Malad.

Rev. Mortimer M. Stocker, who had been serving the Montpelier Church, has closed his work there. Mr. Stocker won a fellowship in Princeton Seminary, where he graduated in 1920. He goes to Scotland for the year's study to which this fellowship entitles him.

The College of Idaho, our synodical school, begins the year with an unusually large attendance. The freshman class numbers eighty. The college is in better financial condition than it has been for some time, having received sufficient money to pay all its debts. It has at present \$300,000 endowment, but needs as much more. It also needs very badly some new buildings.

#### SYNOD OF NEW MEXICO.

The Synod of New Mexico met at Albuquerque, Sept. 22d. Rev. Rudolph W. Caughey was elected moderator. Rev. Charles R. McKean, of Albuquerque, was elected Stated Clerk, succeeding Rev. J. W. Hamblin, formerly of Santa Fe. Rev. John L. Marquis, D.D., synodical missionary to New Mexico, was elected synodical publicity agent. The following resolution was adopted: "The Synod of New Mexico in annual session assembled expresses its gratitude to President Harding for his efforts in advancing the cause of world peace in calling a disarmament conference for Nov. 11, 1921, at Washington, D. C., and we earnestly request the delegates appointed to that momentous conference to use every available effort to achieve the purpose aimed at. And we pledge them our heartiest support, and pray that Almighty God will grant them wisdom and guidance in their deliberations." A copy was also sent to Dr. H. C. Swearingen, Moderator of the Presbyterian Church in the U. S. A., asking him as Moderator of the General Assembly to call upon the whole Church to engage in earnest prayer on Sabbath, Nov. 6th, for worldwide peace through the Disarmament Conference.

Addresses were made by Dr. W. S. Holt, Board of Relief and Sustentation; Dr. Walter Irwin, District New Era Secretary, Denver; Dr. Horst, Committee on Men's Work. The work in New Mexico is in good condition. Most fields are well manned. The outlook in New Mexico is bright.

#### SYNOD OF OKLAHOMA.

BY REV. F. L. SCHAUB, S. C.

The Synod of Oklahoma met Oct. 4th, with the First Church of Cushing. Rev. W. A. Roach, former pastor of the Cushing Church, was elected moderator. Rev. Fred L. Schaub was elected Stated Clerk to succeed Rev. L. C. Walter, D.D., who has removed from our bounds. Dr. Walter had been Stated Clerk for twenty years and synod voiced its appreciation of the long and efficient services of Dr. Walter, by appropriate resolutions and the gift of a Bible. Reports indicated that the past year has been one of the best in the history of the synod. The synod reports a membership of 22,411 this year, a net gain of 827 over last year. Accessions during the year were 4,792, a gain of 1,321 over the preceding year. The Boards and Agencies were well represented and had ample time to present their causes.

#### SYNOD OF COLORADO.

G. R. EDMUNDSON, S. C.

The Synod of Colorado, at its meeting, Sept. 27th-30th, celebrated the fiftieth anniversary of its organization. Rev. Hugh T. Gary, D.D., was elected moderator. Rev. Geo. R. Edmundson, D.D., Stated Clerk, presented a very complete historical sketch of the synod, showing that the synod, when originally organized, comprised the territory now included in the Synods of New Mexico, Montana, Wyoming, Utah, Arizona and Colorado. Rev. Samuel Garvin, D.D., of Colorado Springs, gave an address on "The Acts of the Apostles in the Great West," as a memorial to Dr. Sheldon Jackson; Rev. W. H. Wray Boyle, D.D., of Denver, spoke on "Kirkwood, the Gospel Pathfinder." Greetings from the Synod of Utah were presented by Rev. William Paden, D.D., of Salt Lake City, and from the Synod of Wyoming by Rev. David McMartin, D.D., of Cheyenne. Reminiscences were indulged in by the older members of the synod, and letters read from many who could not be present. The attendance was the largest in the history of the synod. Classes in missions and methods were conducted each day by Rev. William H. Foulkes, D.D., Dr. James J. Coale, Rev. William P. Schell, Dr. Howard I. Kerr and Mr. David McConaughy.

The Women's Synodical presented a program of unusual interest during the same period, having among their speakers Miss Lucy Dawson, General Secretary Woman's Board of Home Missions, and Miss Margaret E. Hodge, President Woman's Board of Foreign Missions. Miss Eliza H. Glassey, a charter member of the synodical, presented a paper on "Thirty-four Years of Women's Work."

#### THE SYNOD OF TENNESSEE.

BY REV. GEORGE H. MACK, D.D., S. C.

The Synod of Tennessee met at Milan, Oct. 11th. Rev. John S. Eakin, D.D., of Knoxville, was elected moderator. Addresses were made by Rev. C. H. McDonald, D.D., representing Men's Work; L. F. Heimburger, M.D., of Shantung, China, on foreign missions; Rev. A. L. Montgomery, D.D., of St. Louis, on home missions; Rev. John Royal Harris, D.D., of the National Reform Association; Mrs. Andrew Todd Taylor, of the Woman's Foreign Board, Philadelphia; and Miss Sallie Alexander, of Nashville, on furlough from Japan.

The report of the Committee on Home Missions, and the superintendents, Dr. George H. Mack, Dr. J. H. Miller and Dr. R. I. Gamon, reported prosperous conditions in the synod. It was voted to secure, as soon as funds allow, a supervisor for rural churches. A synodical evangelist was also asked of the Assembly's Evangelistic Committee. The Women's Synodical reported \$2,600 given to foreign missions and \$10,300 given to home missions. The women's meetings were presided over by Mrs. T. S. Rankin.

Splendid reports were made concerning

Maryville College and Cumberland University, the former reporting 933 students last year. The latter reported a splendid opening this fall, with 394 enrolled, being the exact number of last year's entire enrollment. Synod appointed a committee to consider the advisability of holding its sessions in the summer time at Ovoca, and another committee to consider the matter of inviting the Assembly to some center within the state. Maryville was selected as the next place of meeting. Reports showed that excellent progress had been made in the last two years under the New Era Movement, the synod having in the two years attained an increase of 180 per cent in its benevolence offerings to the Boards above the average for five years before.

Such was the interest in having a theological seminary in the South, it was ordered to bring the facts of the situation before the Assembly's Committee on Theological Seminaries.

## MISSION WORK

#### OHIO SYNODICAL.

The Woman's Home Missionary Society of the Synod of Ohio, and the Woman's Foreign Missionary Society of the Synod of Ohio, met at Marion Oct. 4 for their annual and final meetings. The associations of the city with our honored President Harding added immeasurably to the interest. Marion was known to them for its celebrated "porch," but we found it also to be a city of open doors. The spirit was cordially and efficiently hospitable.

Tuesday afternoon and Wednesday morning were devoted to closing up old business preparatory to the dissolution of the organizations. On Wednesday noon they were permanently adjourned and the business of organizing a new missionary society, to be known as the Woman's Missionary Society of the Synod of Ohio, which should embrace the activities of the two former organizations was taken up. During the war this union was proposed and rejected. At this meeting it was unanimously accepted. The line between Home and Foreign Missions was an artificial line. Is not this action of the Presbyterian women of Ohio, following closely in the footsteps of the women of Pennsylvania and Michigan, an indication that the war has brought to the Christian people of this country a more profound sense of world citizenship and world obligation, and that today we are less provincial in our interpretation of the meaning of "Kingdom of God"?

A second noteworthy feature of this new organization was the inclusion in the constitution which it adopted, of a Committee of Christian Social Service, which should meet with a corresponding committee from Synod's Home Missions Committee, to jointly organize and conduct such a plan of Christian social service in Ohio as they may agree upon. There were two very significant features in this provision, and the first one was a recognition of a tendency for men and women to come closer together, a promise of a new day when the sex lines which are now drawn in religious work will be recognized as unchristian and wasteful; and, second, because it is an indication that Christian service is taking a new form of expression. For nearly two thousand years Christian love has expressed itself socially in an attempt to alleviate human physical suffering through hospitals and physicians, and in an effort to contribute to the culture and intelligence of the human family through mission schools. The problem of the modern factory and the problem of congestion in the modern city is gradually forcing itself upon the attention of the Church, and a new comprehension of the fact that the expression of Christian love in each age must be adapted to the needs of that age is dawning in the consciousness of Christian people. It is not enough to build great hospitals in this land and abroad for the healing of human ills. The Christian Church must use its influence to rectify the conditions which produce those ills.

One fact, however, was never lost sight of, and that was, that the one objective, which was the sole reason for the existence



of the organization of the Woman's Missionary of the Synod of Ohio, was the interpretation of Jesus to the world today, and that all features of their work must contribute to this one end.

We pray for this new organization a full measure of the spirit of God in the years that stretch out before it. To Mrs. E. E. Lester, the new president, and her associates we pledge our love and devotion as she and her officers take up the leadership of this new organization. We pray for them a joy and satisfaction commensurate with the labor and responsibility, and we bespeak for this new missionary enterprise the good wishes and prayers of the Presbyterian men and women of the State of Ohio.

Glendale, O. Mary Louise Blinn.

#### CINCINNATI PRESBYTERIAL.

The quarterly meeting of the Woman's Missionary Society of Cincinnati Presbytery was held at the Church of the Covenant, Tuesday, October 11th. Mrs. J. Shane Nicholls, the president in the chair.

The Secretary of Missionary Education, Mrs. Blinn announced a District meeting for the purpose of creating activity along missionary lines at Kennedy Heights, Oct. 29th. Mrs. Ione Bowman, Secretary of Associate members, requests a conference of the Secretaries of her department at the next Executive meeting November 8th.

Miss Schulz, of the Board, spoke on Missionary Education. The object of Missionary Education is not only to teach missions, but also to stir lives into action.

Mrs. Smith, of Wyoming Presbyterian Church, led the devotions.

There will be a bazaar at the Italian mission on Thursday, Nov. 10th. The ladies of the Presbyterial were asked to support it by donations and by their presence.

Miss Mary Forman, of Allahabad, India, addressed the afternoon meeting. She told of the work being done at Etah, India, among the low caste Indians. There are sixty millions of these "untouchables" in India.

Mrs. E. E. Lester's name was placed on the Honor Roll in recognition of her recent election to the Presidency of the Ohio Synodical. This is the first time for a number of years that Cincinnati has furnished the president for the Synodical, and best wishes of the Woman's Missionary Society of Cincinnati Presbytery go with Mrs. Lester as she enters upon her duties.

Mrs. A. W. Mossman, Pub. Sec.

#### AN INDIAN BIBLE SCHOOL.

The Daily Vacation Bible School of the Pima First Presbyterian Church at Sacaton has closed a session of four full weeks of work. The school is a new venture in the church and community life of Pima Reservation which has proved a valuable experiment. The enrollment of thirty Indian boys and girls is evidence that interest was not lacking. The principal and all other workers were Indians.

The work embraced devotional exercises, memorizing choice verses and passages from the Bible, dramatizing Bible stories, singing, camp craft, speaking English, group games and athletics. Outside activities included a camping trip for the boys, a picnic and watermelon feast for both boys and girls, a dip in the pool twice a week, educational trip through the United States Experiment Station located at Sacaton, and free admittance to the moving picture shows. The management also took advantage of the presence of the government dentist and had all the children's teeth examined, and where needed, work was done.

W. David Owl, who has directed the school, extends his appreciation and thanks for their loyal and helpful assistance in making the session a success; to Truman Jones, a student of the Phoenix Indian School, to Miss Viola Johnson, a student of the Escuela Training School, and to Miss Alice Enos, for her valuable assistance with the music.

Every Indian community and church, where conditions permit, should make the Daily Vacation Bible School a special feature for the vacation days of our Indian boys and girls. The public good to be accomplished through means of reaching the youth for organized religious, educational

and recreational work can not be estimated.

Dirk A. Lay.

## NEW PUBLICATIONS

The Foundations of Faith. By John Kellman, D.D. Cloth. \$1.50. Fleming H. Revell Company, New York.

This volume contains the lecture recently delivered at Vanderbilt University on the Cole foundation, and known as the "Cole Lectures of 1921." It deals with old problems and discussions about faith and its foundations. It goes on the principle that men often differ in words and definition more than they do as to the real essence or foundations. If they would only seek for reconciliation they might find it as easily as they do find contradictions and antagonisms. And yet the author does not advise compromise or simple silence and concessions. He seeks for the real and deeper meanings of faith, under the surface of words and statements. He leaves the impression that he believes in the changeless and inspired truth of God. It is not easy, always, to be satisfied with what he says, wishing as one may that he might speak more decidedly on what seems to be the right position, but one will not find him advocating any position that is not right and true. It is a book, as we are told, of reconciliations, for true and real Christians.

The Miracle on Hermon. By John Marvin Dean. Cloth. 60 cents. Fleming H. Revell Company, New York.

This is a beautiful tribute to the love and grace and beauty of the Lord. Told as a story, not claiming to be true in detail, and yet embodying the known facts and the actual spirit of the Savior who went about doing good, it is delightfully and fascinatingly attractive. It tells of a little Gentile crippled lad and his blind sister who learned of Christ and were blessed by him.

The Tree of Light. By James A. B. Scherer. Cloth. \$1.35. Thomas Y. Crowell Company, New York.

This is the story of how Christmas and Christianity came into England, through Caradoc, as it comes to us through tradition and legend, partly, and yet essentially true and historical. It tells of the ancient Druids who sacrificed children to their gods, and of Caradoc who met the Apostle Paul at Rome and learned from him the Gospel of Jesus Christ.

Sunday Talks to Teachers. By Helen Wodehouse, Ph.D. Cloth. \$1.25. The Macmillan Company, New York.

There are a good many good things in these ten talks on faith and courage, and love and service. Good principles and purposes are advocated, and there are many uplifting words and thoughts on the pages and in the atmosphere of the book. The difficulty is that there is too much lack of real personality and too much thought of good and evil as mere principles.

Noel and the Little People of the Woods. By Nellie M. Pairpoint. Cloth. \$1.00. W. A. Wilde Company, Boston.

The woods have many charming little people dressed in feathers and fur, and then there are some other imaginary little folks that are very nice to work into pleasing little stories for the delight and gladness of the children. This is a very lovely little book that will meet with a hearty welcome.

What the Wild Flowers Tell Us. By Dudley Oliver Osterhold. Cloth. \$1.50. Fleming H. Revell Company, New York.

Here are thirty attractive and suggestive talks, or addresses, or sermons to children, based on facts about as many of the wild flowers or blossoms. They are valuable moral and spiritual lessons, and are especially interesting as being associated with the beautiful objects which are used as illustrations. The author has peculiar talent and tact as an interesting

story teller, but many persons can cultivate this, even if they do not already possess it in a marked degree; but above this pleasing ability this author has a downright purpose to make the story the avenue for conveying a real lesson to the young people. This quality any one can have if he wishes it. If he does not wish to have it, and does not have it, all the stories and all the illustrations will do but little good. This is a very gracious volume showing in a very pleasing way how to teach valuable truths.

"Say, Fellows—" By Wade C. Smith. Cloth. \$1.25. Fleming H. Revell Company, New York.

Here are fifty talks, each one of which is really and truly worth while. They are given in a straight-forward, manly way, calculated to appeal to boys and young men, and not only gain attention but go to the heart. They are practical and earnest talks on the various big issues of life that every boy ought to learn how to think on in a serious and sensible way. They are easy to read, but rather hard to get out of the mind after they are read. They emphasize the importance of acting with genuine good sense in the places where one is called to be in doing the work of life. Many a boy or young man would be wiser and better off for reading these chapters, acting in accordance with their excellent suggestions, and passing them along to the other fellows.

The Vindication of Robert Creighton. By Daniel Frederick Fox. Cloth. \$1.75. Fleming H. Revell Company, New York.

This is the story of a man who comes back. The book is full of descriptions of trying conditions and of adventures and of life among reckless men and classes, but out of them all the man comes back and up into the better life. The story leaves the impression of being told not for the sake of describing the mire, but of showing how one can get out of it, by telling how one person did get out of it, and came to be a good and worthy citizen with true and clean and good life.

Hiking Westward. By Roger W. Conant. Cloth. \$1.75. W. A. Wilde Company, Boston.

Here is a story of two manly boys who went out west filled with an ambition to make their way in the world, and to secure a home for their mother. It is a fine glimpse into the early life of the opening up of the great West.

The Valley of Gold. By David Howarth. Cloth. \$1.75. Fleming H. Revell Company, New York.

This is a well-written, wide-awake story of life in the West, in Canada, in the Saskatchewan. It abounds in adventure and startling experiences, and depicts life in pioneer times and in conditions of vicissitude. It is especially a pleasing love story, of a true-hearted girl, and all ends in happiness and gladness.

The Young Wireless Operator as a Fire Patrol. By Lewis E. Theiss. Cloth. 1.75. W. A. Wilde Company, Boston.

The wireless operator will find ample scope for usefulness in many directions, and this story tells how one took advantage of his opportunities in a most enterprising and efficient way. Young and old readers will find very much to attract and hold them in this well-written story. It is well-conceived and excellently written.

The Raid of the Ottawa. By D. Lange. Cloth. \$1.50. Lothrop, Lee and Shepard Company, Boston.

Indian stories of a great variety may be found, some of them giving very distorted views and utterly unworthy. This story is partly based on history, of the times of the French and Indian wars, and is located in Western Pennsylvania. It tells of two boys following the trail of an Ottawa who had stolen their younger brother, and of their various experiences until, by the aid of an Indian of good character, their brother is rescued. The story is well-written and presents many actual facts as to Indian life and characteristics.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Evert G. Beyer, from Nappanee, Ind., to Atkins, Ia.

Rev. Frank Nathan, from Jordan to Pony, Mont.

Rev. W. C. Patrick, from Evansville to Patoka, Ind.

Rev. Frederick E. Stamme, D.D., from Delta to Colorado Springs, Col., Box 506.

### DEATHS IN THE MINISTRY.

Rev. David H. King, D.D., died at Hollywood, Calif., Oct. 4th. For the last twenty-five years he had been pastor at Vineland, N. J., but had resigned and had gone to California for his health. He was in the seventy-eighth year of his age, having been born at Tom's Run, Pa., Dec. 8, 1843. He graduated at Cumberland Theological Seminary in 1873. His charges were at Punxsutawney, Pa. and Lonaconing, Md., and Vineland, N. J. His wife, two daughters and a son survive him. He was a minister of ability and consecrated earnestness, and was successful in his work.

Rev. William T. Garroay, D.D., of Pittsburgh, Pa., died on Oct. 1st, in the seventy-second year of his age. He was born near Kittanning, Pa., Aug. 29, 1850, graduated at Lafayette College and Western Seminary and was ordained in 1883 by the Presbytery of St. Clairsville. His charges were at Woodfield, Pa., Utica, Pa., Niles, O., Enon and Melrose, Pa. He taught for several years at Leechburg Academy and at Greenville Academy. He married Miss E. D. Hawk in 1873 and Miss Myrtle M. Nellis in 1890. His wife and three daughters survive him. The burial was at Washington, Pa. He was a useful minister.

Rev. O. E. Kerr, a minister of the Presbytery of Brownwood, died at the home of his daughter, Mrs. G. C. Skinner, at Blanket, Texas, Oct. 13, aged 71 years. The funeral was conducted by the minister of the Blanket Presbyterian Church, Rev. L. M. Wood.

### CINCINNATI AND SUBURBS.

The Saylor Park Church, Dr. Yount, pastor, received eight members on Sabbath, Oct. 9th, of whom six were on profession and three were heads of families.

The Young People's Institute is a great success this week, going on for four nights, beginning Monday, at the Walnut Hills First Church.

Cincinnati Presbytery met last Monday in the Mt. Auburn Church, Dr. Wishart, President of Wooster, made an impressive address at the noon hour, after luncheon.

Norwood Church, Rev. W. T. Paterson, pastor, is making a canvass for funds for building its new church, and in order to get the whole amount secured before spring has for its slogan: "Twelve Thousand Dollars by February 1st."

The "Back to the Bible Bureau" of this city has just been incorporated. Elder A. Y. Reid is the moving spirit in the work, which is that of getting daily papers to print texts from the Bible in each one of their issues. A great many papers carry a text prominently, in every issue, that has been selected and furnished by the Bureau.

Norwood Church, Rev. W. T. Paterson, pastor, received nine members at the October communion, four being on profession.

President Hudson of Blackburn College spoke in the Seventh Church, Rev. Jesse Halsey, pastor, last Sabbath evening, on "The Romance of Education."

The people of Cincinnati have been giving largely this past week to the National Victory Memorial Building of Washington City.

The Health Exposition, held in Music Hall, is attracting the attention of the community this week in a large way. It is a very valuable, practical help to good thinking and temperate living. On last Sabbath afternoon the evangelical Christian people had a meeting in Music Hall, under the direction of the Federation of Churches, with an address by Dr. McLeod Smith, of Toledo,

Secretary of the Federation of Churches of Toledo. In the evening the meeting was conducted by speakers from the Episcopal, Jewish, Roman Catholic and Unitarian bodies.

Of the speakers who are here assisting in the Young People's Institute this week Mr. Harold I. Donnelly spoke last Sabbath morning at the St. Bernard Church, Rev. W. D. Harrell, pastor, and Mr. Frank D. Getty spoke at Mt. Auburn in the evening, Rev. J. W. Christie, pastor.

Dr. Edgar MacDill, of the Anti-Saloon League of Cincinnati, spoke on "Law Enforcement" in the First United Presbyterian Church last Sabbath.

Pleasant Ridge Church, Rev. W. L. Schmalhorst, pastor, observed its 131st anniversary last Sabbath, and Dr. E. R. Booth, one of the elders, just returned from a trip abroad, spoke in the evening on "Ancestral Churches in Europe."

### ST. LOUIS AND VICINITY.

Dr. Joseph Kyle, of the United Presbyterian Theological Seminary, is conducting a class on Sabbath afternoons, at 4 o'clock, at the Central Church, on "The Creed of Presbyterians."

Rev. William Crowe, D.D., pastor of Westminster Church, addressed the Men's Club of the Maplewood Baptist Church, Tuesday evening of last week, on "Man's Duty as a Citizen."

A Saturday Vacation School has started at Greeley Memorial Church, with a goal in view of three hundred attendance for the winter. A kindergarten for the very small children is also a part of the school.

A historical service was held at the First Church, Sabbath morning, Oct. 9th, and some of the old archives of the church, beginning more than a century ago, were on exhibition. The pastor, Rev. Ralph Marshall Davis, D.D., preached commemorative sermons.

Rev. William B. Lampe, D.D., was the speaker at the annual Rally Day exercises of Markham Memorial Sabbath school on Sabbath afternoon, Oct. 9th. Gifts were received in memory of the founder, the late William H. Markham, and were applied to aid the Presbyterian Orphanage at Farmington, Mo.

A campaign in the presbytery for an educational forward movement for the raising of \$400,000, will be inaugurated Jan. 1st, to continue not later than March 31st. The beneficiaries are to be Missouri Valley College, \$200,000; Westminster College, \$125,000, and Park College, \$75,000.

Miss Gildersleeve, of the Educational Board of Home Missions, conducted a class in St. Louis for the leaders of home mission classes, Friday of last week, at the Y. W. C. A., taking the textbook, "Unfinished Business," as the theme. She spoke at two meetings, in the morning and afternoon.

A visit of Rev. H. C. Swearingen, D.D., Moderator of the General Assembly, has been announced for St. Louis, on Tuesday, Dec. 13th. That day will be designated in the churches here as Presbyterian Field Day, and it is planned to have several central meetings, including a luncheon. It is expected that Dr. Marquis, former Moderator; Dr. Cleland B. McAfee, and probably a speaker from the Women's Board in Chicago, will come with Dr. Swearingen.

"Church Extension Week," Nov. 13th to 20th, will be observed within the bounds of the St. Louis Presbytery, this measure being approved by the presbytery last week, together with a proposed campaign at that time for the raising of \$50,000 as the nucleus of a revolving fund to be used in the church erection program. On the opening Sabbath of that week all the pastors, so far as possible, will exchange pulpits, with a view of emphasizing city evangelism and particularly church extension work.

Rev. William Hiram Foulkes, D.D., general secretary of the New Era Movement, gave several appreciated addresses in St. Louis in the last week. Sabbath morning, Oct. 9th, he was at the Webster Groves Church, and on Sabbath evening, at the Second Church. Monday morning he gave an address before the St. Louis Presby-

tery at the First Church, in which he showed the increase of \$22,000,000 in Presbyterian gifts, in the two harvest years of budget-regulated contributions under New Era direction, as compared with any two years preceding the New Era Movement.

### OHIO.

The annual meeting of the Paulding County Brotherhood was held in Hicksville, Ohio, Friday evening, Oct. 7th. Antwerp, Cecil and Paulding Churches in Paulding county, and Hicksville Church, in Defiance county, compose the group. It was Hicksville's turn to serve the banquet and 400 men sat down to the tables. Addresses were made by Prof. Harlan of Wooster College, and by Dr. J. S. Edensburn of Toledo. Music was furnished by the Paulding Band, the Cecil Male Quartet and a male quartet from Edgerton. Paulding Church, Rev. I. L. Wilkins, pastor, got the banner offered each year for the largest delegation. Two hundred made the twenty-mile drive to bring home the banner. Cecil Church, Rev. George McKay, pastor, had a delegation of 134. Dr. U. S. Bartz is pastor of the Hicksville Church.

The First Church, Xenia, Rev. W. H. Tilford, pastor, has welcomed thirteen members since June, when the present pastorate began. The church will be eighty years old on Nov. 6th. The work is very encouraging.

Central Church, Zanesville, Dr. W. L. Whallon, pastor, received fifteen members on Oct. 2d, and four adults were baptized. The Brotherhood meeting on Oct. 13th, with over 250 men at luncheon, was addressed by Dr. Luccock, of Wooster, on "The Men of the Master." On last Sabbath afternoon eighty men made the annual "Every Member Visitation."

Rev. Dr. M. H. Sewell was installed at Marietta, on Oct. 5th, by Rev. J. C. Hanna, Rev. William M. Mackay, Rev. Plummer R. Harvey and Rev. James G. Galbreath. A reception was held on Oct. 27th for the new minister and his family.

Rev. C. B. Phillips, of Plymouth, O., has accepted a call to Shadyside, O., greatly to the regret of the people he leaves.

### ILLINOIS.

The First Church of Oak Park, Rev. Dr. Roy Ewing Vale, pastor, received eighteen members at the September Communion.

McCormick Theological Seminary has fifty-nine seniors, forty-eight middlers and thirty-four juniors.

Evangelist Chester Birch has been conducting evangelistic services at Marion, Ill., assisting Rev. Dr. H. A. Goff in a successful work of much interest and power.

### INDIANA.

Rev. Jean S. Milner was installed pastor of the Second Church, Indianapolis, on Oct. 13th, Rev. R. P. Jones, D.D., Rev. John B. Ferguson and Rev. B. J. Bush, D.D., conducting the services. Mr. Milner was formerly assistant of Dr. W. C. Condit at Ashland, Ky.

The Third Church, Ft. Wayne, voted unanimously, Oct. 9th, to go forward with the building of a \$60,000 addition, to accommodate its rapidly growing work. The addition will include gymnasium, class rooms and social hall. Rev. H. B. Hostetter, pastor, was elected moderator of the Synod of Indiana at its recent meeting in Terre Haute.

Rev. Frank K. Baker, of Portland, has accepted a call to the First Church of Anderson and has taken up his new work. The Portland Church is left in fine condition.

Rev. D. S. Perry, after a successful five years' pastorate at Chalmers, has accepted a call to Rochester, where he begins at once.

Presbytery of Indiana met in Washington, Ind., Sept. 19th. Rev. B. W. Tyler, D.D., was elected moderator. Rev. H. J. May was received from the Presbytery of Columbus to become pastor of Bethany Church, Vincennes. Pastoral relations were dissolved between Rev. H. R. Taylor and Immanuel Church of Evansville, and between Rev. M. D. McNeal and the Southside and McKinley Avenue churches of Vincennes. The overtures were both

answered in the negative. The spring meeting will be held in the First Church of Princeton. Reports from the churches were very encouraging. At his own request, Rev. J. S. Howk, D.D., was released from the duties of Stated Clerk. Rev. W. E. Gray, of Sullivan, was elected Stated Clerk.—J. S. Howk, S. C.

## WEST VIRGINIA.

Morgantown First Church, Rev. Dr. E. A. Krapp, pastor, welcomed twenty members Oct. 9th, received since the last communion service.

## NEW YORK.

The dedication of Beverly Church, near Coney Island Avenue, Brooklyn, Rev. L. P. Armstrong, pastor, takes place Sabbath morning, Oct. 23d, with a sermon by Dr. David G. Wylie, of the Board of Church Erection, and an address by Dr. Robert W. Anthony, Executive Secretary of the Church Extension Board.

Northport Church, of Brooklyn Presbytery, has recently purchased a private library, containing many valuable books, for the church library of the pastor. The salary of the pastor, Rev. U. A. Guss, has been increased four hundred dollars.

Dr. William Carter, pastor of Throop Avenue Church, Brooklyn, has recently introduced Mid-Week Fellowship Services. The topic for the whole series is "Studies in the Gospel of John." Each organization of the church selects, in turn, three people for definite service: First, a leader; second, one to read the Scripture and offer prayer; third, one to make a ten-minute address. The organization in charge of each particular meeting will also be responsible for special music, ushers, invitation and social committees. The plan is working admirably and is creating a new interest in the mid-week service.

Last January the pastor of Elmhurst Church, Brooklyn, Rev. Howard A. Northacker, proposed as the goal of the church for 1921 one hundred new members. This goal was reached sometime ago. The pastor's salary has been increased five hundred dollars.

The Presbytery of Binghamton met Oct. 7th, at Johnson City, N. Y., and ordained Professor Lawson S. Laverty, of the Practical Bible Training School. The following took part: Rev. J. E. Russell, Rev. A. B. McCormick, D.D., Rev. F. D. Viehe, Ph.D., Rev. T. Maxwell Morrison and Rev. John J. Lawrence. Mr. Laverty will continue to teach in the Bible School and also conduct evangelistic service wherever needed.

The First Church of Auburn, New York, of which Malcolm L. MacPhail, Ph.D., is pastor, conducts a successful Saturday morning school for juniors, including instruction in Bible, church doctrine and history, memory work and games.

## PENNSYLVANIA.

Nine members were received at Girard and five adults baptized on Oct. 2d, Rev. R. V. Gilbert, pastor.

Rev. Charles A. Highfield received seven members at Harbor Creek on Oct. 2d. Mr. Highfield is holding a meeting now in Mount Jewett.

Park Church, Erie, Rev. Harry Burton Boyd, pastor, received nine members on Oct. 9th. On Rally Day the Sabbath-school attendance was more than one hundred over any previous Rally Day. Fifty-six members have been received into the church since April 1st.

Rev. W. S. Bingham, Rev. W. J. B. Edgar and Rev. H. P. Petran are the evangelists in the Erie Presbytery evangelistic campaign. Three meetings have been concluded, with the following results: North Girard, twelve professions; Venango fourteen, and Wattsburg fifteen. The campaign will last eight months, and a budget of \$10,000 has been raised to meet expenses. One of the results will be the organization of a new church in the city of Erie, making seven Presbyterian churches here. Six meetings are now in progress.

The Presbytery of Lackawanna met in the Sayre Church. Rev. Samuel E. Davies resigned at Plains, and arrangements were made for him to be installed in Bennett, Oct. 14th. Rev. Robert Graham closes at Great Bend, and it was arranged for him to be

installed Oct. 18th at Ashley. Rev. F. V. Frisbie resigned at Wysox, Rome and Orwell, in order to accept the call to Sparta, and he was dismissed to Rochester Presbytery. The three evangelists, Rev. Robert Hamilton, Rev. John Humphrey and Rev. J. N. McDowell, have begun their labors in forty-two of our smaller churches. Rev. D. H. Johnston, D.D., reported on the annual conference, to be held this year in the Langcliff Church, Oct. 10th and 12th, Rev. Dr. Harris E. Kirk to have charge of the services. The spring meeting will be in the Scranton Providence Church.—P. H. Brooks, S. C.

Harrisburg.—Market Square and Pine Street each held their fall communion service on the first Sabbath of October. Market Square received five members on confession and thirteen by letter, making a total membership of 1,773; Pine Street received ten on confession and six by letter, making a total of 1,917. On the following Sabbath seven infants were baptized at Market Square and eleven at Pine Street. In connection with Pine Street and included in its membership are two chapels. An Italian Mission is cared for by Market Square. The latter church stands thirtieth in size in the Church; Pine Street stands nineteenth. Dr. L. S. Mudge, Stated Clerk-elect of the General Assembly, preaches his final sermon Oct. 16th, and immediately enters upon his official duties. The Men's Missionary Society of Market Square is assuming the entire salary of Rev. H. C. Velte, D.D., their missionary in India. Immanuel Church, vacant since the resignation of Rev. H. E. Hallman, may soon call a new pastor. A reception to the new pastor of Calvary and his wife was given a short time since by his people. The Presbyterian Association of Harrisburg was entertained by the Pine Street Church on Oct. 10th. Plans are being followed to secure the presence of Moderator Swearingen for a Presbyterian rally at an early date.

## WISCONSIN.

A Fellowship Dinner for men was enjoyed in the First Church of La Cross, Rev. C. R. Shaver, pastor, on Oct. 3, with a large attendance and a fine address by Rev. C. H. Phipps, of Galesville, Wis., on "The Church as a Power." On Oct. 2 the church received eleven members and nine infants were baptized.

## MINNESOTA.

The Welsh Presbyterian Church of Minneapolis, Rev. S. E. Prytherch, pastor, will install a new pipe organ in December at a cost of \$4,600.

## IOWA.

Rev. C. M. Robb, of Mount Vernon, has been called to Neodesha, and will accept.

Greeley has called Rev. W. M. White, of Trenton, Mo. A new church basement is being roofed in at Greeley and will be used by the congregation temporarily.

Chester Birch has been engaged for a three weeks' evangelistic campaign in the Cherryvale Church, beginning Jan. 1st.

Rev. G. J. Hinshaw, ordained at the last meeting of Neosho Presbytery, is now stated supply at Pleasanton, Kan.

Rev. U. S. Johnson is in charge at Rantoul and Bethel.

Rev. L. T. Hughes, of Gruver, has accepted a call to Montrose, and has started on his new work. On last Sabbath, at Gruver, he welcomed into the church, by confession and baptism, a husband and his wife.

The church of Manilla has received 70 new members during the eighteen months' pastorate of Rev. T. W. Bowen. Several hundred dollars have been expended on improvements. The pastor's salary has been increased by \$200.

The Presbytery of Iowa answered the overture on women as deaconesses in the affirmative and the one on commissioners in the negative. Mr. Judson L. Underwood was accepted as a candidate. Rev. Louis Pilmeier was installed at Ottumwa Benton Street Church on Oct. 11th, and Rev. A. T. James at Oakville on Oct. 4th. Rev. H. Sears Thompson was moderator.

Rev. S. R. Overholser and family recently moved into the new manse erected upon the site of the home destroyed by fire some months ago. The Mount Zion field, served by Mr. Overholser in connection with Nodaway, received 28 additions Oct. 9th, as a

result of a two weeks' evangelistic meeting conducted by the pastor. Twenty were upon confession. Three new families were among the number.

Dr. W. A. Sunday has been engaged in a great evangelistic meeting in Sioux City, beginning Sept. 18th, to run for six weeks.

The Presbytery of Iowa City met, Sept. 12th, in Iowa City. Rev. A. F. Abben was elected moderator. Rev. J. H. Slaney was received from the Presbytery of Alton. Rev. M. E. Krotzer, Rev. G. J. Schillerstrom and Rev. J. C. Abels were dismissed to the Presbyteries of Cedar Rapids, Bloomington and St. Paul, respectively. The overture on women as deaconesses was answered in the affirmative, but that on commissioners in the negative. Arrangements were made for the installation of Rev. E. D. Clark at Deep River. The spring meeting is to be at Le Claire. A meeting was held at Red Oak Grove Church to install Rev. C. E. Thompson over the Red Oak Grove and New Olivet Community churches.

The church at West Liberty, Rev. Robert McInturff, pastor, held a social visitation Oct. 4th and 5th, followed during the week by a men's banquet, in honor of the women.

A week of rally services were held at the Columbus Junction Church, Rev. W. E. Ruston, pastor, during Oct. 2d to 9th. The week began with a communion service. Various departments had their special service.

## KANSAS.

The First Church of Clay Center, Rev. S. A. Siewert, pastor, received ten new members at the October communion.

Delphos has just closed a successful meeting, conducted by Rev. George Rose and wife. The Presbyterian Church received 125 members as a result and the whole city has been stirred.

Rev. David Townley has accepted a call to Abilene and will be installed Oct. 24th.

Rev. L. H. McCormick, of Lincoln, has received a call to the Union Community Church of Chase. This church has recently been organized from several other churches and received by the Presbytery of Larned.

One feature of the celebration of the fiftieth year for the Presbyterian Church in Ottawa County will be a men's banquet, held in Minneapolis, at which Rev. S. R. Ferguson, D.D., of Cedar Rapids, will be the speaker.

The First Church, Emporia, Rev. J. M. Todd, D.D., pastor, received thirty-nine members on Oct. 9th.

Rev. William Steele, pastor of Irwin Memorial Church of Hutchinson, and family, moved recently into the new, modern manse. This is a seven-room house, costing \$8,000.

## NEBRASKA.

Rev. R. V. Kearns, of Canton, Ill., has accepted a call to Fremont, Neb.

A fine reception was given to the pastor, Rev. A. A. Smith, and his wife upon their return from their vacation. During this pastorate of five years, the Grand Island Church has grown from 198 members to 340. Seven members were received on Oct. 2.

Union evangelistic meetings were begun in Omaha last Sabbath by Gypsy Smith.

Omaha Theological Seminary, Rev. Dr. J. M. Wilson, president, had twenty-one students last year, with five graduates. The enrollment this fall is 25 per cent larger, and others are expected. The seminary opened Sept. 21 with an address by the president on "Cardinals in the Development of Christian Character."

The Presbytery of Corning met at Villisca, Sept. 27th. Rev. W. J. Mitchell, of Hamburg, was chosen moderator. Rev. C. C. Russell, Ph.D., was dismissed to the Presbytery of St. Louis. Rev. A. P. Walton, Ph.D., Rev. H. C. Irvine, Rev. B. E. Kertchman and Rev. J. L. Howie, D.D., were received from the presbyteries of Dubuque, Cedar Rapids, St. Joseph and Sioux City, respectively. Dr. Walton was installed as pastor at Villisca Sept. 28th; Dr. Howie will be installed at Shenandoah; Rev. H. C. Irvine is called to Afton and Rev. B. E. Kertchman to Randolph. The overture on women as deacons was answered in the affirmative. Conferences in the interest of the New Era and Evangelism were held. A recommendation was

adopted requesting every church in the presbytery to hold at least a two weeks' evangelistic meeting.—A. E. Kiser, S. C.

## OKLAHOMA.

The Presbytery of Muskogee met at Stilwell. Rev. E. H. Liles, D.D., was elected moderator. Rev. M. A. Pearson was elected Permanent Clerk. The pastoral relationship between Mr. McIntire and the Vinita Church was dissolved on account of his ill health. The Vinita Church has greatly prospered under Mr. McIntire's ministry. The overtures were both answered in the negative. The spring meeting will be at Vinita.—F. L. Schaub, S. C.

## COLORADO.

Capitol Heights Church of Denver was an outgrowth of the old York Street Church. It was organized in 1896, and moved to the new place in 1911, a new residence part of the city. In the last five years the church has doubled its influence and membership, and quadrupled in benevolence. In 1920 the increase in the Sabbath school made it necessary to build an addition, costing \$28,000. Seventy-five members were received in the past year. Rev. L. C. Hills, D.D., is pastor.

The Park Avenue Church of Pueblo has called Rev. D. D. Mitchell, of El Dorado, Kan., and he began work here Oct. 16th. The outlook seems excellent.

Rev. F. R. Atkins, an English Wesleyan minister, who was a British Army chaplain in India a number of years, who is now on a vacation visiting his brother-in-law, Dr. E. A. K. Grant, of La Jara, has taken up the work at Romeo. The church is United Presbyterian.

The church at La Jara has taken on new life since Dr. E. A. K. Grant became pastor, three weeks ago. A choir of sixteen has been organized and a mid-week cottage prayer meeting. Special evangelistic meetings will begin Oct. 31st. The pastor will be assisted by F. R. Atkins, of Romeo.

Rev. L. O. Smith, of Orchard, has been called to Eckley.

The new church building at La Salle, Rev. H. S. McCutcheon, pastor, will soon be ready to dedicate. This church is making fine progress.

The new church at Sedalia will be dedicated on Oct. 23d. Under the pastoral care of Rev. John Knox Hall, of Denver, the church, less than two years old, is completing a house of worship at a cost of about \$7,000.

Dr. Francis E. Smiley has recently closed an evangelistic meeting in his church at Aurora, in which Evangelist Chester Birch has been assisting. Sixty new members have already been received.

The church at Livermore, which during the past summer has been under the care of Student-pastor Herrick Darling, recently received 15 new members.

Rev. J. L. Cameron, who for eighteen years has ministered to the Rankin Church of Brush, has recently accepted a call to Bertland.

Rev. J. G. Klene, D.D., who for seven years was pastor of the First Church of Fort Collins, recently returned from Long Beach, Calif., where he is pastor of Calvary Church, for a short visit among friends in Colorado.

Rev. E. R. Clinchy has recently been called to South Park, Col. Park County has an area of 2,500 square miles, and Mr. Clinchy is the only resident pastor in that county.

The Second Church of Fort Collins, Rev. Franklin Moore, pastor, is contemplating the erection of a new building, to cost about \$7,000.

The churches in Fort Collins, Greeley and Brush, in Boulder Presbytery, are vacant.

On Rally Day, Oct. 2d, the Sabbath schools of Sterling, including the Presbyterian, Rev. Harry B. Vail, pastor, engaged in a great parade, headed by a band, just preceding the hour for their respective school services. About 1,200 were in the procession. Six churches participated in the stirring exercises of the morning and each school had a large attendance.

Evangelists H. P. Dunlop and wife closed a successful meeting at Akron, Col., M. G. White, pastor. There were about seventy professions and the church was stimulated in every department. A feature

was the volunteering for the ministry of a young Hanover man whose father and brother are in the ministry.

Rev. J. Willis Hamblin, recently of Santa Fe, N. M., was installed in First Church of Canon City, on Oct. 18, by Rev. Hugh T. Cary, D.D., Rev. William Gordon Keiry and Rev. James R. Burchfield. The Canon City Church of 760 members has a beautiful edifice and a fine working force. Thirteen new members were received on Oct. 9.

Evangelist Elmer G. Miller, of South Bend, Ind., and his party have just closed a successful union revival with the churches of Walsenburg, Col., during which hundreds were won for Christ. This is a center of a large coal mining industry. A great spiritual awakening has come over the community. There are many Mexicans in this vicinity and many of these people were active and earnest in their efforts to lead their countrymen to know Christ.

## NORTH DAKOTA.

Rev. Ward F. Boyd, of Jamestown, is to conduct the devotional and Bible study hours in the State Sabbath School Association Convention, in Fargo, Oct. 11th to 13th.

## SOUTH DAKOTA.

The Church of Sturgis, Rev. C. D. Erskine, pastor, received two members on Oct. 9th. The church passed resolutions strongly commending United States Senator Sterling, of South Dakota, for his earnest championing of the prohibition laws. Black Hills Presbytery at Rapid City passed the same resolution a few days after.

## OREGON.

Eight members were received into the Brownsville Church, Oct. 2d. Rev. A. M. McClain, recently of Vancouver, Wash., took charge Aug. 1st. The twenty-fifth anniversary of the dedication of their present building occurs Oct. 25th.

## CALIFORNIA.

San Francisco Theological Seminary reports ninety-six students already enrolled and several more coming.

Highland Park Church, Los Angeles, Rev. Dr. Campbell Coyle, pastor, received forty-one new members at its communion service Oct. 9th. The work is prospering in all departments.

Dr. Herbert Booth Smith, of Immanuel Church, Los Angeles, was surprised on Sabbath evening, Oct. 2d, when, at the announcement of the first hymn, the central doors opened and down the middle aisle there marched the entire Intermediate and Senior Christian Endeavor Societies, each with its own uplifted banner, two and two, singing the hymn with the congregation as a processional. A card was handed the pastor which read: "Christian Endeavor surprise. Dr. Smith, we are backing you. We are raising \$1,000 to equip our C. E. room in the new church building." Miss J. Gertrude Hutton, author of one of the best books on Sabbath-school work ever written, has just begun work as Director of Religious Education of Immanuel Church and will prove a valuable addition to the staff of this great and growing church.

San Francisco Theological Seminary has eighty-six students enrolled, the largest number in the life of the seminary.

Rev. Dr. C. F. Ensign, D.D., pastor at Hanford, has been ordered to take a full year's rest, and will go to Long Beach as soon as able to travel. He was taken seriously ill on Sept. 12th. Rev. E. O. Hoffmeister will supply the pulpit.

## WASHINGTON.

Olympia Presbytery met in Calvary Church, Tacoma, Sept. 27th. Addresses were made by the new Sabbath School missionary, Rev. Robert W. Weibel; evangelists, Rev. D. K. Laurie and Rev. W. M. Forsyth; Rev. C. E. Sharp, of Korea, and Rev. A. B. Van Zante, of New Era. Rev. John E. Youel was moderator. The overture on women as deacons was answered in the affirmative; that on commissioners in the negative. Resolutions were adopted expressing sympathy for Protestant Ireland, and condemnation of those agitators who seek to advance the Irish uprising by asking for American money, and endeavor-

ing to bring the United States to interfere in the affairs of a friendly nation in a manner opposite to this government's principles and customs. Rev. Neal A. McAulay, D.D., was chosen permanent clerk, to succeed Rev. H. M. Course, who has removed to Everson, Wash., being dismissed to the Presbytery of Bellingham; Rev. E. R. D. Hollensted was dismissed to Presbytery of Portland, and Rev. R. G. Williams was received from the Presbytery of Seattle.—W. Chalmers Gunn, S. C.

Walla Walla Presbytery met at Waitsburg, Wash. Rev. R. Anson Atkins, D.D., was elected moderator. Rev. John W. Hoyt was received from the Presbytery of Southern Oregon and will serve as Sabbath-school missionary of this presbytery. A negative answer was given to the overture on commissions. Presbytery meets in Lewiston in the spring.—Hedley A. Vicker, S. C.

## CHURCH AT LARGE.

The fall term of Moody Bible Institute at Chicago has opened with an enrollment of 914 in the day classes and 749 in the evening classes. The dormitories are filled with earnest, enthusiastic men and women.

## KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

The church at Mayfield, Ky., Rev. John A. Troxler, pastor, on Rally Day, Oct. 2d, had 224 in Sabbath school, the largest number in the history of the church. The communion service was well attended. Judge Gardner and wife had their infant baptized. This church has a School of Missions.

This same day the Kentucky Avenue Church, Paducah, had over 120 in Sabbath school. The writer preached for this church last Sabbath. It is doing the best work in its history. The Teacher Training Class has just completed its course. The pastor, Rev. J. R. Crawford, is in a meeting at Franklin, Ky.

Rev. J. F. Claycomb is in a meeting at Chapel Hill.

Rev. R. E. Reeves held a good meeting at Fairview, Ky., assisted by James F. Smith.

Rev. E. N. Hart has just closed a meeting at Shiloh Church. The church was greatly revived. There were several conversions. The writer is now in a meeting in Owsley County.

## A MISSIONARY INSTITUTE.

Twenty-nine young people of high Christian character, many of them already college trained, volunteered for the foreign field if God should open the way, and scores of men and women testified that they were willing to have their children go and that they would dedicate their business and income to the extension of the Kingdom of God throughout the world, following an address by Dr. C. E. Bradt, of the Foreign Board, in connection with a World Visual Institute conducted by A. Gordon Bradt in the First Presbyterian Church of Albion, Mich., Oct. 7-9, inclusive. Each evening of the institute an illustrated lecture using colored slides was given, visualizing present world facts and the crying need of the world today, showing how our Foreign Board is endeavoring to meet that need through the heroic activities of our missionaries. These lectures were supplemented by motion pictures each evening and a World Curio Exhibit, displaying hundreds of curios, with accompanying lecture. One of the most popular features of the institute was the missionary readings and stories given by Miss Margaret Bradt, the tell-a-tale lady, in costume. The six-reel missionary photoplay, "Problems of Pin-Hole Parish," given on Friday night, was repeated on Sabbath afternoon to a full house. The Albion Church, Rev. A. E. Cameron, is now looking forward to taking the entire support of a missionary on the foreign field.

## NOTICES

## SYNODICAL NOTICES.

East Tennessee, Maryville, Oct. 20, 7:30 p. m.  
New England, Newburyport, Mass., Oct. 25, 2 p. m.  
Pennsylvania, Tyrone First, Oct. 25, 7:30 p. m.

## HOME CIRCLE

### THE CROWN OF CHILDHOOD.

The cows are lowing along the lane,  
The sheep to the fold have come  
And the mother looks from the cottage door,  
To see how the night comes over the moor,  
And calls the children home.  
Their feet are bare in the dusty road,  
Their cheeks are tawny and red;  
They have waded the shallows below the mill,  
They have gathered wild roses up the hill,  
A crown for each tangled head.  
The days will come, and the days will go,  
And life hath many a crown;  
But none that will press upon manhood's brow  
As light as the roses resting now  
On the children's foreheads brown.  
—Selected.

### THEODORE AND THE GREEN GOGGLES.

BY MINNIE LEONA UPTON.

"Going for the mail pretty soon, Thody?" asked Grandfather Brent, coming in from the orchard with a hatful of big yellow French Sweets.

"Yes, grandfather—right away," answered Theodore, laying down the arrow he was shaping. "There, that's a pretty good arrow, isn't it? Though this old knife can't be made very sharp."

There was to be an archery contest at the Sabbath school picnic. This was Saturday before. Theodore was sure he could shoot well enough so his family would be proud of him, even though he didn't expect to win first prize.

"Yes, that's a good arrow," said grandfather. "Now, Thody, I'm expecting my green goggles to come by mail most any day. I need them these bright, windy, cool days. My eyes are watering now, just from walking about in the orchard a little while."

"That's a shame, grandfather!" said Theodore. "I do hope they'll come today! Now I'm off."

When Theodore unlocked the Brent's rural free delivery mail-box at the Cross-roads, half a mile from the house, there was a narrow, thin parcel, about six inches long. "Hooray!" he cried. "Grandfather'll be glad enough!" He tucked the box into his blouse front, and started briskly for home, eager for Grandfather Brent to have his green goggles. But at the foot of the old orchard, now a chicken yard, he caught sight of old Speckle stealing along, beyond the chicken-wire fence, toward the raspberry thicket.

"Oho, old lady!" he said. "You're stealing your nest, just as mother was afraid you'd do! Now's the time to catch you!"

He hurried to one of the gates, went in softly, and followed the sly old hen. And before long he had traced her to her nest where she already had five eggs. He took them in his cap, much to old Speckle's disgust, and hurried up to the house.

"I've found Speckle's nest, grandfather!" he called.

"Good!" said grandfather, heartily. "Did my goggles come, Thody?"

"Yes, grandfather, here—why—" The box was not in Theodore's blouse. "I must have lost it in those thick raspberry bushes!" said Theodore. "I'll go right down and find it."

"Have your dinner first, Thody," said grandfather. "It's good that you found old Speckle's nest, anyway!"

After dinner Theodore searched till dark in the thick underbrush of the raspberry bushes. And suddenly, just as he was wondering if he'd ever find that box, he found it! Just stubbed his toe against it, under some dead canes!

He rushed to the house. Mr. Ferner, the Brents' nearest neighbor, drove up into the yard. He had been to the village post office, and as he knew there would be no mail delivery on the R. F. D. route that day, he had asked for the Brents' mail. He handed a narrow, thin package about six inches long, to Grandfather Brent. Grandfather opened and a funny little smile in this eyes.

And just then Theodore came into the yard. "I've found the green goggles, grandfather!" he said breathlessly, holding out the box. But grandfather, still smiling, put his thumb and finger in the new box and took out—the green goggles!

"Why—what?" stammered Theodore.

Then grandfather took the box that Theodore had found, opened it, and took out—a beautiful four-bladed, ivory-handled penknife. A fine large one. What a knife for whittling arrows! "It's yours, Thody," he said, putting it into Theodore's hand. "I saw it advertized a week or more ago, and I thought it would be just the thing for you."

"Why, grandfather!" cried Theodore excitedly, "for me? All the time I thought I was looking for your goggles."

Mr. Ferner had heard of Theodore's determined hunt for the green goggles. "Now, aren't you glad you persevered in looking for your grandfather's specs?" he said.

"I'd be glad anyway," said Theodore. "Of course, I was bound to find them."

Then it was time to start for the picnic. And you will be glad to know that Theodore won the first prize.—Ex.

### SOMETHING IN A NAME.

Jane sat on the floor looking very cross. "These are the worst old stockings," she cried. "They just won't go on."

"They are your new ones," said mother. "They should slip on without any trouble."

"But my underwear just wrinkles all up," grumbled Jane.

Mother reached down and helped Jane and in a few moments the stockings were on and fastened up without any wrinkles. Jane jumped to her feet. "Where is the button hook, Justin?" she called to her brother.

"There is one hanging in the bath room," Justin answered.

"I will be late for school, I just know I will," said Jane, going after the button hook.

"You have plenty of time," assured her mother, beginning gently to brush out Jane's curls.

"Ouch," cried Jane. "Oh-oo-o-ee but that hurts. I wish I could have my hair cut off. I don't like curls."

Mother tried to tie on a big bow, but Jane wiggled and turned so that mother had to tie it over several times.

"Sit still," called father sharply, and let your mother comb your hair."

"Oh dear me," sighed Jane, "people are always cross to me." But after father spoke she sat still while her mother finished brushing her hair. Then she jumped up and cried: "I wonder where my pencil

is? I suppose Justin will take it. He always takes everything of mine."

"Grumble Jane, Grumble Jane," called Justin up the stairs. "Breakfast is ready."

"I am not Grumble Jane," cried Jane. "Yes you are," answered her brother. "You are Grumble Jane because you grumble all the time."

"I am always getting the worst of things," she announced as she sat down to the table.

"Why what is the matter now?" her father asked.

"Justin was calling me names," she answered looking at her brother crossly.

Father looked at the children and then over at mother. Mother looked tired.

"I want you to stop annoying your mother," said father very sternly. He looked directly at both of the children and they finished their breakfasts quietly although Jane wanted to tell everyone that she did not like the new cereal.

On the way to school Jane met her friend Elizabeth. "Come on," cried Elizabeth, "if we hurry we will have plenty of time for a good swing before the last bell."

Jane began to run, but she also began to grumble. "I just know all the swings will be full," she called to Elizabeth, who was flying along. "And no one will pay any attention to our turn."

"We will get a swing," laughed Elizabeth. "If I am there on time I always get one. I am never left out."

"Well, I am," said Jane. "No one seems to care whether I have a swing or not."

When the two little girls got into the school yard the swings were all full.

"I knew we would have no chance," grumbled Jane.

Elizabeth only hurried on and stopped beside a swing that was being pushed by a big girl whom she knew.

"How is little Miss Happiness this morning?" said the big girl, smiling at Elizabeth.

"Oh, dear, no one ever says nice things to me," thought Jane.

"And who is this little girl with the beautiful curls?" asked the big girl, looking down at Jane.

"Grumble Jane" answered a little girl, which made a number of children laugh.

"Sunny Jane, you mean," said the big girl, stopping the swing.

"Now we are going to give Happy Elizabeth and Sunny Jane a swing," she announced with a smile. "There is just about time to give them one."

As they flew up in the air Elizabeth cried, "It is grand to fly like this."

"Yes, but—" Jane began and then stopped. She must not grumble if she was to be Sunny Jane. She said the name over. How much nicer to be called that than Grumble Jane.

"It is beautiful to fly through the air like this," she cried to Elizabeth.

Elizabeth laughed with delight. "I just love to swing," she cried.

"So do I," said Jane. "I never knew how well I liked to swing before."

The last bell began to ring. The swing stopped as if by magic and the children all ran to get in line ready to march into the big school building.

"Thank you for giving us such a fine swing," called Elizabeth to the big girl.

"Thank you," said Jane, "for the swing and for changing my name to Sunny Jane."

The big girl smiled at Jane. "I like it

much better than Grumble Jane," she said. "After this I am going to call you Sunny Jane every time I see you."

The next morning Jane put on her stockings and fastened them without a word. When mother brushed her hair she sat perfectly still although the brush did hurt some. Mother then tied on the bow right away and in half of the usual time Jane was ready for school.

Every time she started to grumble she would stop and call herself Sunny Jane. And in a short time she forgot to grumble.

The children stopped calling her Grumble Jane and they all enjoyed playing with her. She had much better times after she became Sunny Jane.—Advance.

#### BIRD SONGS.

The robin sings: "Cheer up! cheer up!"

The bluebird: "Tru-at-ly!"

The meadowlark: "Spring o' the year!"

Goldfinch: "Per-chic-o-ree!"

The crow sends forth his: "Caw! Caw! caw!"

Redwing his: "O-ka-lee!"

And we all know the blithesome song of merry chicadee.

And then who has not heard of bobwhite

His name call o'er and o'er,

From fence rail or an old stone wall

Where he has preched before?

"Chewink! chewink!" ground robin says,

"Teacher!" the oven bird;

And I suppose there're many notes

That I have never heard.

—Helen M. Richardson, in *Our Dumb Animals*.

#### BILLIE TELL.

BY MARY DAVIS.

After the war Dr. Tell and Billie (who was a girl, by the way) lived very comfortably in a little fishing village for a whole year. Then the Government asked the doctor to do special work among the disabled soldiers, and this meant that little Billie must live with a flock of strange cousins.

Billie and her father were very brave about it. "Tell the truth, Billie, and don't forget to say your prayers," the doctor said in his abrupt, quick little way.

"Yes, father," Billie answered, and I'll mark off the calendar every night."

But Billie wasn't as homesick as she feared. The troop of cousins welcomed her joyfully. The boy cousins found her a good tennis player and able to outwalk the strongest of them. The girl cousins said she was never cross and she was so quick with her needle she was a great help to everybody.

But Billie would tell the whole truth. "Billie, what made you tell my mother that I took you down to Ocean Pier?" demanded handsome Phil.

"She asked me if we went," Billie said in a wondering tone.

"You should have said 'No,'" growled Phil, "now I can't go to see Dondero, the Magician."

Billie threw back her head and shook her mane of short red curls like a spirited colt. "I always tell the whole truth," she said proudly. Then her tone softened. "But I won't go to the Magician's either, and I'll show you how to make peanut Brittle the way Sergeant Campbell taught me."

Cousin Jack grew very red as Billie was talking. "See here, Billie Tell," he growled, "it's all very well for you to talk about telling the truth. You've lived with your father and other folks like him. But in a house like this you have to tell fibs."

Billie's golden eyes shone. "My father says, 'Tell the truth and God will look after the consequences,'" she said in a ringing, fearless voice.

"You wait and see," croaked Jack.

The next day it rained and all the cousins got together to play games. Billie, Phil and Jack loved to dress up and act out favorite stories. When they came to William Tell, of course Billie herself had to shoot the apple from tiny Morton's head. The arrow went wild. There was a crash and down fell the huge blue and white Chinese jar from its stand.

Adele put up her finger for silence. "We'll tell Aunt Amity that the Angora kitten knocked it over. He broke a piece of Dresden ware last week."

Jack and Phil put the huge vase back. "There's only one side smashed," Jack whispered hoarsely, "and nobody will find it out for weeks."

Billie put her fingers in her ears. She was so white that all her freckles showed. "I'm going to find Aunt Amity this minute," she said.

"Billie, dear, listen to me," coaxed Adele; "if you tell Aunt Amity, she will probably send you to Uncle Robert's in Portland. He has been begging for you for months. You've never seen Aunt Amity cross."

"You're silly if you bother mother when she has callers," croaked Jack.

Billie swept her cousins a reproachful glance and went boldly into the white and gold drawing room.

"Excuse me, Aunt Amity," she said in a small, far-away voice, "but I broke your blue and white Chinese jar in the hall."

"Oh, how dreadful!" said Cousin Louise; "you can never duplicate it."

Jack was in front of Billie now. "I told her to turn it around so the cracked part wouldn't show," he confessed.

Adele was scarlet, but she stammered out: "And I told her to say the kitten did it, but she wouldn't."

Billie spoke again. "I had to disturb you when you had callers, because I thought if I waited I'd be afraid to tell you."

"Good for Young America," said a man with bright, keen eyes.

Aunt Amity flushed as she looked into Billie's clear, honest eyes. "Now, Billie, I'll tell the truth, too," she began. "I always hated that blue and white jar, but I pretended to like it because other people did. And I'm rather glad you broke it. And Jack and Phil, if you'll tell the truth the way Billie does, I'll try hard not to scold. Now go out into the kitchen and tell Hannah to let you have a jar of strawberry preserves."

The children departed hastily. Billie ate three crackers and four spoonfuls of marmalade. Then she smiled over at Jack.

Jack took a large bite of his bread and smiled back at Billie. "Let's all do it after this," he proposed.

"The truth, the whole truth, and nothing but the truth," said handsome Phil.—Congregationalist.

#### BERT'S SALT WATER CURE.

Bert was sitting on the floor, looking over his pictures, and baby toddled up and tore one of the prettiest. Bert called out: "Oh, mother, see what baby has done!" and began to cry.

"Bert," said mother, as she took baby away; "did you know that tears are salt water?"

Bert choked a sob and looked up. "No," he said; "are they? How did you find out, mother?"

"Oh, somebody told me so when I was a little girl, and I tasted a tear, and found it was true."

"Real salt water?" said Bert.

"Yes, try and see."

Bert would very gladly have tried if he could have found a tear. But, by that time there was not one left. He looked at the torn picture, but it did not make him feel badly any more.

All he could think of was whether tears tasted like salt water.

"Next time I cry I will find out," he said.

That very afternoon, while climbing over the top of the rocking chair, he fell and got a great bump. It seemed too much for Bert, and he was just beginning to cry loudly when he happened to think what a good chance this was going to be to catch some tears. He put up his finger, too quickly, in fact, for there had not a tear come yet, and now that his thoughts had wandered from the bump, he could not cry about it any more. So you see, that chance was lost.

"I can't get a single tear to taste, mother!" he said. Which was, perhaps, just what mother had expected.—Ex.

#### A CURE FOR SLANG.

The boy, a lad of ten, was quick to learn, and particularly good in "lauguage," as his report card showed. His vocabulary was not so choice as varied, and the slang of the street was irresistible.

"By heck, I'm cold!" he would exclaim as he came in, and, at a request from his mother, would inquire, "Who you you think I am?"

She explained to him that these phrases were not used by well-educated people, but he was unconvinced.

"All the fellows talk that way, but I can cut it out if you say so."

But he continued to use the expression; and, while his mother did not wish to "nag," she felt that she ought to show in some way that she disapproved, and that the lauguage was undesirable, even though it was not profane.

One evening as she was reading aloud from "Swiss Family Robinson," and noting its formal, precise sentences, a sudden thought came to her. She acted on it instantly, and continued to read.

"It seems absolutely necessary, my dear wife," I began, "to return at once to the wreck while it is yet calm, that we may save the poor animals left there and bring on shore many articles of infinite value to us, which, if we do not now recover, by heck, we may finally lose entirely. On the other hand, I feel there is an immense deal to be done on shore, and that I ought not to leave you in such an insecure shelter as this tent."

The boy raised his eyes in startled surprise, but the mother continued to read:

"Cut it out. Return to the wreck by all means," replied my wife cheerfully. "Who do you think I am? Patience, order and perserevance will help us through all our work, by heck; and I agree with you that a visit to the wreck is without doubt our first duty. Come, let us wake the children and set to work without delay."

The boy's face was red with embarrassment, which changed to anger as his sister giggled.

"That isn't there," he declared rather impatiently, but the mother continued her reading, with no comment at all, but she inserted no more slang. She had shown him for once just how the words he used so often sounded to her.

He snickered a little during the evening, but was himself at breakfast. And when his mother asked whether he wished an-

other dish of oatmeal, he cried: "Yes, it's good, by—; yes, mother." He did not overcome the habit at once, but he had become conscious of how the words sounded, and in time he succeeded. His mother saw he was trying, and they never spoke of that peculiar page in "Swiss Family Robinson."—Ex.

#### THE ABBREVIATED LIFE.

A kitchenette is where we cook  
Our meals from day to day;  
In bedroomette, a tiny nook,  
We sleep the nights away.

A picturette adorns our wall;  
A carpetette, our floor;  
A bathroomette is off our hall,  
Exactly three by four.

Within, our bathtubette behold,  
With showerette on high.  
We've waterette, both hot and cold  
Our flesh to purify.

When winter makes its icy threat,  
And round our window drums,  
We seek our radiatorette,  
And up the heatette comes.

Abbreviated lives we live;  
But time is passing past;  
We have this promise positive—  
A roomy tomb at last.  
—Arthur H. Folwell in Leslie's

#### A RAINY DAY JOURNEY.

The poor little birds were shivering in the cold rainstorm. There were big pools of water in the garden where last summer the bright pansy faces had nodded in the sunshine. Louise could not go out of doors to play, but Louis did not care one bit. Usually he would fret and wonder what he could do next, but this day he hardly glanced out of the window.

Only last night the electric express had stopped, and there was a fine rocking horse for Louis. Uncle Luke had sent it from New York for his birthday gift. It was a splendid, big fellow, with a white mane and tail.

"He looks like a real, truly pony, mother!" exclaimed Louis as he climbed up in the saddle for a gallop. "I think his name is Jerry, like grandpa's horse."

Jerry was the reason why he did not fret because it rained next morning.

Louis patted Jerry, gathered up the reins, and was off on his first long ride. Miles and miles he trotted along the play-room floor. Then Louis stopped to let Jerry rest and drink out of a brook by the roadside. Soon they were off again, riding fast until they reached a candy store. Louis ran out into the dining room and came back with two plum chocolates that he had bought from mother for two kisses. He offered one to Jerry. "Well, you are a funny popy," he cried. "Grandpa's horse loves candy. S'pose I'll have to eat it myself, then."

The next stop was at a book store, and Louis bought a picture book. By and by he was hungry. "Get up, Jerry," he coaxed. "I've got to visit Cookie Town and get some luncheon." In a short while he ran into the kitchen. "Oh, I knew I could smell 'em, Maggie," he laughed as he saw the heaps of warm, brown ginger-snaps. "I guess I'll buy half a dozen for my dinner."

Mounting his pony once more, he rode hard until he reached home. He led Jerry into a corner and gave him some hay. Then he went into his little cubby house which Sister Marian had built out of two chairs and an old green couch cover. He cuddled up with his curly head upon the sofa pillow to eat his cookies, while he

looked at the pictures in his new birthday book.

When mother peeped into the play-room a little later, Louis was having a nice nap, tired out from his long, exciting horseback journey.—Pittsburgh Christian Advocate.

#### HOW ANIMALS SLEEP.

Elephants sleep standing up. When in a herd, a certain number will always stand watch while the others sleep, for the big, powerful beasts are timid and cautious at night and will not go to sleep unguarded.

Bats sleep head downward, hanging by their hind claws.

Birds, with few exceptions, sleep with their heads turned tailward over the back and the beak thrust beneath the wing.

Storks, gulls and other long-legged birds sleep standing on one leg.

Ducks sleep on open water. To avoid drifting ashore they keep paddling with one foot, thus making them move in a circle.

Foxes and wolves sleep curled up, their noses and the soles of their feet close together and blanketed by their bushy tails.

Lions, tigers and cat animals stretch themselves out flat upon the side. Their muscles twitch and throb, indicating that they are light and restless sleepers.

Owls, in addition to their eyelids, have screens that they draw sideways across their eyes to shut out the light, for they sleep in the daytime.

#### MAKING CHARACTER.

Many people seem to forget that character grows; that it is not something to be put on, ready-made, with manhood or womanhood, but day by day, here a little and there a little, it grows with the growth and strength, until good or bad, it becomes a coat of mail.

Look at the model man of business—prompt, reliable, conscientious, cool and cautious, yet clear-headed and energetic. When do you suppose he developed all these admirable qualities? When he was a boy. Let us see the way in which a boy of ten years gets up in the morning, works, plays, studies, and I will tell you what kind of a man he will make. The boy that is late at the breakfast table, late at school, who never does anything at the right time, stands a poor chance to be a prompt man.

The boy who half washes his face, half does his sums, half learns his lessons, will never make a thorough man. The boy who neglects his studies, be they ever so small, and then excuses himself by saying, "Oh, I forgot! I didn't think!" will never be a reliable man.

The boy who finds pleasure in the pain and suffering of weaker things will never be a noble, generous, kindly man—a gentleman.

#### No. 654.—ALL KINDS OF CATS.

Read the following riddles to the members of your family and see which is the best guesser:

- A cat that will soon become a butterfly.
- A cat with horns.
- A cat with a cold.
- A cat in the library.
- A cat that is dangerous.
- A swimming cat.
- A bottled cat.
- A Presbyterian cat.—Ex.

#### ANSWERS TO PUZZLES.

No. 653.—1. Keel, leek. 2. Loop, pool. 3. Tram, mart. 4. Doom, mood. 5. Room, moor.

## SELECT READINGS

Lord thy word my faith refreshes,  
I will trust thee evermore,  
Thou wilt never leave, forsake me  
Till I reach the further shore.

The way to feel like doing our duty is to do our duty whether we feel like it or not.

One thing that made so good the bread that mother used to make was the appetite the boys had.

One who frankly confesses himself to be in the wrong when he is, will be found mostly in the right.

Hail Cross of Christ! I cling to thee  
In love and faith, where'er I be;  
The grace of Jesus crucified  
My trusting soul hath satisfied.

He who has conferred a kindness should be silent; he who has received one should speak of it.—Seneca.

Forget past triumphs if they make you proud. Remember them if they make you strong. Forget past failures when the trumpet calls. Remember them when you are prone to boast.

Write your name with love, mercy and kindness on the hearts of those about you and you will never be forgotten.

#### TESTIMONY AND CONTROVERSY.

The value of personal testimony is immense. To defend the Gospel in controversy is congenial to most Christians; it calls our combative instincts into play, and to debate Christian doctrine in the abstract is an intellectual exercise that implies nothing difficult or distasteful; but to bear personal testimony, to declare what we have felt and seen, to set to our seal that God is true, is often a task calling for courage and sacrifice. Yet such witness is of infinitely more value than all our scholarship and cleverness of argument.—Watkinson.

#### JUST PLAIN RESPONSIBILITY.

It was said of John Quincy Adams that he was always in his seat in the House of Representatives when it came time for the opening of the session. One day the clock showed the opening hour, but Mr. Adams was not there. "I wonder why he is late," said one member. "More likely," said another, "the clock is fast." The latter guess proved true, and three minutes later, precisely on time, Mr. Adams walked into the chamber and took his seat. Now we can not command the genius of John Quincy Adams, but we can commend his reliability. A man is sure to make his way in the world if people can count on him. Fickleness will ruin the most brilliant lives, but plain dependableness will put anyone in a place of honor and keep him there.

#### NEGLECT.

The awful punishment to the wicked is the result of doing nothing for the little ones. That people do nothing in unselfish service is the sign that they have not the spirit of Christ. There is a serious thought there. People are condemned for doing nothing. They are simply indifferent. Holy ministries are not considered at all. And they go away, away from Christ.

# SABBATH SCHOOL

International Lessons for 1921.

FOURTH QUARTER.

Lesson V—October 30.

**STRONG DRINK IN A NATION'S LIFE.**  
(World's Temperance Sunday.)  
(Isa. 28:1-13.)

1. Woe to the crown of pride, to the drunkards of Ephraim, whose glorious beauty is a fading flower, which are on the head of the fat valleys of them that are overcome with wine!
2. Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty water overflowing, shall cast down to the earth with the hand.
3. The crown of pride, the drunkards of Ephraim, shall be trodden under feet:
4. And the glorious beauty, which is on the head of the fat valley, shall be a fading flower, and as the hasty fruit before the summer; which when he that looketh upon it seeth, while it is yet in his hand he eateth it up.
5. In that day shall the Lord of hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people.
6. And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.
7. But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.
8. For all tables are full of vomit and filthiness, so that there is no place clean.
9. Whom shall he teach knowledge? and whom shall we make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
10. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
11. For with stammering lips and another tongue will he speak to this people.
12. To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.
13. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared, and taken.

Golden Text: "Woe unto him that giveth his neighbor drink." Habakkuk 2:15.

Catechism—Q. 45. What is the First Commandment? A. The first commandment is, Thou shalt have no other gods before me.

Home Readings—(M.) Isa. 28:1-13; (Tu.) Isa. 5:11-19; (W.) Jer. 35:1-10; (Th.) Prov. 23:29-35; (F.) Luke 12:41-48; (Sa.) Dan. 5:1-6, 25-28; (S.) Gal. 5:22-26.

## INTRODUCTION.

For a great many years we have had a quarterly temperance lesson, and this has been one of the great influences for disposing the minds and hearts of large numbers of the people in favor of the destruction of the liquor traffic. We have now come to the point where we have prohibition in our national Constitution, and even before we had attained this, a very large number of the states had prohibition. It is no sudden or spasmodic matter, as many liquor advocates are trying to assume, but the deliberate, intelligent, conscientious conviction of the nation, finally expressed in constitutional law. It is not to be overthrown. It is here to stay. But the liquor element is in a state of rebellious fury, determined to do away with the law by all sorts of criminal opposition to it, and violations of it. They are trying to get weak people to think that, because there is so much violation of the law, it should be repealed. But the American Nation is not made up of cowards and poltroons, and is not in the habit of being dictated to by rebels. This is the very time for more temperance work. We must keep the sentiment worked up for law enforcement. We must emphasize the need for total abstinence. We must be in the constant way of temperance teaching, and, after a time, the worst of the opposition will die out and we shall have a sober and law-abiding nation, as earnest for prohibition as for any other matter of clean and righteous living.

## EXPOSITORY.

1. Drunkenness has always been a beset-

ting sin. People have had a passion to drink the poison, alcohol, which exhilarates and excites them and makes them imagine they are having enjoyment. The evil effects of this poison have been the same in all lands and ages that they are at present. It is no wonder that good and wise persons have issued warnings and exhortations, always and everywhere, and have tried to induce the foolish and wicked to desist from the evil course of drinking intoxicating liquor. Such a warning is our lesson. The reference here, in speaking of the "crown of pride," is to the capital of Israel, or Samaria. Israel is here called Ephraim, because this was one of the principal tribes. But the glory and beauty were to fade away as a flower. Israel was to be destroyed. The impending judgment of the Assyrian invasion was to follow the protracted sinfulness of the people of Israel. A people that indulges in drunkenness becomes enfeebled and unable to resist attacks. The valleys might be fertile and fat, but if the people engaged in drunkenness and accompanying evils they would soon be at the mercy of invaders.

2. God has various instruments for the punishment of the sinful and unworthy. Sometimes the punishment comes in one form and sometimes in another, but no nation can long endure that gives way to dissipation. In the case of the people of Israel, the scourge was in the form of the Assyrian ruler with his armies. He was a "mighty and strong one." His invading forces were here compared to "a tempest of hail," and "a destroying storm," and a "flood of mighty waters." So it came about. But so it has come to other countries when they have permitted vice to weaken and destroy them. Assyria and Babylon finally, and Greece and Rome, and many another great kingdom, have fallen in turn as they yielded to enfeebling and destructive sins and vices, as drunkenness.

3, 4. Here is a repetition of the warnings, in order to emphasize. The people were told that with all their great advantages they would be swept away. As premature or early fruit is quickly and greedily devoured, so would the Israelitish nation be swept away. The warning is to all of those who are headstrong and conceited and who think they are able to go on into evil habits and defy God. They will fail. The drinker is boastful that drinking "never hurts him," but some day he will be swept away. Poison will poison the ones who take it into their systems.

5. The assurance is here that, when it is too late for those who are destroyed, God will be seen to have spoken the truth, and those who survive, because they have feared God, will have a good life like a crown and diadem of beauty. So it is today. Some people are going on to destroy themselves, determined to get intoxicating liquor, making and selling poison, breaking the laws and being rebels and anarchists against God and their country. But they will be swept away. Righteousness will triumph. Good people will rejoice. A better life will come to all the law-abiding people who will see the good day.

6. God here promised aid to those who were struggling on the right side. He would give them wisdom. He would see to it that justice at last would be done. He would help those who were in the heat of the battle, trying to drive away the enemy. Although he did not turn back the Assyrians, yet he did deliver many individuals. So is the Lord today helping with his wisdom and power those who are battling against unrighteousness. He will see to it that prohibition is successful. He will help his valiant people

and will make them triumph over lawlessness and evil.

7, 8. These two verses present a picture of the sad and demoralizing and disgusting orgies in which drinking people engage. Even people who ought to know better have been too often involved. Priests and prophets even, in Judah as well as in Israel, had made the great mistake of indulging in intoxicating drink, with sad results in every department of life. No man, even in the highest places, can presume that he can drink without injury to himself and shame to the cause of Jesus Christ.

9, 10. These words seem to be the insulting jeering of drunkards, resenting the prophet's words, and saying that he talks to them as if they were children. But, after all, it was true. The prophet had to talk in this way, and all prophets and teachers have to talk in this way. Those who grow up in sin are very much younger and lacking in common sense than even children, and they need to be instructed and reproofed, most directly and plainly, but even this will, in many cases, do no good. The best thing is to teach children, in childhood, and let them grow up, knowing the truth, and being wise.

11. God was about to speak to the Israelites in judgment, through people of foreign words and language, as they had not listened to his plain lessons. So if men will not obey God, and keep sober and clean, he will visit them with the bitter results of their sin.

12. How wise and well it is to grow up to obey God, and do his will, and find rest in him. This is the life to which God invites us, obedient and religious and moral. It is the only life to live. Some will not live in this way, and they will be sure to reap awful results.

13. God warns us here, once again, that we are to obey him and his words. If we do this we will find joy and rest and peace. If we do not, our lives will be broken up and snared and taken, as wild beasts are snared and destroyed. Let us heed the words and do the will of God.

## MEMORIES.

BY GEORGE VELDEMAN.

How dear to my heart are the scenes of my childhood.

When I was a boy as tall as a chair;  
How often together, in summer and winter,  
My parents to God would offer up prayer;  
I often have wondered when I was a youngster,  
What could be the reason of looking aloft,  
But now that I'm older, I see it quite plainly,  
The hearts of my parents were filled with God's love;  
That old-fashioned father, that old-fashioned mother,  
That old-fashioned altar, I'll never forget.

And then, when our dinner or supper was over,  
The Bible was brought from its place on the shelf,  
I hoped they'd forget it, but never, no never,  
And soon I was taught to get it myself;  
The boys would all stretch their backs like a turtle,  
To see if the chapter'd read would be long,  
We thought it was foolish, we were not attentive,  
But now I perceive that my own thoughts were wrong;  
That old-fashioned father, that old-fashioned mother,  
That old-fashioned altar, I'll never forget.

But now in these days of our hustle and bustle,  
The world rushes on at a sickening pace,  
We hardly have time for a talk with the Master,  
Whom soon we must meet, as our Lord, face to face;  
So give us some more of those homes of devotion,  
Where parents and children may live as they ought,  
And when I am old, and gray-haired and feeble,  
I'll think of my parents, what good they have wrought;  
That old-fashioned father, that old-fashioned mother,  
That old-fashioned altar, I'll never forget.  
—Reformed Church Leader.

## THE DETERMINATIVE "I."

It is interesting to note that the central letter in the words "sin" and "faith" is "I." The pivot on which both words—and both facts represented by the words—turn is "I." It is of no use to attempt to



saddle responsibility for what one is and does upon anything or anybody but himself. Whatever the circumstances, however difficult to withstand existing conditions it may be, in the last analysis the "I" is determinative.

#### PATIENCE.

The writer of Hebrews exhorts us to be "followers of them who through faith and patience inherit the promises." Faith and patience, both are needed if there is to be any worthy spiritual achievement. Faith guides, patience labors at the oars. By faith our thoughts leap from the low level of our present accomplishments to the summit of perfection. By patience we hold ourselves doggedly to the steep rugged path by which that summit is attained. It is no easy task that the Christian sets himself. Men do not slip or slide into holiness. "Agonize," said Jesus, "to enter into the strait gate." "We climb the steep ascent of heaven through peril, toil and pain." And if we would attain, we must have patience as well as faith.

#### MR. GORTON'S MONOPOLY.

BY RUSSELL SEWALL.

I had not been a member of the Cuyler Class long before I realized what a nuisance Mr. Gorton was. He was a sort of religious monopolist. He was a retired merchant, with nothing to do but read and study. He was interested in theology and the Bible, and had considerable knowledge of both.

As soon as Mr. Bartlett introduced a subject, in would jump Brother Gorton. He had read a very interesting article which touched on that matter, and he proceeded to give a synopsis of the article; an able synopsis, too.

The next subject that Mr. Bartlett brought up, Gorton had a question upon. Mr. Bartlett answered the question, and Gorton declared himself perfectly satisfied; only, if he might be permitted, he had come across an interesting side light on the subject, which would elucidate it still farther.

Mr. Bartlett is very mild and patient. He heard Gorton out, and then quickly asked Sam Cole a question, which Sam answered fairly well. But Sam's answer was too brief. "Mr. Cole might also have said on that point," he began; and what Mr. Cole might also have said occupied fully ten minutes. Cole had said enough in the first place.

As I became acquainted with the Cuyler Class, I saw that all the members were provoked with Mr. Gorton.

"Why don't you put him down?" I asked.

"We can't."

"Why don't you interrupt him?"

"He outtalks us, best we can do."

But at last the matter became evidently serious; we had lost several members, who declared they'd never come back to the class while he stayed in it.

We found out that our teacher was as much disturbed as we were, and aware of the harm it was doing.

We wanted to request him outright to shut up or leave the class, or words to that effect; but Mr. Bartlett wouldn't agree to any such plan.

"The trouble is," said he, "that Mr. Gorton knows his lesson better than anyone else in the class. He is full of it. I don't think that he means to be rude or assertive; but he is running over with the

## An Idea Originated by this Cleveland Church Society is Spreading Like Wild Fire



#### HOW IT HAPPENED

SOME one conceived the idea that Candy Mints would be easy to sell, and every one seemed to agree, so a committee was appointed to call on Strong, Cobb & Company, Cleveland, O., a large manufacturing concern, who were the first in the country to make Mints.

The outcome of this interview resulted in the Company agreeing to get up a special package called "22 Mints," which contained 320 5-cent rolls that cost \$9.00 and sell for \$16.00, making \$7.00 profit. Four Flavors, Peppermint, Wintergreen, Cinnamon and Clove. Packed 80 packages to a box, four boxes to a case.

The sale has proven so easy and successful, and so much enthusiasm has been created by one telling another, that the Company is now filling orders for "22 Mints" from all parts of the country. Here are extracts from some of the letters received.

#### HOW IT WORKS

Miss Mary E. Orr, 2007 Garrard Ave., Covington, Ky., says: "Enclosed find money order for \$9.00. Please send as soon as possible one case of '22 Mints.' I am ordering these for our Young Woman's Society of our church. We have already sold two cases."

Dr. E. L. Chapman, D. O., 1017 Jackson St., Anderson, Ind., says: "Our girls are delighted with the '22 Mints.' They sell fine."

Miss Lillian Caldwell, Freedom School, Alliance, O., says: "Enclosed find order for three

cases of '22 Mints.' Please rush this order, as we are having many calls for more candy."

Mrs. Jessie Mevendere, Sturgeon Bay, Wis., says: "Please send another order of Mints. Only had the other case a week, and they are nearly all gone."

Mrs. L. F. Johnson, Corresponding Secretary W. C. T. U., Erie, Pa., says: "The Mints sold like hot cakes and are fine. Have recommended same to others."

Your society can do the same. Send \$9.00 now for a case of "22 Mints" and they will be sent prepaid express or parcel post.

**STRONG, COBB & CO., 216 Central Viaduct Cleveland, O.**

subject, and simply has to express himself. Now the way—and the only way—to break this monopoly is for all you others to get just as full of the subject as he is, and just as eager to express yourselves on it."

The next Sabbath the fire of battle was in every eye. We did not even wait for Mr. Bartlett to begin, but Dr. Preston jumped into the arena with a question which gave him a chance to illustrate the lesson with a fine incident from his medical practice. Mrs. Batchelder took up the theme and carried it a little farther. Mr. Bartlett, when her voice fell a little, swiftly got under the debate with another question. Saunders Clay snapped up the question like a hound and was off with a brilliant dissertation. So it went, one passing the subject on to another like a football, and Mr. Bartlett always ready to give a push where it was needed, till the hour was up.

Mr. Gorton had sat there with his mouth open, and had not been able to get in a word. His monopoly was broken.

And what do you think I heard him say as we left the room?

"The best recitation this class has ever had; yes, sir, the very best!"—Ex.

To take Christ's yoke is to be yoked up with Christ, and that is to keep step with him in the furrowed field of time.

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**YOUNG PEOPLE**

**PRAYER MEETING, OCTOBER 30.**

Endeavor Topic: How Can We Apply the Golden Rule Today? Matthew 7:12.

If we could or would, all of us, apply the Golden Rule to our living today, this would be a happy world to live in. We would think about other people kindly and would try to do to them what we would wish them to do to us if our places were interchanged.

It is not certain that the other person would do that kindness to us. He possibly would not. But after our treating him kindly a few times he might come to have the disposition to treat us, and other people too, in the same kind way. At least we would have followed the lofty teaching of our Savior.

There is a natural disposition in the world to "get even" with the people who have done one an injury. But it is a bad rule to follow. There is no end to it. It is exemplified by the "feuds" that sometimes exist, between families or clans, that keep running on, fighting back and forth for years, and causing bloodshed and bitterness and hatred for even generations. The Golden Rule is a better program for life.

In this beautiful, benevolent, well-working rule laid down by our Savior, we are counseled to lay aside the spirit of revenge; to be above ordinary selfishness and indifference, and to do to others what we would wish them to do to us. There is something positive and active and earnest in this way of living.

It has been said that to return evil for good is Satanic, or devilish; to return evil for evil is brutish; to return good for good is human and exalted; but to return good for evil is divine, and in accordance with the spirit and principles taught by our Lord Jesus Christ. To follow this divine rule would transform our world into a heavenly condition. Just so far as it is practiced there is a bit of Christliness and heaven introduced into the earth-life. We can do it by God's grace, today. Our world needs it today.

Samson had a rule which he followed, but it was not a good rule. It was the old plan of getting even, and more, with his enemies. After he had slain many of them and had worked out his revenge on them, he said: "As they did unto me, so have I done unto them." This was not the Gospel spirit, but he lived before the Gospel times. He was a Bible character, but the Bible does not approve of every one who is mentioned on its pages. The spirit taught by Christ goes on the high level of the divine life. Let us pray that we may have it and put it in practice in our daily living.

It has been said by some that Confucius taught the same thing, and that he was as pure and great a teacher in this matter as was Christ. But this is a mistake. Confucius taught something quite different. He said that we should not do anything to another person that we would not wish that person to do to us. This, if it will be seen, is quite a different thing. It teaches us to avoid doing what is harmful or unkind, but one might do this, and yet never do anything that is really kind. We might be determined never to treat the heathen nations unkindly, and yet we

might never go to the point when we would send missionaries to them to do them good. Let us not be willing simply to avoid injuring other people. Let us learn to do them good.

We need to put the Golden Rule into practice today in dealing with others. We will make ourselves active for good, and will be useful if we do this. The teachings of Jesus Christ will never get out of date. They will always do to practice in our daily-life.

**TAKE TIME.**

There is always time to find  
Ways of being sweet and kind;  
There is always time to share  
Smiles and goodness everywhere.

Time to send the frowns away,  
Time a gentle word to say,  
Time for happiness, and time  
To assist the weak to climb.

Time to give a little flower,  
Time for friendship any hour,  
But there is no time to spare  
For unkindness anywhere.

—Vanguard.

**THE VALUE OF LOYALTY.**

The longer I live, the more I value loyalty.

When I was young I had the silly notion that loyalty meant being obedient to some one else.

In those blundering days of youth, I thought that the greatest thing was independence.

Today, after many hard lessons, I know that loyalty—sympathetic, intelligent loyalty—is one of the most valuable virtues that a man can have.

Unless you are loyal to others, no one will be loyal to you.

If you are an employer, you must be loyal to your worker.

If you are a worker, you must be loyal to your employer.

No success—no lasting success—can

come to any organization unless there is loyalty on both sides.—Herbert N. Casson.

**CRITICS.**

Criticism when fair and just may do the Church good, but mere fault-finding is worthless. A critic must be qualified for his task. Many men who criticize the Church have no qualification whatsoever for such a task. A man said to me: "I don't see anything in going to church; there is nothing in it." His first premise no doubt was right; he did not see anything in attending church for he never attended but the generalization he made was false. In anxiety to render humanity service the Church has often taken the self-styled critic too seriously. All fault-finders are not critics, and even the critics may be wrong.

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**From Humble Homes to British Universities**

According to a statement made to the House of Commons by Mr. H. A. L. Fisher, President of the British Board of Education, students from humble homes are entering the British universities in increasing numbers. More than 25,000 ex-service men are beneficiaries under the scheme which provides courses for them at universities and technical colleges. "The majority of them were reared in humble circumstances, belonging to families that had never before been represented at British universities," says Mr. Fisher.

**Great Britain is determined to take the boys from its humble homes and make them into the nation's future leaders.**

There are thousands of boys and girls in the humble Christian homes of America who would make the finest kind of leaders in building the Kingdom of God, if only they could have the encouragement and help necessary to secure adequate training.

Britain's educational budget has increased since the war by over \$125,000,000. Is it not time that the Church's educational budget was greatly increased? Will you help make it bigger?

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## PRAYER MEETING

OCTOBER 26.

DO I DISCOURAGE OTHERS?  
Numbers 13-24-33.

A great deal of courage is needed to enable one to make his way, creditably and usefully, through this world. There are so many forms of trouble and opposition and difficulty, that one needs to be strong and fixed in his life in order to be really successful. The question then, for each one of us, is whether we are helping others to be brave in meeting the difficulties of life, and putting a little more wholesome courage in them, or whether we are weakening and discouraging them and making it harder for them to do well and serve God. Especially is it important for us to consider whether we are helping those who are trying to do the work of Jesus Christ in his church, or whether we are discouraging and weakening them as they go on in his service.

How is it in the work of the particular church in which we have our home? Are we trying to build up the church? Are we trying to encourage the minister and strengthen him as he is working for Christ? Let us be among the number of those who are taking the course that will put life and hope and courage into the minister and the other workers of the church.

Moses sent twelve men into the promised land, to see it and bring back a report of it, hoping that what they would have to say would strengthen the whole Israelitish people who had recently come out of Egyptian bondage, and help them to go forward, hopefully and courageously, into the new country. Of these twelve, ten came back with terrifying, cowardly stories of the enemies to be found there and of the dangers and difficulties in the way. Only two of them, Joshua and Caleb, spoke like real men. These two said that it was a fine and fruitful land, that they were well able to take possession of it and defeat all enemies, and that it would be a mark of God's good pleasure if he would bring them into it. But all of the talk of these two could not counteract the cowardly and discouraging words of the ten spies, and the nation was afraid to go on. For this they were compelled to spend forty years in the wilderness, wearing out hope and courage and life, until all the grown men who had come out of Egypt, except Joshua and Caleb, had died. It is a sad and shameful story of ten cowardly men who discouraged others. Let us avoid the course they took.

Some people are discouraging others from doing good and necessary and Christian work by their words. They say, in reference to some forward, essential duty, that it can not be done, or that it will not work, or that it is impossible. They say that money can not be raised, or that a meeting can not succeed, or that some needed work can not possibly be done. They hold back, and hinder, and discourage others. If they would only do their own proper share of the work, and keep still, others would do their share also, and the whole work would be done. Oh, how much some people are answerable for, in the hindering and defeating of Christian enterprises, and in the loss of souls! Let us learn, at least, not to discourage those who are trying to serve Christ.

Some people discourage others by refusing to help, and by declining to co-operate, and by holding back so that they can not be depended on. Some people get to be of that

sort. They are just listless, or indifferent, or undependable. A minister lamented, over one of his elders, that he was the most disappointing and discouraging element in the church, because that, while he might have been useful and a leader, he held back and never could be depended on, although he never said any word in opposition. There are those who could be useful and influential, if they only would, but who decline to come up to the help of the Lord, to the help of the Lord against the mighty.

What we all need is that happy, obedient, cheerful spirit of co-operation that will lead us to be helpers in doing God's work. Let us put courage and hope and life into others and help forward the good work of God.

### THE SET OF THE SAIL.

One ship sails east,  
And one sails west,  
By the self same wind that blows.  
It's the set of the sail,  
And not the gale,  
That determines the way it goes.

And like the winds of the sea,  
Are the ways of fate,  
As we journey on through life.  
'Tis the set of the soul,  
That determines the goal  
And not the stress and the strife.

—Selected.

Meditation holds reason and faith to their work and blows the fire till it thoroughly burns. To run a few steps may not get a man heat, but walking an hour may; and though a sudden occasional thought of heaven will not raise our affections to any spiritual heat, yet meditation can continue our thoughts till our hearts grow warm.—Richard Baxter.

## Have You Felt the Lack of Befitting Missionary Informa- tion of the Church?

Missionary Committees are often confronted with a deficiency of missionary stories and tableaux appropriately arranged for Junior and Intermediate age group adaptation.

Mr. Somerndike, the Superintendent of Missions of the Board, found a real niche for human interest story material in the Sunday school, et cetera, when he wrote "Sunday-school Missionary Incidents and Exercises," published a few years ago.

It was found, also, that the human interest element in missionary stories from field workers makes far more interesting and attractive material for children and young people than statistics, maps, charts and long, dry descriptions of the Board's work, thus the writing of a new book on Sunday-school missions was actuated.

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**GENERAL NEWS**

**UNION LEADERS ORDER RAILROAD STRIKE.**

More than half a million American railroad men were ordered by their leaders last Saturday to initiate a strike Oct. 30th, while other unions whose membership brings the total to about 2,000,000, announced unofficially that they were preparing to follow suit and make the walkout general on the same date.

Under this program the tie-up would be complete, according to union predictions, by Nov. 2d.

The hour was fixed for 6 a. m., Oct. 30th, except for one Texas line, whose trainmen were authorized to get out Oct. 22d.

The railroads listed in the first group on which the strike is to become effective touch forty-two of the forty-eight states, with a trackage of 73,000 miles, out of the total United States trackage of approximately 200,000.

The New England states comprise the group that is virtually untouched in the first walkout.

The strike orders were issued to the Big Five brotherhoods, oldest and most powerful of the railway unions, and they specifically included mail trains in the walk-out.

The strike was called because of a 12 per cent reduction authorized by the Railroad Labor Board on July 1st.

**DEADLOCK REACHED BY RAILROADS.**

Representatives of the nation's railroads, after announcing that they can not reduce freight rates at present without going into bankruptcy, and that they immediately would seek a further reduction in the wages of employes from the United States Railroad Labor Board went into futile conference with labor leaders in an effort to reach an amicable settlement of wage difficulties, which at times have threatened to tie up the transportation system of the country.

**LEAGUE COUNCIL SETTLES SILESIAN ISSUE.**

The Council of the League of Nations has reached a final decision on the Upper Silesian question, and thereby has accomplished the greatest task set for its consideration. The solution reached by the council involves a new frontier line, together with certain measures providing for guarantees against the dislocation of existing economic conditions.

The members of the council are confident that this solution is the only possible one, and that it will at the same time roll away one of the clouds hovering over Europe and firmly establish the prestige of the League.

The text of the decision will be published simultaneously at Paris, London, Rome and Geneva as soon as delivered to the Berlin and Warsaw Governments.

**CONFERENCE ON UNEMPLOYMENT ADJOURNS.**

Having agreed upon policies for the emergency and permanent relief of the unemployed, and the return of commerce and business to normal, the national unemployment conference, last Thursday, completed its labors undertaken at the request of President Harding and adjourned without date.

To continue the work of the conference until the present emergency is passed the Organization Committee was ordered to select a standing committee, to be named later, which will be authorized to reconvene the conference at any time.

The final session of the full conference was devoted to the consideration of reports by various sub-committees. In the main these reports were an amplification of general measures already submitted by the conference.

Existing unemployment was found by the conference to be a matter for the communities to handle, with the responsibility of its mitigation placed upon the Mayors. To co-ordinate the relief work

of the communities, a central agency was established under Arthur Woods, former Police Commissioner of New York.

**AMERICAN DELEGATION TO THE ARMAMENT CONFERENCE FORMS ORGANIZATION.**

The American delegation to the armament conference conducted its first meeting last Wednesday, effected a permanent organization, made a general survey of the data gathered for its guidance, and began discussion of the questions of policy that are to characterize the position of this Government in the coming negotiations.

One of the first specific subjects to be considered was the problem of open or closed sessions for the armament conference, and discussion is said to have revealed much sentiment for opening the doors whenever the entire body of delegates meet to register important decisions.

Other and broader questions of policy also received detailed examination during the three-and-a-half-hour meeting of the delegation.

No date was set for the next meeting, but it was indicated that another consultation was probable this week.

**UNEMPLOYMENT CONFERENCE RECOMMENDATIONS.**

A summary of the more important economic problems faced by the country "that require constructive and immediate settlement," if recovery in business and permanent employment were to be accomplished expeditiously, was agreed upon unanimously by the National Conference on Unemployment.

A general resolution adopted declared for:

"Readjustment of railway rates to a fairer basis of the relative value of commodities, with special consideration of the rates upon primary commodities, at the same time safeguarding the financial stability of the railways.

"Speedy completion of the tax bill, with its contemplated reductions, in order that business now held back pending definite determination may proceed.

"Settlement of the financial relationships between the Government and the railways, having in mind the immediate necessity for increased maintenance and betterment, making effective increased railway employment and stimulation of general employment, in order that the railways may be prepared for enlarged business as it comes.

"Limitation of world armament, and consequent increase of tranquility and further decrease of the tax burdens, not only of the United States, but of other countries.

"Steps looking to the minimizing of fluctuations in exchange, because recovery from the great slump in exports, due to the economic situation in Europe, can not make substantial progress so long as extravagant daily fluctuations continue in foreign exchange, for no merchant can determine the delivery cost of any international shipment.

"Definite programs of action that will lead to elimination of waste and more regular employment in seasonal and intermittent industries, notably in the coal industry, in order that the drain upon capital may be lessened and the annual income of workers may be increased.

"In the field of all different industries and occupations," the resolutions said, "the rapidity of recovery will depend greatly upon the speed of proportionate adjustment of the inequalities in deflation."

Government loans to workers temporarily out of jobs, estimated to involve an outlay of not more than \$2,500,000,000, was suggested to the conference as an emergency measure by John L. Lewis, President of the United Mine Workers of America.

Judge Cochran, of the United States District Court at Covington, Ky., has handed down a decision in which he held Section 35 of the Volstead law to be valid, and that the Federal Government, through its Internal Revenue Department, had the right to collect taxes and penalties from persons charged with the violation of the prohibition law and upon whose premises liquor had been seized by prohibition enforcement officers.

General John J. Pershing, Chief of Staff of the American Army, will go to London before Oct. 20th to place the medal of honor voted by Congress on the tomb of the unidentified British soldier in Westminster Abbey, according to an announcement made by the British Foreign Office.

Common Pleas Judge Ritchie, Toledo, O., has announced that he will change the manner in which witnesses take the oath in his court.

"Too many of them lie," he said. Under the present system, the court clerk reads the oath and the witness merely holds up his right hand and seldom knows what it's all about.

"I'm going to make each witness repeat the oath, word for word," Judge Ritchie declared.

A campaign to suppress mirth in theaters, aroused by jokes on prohibition, is being planned by enforcement officers, according to Sherman W. Cuneo, Director of Information of National Prohibition Headquarters in Washington.

A statement by Mr. Cuneo intimated that invitations might be sent to theatrical managers for a conference looking to action to "inculcate respect for the constitution."

A hope that the public press throughout the world will do its part to promote international understanding, and particularly to make easier the tasks of the armament conference, was expressed by President Harding in a message to the Press Congress of the World, at its session at Honolulu.

In solving the problem of the Pacific, the President wrote, the press was in a position to wield a great and beneficent influence. He declared it to be "hard to imagine justifications" for conflict between nations on opposite shores of the Pacific, and added:

"The Pacific ought to be the seat of a generous, free, open-minded competition between the best ideals of Eastern and Western life, being the aspirations and endeavors of the oldest and newest forms of human society."

Senator Philander Chase Knox, junior Senator from Pennsylvania, died at his residence at Washington, a few minutes before seven o'clock on last Wednesday evening. He was in his sixty-ninth year.

The Senator arrived in Washington Monday. He came direct from New York, where he had landed that day from England. He left New York Sept. 3d. The trip was largely for his impaired, but not seriously endangered health.

While in England he remained virtually all of the time at the resort at Bath. He declined all invitations customary to such a high American official. His only engagement was a dinner with the American Ambassador, George W. Harvey.

A crowd of Communists last Wednesday attempted a hostile demonstration in front of the American Embassy, at Rome, as a protest against the sentencing to death of Nicolo Sacco and Bartholomew Vanzetti, Italians convicted of first degree murder in a Massachusetts court last summer. The police finally dispersed the mob and made one hundred arrests.

Ceremonies in celebration of the Spanish race festival were begun throughout Spain last week. The Mayor of Madrid issued a proclamation calling upon the citizens to commemorate the discovery of America and salute the descendants of Spain in the New World.

Alexander Howat, former head of the Kansas Mine Workers, and now serving a term in the state prison, has been relieved of his office by the President of the Mine Workers' Union.

The Independent Socialist party has introduced in the German Reichstag a bill aiming at the thorough elimination of the last vestiges of monarchistic Germany.

The main clauses of the measure provide that all the property of former Emperor William and the former German Princes, both family and private, shall be confiscated; civil and military functionaries holding monarchist views or tolerating

monarchist manifestations, or who refuse allegiance to the Republic shall be dismissed without pension, and military men shall not be permitted to carry arms except while on active service.

The bill proposes the introduction of trial by jury.

Complete settlement of the controversy between Austria and Hungary over the ownership of Burgenland, the strip of West Hungarian territory awarded to Austria by the Trianon treaty, appears to have been reached, according to a dispatch from Venice, which outlines the terms of the protocol signed there last week.

By the close margin of four votes, the House, last Friday, ended a spirited debate by sending back to committee a bill re-apportioning congressional districts and increasing its membership from 435 to 460.

The vote, 146 to 142, shattered party lines.

As the House washed its hands of the matter temporarily, the situation is a complex one.

There is an implied mandate in the Constitution requiring Congress to readjust the membership of the House as the population of the nation increases, but if Congress neglects to act there is no power that could force it.

In the past the membership has been increased after each decennial census, but in recent years a movement to maintain the present number or to reduce it has gained impetus.

The first complete catapult for launching airplanes from the decks of battleships now is ready for installation at the Hampton Roads air station. For some time light, single-seated planes have been flown successfully from platforms built on the tops of battleship turrets; the short run against the wind being sufficient to give the necessary "lift," but the system was not applicable to heavier planes and was found to interfere with the turret operations.

The newly developed catapult, however, gives the necessary impetus under any conditions and will not interfere with functions of the ship. It is believed by navy experts that future battleships will be designed with catapults as an integral part of their equipment.

Members of the Japanese delegation to the Washington conference on armament and Far Eastern questions sailed for the United States last Sunday on board the steamer *Kashima Maru*.

What purports to be another warning issued at Moscow by the Third Internationale has reached a number of the European capitals. It is signed with the names of the President of the Internationale and eight of its members, including Karl Radek and Bela Kun.

The document, which is addressed to "Our World Comrades," warns them to be on guard. It describes the Russian Soviet Government at the present moment as being "between the hammer and the anvil," and says the danger threatening Soviet Russia is threatening "the entire world revolution."

"Soviet Russia, which up to the present, refused to enter into any compromise with western capital, and, on the contrary, forced western capital to yield," says the document, "now is compelled by force of circumstances to modify its previous tactics and consent to a series of concessions to the kings of world capital, representatives of bourgeois America, and also the representatives of European capital."

The German Government forbade the exhibition of a motion picture depicting alleged atrocities on the part of negro contingents in the French Army on the Rhine. The German Foreign Office has denounced the film as partly untrue and misleading, and it does not want to send forth that kind of propaganda.

An increase in farms by 7,284, and a decrease in farms operated by owners by 23,632, is reported by the Department of Commerce. Thirty-eight per cent of all the farms in this country are operated on a basis of tenancy. During the decade cash tenants decreased by 127,280; share tenants increased by 347,812.

## HOME AND FARM

### CROQUETTES.

The croquette or cutlet is usually listed under the entree or made dishes and can be made to be very appetizing. It is often appropriate to serve left-over foods in this manner, rather than in hashes, stews or minces. The success of the croquette or cutlet depends upon the decidedly creamed texture, yet withal it must have a firm crust covering the outside, free from grease.

**Foundation Sauce.**—The sauce used to combine the mixture should be of a consistency that will mold or set firm, and the usual amount of flour required for this purpose is one and three-quarters ounce, or seven level tablespoons, to every cup of milk.

Do not use butter in making this foundation sauce; just place the milk in a small saucepan and add the flour. Stir with a fork to dissolve thoroughly and then place on the fire and bring to a boil. Turn down the flame and cook slowly for five minutes. The mixture must be very thick. Now add the material that you wish to use for the croquettes or cutlets.

The word "croquette" is used to designate the mixture that is formed into cones or cylinders, while the cutlet is that of a flat shape or round and not over two inches thick.

Bread crumbs will give a better finish to the croquette or cutlet. Never use cracker dust, unless it is impossible to obtain the bread crumbs.

**To Make Bread Crumbs.**—Dry in the oven all crusts and left-over pieces of bread, then put through the food chopper and sift the crumbs through a colander. Serve all that remains in the colander for au gratin dishes. The fine crumbs use for croquettes and cutlets.

**How To Fry.**—Have sufficient fat to cover the croquettes, usually about three cups of cooking oil or one and one-half pounds of lard or other shortening, in a saucepan, that will hold three or four croquettes—this number will be ample. Do not attempt to cook in small amounts of fat. Have the fat sufficiently hot so that it will brown a crust of bread while you count from 101 to 110. Do not fry more than three croquettes at one time; in fact two is better. Use a small wire basket for frying. I have found that a fine wire strainer, the large size, that usually costs about ten or fifteen cents, makes a good basket. Bend the flat handle up straight and flatten the sieve by pressing against a flat surface.

Lift the croquettes and cutlets when cooked and hold over the hot fat for a few seconds to drain thoroughly. Then turn on a soft paper and set in moderately hot oven to heat thoroughly.

It is usual to serve sauce with croquettes or cutlets and it may be cream sauce, parsley sauce, hollandaise or tomato sauce.

**Sweetbreads and Eggplant.**—For the family of five people. Select small eggplant. Pare it and cut in slices, then cook until tender. Drain and then cut in a piece of cheesecloth and squeeze out the moisture. Chop fine. Soak one sweetbread for two hours in cold water, to which has been added one tablespoon of vinegar. Then parboil for fifteen minutes and rinse under cold running water. Pat dry on a cloth and chill. Mince fine.

Now prepare the foundation sauce as directed, then add the prepared eggplant and sweetbread and one small green pepper, minced fine, one teaspoon of salt, one half teaspoon of white pepper, one tablespoon of grated onion.

Mix and then turn on a plate and chill for one hour. Now rub the hands lightly with shortening and form the mixture into croquettes or cutlets and roll lightly in flour. Dip in egg dip, then roll in fine

bread crumbs, fry in smoking hot fat, then place in hot oven for ten minutes.

**Egg and Green Pepper Cutlets.**—Mince three green peppers fine, cover with boiling water and cook for five minutes. Drain and then turn in a piece of cheesecloth and squeeze dry. Hard boil three eggs and remove the shells and rub through a fine sieve. Prepare the foundation sauce, add the prepared peppers and eggs and one tablespoon of grated onion, one teaspoon of salt, one-half teaspoon of paprika, tiny pinch of thyme.

Mix and then turn on plate and chill three-quarters of an hour, then form into oblongs or cut in rounds with biscuit cutter. Finish as for eggplant and sweetbread croquettes.

These cutlets may be cut in diamonds or triangles.

**Cheese Cutlets.**—Make a double portion of the foundation sauce as directed, and while it is hot, after removing from the stove, add one cup of grated cheese, two teaspoons of grated onion, one and one-half teaspoon of salt, one-half teaspoon of paprika.

Beat hard to blend, then turn on a plate and chill for one and one-half hours. Prepare same as for cutlets.

**Chicken Cutlet.**—The meat may be picked from the back of carcass, neck and wings and put through the food chopper. You will require one and one-half cup of chopped meat. Place in a bowl and add foundation sauce, prepared as directed, and add one and one-fourth teaspoon of salt, one-half teaspoon of white pepper, one teaspoon of grated onion, one-fourth cup of finely minced parsley.

Mix and then turn on a plate to mold for one hour.

**Curried Brisket with Rice Border.**—Two pounds beef, two cups cut onion, one tablespoon flour, one teaspoon curry powder, or curry to taste, one teaspoon salt, one teaspoon chopped celery tops.

Wipe meat with wet cheesecloth; cut into thin slices; sear in hot iron pan (no fat is added, as the meat is fat enough); sear on all sides a nice brown. Then put into boiler, cover with boiling water. In the pan where the meat was seared put the onions and fry a light brown, add to the meat; add the salt and boil slowly three hours, or until the meat is tender. Mix the flour and curry powder with a little cold water; add and boil three minutes. Serve with boiled rice border.

**Shin Meat en Casserole.**—Two pounds shinbone of beef, two cups carrots, one-half cut onion, one cup celery, one teaspoon salt, one-eighth teaspoon white pepper, one tablespoon flour.

Cut the meat from the bone in two inch pieces; remove the marrow from bone. Put part of the marrow into bottom of casserole, then half the meat, half the vegetables, the rest of meat and seasoning and the marrow over the top; place in hot oven twenty minutes, covered. Add one cup boiling water, cover, reduce the heat and let bake slowly two and one-half hours, or until tender, in bottom of oven; once or twice water must be added. When meat is tender add the flour, which has been mixed with a little cold water.

If hickory, burr oak and other swamp-loving trees were planted plentifully along banks of creeks and water courses everywhere, a plentiful supply of the most valuable timber in from twenty to forty years would be assured. Small hickories make useful timber for wagon spokes, etc. The black walnut is most precious of all and grows rapidly near water; high water does them great good. Destroying the timber along the creeks and rivers was a great mistake; even little trees of timber varieties are ruthlessly chopped down, when the land they grow on is too close to the water to be of value for anything else. Let those who are trying to arouse farmers and others to improvements remember nothing is so necessary as raising timber; the sooner it is planted, the better.—Ex.

**"APPLES ARE LIVING THINGS."**

"An apple is a living thing. It breathes like a human being. And it is the air that it inhales which causes the apple to rot in cold storage, unless this air is blown away by good ventilation—or, unless the apple is wrapped in oiled paper."

Dr. Charles Brooks, fruit disease expert of the United States Department of Agriculture, discoverer of a new system of saving apples in cold storage from scald and rot, was listened to with keenest attention as he made the above statement, before the convention of the International Apple Shippers' Association. The discovery, if it works out in commercial storage warehouses as it has worked out in the experimental storage plants of the government, will mean the saving of millions of dollars' worth of apples annually.

Dr. Brooks said that he had tried a great many different methods of preventing apples from scald and rot. Finally he wrapped the apples in oiled paper and they refused to rot, while others not wrapped did rot. Dr. Brooks brought samples of three different varieties of apples that he had kept in storage over ten months. In each case the apples wrapped with oiled paper were in perfect condition, while those unwrapped were in various stages of scald and rot. Some were completely decayed.

Dr. Brooks explained that the fruit, in breathing exhales ester and carbon-dioxide from its skin. The ester contains the aroma of the apple, and it is ester which causes the apple to rot, unless the ester is blown away or absorbed by oiled paper wrapped around the apple.

Dr. Brooks said ester was created by a mixture of acid and alcohol in the living apple. He added that this was not, however, "free alcohol." The oiled paper absorbed the ester, so that when the wrapper was chemically examined, the ester was found in the oiled paper.

No apples have yet been commercially wrapped with oiled paper, but Dr. Brooks said that this year his discovery would be applied for the first time in a number of big commercial storage warehouses. The entire trade is eagerly awaiting the results. Samples of the oiled paper used were also brought from Washington by Dr. Brooks.

**INFORMATION, INSPIRATION AND RECREATION.**

BY KITTIE SUMMER.

One time during the panic we had just twelve dollars apiece to spend for a summer vacation.

We put on our "thinking caps" and solved the problem. We did not want to "hook on" to tired cousins in the month of August. At this time women in rural places are always tired and busy canning. At this period it is hard to cook for guests when the dog star rages.

We liked encampments, assemblies, conventions and camp meetings, so we chose a pretty spot on Erie's fair shore. I will not mention the place or the editor will think that I am doing free advertising. Suffice to say the place was ideal, as it was an intellectual resort, and now you can almost guess the name. We rented a furnished room and carried with us our two-plate alcohol stove, as we boarded ourselves. We took with us some country ham, some fresh eggs, canned fruit, jellies, jams and canned beef. Ordinary groceries were reasonable. For a refrigerator we kept our supplies under the cottage among the cool rocks.

Fresh fish were cheap, so was milk. Our slim purses did not allow any new clothes. We bathed in a quiet place in our home-made bathing suits and dried them on the rocks.

We attended the lectures, concerts and sermons daily and nightly. It was a joy to inland people to see the great lake steamers plowing through liquid furrows. We could see them from our windows on moonlight nights. There was a peace in it all. The waves dashing on the shores and hoarse tooting of fog horns on dark nights. When we seek vacations we like best to go to places different from home. I knew of two school girls who exchanged homes as a vacation tour. One lived among mountains and the other on the sea shore.

**GOD'S POOR.**

BY OUR COUNTRY CONTRIBUTOR.

A peculiar impulse sometimes urges us to help others. It is the voice of conscience. A Sabbath-school scholar defined conscience thus: "It is a little bit of God within us." A poor widow told of quiet donations received in strange ways. One time they felt discouraged, for in their dire need they had neither potatoes nor meat. One morning a sack of vegetables and a ham was found at the door and the donor had written a note, saying, "Leave the sack outside and we will get it." My dear mother was impelled to leave some things at the door of a cabin. She peeped in and the family were kneeling at worship. The bundle was hung on the latch. A few weeks later a friendly woman clasped her hand at church and said, "Oh, you sly mouse, I have caught you. I told my Billy and Jacky to watch the kind of pants men and boys wore, and they said that father Bentley and his sons, Isaac and Henry, wore that kind of cloth, and oh how I thank you!" The package contained flannel yarn and trouser material from the woolen factory.

It is generous to help pay for a widow's cow or to assist people who have been burnt out. When we have more than we need, just pass it down the line. A new minister moved into our midst from a region devastated with grasshoppers. We did not wait for the donation party, but bustled around.

We sent him chickens as we laughingly remembered the clerical joke. It was winter and we killed several fat hens and sent the pastor the choice, such as wings, legs, backs, thighs and gizzards. We accompanied the gift with some verses. I recall some of the rhymes.

"Accept this hen chicken, her bones will make pickin',

She was cooped in a bar'l;  
She was cross as the "divil," and she so uncivil.

Was killed in a quarrel."  
"We know that the preachers are like common creatures,

All fond of good gravy;  
So take from this boy, and eat it with joy,  
The chicken we send with our Davy."

The parson was a funny man and he sent a jolly answer, thus:

"Dear Madam: My wife and I would like to engage ten 'sittings' of your eggs next spring to raise a wonderful breed of fowls that are composed of all legs an' wings, an' thighs, and hearts an' backs, an' gizzards! In all my ministerial life of forty years never before have I had such a lucky 'find.' We thank you for your re-

markable meat. We hope that a kind Providence will guide you in your benevolence. May your poultry yard yield more of such unusual birds.

"Rev. John Jones and Wife."

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### WIT AND WISDOM

**Expert Testimony.**—Mrs. Sleightleith had been married but a short time. At an afternoon function she confided to a couple of friends that she was quite sure her husband never played poker at his club, like so many of those horrid men.

"And how," asked one of the other young women, "did you learn that Mr. Slightleith did not play?"

"Oh," explained the bride, with an air of easy confidence. "I met some members of his club the other day and I asked them, 'Can Reginald play poker?' They looked thoughtful for a moment and then answered very sincerely, 'No! He certainly can not.'"

**An Eye to Business.**—The little daughter of a Congressman was sitting one evening on her father's knee. She had a new little brother whom she regarded with wonder, as children do regard the latest usurper before they have learned to love him.

"To-day," said her father, "a man offered to give me a whole roomful of gold for little brother. Shall I sell him?"

The child shook her head.

"But," said the father, "think how many nice things a roomful of gold would buy! Don't you think I better let the man have him?"

"No," answered the girl, thoughtfully, "let's keep him till he's older; he'll be worth more then."

**Re-enforced.**—Two contractors, of a type unfortunately too familiar, were talking of some buildings which had collapsed before they were finished.

"Well, Billerton," said one, "you always have better luck than I do."

"Better luck?" How's that?"

"Why, my row of new houses blew down in last week's wind, you know, while yours weren't harmed. All were built the same—same woodwork, same mortar, same everything."

"Yes," said the other, "but you forget that mine had been papered."

**Trailed to Its Lair.**—During a suit to recover damages following an automobile collision in the Adirondacks, the complainant's attorney, a city lawyer, constantly hectoring the defendant's principal witness, a rough old guide, but was unable to shake his testimony.

During cross-examination the guide mentioned "havin' come across the trail of a Ford." The city lawyer jumped at this chance to discredit the guide's evidence.

"Do you mean to tell this court," he demanded, "that you can determine the make of a car by studying its track? How did you know it was a Ford?"

"Well, sir," drawled the guide, "I followed its trail about a hundred yards and found a Ford at the end of it."

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"For the sake of the leadership of tomorrow, we men and women of today must provide the opportunities and means for the training in the Christian fundamentals on the part of those who shall become the leaders in the next generation. Good citizenship and practical Christianity require that the ideals of the Kingdom of Heaven shall be made as much the goal of effort as is the gold of the kingdoms of the earth. Let 'For God, For Country, and For the Kingdom' be our rallying cry. Let us keep the colleges of the Church well to the front, with goals clearly defined, and with gold plentifully supplied."

HANOVER COLLEGE, HANOVER, INDIANA

When answering an advertisement, please mention that you saw it in this paper.

# HERALD AND PRESBYTER

Vol. XCII.

CINCINNATI, O., OCTOBER 26, 1921.

NUMBER 43.

## STILL WITH THEE

\*\*\*

Still, still with thee, when purple morning breaketh,  
When the bird waketh, and the shadows flee;  
Fairer than morning, lovelier than the daylight,  
Dawns the sweet consciousness, I am with thee!

Alone with thee, amid the mystic shadows,  
The solemn hush of nature newly born;  
Alone with thee in breathless adoration,  
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil, to slumber,  
Its closing eye looks up to thee in prayer;  
Sweet the repose beneath thy wings o'ershading,  
But sweeter still, to wake and find thee there.

So shall it be at last, in that bright morning  
When the soul waketh and life's shadows flee;  
Oh, in that hour, fairer than daylight dawning,  
Shall rise the glorious thought, I am with thee!

—Harriet Beecher Stowe.

**A PRESBYTERIAN FAMILY PAPER.**



## OUR EXCHANGES

### GOOD SENSE.

"What this country needs is more production." "What this country needs," replied Farmer Johnson, "is less talk about what it needs an' more enthusiasm about deliverin' the goods."—Washington Star.

### WHAT'S A BILLION?

Premier Wirth of Germany announces a plan to collect 80,000,000,000 of paper marks a year. Must have bought an extra printing press.—St. Louis Star.

### ONE VIEW OF THE MONROE DOCTRINE.

We trust no Latin-American State will butt in and send marines to West Virginia for the purpose of restoring order.—New York Sun.

### DISCRIMINATION.

Hays requests criticism of his management of the P. O. Department. Bursleson got it without asking.—Greenville Piedmont.

### WHY HE RESIGNED.

"Why did you resign from the Don't Worry Club?" "I discovered that the way the rest of them got out of worrying was by telling all their troubles to me."—Boston Transcript.

### THE SHIP OF STATE.

Ships can now be operated by wireless, but operating the ship of state still requires more or less wire pulling.—Indianapolis Star.

### WHAT MAKES PRODUCTION COST HIGH?

Some time ago President Harding made a statement to the effect that many people thought the public treasury was inexhaustible. This statement is true not only in the political world, but also in the church. The actions in our church during the last General Assembly illustrate the fact.

Governor Henry J. Allen, of Kansas, in his recent address in Philadelphia said: "It is not the amount of wages that is making production cost high, but the multiplication of unnecessary jobs in all the industries." This statement also is applicable to the church work of the present time. Those in responsible positions are tempted to assume duties which do not belong to their offices. In such a case others must be employed to help them complete them.

Some one has a vision. It must be carried out whether tested or not. This will require new positions and new employes, and thus the machinery of each denomination has become heavy and very expensive. According to the reports of the boards, the expense of our executives and their assistants approaches four hundred thousand dollars. Some have questioned whether all this is necessary and whether there are not "unnecessary jobs."

In addition to the regular agencies, inter-councils have become popular. The Home Missions Council, the Foreign Missions Council, the Educational Council, etc., then finally, the Federal Council of the Churches of Christ. Each and all of these must have their new officers and assistants, the roll becomes long and the cost great, some salaries running up as

high as six, seven, eight thousand, or even higher. These are rarely published.

All these have been drawing from the pulpit supplies, and then we learn of five thousand vacant Protestant church pulpits, and we wonder why. Any business project which magnifies its office work and neglects or reduces its sale and production is sure to collapse. The church can not escape the same law.—Presbyterian.

### CITY AND COUNTRY POPULATION.

One hundred years ago the population of the United States was two-thirds farming and one-third city population. Today the city population is greatly in excess of the country population.—Chicago Tribune.

### PERSONAL LIBERTY.

It is a great achievement of moral reform to have driven the liquor traffic back to what is practically its last line of defence—the plea of personal liberty. The open bar has few advocates today apart from those who have a selfish mercenary interest in it. No man whose opinion is worth minding would defend the old-time saloon. But when it comes to a matter of personal liberty, to a majority, however large or influential, presuming to interfere with a man's habits in his own private life, with what he shall eat and drink at his own table or in the privacy of his home—that, we are told, is a different matter. Whose business is it what a man eats or drinks so long as he does not interfere with the rights and liberties of others? This looks plausible, until you begin to examine it and test its validity and judge it in the light of other facts and circumstances with which it can not be dissociated.

It is childish nonsense to speak of liberty in such a connection where there is so much that is vital to the highest well-being and happiness of society at stake. To permit liquor to be imported into a province by individuals for their private use would simply be to let down the bars for the benefit of all sorts of bootleggers and blind-tigers to carry on their work of corrupting and destroying the youth of our land. The weak and the innocent, the wives and children of this

country have rights, as well as the men who love their drink. We owe them the protection which human law was intended to provide, and if this can not be given them without the curtailment of what some are pleased to speak of as their personal liberty, the highest law must rule. Liberty is a relative term. Our personal liberty is restricted on every hand by the consideration of the welfare of others.—Presbyterian Witness.

## Blackburn Building Heating Plant

These are busy days at Blackburn College. In addition to their regular duties, the young men are building a central heating plant. This is a fire-proof structure, equipped with the most approved style of Kewanee boiler. All the grading for the railroad switch, all excavations, and all concrete work have been done by the students. These young fellows are learning many valuable lessons working with their hands and in addition are contributing much to their education and to the growth of Blackburn.

You should have a share in this great work. At any rate, I should like to tell you more about it. Address President Wm. M. Hudson, Carlinville, Ill.

## Mormon Annual Conference

The annual Mormon conference was held in Salt Lake City as usual during the first week of October. Fair weather brought large crowds. On Sunday, Tabernacle and Assembly Hall overflowed and an open air service was held.

Among others, the missionary note was struck repeatedly. The church reported about 1,800 missionaries in the field and pressed the claim that members should give sons and daughters more freely for missionary service without salary. Parents were rebuked for asking the release of missionaries at the end of eighteen months when the term is two years.

Such missionary zeal in the Mormon Church should stimulate the interest of Protestants in Utah's Westminster College, located at the heart of Mormonism, and standing as the one attempt to change the Mormon Church by means of higher Christian Education.

We shall be glad to tell you how the recent conference revealed favorable changes in the Mormon Church. Address President H. W. Reherd, D.D., Westminster College, Salt Lake City, Utah.

## "THE CHRISTIAN COLLEGE THE FEEDER OF THE MINISTRY"

But come now to a truly Christian college; sit through the week of prayer; mark the daily rise of spiritual interest in the student body; hear the challenge of some gifted minister who has come fresh from the battle for God in a great city. He is calling these earnest young people from the best homes in our Church to give their lives to the great enterprise of turning the world from darkness to light and from the power of Satan unto God."—W. H. Crothers.

*The problem is to give the Church College sufficient financial strength to attract the strongest young men to its student body.*

HANOVER COLLEGE, HANOVER, INDIANA

# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

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the postoffice at Cincinnati, O., under  
the act of March 3, 1879.

## EDITORIALS

### NO PEACE TO THE WICKED.

Peace does not mean death, nor sleep, nor stagnation, nor silence. There may be peace in the midst of stirring life and activity. But there must be harmony and agreement among the elements that are associated, so that all the parts may be in unison and concord, instead of disagreement and antagonism.

Two singers with their musical instruments may be sitting in perfect silence and there may seem to be peace; but they may strike their instruments and raise their voices, and there may be such perfect concord and harmony between voices and instruments that there is a more beautiful peace than there was in the silence.

But, on the other hand, while one voice may be sweetly trained, and one in perfect tune, the other instrument may be harsh and out of tune and the other voice coarse and uncultured, and, consequently, there will be no harmonious concourse of sweet sounds in music, for the rough and unmusical can not blend with the sweet and mellifluous tones, and there can be no real peace or real music.

One cracked, harsh, jangling voice or instrument may ruin a whole orchestra or chorus, so that the director shall throw down his baton in despair. There must be agreement on the part of all in order to have real music.

So must there be real moral and spiritual agreement in an intelligent universe, in order to peace and happiness. Where sin is in any heart and life, it produces that strife and discord that stirs God, the moral ruler, to rebuke of the sin and the expulsion of the sinner. Men would not wonder at the rebuke or expulsion of an incapable and blaring musician from an orchestra, by a sensitive and capable director, but some profess to be greatly surprised when they read that "there is no peace to the wicked" and that "God is angry with the wicked every day."

The fact is there can be no agreement between God and wickedness, nor between the temple of God and idols. Bring devout worship into God's temple and God is well pleased. Try to force idols and idol worship into those sacred precincts, and God is at war with the desecrations, as Jesus was when he took a whip and drove the traders out of the Temple. There is no place in God's temple for idols and idol worship. There is no place in God's universe for rebellion against God or for any sort of sin. There is no place in heaven for insurrection against God.

When Satan rebelled against God there was war in heaven and Satan was cast out. When Adam and Eve rebelled against God in the Garden of Eden they were expelled. When any human being sins against God in his own heart and life, harmony between that soul and God is at an end, for "there is no peace to the wicked."

Men may bring disturbance into human

society by the commission of crime, and if they break the law, or any law, they are transgressors, or breakers of the peace, and they bring upon themselves punishment, for there is no peace to the wicked.

Men may bring disturbance into the Church of Christ by the preaching of error, in which they sin against God, and bring upon themselves rebuke or expulsion. The teachings of false doctrine is a heathenish rebellion against God and sin against the Holy Ghost who inspired the Sacred Scriptures, and such conduct brings disturbance, for "there is no peace to the wicked."

There is peace in the heart, and the Church, and the world, only as men agree with God. Sin in the life, false teaching on the tongue, rebellion against God in any form, break the peace and make the soul a sinner and God the antagonist of the sinner. Through faith in Christ, repentance and submission, one has peace with God. He is a believing and saved child. He is no longer an unsaved and rebellious sinner. He has peace with God through our Lord Jesus Christ.

### THE OPEN BIBLE.

It is well to study Bible history and Bible geography and the Bible as literature, but more than these is necessary. We need not only to study about the Bible, but to study the Bible itself and to study it with the eye of faith illumined by the Spirit of God.

There is little profit in commentaries on the Bible written by men who deny its inspiration and authority. Isaiah spoke of certain men who were "learned," but to whom the Bible was "sealed." We need an open Bible interpreted by men who understand its spirit and believe its teachings. Nothing can take the place of this. No philosophy nor tradition nor theology can satisfy and save.

The learning which casts doubt on the Bible or leaves it sealed, to search other sources of knowledge and joy, is, the inspired writer tells us, "as when a hungry man dreameth, and behold he eateth, but he awaketh and his soul is empty, or as when a thirsty man dreameth, and behold he drinketh, but he awaketh, and behold he is faint and his soul hath appetite."

Culture is a good thing, just as physical enjoyment is good, but he who attempts to satisfy his soul with these things is dreaming. By and by he will awake hungry and faint. The soul has an appetite which can not be satisfied with study or pleasure. There is a void which can not be filled until the Bible is unsealed in the sense that its principles take hold on the heart.

To the natural man whether learned or unlearned, the Bible is a sealed book. Its doctrines are a mystery. The love of God, the incarnation of Christ and the resurrection of the dead are alike to the philosopher and the child. They must be spiritually discerned. Salvation by faith is a matter not of learning, but of the heart. A scholar who loses his eyes and an ignorant boor who loses his eyes are equally blind, and no amount of study can give either a particle of sight. So no amount of learning can give spiritual discernment. Herein is the mistake of many wise men. They would make religion a mere matter of learning. They would measure the Bible and its plan of salvation by human standards, but God's thoughts and love are too far above human

thoughts and love to be reached in any such way. "When in the wisdom of God the world by wisdom knew not God, is pleased God by the foolishness of preaching to save them that believe;" to reveal himself in the person of Christ in a character incomprehensible to the natural heart, but chiefest among ten thousand and all together lovely to them who receive him by faith. "Unto the Jews a stumbling block and unto the Greeks foolishness, but unto them that are called, whether Greeks or Jews, whether learned or unlearned, the power of God and the wisdom of God."

A man may write essays on love until he is gray-headed, but until he is in love he knows nothing about it. So with the hidden things of God's book. They are known only to those who have experienced them. "If our Gospel is hid," said the apostle, "it is hid to them that are lost." So if the Gospel is unsealed and open, it is unsealed to them that are saved. We should as soon listen to a lecture on color by a man born blind, as to hear the Gospel explained by one who has no faith in Christ or spiritual sight. Faith and faith alone opens the book. It is the only key by which either the learned or unlearned can reach the treasures of truth.

### LIMITATION OF ARMAMENTS.

Will the Conference on Limitation of Armaments, to meet on Armistice Day, Nov. 11, accomplish anything to make the world any safer, to remove any of the menace of future wars, and remove any of the burdens that are on the nations today? It is hoped that it may do much, even if it does not accomplish everything that is desired.

The people of the world, for the most part, bowed down under heavy loads that rest on their shoulders and their hearts, are praying that much that is practical and real may be accomplished. The world is in the weariest and most heavy-laden condition that can be imagined. It has never been under such a stress and burden, and is realizing that it must soon have relief or become bankrupt and broken down.

Disarmament, complete and entire, is not anticipated, and might not be desirable, unless there should be an absolute assurance that no nation would make trouble as an outlaw and need to be quelled. There is, of necessity, the demand that a police force shall be maintained, for international safety. It is necessary in our cities and villages at home, as it is necessary on the oceans and seas abroad. But this would be a comparative trifle, if, in general, the great nations will mutually agree to give up the tremendous programs of war which they are now compelled to contemplate.

The great thing, back of it all, is the introduction of a Gospel spirit, in an era of good-will. This is the important and essential matter. Without it there will be wars, of some sort or in some way. The next war, if it occurs, will be fought out not by ships, or armies, or aiplanes, but by means of deadly gas. For this Germany is studying and planning today, or the great explosion of a few weeks ago would not have occurred. We may disarm as to navies and armies and aiplanes, but if some outlaw nation wishes to fight the world, it will be by sweeping away millions at a stroke by some forms of death-dealing gas.

This conference needs to study the

whole matter of peace and good-will, and courts and arbitrations, and settlements of difficulties by other methods than those of war. The world can not stand much more of this. The nations, mostly, are already bankrupt and heart-broken. This is a time for universal prayer to God that the hearts of people may be disposed to the attitude of true religion, and the practice of peace and conciliation.

We talk about the United States being the richest and strongest nation in the world today. That may be, but the United States can not stand much more of the burdens it has been compelled to bear. The inventor, Hudson Maxim, who has done much in the way of helping to prepare for war, points out the tremendous expense of the five-year armament program of the United States, and tells what the money could do if applied to other purposes. It would at once do away with the whole non-employment problem, and would equip the country, from east to west, with all the appliances for usefulness and comfort. He says that in five years this money would accomplish the following: "First year: Build 25,000 miles of concrete road twenty feet wide, reaching from ocean to ocean and from the Gulf of Mexico to the great lakes. Second year: Build the proposed intercostal ship and barge canal from Boston to Florida; deepen, dredge and straighten the Mississippi river to St. Louis and the Missouri to Kansas City so as to admit ocean liners to the centers of the west. Third year: Construct a great electrical super-power system connecting the bituminous coal fields of Virginia with the anthracite field of Pennsylvania, utilizing the water power of Niagara, and thus supply unlimited electrical power to the most thickly populated area in America. Fourth year: Build the deep waterway connecting the Atlantic with the great lakes, and make Buffalo, Cleveland, Detroit and Chicago seaport cities, with ocean steamers communicating with all world ports. Fifth year: Redeem 6,000,000 acres of arid lands in the far west, and by means of irrigation systems open 150,000 farms to the people—farms capable of sustaining a population of 1,500,000."

These are not the words of an inexperienced dreamer, but of a hard-headed engineer and practical leader of men. It would be well for the whole nation, and for all the nations, to carefully consider this, and to work together and to pray together for a working plan whereby the best interests of the whole world may be secured and conserved. To this end let prayer be made continually to God.

#### MANY TIMES BETTER OFF.

There is much violent crime in the world in the last few years, and there is a great tidal wave of divorce and robbery. Much of this is the result of the war. All good citizens must and will be as steadfast as possible, and bring all the influences of religion to bear on the present conditions. There were many hasty marriages during the wartimes, and there has been an unsettling of many natures, who have taken advantage of conditions in an irresponsible way and have become robbers and highwaymen. If all good people will be strong and true, and see that law is enforced and that the weak are restrained and educated, the times will improve. Instead of blaming prohibition with the crime and distress of the day, as the evil-

minded and ignorant are doing, let us be thankful that prohibition is in force and the saloon is closed, since, otherwise, the trouble and crime would be many times worse than they are.

#### "THE CHALLENGE OF THE HIERARCHY."

This is a heading of an article in the Christian Standard, a strong paper of the Disciple, or Christian Church, a Church which from the days of Alexander Campbell, its founder, has stood for the independence of the local organization of all central or superior ecclesiastical control.

Of late the tendency has been toward the centralization of power. This was manifested particularly in the recent denominational convention.

The Standard hoists a danger signal. It prints "a challenge" by the President of the Conference at Winona, that all agencies—missionary, educational and philanthropic—asking the aid and support of the general brotherhood, should report to the Convention, have its books audited by it, and its officers nominated and elected in its general assembly.

This challenge was uttered immediately after a strong public protest against the apparent tendencies of the Convention towards ecclesiasticism, and against its disregard of its solemn pledge to abstain from all show of ecclesiastical authority. The Standard says.

"For twenty years past, and more, the Standard has pointed out sign after sign that it was the deliberate purpose of an official group (herein designated as 'the hierarchy'), favored by the facilities placed in their hands of perpetuating themselves in office, to obtain control of all the common activities of the brethren, and to stifle all voice of protest; that their aim was to prevent operation of other associations and agencies, and to kill opposition by control of the press.

"Year by year these signs have multiplied and have become more bold, until we now have the official announcement that all agencies, including the press—must be subjected to their control and manned by officials appointed by them!

"This is a pitch of arrogance unknown in any other religious community—unless it may be the Roman Catholic. With all its ecclesiastical pretensions, the Methodist hierarchy assumes no such domination—while all Protestants welcome an independent press as the one safeguard against ecclesiastical ambition."

Officials of church societies and boards need great grace, first, that they may endure criticism, and second, that they may not be carried away by ambition, and seek to establish and increase their own power and so to rule the Church.

#### GOD'S WORD FOR GUIDANCE.

The New York Bible Society announces that word has been received from President Harding that he will be glad to accept a Bible, presented by the Society, for the Disarmament Conference. The Bible is beautifully bound, is one of the finest copies of the Scriptures published, and will be engrossed on the outside as follows: "This Bible is Presented to the Conference for Limitation of Armaments and is Dedicated to the Promotion of Good Will Among the Nations, by the New York Bible Society.—November 11, 1921."

The recognition of God through the presence of his Word at the conference will be right and befitting. All Christians will pray that the principles taught in the Word may guide the Conference in its deliberations.

The Federal Council of Churches has asked that the Sabbath preceding the Disarmament Conference, or Nov. 6th, be made a day of special prayer for God's blessing on that conference. Nearly every presbytery and synod of our Presbyterian Church has joined in the same request. Let there be united and earnest prayer that this great meeting may accomplish real results to the glory of God and the peace and welfare of the world.

The New Orleans liquor crowd arranged to have a great procession on Oct. 1st, to protest against prohibition, and used all the arts for a great display. Outside of the hired bands and the escorting policemen, the whole crowd in the procession numbered 361, and this was the best they were able to do, with half a million people in easy reach. Yet the Senator from this state is one of the filibustering handful that is determined to override the Senate and keep the anti-beer bill from coming to a vote.

George Williams, the founder of the Young Men's Christian Association, was born one hundred years ago last Saturday, and the anniversary has been celebrated throughout the world with fitting exercises. The first association was organized June 6, 1844. The Y. M. C. A. is now known and welcomed everywhere.

When a man says that the prohibition laws should not have been passed, because they make hypocrites and law-breakers out of so many people, it is perfectly fair to tell him that it is exclusively the wet crowd that is so affected. These laws have never had this effect on a single law-abiding citizen. Those who are now "hypocrites" and "law-breakers" would simply have continued to be saloon swillers, carrying their drunken lives out on the streets, in the homes, and everywhere else. It is in this class of people to be troublesome and criminal, but they make less trouble now than when they had the saloons as headquarters.

An occasional missionary in China is reported as being opposed to the "Bible Union of China" and as saying that it unpleasantly discriminates between missionaries, and raises the question of the unsoundness of some in the minds of the Chinese. There are some liberals in our own home Church who oppose all efforts to guard against liberalism here, and restrict its operations. If there were no safeguarding the Church against heresy, it would be very pleasant for all the liberals, but it would be death and destruction to the truth and to the souls of men.

Federal Judge Evans, of Louisville, decided last week that it is perfectly right and legal to seize and search an automobile for liquor without a search warrant. Thus again the highest law is on the side of common-sense and righteousness. Those few filibustering liquor men in the United States Senate who have been holding up the anti-beer bill on the shallow and senseless pretense that such search and seizure is unconstitutional and wrong stand rebuked by this decision, and revealed as mere ignoramus liquor advocates and friends of the boot-leggers. It is to be hoped that the Senate will be able soon to put down this handful of filibusterers and proceed to take the action upon which it has determined.

## WHY SHOULD I FEAR?

BY EUNICE L. ALDEN.

Why should I fear, though all alone,  
Darkness on every side?  
For he "will guide me with his eye,"  
Safe in him may I abide.

Why should I fear, though needs abound,  
And no supply seems near?  
"He is my Shepherd, I'll not want,"  
The promise cometh clear.

Why should the loneliness oppress,  
And bring me bitter tears,  
When he is ever standing near  
To quiet all my fears?

Then, Lord, may the sweet consciousness  
Of thy blest presence near,  
Be mine, through all of life's dark way,  
To guide, uphold and cheer.  
Puyallup, Wash.

## MY FATHER'S BUSINESS.

BY REV. JOHN Y. EWART, D.D.

A very significant reply that was which Jesus gave to his mother when she chided him for causing her and Joseph to retrace their steps to Jerusalem in the effort to find him:

"How is it that ye sought me? Wist ye not that I must be about my Father's business?"

Thus early, at twelve years of age, Jesus Christ was conscious of a world-wide mission. He was intrusted with the greatest work in the world.

Soul-winning, character-building; what greater work can there be for mortals? "There are many desires to which we may rightly cling," says Dr. E. F. Hallenbeck, "but there is only one passion for a blood-bought heart; that is the all-controlling purpose which brought the Son of God from the skies and drove him to the Cross—the passion for the salvation of men."

And when Christ began his public work he found thousands and ten thousands needing and waiting for his gracious ministry.

"The Spirit of the Lord is upon me," he said, "because he hath anointed me to preach the Gospel to the poor: he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4: 18, 19).

Most lamentable, even awful, was the condition of the world in which Jesus Christ was born. Let Professor Uhlhorn tell it:

"There was nowhere to be found a power competent to the gigantic task of a moral renewal of the ancient world. This power must come from another source, from above. When to those who 'were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another,' the kindness and love of God our Savior toward man appeared, then was first opened the fountain from which a new and healthful life flowed forth for diseased humanity; then the Gospel gathered communions the opposite of that which the heathen world had become, modest, chaste, diligent, their affections set upon things above, the salt of the earth, the light of the world" ("Conflict of Christianity with Heathenism," p. 148).

And Jesus passionately loved men because he saw in every individual a possible saint, an image, though marred, distorted, imperfect, of God himself. He believed man capable of receiving and profiting by redeeming grace.

I have read this account of how diamonds were discovered in South Africa. A traveler one day entered the valley and drew near to

a settler's door. A boy was amusing himself by throwing stones. One of the stones fell at the stranger's feet, who picked it up. It was a diamond. The child was playing with it as a common stone. The peasant's foot had spurned it; the cart-wheel had crushed it; till the man who knew, saw it and recognized its value.

The common, average soul is Jesus' immortal discovery, the soul of a child, of a woman, yes, of a publican or a sinner. In every child of Adam he perceived the diamond. As Dr. James Stalker says:

"The rags of the beggar could not hide it from his eyes, nor the black skin of the savage, nor even the crimes of the evil-doer. It was true the soul was lost, sunk deep in ignorance and unrighteousness. But this only made it the more interesting; it only stimulated his desire to rescue and cleanse it and set it where it might shine."

How shall you and I, dear friend, kindle this passion for the souls of our fellow men which burned so brightly in the heart of our Savior?

For one thing, the contemplation of the sorrows and distresses of our fellows should be a heart-opener. Mr. Harold Begbie moralizes on the uncounted masses of individual men and women to be found in any large city like London, and asks whether or not in the eye of God each one of the great multitude has an individual identity, and if God has knowledge of and sympathy with each in his individual problems and sorrows. He says:

"Yes, this is probably true. The apprehension that every unit in the multitude has his own individual silence of the soul, his own impenetrable chamber of thought, his own unbroken and incommunicable solitude, brings home to us the knowledge that one's own sense of personal identity is the property of all mankind." Yes, indeed, and more. God is intimately acquainted with the need of each. Does not Jesus say, "The very hairs of your heads are all numbered"? "He telleth the number of the stars and calleth them all by their names." Did not he say of the Israelites, "I know their sorrows"? (Matt. 10: 30; Exod. 3: 7; Psa. 47: 4).

Therefore, if any individual of the race is so intimately known to God, and he is personally interested in each, should not that be a mighty stimulus to personal evangelism? For our Savior came to seek and to save that which was lost. (Luke 19: 10.) The individual sheep, the individual coin is interesting to Jesus—how much more the individual boy, the individual soul?

"A man fell through the ice into the river one bitter cold day," relates Dr. Hallenbeck. "A fellow workman came to his assistance with a plank, one end of which was covered with ice. The struggling man grasped it again and again, but every time his hand slipped off. At last he cried, 'For God's sake, man, give me the other end of the plank.' I fear many of our so-called efforts for the salvation of men are performed with the icy end of a plank. Put out the other end. Better still, throw the plank away and reach down your hand to those struggling ones, and by the power of grace divine you shall save immortal souls from the icy waters of sin."

"Lives of great men all remind us

We can make our lives sublime,

And, departing, leave behind us

Footprints on the shores of time;—

"Footprints that perhaps another,

Sailing o'er life's solemn main,

A forlorn and shipwrecked brother,

Seeing, shall take heart again."

Coolrads Springs, Col.

## BEAUTIFUL GARMENTS.

BY REV. CHRISTOPHER G. HAZARD, D.D.

The prophet Isaiah calls for the awakening and the clothing of Zion and Jerusalem; for activities and expression in Church and State; for strength and beauty, force and art in history; for the putting on of the belongings of true and glorious life. "Awake," he says, "put on thy strength, put on thy beautiful garments."

This is no call for the vain-glory of the world. There is nothing in worldliness at last but vanity and vexation of spirit. The experience of Solomon was given to him as a lesson for all time, and it does not need to be renewed. In all his glory this king was not arrayed in the strength and beauty of a frail flower. "The boast of heraldry, the pomp of power, and all that beauty, all that wealth e'er gave" still wait the hour that can not be postponed and proceed to the common destination. The artificialities of society, the things that we naturally put on, do not fit our souls, they have a ready-made look. We try to live up to them, but are uneasy and pretentious in our capped and gowned processions.

Clothing is meant to be the expression of life. Character is written upon it. God makes a lily unfold its dress and bestows so much attention upon its life and habit that he apparently has nothing else to do. It is perfectly arrayed, in harmony with its spirit, and in accordance with a divine purpose. A lily has a sort of priesthood, with holy garments. Christ accepted its testimony to the heavenly Father. It was like a word fitly spoken, a sermon in a beautiful style.

The saints, like the angels, will be clothed in white. As they walk with Christ in heavenly places their worthiness will thus appear. Dressed in the history and the ever new accomplishment of righteous acts, they will be all glorious without; because they will be all glorious within.

The strength of holiness is most strong and the beauty of holiness is most beautiful. The heavenly fashions are worthy of all adoption upon the earth. This is one of God's worlds and one of ours. As he decorates its fields with thousands of reflections of his sunlight, so he would express his truth in all the forms of its human and social life. Art should be the expression of his Spirit. The glory and honor of nations should acknowledge him, be brought into his kingdom, be thus made of eternal worth. Christ is the life of the believer in an outward as well as an inward sense. Christ envelopes the soul in holy history. It is in faith of God's inward working that we undertake to please him. All that God ordains must slowly but surely come to pass, eventuating with the development of life. The real things of spiritual history always have to be done by the Holy Spirit first. We second his motions. Association with great minds is association with great people and the worth of good reading. Associating with divine truth is association with God and the worth of a knowledge of the heavenly oracles.

What a wonderful privilege is contained in the apostle's exhortation to us to put on Christ! What a promise is involved in his assurance that we are God's workmanship! How surely such words support the prophecy of our conformation to the

image of God's Son, the changing of this body of humiliation into the likeness of his glorious body, that fashioning anew of us that shall make us satisfied at last, because we shall awake with his form, our souls clothed with the possibility of honorable and powerful expression, after the manners of the heavenly Zion and the new Jerusalem! The century plant waits long, but blooms at its moment: the Christian does not yet appear as he shall be, but when Christ shall appear he will not only see him as he is, he will be like him! He will share his beautiful garments.

Catskill, N. Y.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

I closed my last letter with a short account of the dedication of the new church at Pawnee, Okla. The structure is a very modest, yet attractive building, and ample for the needs of the field. The statement was made by the treasurer that something like \$1,200 was needed to complete the payments, except what was due the Board of Church Erection, and six hundred and fifty dollars was given. The men of the church felt that it would be an easy matter for them to take care of the remainder. The pastor, Rev. H. C. Millard, is evidently in the hearts of his people, and many good things were said of him by his people.

From Pawnee I went to Emporia, Kan., at the invitation of the Committee on Home Missions of that Synod, to make the opening address before the Synod, which met on Oct. 11th, in the First Church. Fifteen years ago I made my first official visit to that synod, meeting in that church, as field secretary of the South and Southwest, and it was a real pleasure to note the advancement that synod has made during these fifteen years.

A long-standing engagement to meet the Missouri Synod Mission Committee in Kansas City, called me there for Oct. 12th, and so I spent a busy day with that committee. They fell behind with the Board last year, something over eleven thousand dollars, and the Board made a rather large appropriation to them for the current year, with the promise on their part that they would conduct a campaign to raise this deficit and also to provide sufficient funds for the current year. They are now more than half way through the year and much in debt to the Board still, but are determined to keep their pledge with the Board. Three colleges in Missouri are in a campaign now, trying to raise one million dollars for their endowment, and it will be a heroic thing for this committee to meet its obligation, but they have promised to do it and they are ready to do the unusual in order to fulfill this promise. The money is here in the state, and all that is necessary is to lay this work, as well as that of the colleges, on the hearts of the people. This part of the country has not felt the hard times as much as some others. This is the centennial year of the admission of the state into the Union, and this is the time to do big things for that enterprise that has made the state a good place in which to be born and reared.

My next visit was to Arkansas Synod, in Russellville, on Oct. 17th. It must be said that the cry of hard times in this part of the country is without foundation, and I might say the same of some other parts, if reports of the amount of money spent on baseball and other like sports is correct. I know perfectly well that we are told that this money is not in the hands of the church, but I am wondering if those that belong to the church are not spending to excess in other things and making their obligations to the church suffer for it. I am thoroughly convinced that the average church member has never taken seriously what it would mean to him and his family and interests if the church should not be perpetuated.

I am also satisfied that there is money for the benevolent causes now in the hands of local church treasurers that should have been sent in some time since. Their attention has not been called to the

fact that the Boards are paying interest on borrowed money. Salaries of missionaries must be paid or their families suffer, and to meet these promptly, Boards are compelled during the year to borrow large sums on which they pay interest. Let every man who reads this ask himself whether he has done his full duty, and, if he finds he has not, let him at once do so, by putting the means in the hands of his local treasurer with the request that it be sent in promptly.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Chicago Presbytery met in the First Church of Kankakee, Rev. David Creighton, pastor. Urged by special interest in a committee's report and a desire to do honor to this far southern church of the presbytery, which Dr. McAfee called a World Factor Church, in reciting its glories in giving men of large caliber and wide influence, such as the missionary Mateer, a large attendance greeted the moderator as he called the session to order. Rev. Francis J. Martin, formerly pastor of the Jefferson Park Church, was received from the Presbytery of Alton to accept the call of the Granville Avenue Church.

Rev. John M. Wishart, D.D., of the Presbytery of Keokuk, U. P., was received and accepted the Crerar Memorial call. The installation will be conducted Oct. 31, 8 p. m., by Rev. N. B. Barr; Dr. C. F. Wishart, president of Wooster College; Dr. John W. Nicely; Dr. Howard Agnew Johnston and Dr. R. H. Beattie.

Rev. Charles T. Shaw, D.D., of Cleveland Presbytery, was received and accepted the call of the Woodlawn Park Church, which he has been serving as supply for several months. The installation will be conducted Oct. 19, at 8 p. m., by Rev. N. B. Barr; Dr. Cleland B. McAfee; Rev. Robert Clements, D.D., and Rev. John A. McIntosh, D.D.

Rev. Joseph Hydahus, Rev. Edward C. Raue, Rev. Wm. O. Timinty and Rev. Willard H. Robinson, Jr., were dismissed to the Ewing, Chippewa, Pendleton and Spokane Presbyteries, respectively.

Dr. Joseph Kranek addressed the presbytery on the present-day condition of religious life in Europe. The New Eighth Church, which was the result of the union a few years ago of the Central Park and the Eighth Churches, made request of presbytery to change its name to Central Presbyterian Church of Chicago. The request was granted.

The fall Day of Prayer of the Chicago Presbytery will be held in the Second Church, Rev. Josiah Sibley, D.D., pastor. This is an annual affair provided for in the standing rules. The program is under the auspices of the Stated Clerk of the presbytery and the chairman of the Department of Evangelism, to-wit: Drs. A. C. Zenos and Henry Hepburn.

The Wilmette Church, Rev. George Paull Magill, D.D., pastor, celebrated its tenth anniversary of organization on Oct. 9th. Rev. Edgar P. Hill, D.D. general secretary of the General Board of Education, preached the sermon in the morning and Rev. Henry S. Brown, D.D., superintendent of the Church Extension Board of Chicago Presbytery, at the five o'clock service. The church was organized with about one hundred members during Dr. Hill's administration of the church extension work in the presbytery. Dr. J. M. Wilson, D.D., president of the Omaha Theological Seminary, is the only other pastor. Dr. Magill came from the presidency of the Highland Park College of Des Moines, Ia., in 1918. Previously Dr. Magill had been pastor of the large Central Church of Des Moines, and in Minneapolis, Minn. The Wilmette Church has grown rapidly under the ministry of Dr. Magill and now has a membership of over five hundred. There is a strong men's organization. The last service of the anniversary week was the Men's Night, on Friday, at which Dr. Weir, of the Assembly's Committee on Men's Work, addressed the men. Other speakers were Dr. John Timothy Stone of the Fourth Church, and Mr. Henry P. Crowell.

Rev. Harry N. Mount, D.D., has come back to the First Church of Chicago Heights after some months of rest and recuperated health, during which time Dr. Robert H. Beattie, of the Training School, supplied the

pulpit. Dr. Mount finds the fall opening of the work most encouraging. The attendance upon all the services is better than for years. The spirit of evangelism is also most marked, accessions to the membership being at nearly every service. Rev. George G. Dowey, of New York City, on the staff of the New Era Department of Christian Stewardship, addressed the annual banquet of the Men's Bible Class on Sept. 30th, at which there were present 156 men. Dr. Mount now conducts a morning chapel service in the public school, which is located directly across the street from the church building, for fifteen minutes before the morning hour for school.

McCormick Theological Seminary reports a larger attendance of students than last year. This is very encouraging in view of the conditions throughout the Church.

The opening banquet of the Presbyterian Union will be held Oct. 25th at the Morrison Hotel. Dr. Paul S. Reinsch, former American Minister to China, will be the guest of honor and speaker.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

Our Ministerial Association, on Oct. 10th, listened to a very earnest defense of Great Britain in India, by Rev. A. L. Wiley, for more than twenty years a missionary in that empire. His remarks were called out by some statements in the recently issued Study Book on Missions, "The Kingdom and the Nations," prepared by Eric M. Norton, for use by study classes. His criticism of the book related to what he declared were unjust statements concerning the attitude of the British Government toward education, the effect of imports and exports in impoverishing the people, and the comparison of the material condition of the inhabitants with that of those in surrounding countries. From his personal knowledge he asserted those comments were unwarranted and should not have found a place in such a publication. It would have been well if the author in his arraignment of Great Britain had, in connection with it, made the statement which he makes near the end of the book, that by the efforts of the English Government, through its engineers, the recurrence of famine had been largely prevented.

Some of my readers who have often heard the remark made that the miracles of the New Testament have no longer a value as evidence, and also have read the declarations that they should be classed as myths, will be interested and pleasantly astonished by a fine article in the Contemporary Review for July, by Principal D. S. Cairns, D.D., with the title, "The Gospel Miracles." It is a clear and profound discussion which brings out the fact that without these miracles Christ's ministry and character would be weakened. Saying that our Lord always refused to work ordinary portents, he says: "It is abundantly clear that he glorified in the miracles he actually wrought." "Miracles were meant to be something far more than outward credentials of our Lord's Revelation. They are meant to be revelations of the love of God and the ideal destiny of man, of his coming sovereignty over the hampering bonds of materiality when the kingdom of God shall be perfected." "What can we say of a world in which it is impossible that such a one as Christ could not rise from the dead on the third day? It is surely a poorer and sadder world than one in which he could. And in that case must not he who ordained it be a poorer and sadder God? God must be less powerful or less good than we believed. The truth is that once we accept the closed system idea of a physical nature, and abandon to it that faith in the creative freedom of God which finds expression in the idea of the miraculous, we must abandon to it also the freedom and the immortality of man. But the mechanical theory of science is becoming more and more impossible. If we take the sphere of biology, we already find the revolt in full progress. Many biologists tell us they find the fact of life, as they study it, compelling them to use terms and ideas which are wholly inadmissible on the mechanical theory." Again: "By what right do we insist that all those marvelous

stories of his healing the sick, etc., must necessarily be unhistorical? In view of the wonder and mystery of the whole story of nature and history, why should we not recognize that this supreme personality must have had supreme powers?" The whole article of Principal Cairns is luminous and convincing.

Over against it put the astonishing statements of Dr. Baskerville, of the College of the City of New York, that modern science is performing the Gospel miracles. Is it? I am waiting to see it give sight to the completely blind by spittle and clay; to see it call back the dead; to see it feed five thousand with five loaves and two fishes; to see it bid the unshod walk the sea. And yet Dr. Baskerville blames scientists for not recognizing spiritual facts!

Here also in the posthumous volume of the wonderful J. H. Fabre, "More Hunting Wasps," is science indorsing the old faith. The story of the Scolia is amazing. As his reviewer declares, "It is quite obvious that Fabre is far from willing to swallow the theory of evolution (i. e., the theory that instinct is an acquired habit). His observations have shown him so many living organisms that have learned nothing through the ages, that have failed to evolve as one would logically deduce that they would, that he is unwilling to accept the Darwinian theory." You can not read his account of the Scolia and its egg and its support, without seeing Divine arrangement and power and foreordination in it all. Shall we not broaden the assertion of the poet, "The undevout astronomer is mad," and say: The undevout biologist, or entomologist, is hopelessly foolish? So as the centuries pass we realize that everything praises God, and the very insects, of whose purpose we often inquire, become in time, with greater knowledge, evidences of an Infinite and intelligent God.

Our Ministerial Association on the 16th listened to an earnest address on the work of the Board of Temperance by Rev. Thomas Watters, D.D., of which he is president. Prohibition in this city and region is apparently being more earnestly enforced. Rev. A. L. Wiley spoke on India, describing the revolutionary and perilous conditions of this part of the Empire of Great Britain.

Rev. George C. Fisher was installed as pastor of Highland Avenue Church, Oct. 5, when Rev. E. R. Tait, moderator of presbytery, presided; Rev. W. R. Farmer, D.D., preached the sermon, and Rev. Drs. P. W. Snyder and W. A. Jones, delivered the charges.

On Oct. 16 the Mt. Washington Church, Rev. C. S. McClelland, D.D., pastor, received eight new members.

At its October communion the Sixth Church, Rev. B. F. Parber, D.D., pastor, received eight new members on profession and twenty-five by letter.

On Oct. 9 the McKees Rocks Church, Rev. O. N. Verner, D.D., pastor, received two new members by certificate and ten on confession.

On Oct. 9 the Point Breeze Church, Rev. P. H. Barker, pastor, received fifty-three new members, making eighty received in the first three months of the new pastorate. This church has installed a radiophone, which, by the aid of the Westinghouse Electric Company, will enable members of the congregation in other parts of the country to hear the sermons of the next three Sabbath evenings on "An Alderman in Sodom," "The Old-Fashioned Home" and "Is Pittsburgh a Heathen City?"

Rev. A. Mackenzie Lamb, of Cheswick, is in Washington, D. C., for two weeks assisting the pastor of the Metropolitan Memorial Methodist Church, in evangelistic meetings.

The Presbytery of Pittsburgh will hold its annual "retreat" on Nov. 7 at the Knoxville Church, which will provide the evening meal. The chief speaker will be Rev. Dr. H. S. Coffin, of New York, who will speak in the afternoon on "The Joys and Problems of the Christian Ministry" and in the evening on "The Gospel in Its Application to Modern Needs."

Rev. Paul G. Miller, of Chartiers Church, Canonsburg, having resigned the pastorate of this church, to accept the call to the East End Church, Bradford, Pa., expects to enter upon his new work about the middle of November. The father of ex-President Woodrow Wilson was for a short time pastor of

this famous Chartiers Church, founded by Rev. John McMillan. If he had remained there a few years longer, his son Woodrow Wilson would have been a native of the Keystone State, and Virginia would have lost her claim.

The prayer meeting of the Third Church was again led, on Oct. 19, by the pastor, Rev. W. L. McEwan, D.D., who spoke with much vigor and with no trace of his illness.

#### SYNOD OF OHIO.

BY REV. E. T. SWIGGETT, D.D., S.C.

Synod met in Cambridge, Oct. 11, and was opened with a sermon by the moderator, Ruling Elder Charles William Dabney, LL.D., on I Cor. 2:5: "That your faith should not stand in the wisdom of men, but in the power of God." It was a masterly discussion. Many expressions of approbation were heard. The first elder moderator of the synod amply fulfilled the expectations of his friends.

Rev. Joseph Taylor Britan, D.D., of Central Church, Columbus, was chosen moderator. Rev. Robert F. Smith was re-elected permanent clerk, and Elder Charles F. Seaman temporary clerk. Other elections included Elders E. B. Proctor and H. Dow Marble as trustees of the synod; Rev. W. L. Schmalhorst, chairman, Rev. E. B. Townsend, and Elders W. O. McClure and D. H. Kohr, members of the Executive Commission.

A gift providing a home for Presbyterian aged and infirm, and for children, near Sidney, was accepted and provisions were made for it.

A judicial case from the Presbytery of Toledo was happily settled out of court. The Women's Synodical Society of Foreign Missions, as usual, presented a gratifying report, showing an increase in receipts of \$7,862, the total receipts amounting to \$102,516, from 1,281 subsidiary organizations, having 39,000 members. The Home Mission Committee reported \$124,000 spent in the synod, and \$27,000 sent to the Board. Twenty Daily Vacation Bible Schools were conducted for 2,500 children. Dr. Charles Casey, of the Cambridge Church, presented a highly interesting statement concerning a D. V. B. S. carried on by his men's Bible class in a neighboring village among immigrant coal miners, with outstanding success. Rev. Dr. Calvin D. Wilson presented a glowing report of the prosperity of Lane Seminary, the conditions being emphasized by Rev. W. T. Paterson, president of the Society of the Alumni. A committee was appointed to consider a change in the program for the meetings of the synod, with the suggestion of a change in the date. It was directed that a letter promising support of, and prayer for, the proposed disarmament conference should be sent to the President; also, a letter to Rev. Edward M. McMillin, D.D., who has retired from active work on account of illness.

The synod was addressed by Rev. H. M. Gilbert, Ministerial Relief; Rev. D. G. Wylie, D.D., Church Erection; Rev. W. H. Crothers, D.D., Education; Rev. Dr. William Houston on religious conditions among students at the Ohio State University; Rev. Dr. Frank Marston, American Bible Society; Rev. H. M. Robinson and Rev. J. A. Verbing, Religious Education; Rev. Dr. C. F. Wishart, Wooster College; Rev. R. E. Pugh, D.D., Rev. John Sharpe and Rev. F. Eastman, Home Missions; State Federation of Churches, Rev. B. F. Lamb, Rev. A. W. Moore, India missionary, and Rev. J. G. Grabel, and Mrs. Frances E. Pomerene brought a report from the united women's missionary societies; Rev. C. H. McDonald, D.D., Men's Work; Rev. Dr. H. H. Straub, Lord's Day Alliance. A novel feature was the presentation of a motion picture of a Pilgrim pageant at Wooster College. Synod adjourned to meet in Sidney next year.

Edward T. Swiggett, Stated Clerk.

#### DISARMAMENT CONVOCATION.

The Convocation of Christian Citizens in Behalf of Limitation of Armament is to be held in the Central High School and new Masonic Auditoriums, Washington, D. C., Sabbath, Oct. 30th, to Wednesday, Nov. 2d. The National Reform Association, Pittsburgh, Pa., has taken the lead in calling the Convocation, to which individuals, as well as representatives of religious and civic bodies, will be admitted without enrollment fee or special credentials. Bishop William F. Anderson, of

Cincinnati, Dr. Henry Van Dyke, Clinton N. Howard, Senator Frank B. Willis, of Ohio, and Mrs. Thomas G. Winter, of Minneapolis, will be among the speakers.

#### PHILADELPHIA NEWS.

BY REV. W. P. FULTON, D.D.

Rev. Hiko de Beer, pastor of Zion German Presbyterian Church, delivered the address before the Presbyterian Ministers' Association last Monday in Westminster Hall.

Rev. Paul Rader is conducting a series of evangelistic services this week at Bethany Presbyterian Church. He is conducting noon-day meetings in the Arch Street Methodist Church. On Monday he addressed the ministers of the city on "A Famine in the Ministry." Tuesday his topic was, "The Price of Preparation," and on Wednesday he spoke on "The Message of the Hour."

The Federation of Churches of Philadelphia met Oct. 11th in the Arch Street Presbyterian Church. Under the auspices of the Federation a "Retreat" was conducted for ministers only, in Holy Trinity Episcopal Church, Monday afternoon and evening, Oct. 17th. Addresses were delivered by Rev. Floyd W. Tomkins, Bishop Berry and Rev. Norman MacLean, of Edinburgh, Scotland. Dr. MacLean preached in Calvary Presbyterian Church last Sabbath.

The new Southwestern Presbyterian Sabbath-school building is about completed and will be dedicated in November. This building is erected by the trustees of presbytery in a new and rapidly growing section of the city at Buist Avenue and Seventieth Street.

The Presbytery of Philadelphia will meet Monday, Nov. 7th, in Chambers-Wylie Church, when arrangements will be made for the installation of Rev. George F. Ellison as pastor of the Reeve Memorial Church, and of Rev. A. Gordon MacLennan as pastor of Bethany Church. Rev. John Conning will address presbytery on "Jewish Evangelization."

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The arrival last week in New York of General Diaz, the head of the Italian Army, and Lord Beatty, the hero of the British Navy, kept the people busy welcoming the distinguished visitors. Soon the other great men will arrive from across the sea on their way to the Disarmament Conference at Washington. The New York churches will be open for special prayer services Nov. 11th.

Monday evening, Oct. 31st, the Men's Society of the Fifth Avenue Presbyterian Church will tender the pastor, Rev. Dr. John Kelman, a reception, and will have as special guests representatives of the other Presbyterian churches of the city. Dr. Kelman will address the meeting and will give his impressions of his recent trip to China.

We heard Dr. Kelman preach Sabbath afternoon, Oct. 16th, a sermon on "The Grave of Lust," based on the experience of the Israelites in the wilderness when they died after their lust for quails had been satisfied. It was a searching sermon, demanding that all who heard should have it impressed upon their minds and consciences that if they have yielded to desires that God does not approve, there is something dead within their lives, something dead and buried. Then Dr. Kelman, with great force and eloquence, asserted that he who is the Resurrection and the Life can, and will, if asked, bring that which is dead in the soul to a glorious resurrection. At the John Hall Memorial Chapel, under the care of the Fifth Avenue Church, the work of the season is well begun. There is an appeal for workers in the Sabbath School. At the Fifth Avenue Church itself, there are classes for men and women, the former conducted by Rev. Dr. Palmer, the associate minister of the church, and the latter by Rev. Dr. Allen.

At the Brick Presbyterian Church, Rev. Dr. William P. Merrill, pastor, the general theme of the mid-week services during the fall will be "The Presbyterian Church." Special emphasis will be put on those elements of denominational life and practice which make the Presbyterian Church effective in the outworking of the kingdom of God. These mid-week meetings will be held in the Neighborhood House, 28 West Twenty-seventh Street.

Rev. Luther A. Ostrander, pastor of the

Presbyterian Church, Lyons, was elected moderator of the Synod of New York, which met in Mt. Vernon Oct. 18th.

The agitation against the Labor Temple in New York City continues. It is charged that many of the teachers connected with the school maintained at the Temple, are radically socialistic. The Home Mission Committee of the Presbytery of New York does not indorse any teaching of that kind, and is determined that there shall be none. Mr. Archibald E. Stevenson, of the Fifth Avenue Presbyterian Church, is at the head of the opposition to Labor Temple. The church is in the midst of a densely foreign population and there is great opportunity for the preaching of the Gospel.

#### MODERATOR AND STATED CLERK.

A COMMUNICATION FROM DR. H. C. SWEARINGEN  
TO DR. L. S. MUDGE.

My dear Dr. Mudge:

I have your letter announcing officially your purpose to assume the duties of the office of Stated Clerk October 17th, 1921.

It will be a great gratification to the Church, as it is to me personally, to have this office filled permanently. The manner in which you were chosen to this position, and the confidence in your fitness for it then expressed, give assurance that you will have the united support of the entire denomination in the discharge of the important duties about to be assumed. It gives me real joy to contemplate the privilege of the close fellowship with you which the work for the remaining part of the ecclesiastical year offers.

It would be a singularly unfortunate omission did I not take this occasion to express, both on my own account and in behalf of the Church, the highest appreciation of the manner in which Rev. George B. Stewart, D.D., Acting Stated Clerk of the General Assembly, has discharged the duties of his difficult position. To be the permanent successor of the venerable and revered Dr. William H. Roberts will make sufficient draft upon the abilities of any one, as you no doubt are aware, but to follow him in a temporary capacity, with other duties claiming a good share of one's attention, as Dr. Stewart has done, and to do so to the utmost satisfaction of the Church, is a really distinguishing achievement. Dr. Stewart has been alert, prompt, business-like, courteous, and in every way fully efficient. He stepped into the breach at a trying time, and deserves, as no doubt he will receive, the lasting gratitude of the Church.

Very cordially yours,  
Henry Chapman Swearingen.

#### SYNOD OF FLORIDA.

BY REV. A. W. PIERCE, S.C.

The Synod of Florida was organized in the First Church, Miami, Oct. 11th to 13th. Dr. Barton B. Bigler preached the opening sermon and convened the synod. Rev. W. B. Witherspoon was elected moderator and Rev. Albert W. Pierce, clerk.

Three new presbyteries were organized: North Florida, Dr. B. B. Bigler, moderator; Rev. A. W. Pierce, clerk. Southeast Florida, Rev. J. N. Boyd, moderator; Rev. G. V. Albertson, clerk. Southwest Florida, Dr. J. P. Calhoun, moderator; Rev. E. W. Blew, clerk.

The twenty-fifth anniversary of the founding of the First Church, Miami, was celebrated, Dr. J. P. Calhoun paying tribute to the pastor emeritus, Dr. William Wallace Faris, the "Veteran Pastor," under whose ministry of twenty years, the church has grown to such power in the wonderful resort city of Miami. Dr. Faris responded in a touching message to the synod.

Resolutions on the death of Rev. R. W. Edwards were adopted, and the convener, the moderator and Stated Clerk were appointed to represent the synod, to hold fitting services and "to bear to the bereaved family tenderest tokens of sympathy and love in behalf of the synod." Mr. Edwards had been pastor evangelist for the past ten years of the work in Florida. Dr. Joseph P. Calhoun was recommended to the office of pastor evangelist for the synod.

Addresses were given by Dr. James F.

Clarke and Hon. William J. Bryan, Dr. Henry B. Masters, of the Board of Ministerial Relief and Sustentation, and Dr. W. M. Cleaveland, of the Board of Foreign Missions.

Mrs. L. J. Schwingle addressed the synod as the representative of the newly-formed Women's Synodical Missionary Society of Florida. Mr. Anton Koerner gave enjoyable organ recitals.

Hon. W. J. Bryan, as an elder of the Miami Church, hospitably entertained the synod in an informal reception at his beautiful home, Villa Serena. The synod covers the entire state, and represents the 2,600 members of the Presbyterian Church, U. S. A.

#### SYNOD OF MISSOURI.

Synod met at Poplar Bluff, Oct. 18th. Rev. Charles P. Foreman, D.D., of Louisiana, Mo., was elected moderator. Rev. John H. Miller, of Kansas City, Stated Clerk, being unable to be present because of injuries he received a short time ago, in an automobile accident, Dr. C. C. McGinley acted as Stated Clerk. Synod had under consideration the question of changing its plans and basis of representation. An overture on changing from a delegated body, elected by the presbyteries, with free entertainment to the delegates, to a basis of one elder from each church together with the ministers of synod, each church to pay the expenses of its delegates, was sent down to the presbyteries for their approval. Dr. Henry C. Swearingen, Moderator of the General Assembly, Dr. William F. Weir, Secretary of Men's Work, and Dr. Johnson of the Board of Temperance and Moral Welfare, made stirring addresses.—E. R. Sentz.

#### SYNOD OF MICHIGAN.

BY REV. WILLIAM BRYANT, D.D.

The Synod of Michigan met at Grand Rapids, Oct. 11th, for its eighty-seventh annual meeting, the first meeting held in this, the second city of Michigan, in twenty-one years and only the fourth in its entire history. Westminster Church, under its pastor, Rev. William S. Hess, D.D., made this a memorable meeting for its cordial hospitality, in spite of the fact that the national convention of "Women's Clubs" was being held at the same time. This gave an opportunity for a pleasant exchange of courtesies. Dr. W. B. Gantz, of Detroit, was elected moderator by acclamation. Among the speakers were Drs. John McDowell, William F. Weir and Ernest F. Hall. Dr. H. McA. Robinson was detained, and his place was taken by Rev. A. V. King, of Chicago. An unusual feature of this meeting was the rendering of a Pageant on the Christian Home by one hundred young people of the Westminster First and Immanuel churches. There has been a conviction for years that synod should plan new methods for the meetings. The California plan has been discussed, with its sessions continuing for a whole week, and Bible study and practical lines of work occupying more of the time, the afternoons being given to recreation and the evenings to popular meetings. A committee of five, consisting of the moderator, stated and permanent clerks, and Rev. G. E. Barnes and Rev. John Comin, was appointed to work out the plan. The first discovery was that for the first time in the history of the synod, there was no invitation for the meeting next year. So this committee has a double problem to face. The plan of reconstruction of the presbyteries, with new boundaries, goes to the presbyteries as an overture. Alma College was endorsed for an intensified campaign for funds, and new plans adopted for immediate execution. Dr. Joseph A. Vance was re-elected as chairman of the New Era work, with an aggressive policy for the current year. The Home Mission Committee reported a prosperous condition. Rev. F. E. Kuder is the new chairman. The President of the United States was commended for his disarmament conference and promised the prayers and co-operation of the synod. A new permanent committee is planned, that of Sabbath Observance. Five ministers have died since the last meeting of synod: W. H. Jamieson, C. E. Marvin, H. H. Van Auken,

F. E. Armstrong and R. J. Jones, for whom a fitting memorial service was held. One hundred and twenty ministers and thirty-nine elders were in attendance, but only thirty-eight ministers responded to the roll call at 3 p. m. on Thursday, which is not very encouraging for a six-day meeting next year.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

Grace Church, Little Rock, gave a reception to twenty-five new members on the evening of Oct. 7. Light refreshments were served and addresses were delivered by invited guests.

Trinity Church, Hot Springs, and Grace Church, Little Rock, are the only Presbyterian U. S. A. Churches in these cities, and our people visiting or moving to these cities should introduce themselves to the pastors on arrival. Rev. M. H. Krauss, D.D., is the pastor at Little Rock, and Rev. A. M. Eells, D.D., at Hot Springs.

On Jan. 30, 1922, Rev. J. W. Wilson and Mrs. Wilson will have been married fifty years. Plans are being made to have the children at home on this occasion. There are seven of the eleven children living. Mr. Wilson was ordained in 1884, and has been in the ministry thirty-seven years. He is now honorably retired and living a quiet life near Pine Bluff. He serves the McArthur Church, once each month, as health may permit. Mr. Wilson received into the church the late Rev. Dr. J. Frank Smith.

Chester Boatright, son of Rev. John Boatright, Huntsville, lost by death his wife in his home, Ft. Dodge, Okla., recently. The father and seven small children mourn their loss.

The writer spent Sabbath, Oct. 9, with the church at West Fork, and at night spoke to Dr. Gillespie's church, Fayetteville.

The Mt. Comfort Church, near Fayetteville, recently held meetings in which there were twelve additions to the church. The pastor, Rev. E. M. Freyshlag, had the assistance of Rev. S. E. Marrs, of Cane Hill. Rev. T. E. McSpadden, of Rogers, is assisting Rev. S. E. Marrs in meetings at Clyde. Rev. E. Harris, Lincoln, will have the assistance of Rev. E. M. Freyshlag and Rev. S. E. Marrs in meetings the latter part of October.

The College of the Ozarks at Clarksville had a better opening this fall than last fall. President M. S. Lyle and his faculty are making the students feel at home, and our church and Dr. Hefner, pastor, are doing their part to care for the student body.

Rev. W. C. Wheat, of Bentonville, will supply the church at Gravette.

Plans are being made for the erection of a manse at Dumas. The new minister, Rev. Mr. Preston, also serves Tillar and Watson Chapel.

Rev. D. Art Ray has resigned the pastorate of Greenwood and has entered Omaha Seminary to complete his studies.

Dr. E. E. Morris is having a fine meeting at Beebe, assisted by Dr. F. M. Wylie.

The Board of Home Missions has notified all field men that no more aid can be given to churches during the remainder of this year. I am wondering if churches are sending in money to the Board as they should. A number of our ministers are receiving money from the Board, and I hope they will see to it that the Board does not suffer because of a lack on their part in sending in the money.

#### THE SYNOD OF KENTUCKY.

BY REV. EDWARD L. WARREN, D.D., S.C.

The Synod of Kentucky met at Frankfort on Oct. 11th. Rev. John A. Marquis, D.D., LL.D., and Rev. Edgar P. Hill, D.D., LL.D., were present. The special object in having these leaders of the church present was to have their council, in view of the successful efforts that have been made in home missions and education.

Within five years the synod has passed, in its contribution for the work of home missions, from \$5,600 to \$17,300, and Dr. Marquis gave special guidance to the synod in its constructive work. Dr. Hill, the secretary of our General Board of Education, gave aid in our educational policy, and addressed the popular meeting on Wednesday evening, stating that our plans would be a model for other unification work. A campaign for one million dollars will soon be inaugurated in

behalf of our educational institutions. The theological seminary is to receive toward its endowment \$300,000; Centre College at Danville is to receive \$200,000, and \$100,000 to provide for the retirement of professors now on the Carnegie Fund, relations with this fund to be discontinued and the college return to synodical control; and \$200,000 to be given to Kentucky College for Women, Danville, which has heretofore been under the control of the Presbyterian Church, U. S. A. Provision will also be made for mountain educational work.

Under the plan adopted by the two synods, the Southern Synod will be given two-thirds (instead of one-half) of the directors of the theological seminary at Louisville, and other synods of the Southern Church will be invited to unite in the control.

Two-thirds of the trustees of Centre College and the Kentucky College for Women will be nominated by the representatives of the Presbyterian Church, U. S. A.

In connection with this equitable arrangement between the two synods of Kentucky, the Southern Synod will be given one-third of the trustees of the Kentucky State College for Women.

This policy had the unanimous indorsement of both synods and looks toward the enlargement of endowment and equipment of the institutions of the synod.

The Synod at Frankfort had a busy session. Rev. George S. Watson, a son of the Frankfort Church, was elected moderator. A number of ministers representing the Boards addressed the body, among whom were Rev. Charles H. McDonald, D.D., representing Men's Work; Rev. John Steele, of Pittsburgh, representing Temperance and Moral Welfare; Rev. Dr. H. M. Gilbert, of St. Louis, representing Ministerial Relief and Sustentation; and Rev. F. B. McCuskey, of India, representing the Foreign Board.

The synod adjourned to meet next year at Harlan, in Buckhorn Presbytery.

**MONTANA MUSINGS.**

BY J. F. SHEPHERD, D.D.

Rev. L. V. Schermerhorn has closed his pastorate at Ismay. Ministers of the Yellowstone Presbytery and the Superintendent of Missions will supply this church till spring.

The Welsh Church of Butte was recently transferred to the Presbytery of Butte from the Western Calvinistic Presbytery. They are in need of a pastor who is able to preach in both Welsh and English. They have a fine people, a good brick church of two rooms, and a nice manse. The pastor will be asked to revive the work in the city of Great Falls. A good minister is needed. Address the Superintendent of Missions.

Rev. P. E. Wilson, of Illinois, has taken charge of the Federated Church of Corvallis, and Rev. Harry W. Haynes, of Washington, is supplying the Jordan group.

Rev. S. S. White, pastor at Poplar, reports improvements on the church and manse amounting to \$800. Boy Scouts and Girl Scouts, a young people's choir and other features are here, where one-third of this large Sabbath school are Indian children.

The Wolf Point Indian Mission school numbers over sixty day pupils this year, and, with Mrs. C. D. King and her able assistants and teachers, blessed with their present fine equipment, we may expect a real work of grace for these people. It is not likely that the eight Indian churches of this state will lack for worthy leadership whose training is begun in this splendid institution.

A petition for the organization of a church at Pablo, a good, new town in the Flathead Lake country, was presented to Kalispell Presbytery, and Rev. Merton S. Fales and Rev. H. A. Brown were appointed to organize the church.

The thirtieth anniversary of the organization of our church at Kalispell was observed Oct. 10th to 17th. The writer preached on Sabbath night, Oct. 10th, on "The Forward Look," while Rev. George McVey Fisher, pioneer preacher, who began and fostered the work, preached a sermon of retrospect Oct. 17th. The occasion will be used to launch a real building movement. Dr. B. Scott Bates, pastor, is doing a real work in building up the spiritual life of this congregation, in addition to the membership and in advance in benevolences, and it is hoped that the new church, so much needed, will be promptly realized.

The dedication of the new church at White-

fish on Oct. 10th was a great day for that congregation. This is one of the best adapted churches to the modern task in the state. Costing \$40,000, it is fully equipped for a real program of social, educational and spiritual work, its auditorium appealing to the devotional sense and adapted to devotional needs. Rev. M. S. Fales, the pastor, who was assistant to Dr. Mudge in Harrisburg, Pa., does not believe in social Christianity except as growing out of the preaching of the Cross, but, with this preaching, that other things are to be added. A great work of grace is doing among the Japanese of the city. The church doubled its membership last year and tripled its benevolences, and every communion sees large additions.

Rev. W. L. Livingston, assistant superintendent, is engaged in evangelistic services with Rev. L. J. Hawkins, of Libby. He will go from there to Carter, then to White Sulphur Springs, then to Jordan. He has abundance of calls for help. Brethren should pray, preach and plan for revivals if the 20 per cent additions on confession in the synod are realized. Montana leads all other synods, with 130 per cent increase in the last fifteen years. Shall we continue to advance on our knees?

Great Falls, Mont.

**NEW PUBLICATIONS**

The Origin of Paul's Religion. By Rev. Gresham Machen, D.D. Cloth. \$3.00. The Macmillan Company, New York.

It has become a fashionable mode of attack on Christianity by its opposers of the present day to consider the teachings of Paul as apart from, and contradictory to the teachings of Jesus Christ as found in the Gospels, and to discard as personal notions of Paul all that lies outside the earlier expressions. It is the task, ably accomplished in these pages, to show that the teachings of Paul had a common origin with the teachings written down by the four evangelists in the four Gospels, and to emphasize the fact that Paul simply expanded and developed, under the inspiring guidance of the Holy Spirit what is to be found in the words of Christ as recorded by the evangelists. It is a strong and readable series of lectures. Dr. Machen is professor of Greek Literature in Princeton Theological Seminary, and this volume grows out of the lectures delivered by him at Union Theological Seminary, Richmond, Va., on the James Sprunt foundation. Paul religion and Paul's teachings are inseparable and both proceed from Jesus Christ.

The Importance and Value of Proper Bible Study. By Rev. R. A. Torrey, D.D. Cloth. \$1.00. George H. Doran Company, New York.

Dr. Torrey is dean of the Los Angeles Bible Institute, and has been known for many years as an earnest evangelist who does not deviate from the safe and sure road of Gospel truth. He is a Presbyterian minister, a member of Los Angeles Presbytery. This volume contains the gist of Dr. Torrey's methods of Bible study. He tells how he thinks the Bible should be read, studied and interpreted so that the great truths of Christianity may be clearly understood. Bible readers and teachers will find much help from this volume. Such books have great value in awakening an interest in the Holy Scriptures, and in showing how they may be properly employed so as to secure from them their intended instruction and assistance in Christian living.

The Year Book of Prayer for Missions for 1922, fresh from the press, presents in handy and attractive form a wealth of information concerning the Home and Foreign Mission work of the Presbyterian Church; with prayer topics definitely assigned by months and weeks; with specific information concerning mission institutions and the personality of the workers; with maps of the mission fields and other important facts. It is a complete compendium for its purpose. Copies may be obtained at 25 cents each, to cover cost and postage, from either of the

Presbyterian Woman's Boards, 156 Fifth Avenue, New York City, or from the Presbyterian depositories.

Sailing Under Sealed Orders. By Commander Thomas D. Parker, U. S. N. (Retired). Cloth. \$1.75. W. A. Wilde Company, Boston.

The author of this book of naval life was well acquainted with all that sailors and marines know and has provided a very thrilling story which will be read with much pleasure and profit by many. If one gets started into the narrative he will be certain to hold on to the finish.

**PAMPHLETS.**

The Modern Readers Calendar. Published and prepared by the Woman's Press of New York. It is very attractive, with a page for each week of the year, and with an interesting and striking quotation from some writer for each day. Thus one has a fine thought suggested for each morning and has made a good start when he gets this into the mind to begin his thinking and working for the day. It is well printed and bound with a cord for hanging up, after it is taken from its box. 60 cents.

Synod of Wyoming. Minutes of 1921. Rev. George H. Lowry, Laramie, Wyoming, Stated Clerk.

**THE TREND OF THOUGHT**

AS REVEALED BY THE PRESBYTERIAN BOOK STORES.

(September.)

Philadelphia: 1. The Gospel of the Plow, by Sam Higginbottom. 2. The Home of the Echoes, by F. W. Boreham. 3. Jesus in the Experience of Men, by T. R. Glover. 4. What and Where Is God, by R. L. Swain, Ph.D. 5. Week Day Church School, by Walter Albion Squires. 6. Fundamentals of Prosperity, by R. W. Babson.

New York: 1. What and Where Is God, by R. L. Swain, Ph.D. 2. Jesus in the Experience of Men, by T. R. Glover. 3. Religion and Business, by R. W. Babson. 4. Shepherd of the Sea, by W. L. Watkinson, D.D., LL.D. 5. The Meaning of Service, by H. E. Fosdick. 6. I Believe, by Rev. G. A. S. Kennedy.

Chicago: The Meaning of Service, by H. E. Fosdick. 2. Religion and Business, by R. W. Babson. 3. Jesus in the Experience of Men, by T. R. Glover. 4. What and Where Is God, by R. L. Swain, Ph.D. 5. How to Teach Religion, by Professor G. H. Betts. 6. Fundamentals of Prosperity, by R. W. Babson.

Nashville: 1. The Life of Paul, by James Stalker. 2. The Meaning of Service, by H. E. Fosdick. 3. What and Where Is God, by R. L. Swain, Ph.D. 4. Fundamentals of Prosperity, by R. W. Babson. 5. Truth About Christian Science, by James H. Snowden, D.D., LL.D. 6. Week Day Church School, by Walter Albion Squires.

Cincinnati: 1. What and Where Is God, by R. L. Swain, Ph.D. 2. Meaning of Faith, by H. E. Fosdick. 3. Christ in Every Day Life, by Edward I. Bosworth. 4. The Bible and Its Enemies, by William Jennings Bryan. 5. The Outline of History, by H. G. Wells. 6. Devotional Commentary, by Buckland.

St. Louis: 1. The Truth About Christian Science, by James H. Snowden, D.D., Ph.D. 2. The Vision We Forget, by P. W. Wilson. 3. Shepherd of the Sea, by W. L. Watkinson, D.D., LL.D. 4. The Home of the Echoes, by F. W. Boreman. 5. The Pulpit and American Life, by Professor A. S. Hoyt. 6. Heaven, by E. M. Bounds.

San Francisco: 1. Week Day Church School, by Walter Albion Squires. 2. The New Testament, by James Moffatt, D.D., LL.D. 3. The Harmony of the Gospels, by Stevens and Burton. 4. Life of Christ, by James Stalker. 5. The Days of His Flesh, by David Smith, M.D., D.D. 6. What and Where Is God, by R. L. Swain, Ph.D.

Pittsburgh: 1. What and Where Is God, by R. L. Swain, Ph.D. 2. The Proposal of Jesus, by John A. Hutton, D.D. 3. Jesus in the Experience of Men, by T. R. Glover. 4. Religion of a Layman, by Charles R. Brown. 5. Fundamentals of Prosperity, by R. W. Babson. 6. The Intention of His Soul, by Rev. H. J. Simpson, M.A.



### THE FUNDAMENTALS.

I like your stand on the fundamentals of Christianity. There is so much effort made to call every rule of life laid down in the Bible a blue law that it behooves us to stand squarely and firmly for the truth.

I have sent you some criticisms, but I felt it to be my right. There seems to be so much criticism of good Christian men for party reasons, while not a word of criticism of putting one at the head of our Government that denies the divinity of Christ and now at the head of our judiciary one who is a denier of Christ, but also an anti-prohibitionist. Will God look with pleasure on a nation that prefers rulers that repudiate his Son? I think not, no difference what party he belongs to.

J. K. Montgomery.

### TEN NEW BIBLES.

BY W. H. MOORE, M.D.

#### The Patpatar Bible!

Ever hear about it? As the name is pronounced, one naturally connects it with Ireland. Quite right, but it is New Ireland. Instinctively one asks if that is what Mr. DeValera and the Sinn Fein are calling the Emerald Isle? Not at all. New Ireland is a Polynesian island in the South Pacific, close to New Guinea, and its inhabitants, like all South Sea Islanders, are pagan. Some years ago, when some German traders settled there, a Methodist mission was established, and work among the people has been carried on with some considerable encouragement, under the control of the English Wesleyans. Among the missionaries is Rev. Alfons Pratsch, a clergyman of German birth. Feeling the necessity of having the Scripture in all the languages and dialects of the island, he went to work and produced a translation into one of these, the Patpatar, which, it is understood, is comprehended by all New Ireland races. The Gospel of John has been published, and is in the hands of the people, who manifest much interest in it. The rest of the Bible will be in print soon.

The interesting thing about this Patpatar Scripture is that it is the youngest of Scriptures! During the past twelve months ten new languages have been added to the list of those in which the Bible is published or circulated, and the last and latest is Patpatar. The ten additions bring the total number of languages in which God's Word is published, up to 538. It should be noticed that Rev. Mr. Pratsch, although a German, has, with the other New Ireland missionaries, placed his work under the Australasian Methodist Mission Board.

The other nine "new Bibles" are all interesting. Eight of these are for Africa, and one for Asia. The Asiatic translation is in Hmar, and was done by Rev. F. J. Sandy, a Welsh Presbyterian. The Hmar tribe is sometimes called Mhar, and live among the northern Lushai hills of Assam, speaking their own dialect.

Of the African "new Bibles" the one that will perhaps be of largest circulation is the Afrikaans, which is intended for a million and a half of the people of the Cape, including half a million colored people. Finding the people unable to follow the classical Dutch Bible, all the Dutch Reformed synods of South Africa went to work and made a translation.

Venda is the speech of a tribe in the Northern Transvaal, among whom German missionaries have worked for several years, and meanwhile have made a translation, which is now in print.

On the West African coast is Togoland, where the Wesleyan Methodist Missionary Society is working. The principal language is known as Popo, and with the assistance of native converts, the missionaries have prepared a Popo Scripture. On the same coast is Portuguese West Africa, where Chokwe is the language of nearly a million people in a territory to the northeast of Angola. This section is evangelized by the "Open Brethren," who have prepared a translation. The Sudan Interior Mission has published the Word in Tangale, which is the speech of fifty thousand negroes living on the uplands of northern Nigeria.

The Congo region has three of the "new Bibles." There is first, the Songi, for the use of a tribe in the south of Belgian Congo, where the missionaries are Amer-

ican Methodists. Then there is the Ngandu for the people of equatorial Belgian Congo, the translation done by men of the Congo Balolo Mission. The third is the Swahili or Ituri, a kind of lingua franca among several neighboring tribes in the north of the Belgian Congo. The missionaries of the Presbyterian "Heart of Africa" mission, together with others from the Africa Inland Mission, were the translators.

Another notable work in addition to the publication of these ten books is a new revision of the Bulgarian Bible by Rev. R. Thomson, the American Presbyterian missionary, who died July 18th.

Hartford, Conn.

### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Chicago Presbytery at its adjourned meeting in the Fourth Church, Oct. 17, adopted a recommendation of the Church Extension Board, which will bring an exchange of pulpits throughout the presbytery on Nov. 27, when the work of the Board is to be presented and an opportunity given in every church to give directly to the Board's work. This exchange will be under the direction of the Board, of which Rev. Henry S. Brown, D.D., is superintendent.

The committee on reorganization of presbytery made its revised report, which was received by presbytery and its action deferred until the adjourned meeting to be held Monday, Oct. 31, at 10 A.M., in the Fourth Church.

The committee on Minutes of the Synod made report recommending that synod be asked to create a committee on "publicity" which shall collect or create suitable matter for publication in the "appendix" of the minutes, as may be of historical, educational and stimulating value concerning the foundation, growth, present day conditions and future possibilities of the Presbyterian Church, within the bounds of the synod.

Dr. Wm. F. Weir, General Secretary of the General Assembly's Committee on Men's Work, was received by presbytery. Rev. W. S. Elliot was dismissed to the Presbytery of Los Angeles.

Rev. Francois Buse, Secretary of the United Reform Church of Belgium, was requested to address the presbytery upon the condition of religion in Belgium. He was recommended together with his mission here to the churches of presbytery.

Rev. Joseph Krarek, who has been in this country for the past six months, in the interest of the Protestant Church of his native country, will return soon to Prague. Dr. Kranek is one of the great preachers of this land of Hungary.

Edgewater Church is expecting their new pastor, Dr. Asa J. Ferry, to begin his work with them Oct. 23 and to be installed Oct. 31.

Buena Memorial Church, Rev. Henry Hepburn, D.D., pastor, received forty-two members at their October communion service.

Fullerton Avenue Church, pastorless, received sixteen members at the communion service, on Oct. 16.

The Church Extension Board began its series of lunches for trustees and pastors of the churches under its care at the Union League Club, on Oct. 21. Mr. Nathan G. Moore, Vice-Moderator of the General Assembly, and Vice-President of the Church Extension Board, was the host at this occasion. Other prominent elders will be the host at other luncheons during the season. The fellowship and discussion of parish problems which is afforded at these lunches is of great value in the work of the Board throughout the presbytery.

Rev. W. Clyde Smith, Associate Superintendent of the Church Extension Board, has refused a call from the Presbytery of Detroit to become the superintendent of Church Extension in that presbytery. Mr. Smith has made the foreign department of the Board here of great usefulness and value.

Associate Reformed Presbyterians have bought a tract of land in the mountains of North Carolina, near Hendersonville, where it is said they propose to establish "a summer camp and a theological seminary."

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Ernest N. Bradshaw, D.D., from Braidwood to Chicago, Ill., 3247 Potomac Avenue.

Rev. Alvin N. Crowe, from Richmond to Deersville, O.

Rev. Charles F. Ensign, D.D., from Hanford to Long Branch, Calif., 375 Cherry Avenue.

Rev. John S. Hamilton, from Cleveland, O., to Wabash, Ind.

Rev. Charles W. Higgins, from Salt Lake City, Utah, to Cortez, Col.

Rev. Lewis T. Hughes, from Gruver to Montrose, Ia.

Rev. Malcolm D. McNeal, from Vincennes to Atlanta, Ind., for the winter.

Rev. S. Earl Orwig, from Phillipsburg to Easton, Pa., 228 McCartney Street.

Rev. Joseph C. Robinson, D.D., from Easton to Germantown, Pa., 37 Carpenter Lane.

Rev. Mortimer M. Stocker, from Montpelier, Ida., to Edinburgh, Scotland, 5 Thirlestane Road.

### DEATHS IN THE MINISTRY.

Rev. John Eastman, of Sisseton, S. D., superintendent of the Indian work in the Dakota Presbytery, Indian, and himself a Dakota Indian, died on Oct. 6th. He was born in Bloomington, Minn., attended the missionary school at Santee Agency, and was ordained in 1876 by the Presbytery of Dakota. He was pastor for many years at Flandreau, and was an exceedingly useful minister and good man.

Rev. George Dugan, D.D., pastor of the Third Church of Trenton, N. J., died Oct. 12th, at his home, in the fiftieth year of his age. He was born in Ireland, Feb. 13, 1872. Coming to this country in childhood, he graduated at Princeton University and Seminary, and was ordained in 1896 by the Presbytery of Philadelphia, and installed as pastor of Bethesda Church of Philadelphia. Subsequent charges were the Ninth Church of Troy, N. Y.; Fullerton Avenue of Chicago; Collingwood Avenue of Toledo, O.; Fourth of Albany, N. Y.; and the Third of Trenton, N. J. His wife and two children survive him. He was a strong and attractive preacher, and was useful in his ministry.

Rev. Rees W. Edwards, of Jacksonville, Fla., pastor-evangelist, died on Oct. 10th, at his home, in the sixty-fifth year of his age. He was born in Cincinnati, O.; Sept. 3, 1856; graduated at Wooster University and Lane Seminary, and was ordained in 1886 by Bellefontaine Presbytery. His charges were at Spring Hills, West Liberty, Riverdale Church of Dayton, Ottawa and Canton, all in Ohio. For several years he served as pastor-evangelist in Montana, and, since 1912, he has been serving as pastor-evangelist of Florida. He was a good and useful minister. His wife, a son and a daughter survive him. The funeral was conducted by Dr. W. B. Witherpoon, Dr. B. B. Bigler, Dr. L. E. McNair and Dr. C. M. Alford.

Rev. James G. Butler, D.D., of Oswego, Ill., senior member of Ottawa Presbytery, died Oct. 19th, in the eighty-fifth year of his age. He was born at Frampton, Canada, March 20, 1837; graduated at Williams College and Auburn Seminary, and was ordained in 1870 by the Presbytery of Cairo. His charges were at Grand Tower, Enfield, Cobden, Kings and Oswego, all in Illinois. He served as a captain in the Civil War. He was a useful minister. The funeral was conducted by Rev. J. R. E. Craighead, assisted by Rev. C. W. Donaldson and Rev. J. F. Vonckx, twenty-two ministers of the presbytery being present.

### CINCINNATI AND SUBURBS.

The Presbytery of Cincinnati, Oct. 17, in Mount Auburn Church, received Rev. A. M. Campbell from the Presbytery of Cleveland, and arranged for his installation over the Sixth Church, Nov. 2, the moderator to preside, Dr. F. Marston to preach, Dr. W. McKibbin to charge the pastor, Dr. J. V. Stephens to charge the people; appointed a committee

to survey and report on the conditions in the west end of the city, as related to the Presbyterian work there; the Walnut Hills First Church offered its Bethany chapel to the presbytery for the prosecution of work among the Italians on Walnut Hills; answered the overture on the "deaconship" in the affirmative; appointed a committee, Rev. W. D. Harrell, Elders T. J. Nichol and G. B. Roush, to have supervision of the Carmel Church; heard addresses by Rev. Dr. E. M. Wherry, missionary from India, Rev. Dr. C. F. Wishart, president of Wooster College, H. I. Donally and F. D. Getty. The next stated meeting will be held in Knox Church, Nov. 21.—Edward T. Swiggett, S. C.

Dr. Edgar MacDill, of the Anti-Saloon League, spoke in the Pleasant Ridge Church, last Sabbath evening, on the need for law enforcement.

Rev. Herbert Peters, of Newark, N. J., preached in the West Liberty Church last Sabbath.

The Cincinnati Federation of Churches asks each minister to preach on Disarmament on Sabbath, Nov. 6. Noonday services are to be held in Keith's Theater on Nov. 8, 9, 10 and 11. On Friday evening, Nov. 11, groups of churches are to hold union services in twenty-five or more centers, to pray for God's blessing on the Conference which meets that day in Washington City.

North Church, Rev. W. A. Motter, pastor, had a whole week for church rallies recently. They had 633 at Sabbath school and 262 at prayer meeting. North Church proposes to move up to fourth place on the roll of presbytery by next spring, instead of tenth, where it is today. The roll shows Walnut Hills First with 889 members; Covenant with 885; Knox, 701; Seventh, 486; Mount Auburn, 482; Pleasant Ridge, 453; Norwood, 452; Wyoming, 415; Westwood, 412, and North, 408.

Rev. David Garrett Smith, pastor of the Wyoming Presbyterian Church, has begun a series of morning sermons on "The Church That Ought to Me": Oct. 23, "Its Ministry;" Oct. 30, "Its Membership;" Nov. 6, "Its Teachings;" Nov. 13, "Its Worship;" Nov. 20, "Its Work." These are practical sermons in the interests of a better church life in Wyoming and elsewhere. On last Friday evening the church held a delightful and largely attended reception for the pastor and his family.

President Ren Mulford, Jr., has sent out a call to men for a great loyalty meeting and dinner on Dec. 8, under the auspices of the Presbyterian men of Greater Cincinnati, to be held in the Church of the Covenant.

Norwood's Sunshine Class will celebrate its eleventh birthday anniversary as an organized class on Sabbath, Oct. 30.

The Norwood Church drive for \$12,000 by Feb. 1 is making excellent progress under the leadership of Elder G. C. Van Zandt. There will be a dinner of the teams Tuesday night, Nov. 1. The outlook is most encouraging.

ST. LOUIS AND VICINITY.

On Sept. 24, three years to a day from the time his son was killed while making an observation just before the Argonne battle, Dr. Francis Lee Goff received the body in Humboldt, Tenn., and the next day placed it to rest in Rose Hill cemetery in the family lot.

The Missouri Synod met at Poplar Bluff last week. An address was made by Rev. H. C. Swearingen, D.D., moderator of the General Assembly.

Rev. J. G. Holdcroft, a missionary from Korea, spoke on Sabbath morning, Oct. 16, at Tyler Place Church, and in the evening at Grace Church. He also addressed the ministers' meeting Monday morning.

A plan of having "Church Night," with programs by the various organizations of the church, was set on foot Wednesday evening at Kingshighway Church. A supper was served, followed by a social hour. At 8 o'clock Rev. Howard Billman made an address on "The Churches and the City Courts."

Rev. Frank W. Sneed, D.D., years ago pastor of the Washington and Compton Avenue Church, who served later for a long term in Pittsburgh, returned to his old pulpit in St. Louis last Sabbath, and will preach there again next Sabbath. At the prayer service at this church, last Wednesday night, Rev. Robert Excell Fry, of Mobile, Ala.,

spoke on II Thessalonians. A foreign missionary conference was held Thursday, Friday and Saturday, at this church.

Rev. R. Calvin Dodson, D.D., the presbytery's extension secretary, filled the pulpit of Kingshighway Church, on Sabbath morning, Oct. 16.

Dr. MacIvor, of the Second Church, was one of the speakers at an interdenominational meeting of the Board of Religious Organizations, at Hotel Statler, last Friday afternoon. This board is doing social service and Americanization work and is now in the midst of a membership campaign. Each denomination takes its quota, and the Presbyterian women are seeking to secure 1,000 new members. Mrs. Clay E. Jordan represented this cause before our ministers' meeting last week.

The Presbyterian ministers' meeting on Monday mornings is now held at the Second Church. One of the speakers last week was Rev. A. I. Good, of Cameroon, West Africa, who also addressed a community meeting, Monday evening, at the McCausland Avenue Church, and spoke before the women of Kingshighway Church Tuesday afternoon.

Rev. George S. McCune, of Korea, who has been addressing several of the societies of the Second Church (whose missionary he is), preached on Sabbath morning, Oct. 16, in that pulpit. He spoke of the faith of the Koreans under persecution, which seemed to justify his expression that they are indeed the "Chosen" people. Dr. McCune is temporarily the president of Huron College, Huron, S. D., being detained in this country by the illness of his son.

A large attendance from St. Louis and from educational institutions in outlying cities was had at the dedication of Roemer Hall at Lindenwood College, last Thursday morning. The new ornamental gateway was completed at the same time, so that there were informal exercises there also. The new Roemer Hall shows a wise investment of \$500,000, as it is a complete four-story structure, giving every facility for all the classes of the college, except the musical department, which is elsewhere, and all administrative purposes. Rev. John W. MacIvor, D.D., of the Second Church, president of the Board of Trustees, made the speech of presentation, and the building was accepted for the college by Rev. John L. Roemer, D.D., president. President Henry Noble MacCracken, of Vassar College, made the dedicatory address; the dedicatory prayer was offered by Rev. David M. Skillings, D.D., of Webster Groves, vice-president of the board; the opening prayer by Rev. D. C. MacLeod, D.D., of Central Church, and the benediction was pronounced by Rev. R. C. Williamson, D.D., of the Tyler Place Church, who has been recently added to the board. An impressive part of the exercises was the academic procession of about 400 students, fifty teachers, the guests of the day and the members of the Board of Directors. The students gave a choice musical program.

OHIO.

Since the installation on Sept. 30th of Rev. C. D. Darling, Ph.D., who came from Fort Collins, Col., the Boulevard Church of Cleveland has received thirty-five members.

The Synod of Ohio met at Cambridge and was opened with a sermon-address by the moderator, Elder C. W. Dabney. Dr. J. T. Britan, of Columbus, was elected moderator. Arrangements were made for a Presbyterian Home for Old People and Little Children at Sidney. The gift of a fine property was accepted, a board of trustees was elected, and the endowment starts with \$10,000 from the church of Sidney.

Special services were held at Holgate, Oct. 16th, on the occasion of Rev. David Kerr's anniversary as pastor and also the completion of improvements on church property and manse. Dr. Scott F. Hershey, of Napoleon, preached in the evening. The church is prospering.

The women of the Defiance district, Home and Foreign Missionary Societies, held their annual meeting in the Paulding Church, Rev. I. L. Wilkins, pastor, Friday, Oct. 14th. Antwerp, Cecil, Defiance, Hicksville, Lost Creek, Napoleon and Scott churches were represented. Mrs. Ordway, of New York, spoke, and also

spoke at the morning service in the Paulding Church on Sabbath, telling of her trip to Porto Rico.

Rev. John Todd was installed as pastor of East Side Church, Fremont, Oct. 7th. At the fall communion five members were received, three being on confession. On Oct. 16th four elders were ordained and installed. The outlook for the church is very bright.

Rev. Milton G. Hanna, of Mechanics-town, has accepted a unanimous call to New Philadelphia, and will be installed soon.

The centennial celebration of the Deerfield Presbyterian Church was a feature of a recent meeting of Athens Presbytery. The pastor is Rev. W. M. Mackay. Dr. C. B. Taylor, pastor of the church forty years ago, told of "Deerfield in Pioneer Days." Dr. William Mills, another former pastor, told of "Deerfield in Later Days," and Rev. C. A. Beacham, of Mt. Gilead, O., who preceded Mr. Mackay, told of "Still Later Days." Under the direction of the present pastor, many improvements have been made, including remodeling of the main structure and the addition of Sabbath school rooms, kitchen and dining room.

KENTUCKY.

Rev. H. V. Carson, formerly pastor of the Fifth Avenue Church of Knoxville, Tenn., was installed as pastor of the First Church of Ashland, Ky., on Sabbath, Oct. 23d, as successor of Dr. W. C. Condit, who had been in the pastorate there for fifty-four years.

The Presbytery of Ebenezer met in Lexington, Ky., Oct. 10th. Rev. R. W. Owens was moderator. Rev. S. C. Caldwell was received from the Presbytery of Cincinnati and Rev. H. V. Carson, D.D., from the Presbytery of Knoxville, U. S., to be installed at Ashland, Oct. 23d, by a committee consisting of Rev. Henry E. Dosker, D.D., Rev. W. C. Condit, D.D., and Rev. J. N. Ervin, D.D. Mr. Caldwell will be installed, on Oct. 28th, by Rev. O. S. Thornberry, Rev. H. P. Sanders, Rev. J. N. Ervin, and Rev. W. T. Paterson, of Norwood, Ohio. The overture on women as deacons was answered in the affirmative, and that on commissioners in the negative. Rev. E. N. Hart was released from Prestonsburg to accept a pastorate at Marion, Ky. Rev. M. V. P. Yeaman, D.D., resigned at Mt. Sterling to accept a position with the Board of Ministerial Relief and Sustentation.—J. N. Ervin, S. C.

INDIANA.

Walnut Street Church, Evansville, is to celebrate its centennial this month. It has had seventeen ministers, including the present pastor, Rev. Leslie G. Whitcomb. Five of these are to be back at the anniversary: Rev. John Quincy Adams, D.D., of Auburn, N. Y.; Rev. Otis A. Smith, D.D., of Kokomo, Ind.; Rev. S. N. Wilson, D.D., of Stevens Point, Wis.; Rev. C. S. Nickerson, D.D., of Racine, Wis., and Rev. John W. Kennedy, D.D., of Tacoma, Wash.

Rev. H. C. Johnson, of Cutler, Ind., has accepted a call to Wessington, S. D.

Rev. F. M. Davis, of Wheeling, Ind., has accepted a call to San Benito, Tex.

There was an all-day meeting held in the Cynthiana Church, Indiana Presbytery, Sept. 18, and dinner was served in the Antioch Grove. Thirty-three members were received. This brings the membership up to 230. Rev. C. J. Grimes is in his fourth year here and the work is moving well in every way. The young people held a social meeting in the basement Oct. 20 and about fifty young folks enjoyed the occasion in the large playroom of the church. Communion was held on Oct. 23 in the morning and the evening service was devoted entirely to a praise service, with about thirty in the choir.

The death of Mr. John H. Holliday, of Indianapolis, on Oct. 20 removes a most useful and influential Presbyterian elder, in the seventy-sixth year of his age. His grandfather was one of the early settlers of Indianapolis, and his father, Rev. William Holliday, was pastor of the First Presbyterian Church of Indianapolis. Mr. Holliday was an elder in this church for many years up to the time of his death. He was a graduate of Hanover College, and at the time of

his death was president of the Board of Trustees of the college, of which he had been a member for many years. He was founder of The Indianapolis News and its editor and owner for many years. He was president of the Union Trust Company of Indianapolis. He is survived by his wife, one son and five married daughters. He was a man of great religious, educational and financial influence, and was known for his large benevolences. He was generally known as "The First Citizen of Indianapolis." Rev. Dr. W. A. Holliday, of Plainfield, N. J., is his brother.

## ILLINOIS.

Three members were received and three children were baptized in Marion, Rev. Herman A. Goff, D.D., pastor, on Oct. 16. Rev. Chester Birch was here for two weeks, preaching and working most acceptably.

Rev. L. W. Warren, of Galena, has been called to the First Church of Plainfield, N. J.

The First Church, Monmouth, Rev. Paul A. Peterson, pastor, received twenty-one new members on Oct. 9. A School of Missions, to be attended by about 150, began last Wednesday.

Rev. R. V. Kearns, of Canton, Ill., has accepted a call to Fremont, Neb.

The First Church of Carmi is vacant and desires a pastor. Mr. B. S. Crebs is Clerk of Session.

## MICHIGAN.

The following changes took place at a meeting of Kalamazoo Presbytery, in Grand Rapids: Pastoral relations were dissolved between Rev. E. R. Welty and Buchanan; Rev. E. M. Moser and Cassopolis, and Rev. F. H. Boleyn and Centerville. Rev. S. R. Welty was dismissed to the Presbytery of Cleveland and Rev. E. M. Moser to the Presbytery of Grafton.—E. R. Clark, S. C.

White Lake and Springfield Churches are ministered to by Rev. E. L. Anderson. During recent years a great many lots have been sold on the shores of White Lake, many cottages have been built, and the pastor is holding a Sabbath-afternoon service on the lake shore.

The work at South Lyon is well organized, under the efficient leadership of the pastor, Rev. W. G. Evans. Over a thousand dollars was recently expended on church decoration and nearly \$400 raised for Alma College. Rev. A. J. Roberts, after a ministry of over forty years, now retired, is conducting a Home Department, and distributing good literature among the people not otherwise reached.

Memorial Church, Bay City, Rev. Henry Krculen, pastor, recently received thirteen new members. Two adults and eight infants were baptized. The Sabbath school will celebrate its golden anniversary, and the church its thirtieth anniversary Nov. 13 and 14. The present pastor has been with the church four years, the membership having increased over 100 per cent in that time. The church has gone to self-support. On Rally Day Rev. William Shirey gave two fine addresses. A communicant class for young people has been started.

## NEW YORK.

The American Presbyterian Church of Montreal, Canada, which is connected with the Presbytery of New York, has called Rev. Dr. Richard Roberts, pastor of the Congregational Church of the Pilgrims, of Brooklyn, to succeed Dr. Robert Johnston, who has gone to the pastorate of the church in Calgary, Alberta, Canada.

## NEW JERSEY.

Rev. Hugh Jack, D.D., was installed pastor of Calvary Church, Newark, on Oct. 12th, the following participating: Rev. C. F. Bazata, Rev. Davis W. Lusk, D.D., Rev. R. S. Inglis, D.D., Rev. C. L. Reynolds, D.D., and Rev. R. M. Huston, D.D. Dr. Jack's address is 34 Gillette Place, Newark. The work is very encouraging.

The Presbytery of New Brunswick has received Rev. John C. Tanis from the Presbytery of Elizabeth, and he was installed at Frenchtown on Oct. 20th. Rev. Paul R. Dickie was dismissed to the Presbytery of Morris and Orange, to accept the call of Pleasant Grove and Schooley's Mountain. Rev. Calvin Pardee Erdman was dismissed to the Presbytery of Chicago, to become assistant in the Fourth

Church. Presbytery will meet in the First Church of Trenton on Nov. 7th, at 12. m.—George H. Ingram, S. C.

## PENNSYLVANIA.

Rev. J. Greer Bingham, of the Second Church of Mercer, Pa., held a ten-day meeting in Belle Valley, Pa., with fourteen additions to the church.

Rev. Harry Burton Boyd, of Park Church, Erie, Pa., preached for two weeks in Kearsarge, Pa., and at the close of the services received twenty-five into the church.

Lackawanna Presbytery last year decided to hold a three-day devotional conference each fall for the deepening of the Christian life. Dr. Harris E. Kirk, of Baltimore led the conference at Avoca, Pa., Oct. 10th to 12th. The conference was a great success. Rev. D. H. Johnston, D.D., of Scranton, Pa., is the chairman of the committee in charge of this annual conference.

Rally Day services were held Oct. 16th, in the First Church, Mount Carmel, Pa., Rev. J. Harold Wolf, pastor. Among the members present to answer at the roll call was Mrs. Emma C. Dean, who was ninety-five last May. She is the widow of the late Rev. Artemus Dean, D.D., a widely known Presbyterian minister. At the evening services the ladies of the missionary societies presented a religious drama entitled, "One Day in India." It portrayed the life of a missionary in India. It was given under the direction of Miss Elizabeth Carleton, president of the Women's Missionary Society, and who for many years was engaged in missionary work in India.

## KANSAS.

The Synod of Kansas meeting at Emporia, Oct. 11th, ratified the action of the Board of Trustees of the College of Emporia in voting to put on a campaign for a million dollars. The campaign will begin Jan. 1st. Of this sum, \$100,000 is for a new girls' dormitory, \$500,000 for endowment, and the balance for a building program, which provides among other things for the completion of the new administration building. The new moderator is Rev. W. C. Templeton, D.D.

Dr. A. E. Wardner, of Hiawatha, recently preached a sermon on "Commerce Slogans and What They Say to the Church," that attracted attention and did much good.

The First Church, Kansas City, Rev. Douglass Buchanan, pastor, celebrated its fortieth anniversary on Sabbath, Oct. 16th, with exercises of great interest. Ten members were welcomed. The total membership is 892. One former pastor, Rev. Dr. William Foulkes was present. The church was organized in 1881 with thirty-three members. Rev. Alexander Sterrett was the first pastor and he was succeeded by Rev. F. P. Berry, D.D., Rev. H. G. Mendenhall, D.D., Rev. William Foulkes, D.D., Rev. J. B. Worrall, D.D., Rev. Samuel Garvin, D.D., Rev. H. H. Shawhan and Rev. Douglass Buchanan. The church has five foreign missionaries: Dr. and Mrs. C. H. Crooks, of Siam, Dr. Emma S. Cooper, and Miss Margaret Reynolds, of China, and Miss Ranier McKenzie, of Korea.

## WISCONSIN.

Presbytery of Madison will meet at Poynette, Nov. 15th, to hold a conference for prayer and meditation. Churches at Lodi and Muscoda are vacant. Rev. E. A. Finn, Waukesha, is chairman of Vacancy and Supply.—E. C. Henke, S. C.

At the synod meeting at Racine a hundred men at the dinner were addressed by Rev. Dr. Weir and others.

At the fiftieth anniversary jubilee, held at Racine, the Woman's Synodical Society presented Mrs. C. A. Maynard, of Immanuel Church Milwaukee, a life membership in the Woman's Board of Home Missions, in the recognition of her devoted leadership of the woman's work in Wisconsin.

Assembly Church of Beaver Dam, Rev. W. O. Ruby, pastor, received twenty new members on Oct. 9th.

A conference of Presbyterians is to be held in Calvary Church, Oct. 31st to Nov. 4th, with all-day meetings, addressed by

Dr. Gerritt Verkuy, Dr. W. F. Weir, Rev. C. A. Carrill, Rev. T. B. Lyter and others.

Rev. Carl Franz is to be Extension Secretary for Milwaukee Presbytery and great plans are made for the mission Sabbath schools of the city. Westminster Church is to start a Sabbath school mission at Shorewood and arrangements have been made for regular services at an early date.

The Synod and Ladies' Missionary Society met on Oct. 11th, at Racine. Rev. Roy H. Brown, D.D. gave an interesting address on his work in the Philippines. Addresses were made by Dr. W. A. Ganfield, president of Carroll College; Dr. C. E. Franz, Miss Clara Austin and Rev. Chester L. Harris. The 1922 meeting of the synod and missionary societies of Wisconsin will be held in Superior.

The Board of Trustees of Carroll College, at Waukesha, met Oct. 4th. Mr. Fred C. Comstock, Milwaukee, was elected president; Rev. Dr. A. E. Badger, Waukesha, vice-president; James K. Lowry, Waukesha, secretary, and Walter R. Frame, Waukesha, treasurer. Dr. Ganfield, of Danville, Ky., the new president, is taking up his duties with much enthusiasm.

## WYOMING.

The Presbytery of Cheyenne met at Casper on Oct. 15th. Mr. Fred E. Whitney was licensed for one year, while pursuing his studies at McCormick Seminary. Rev. Harry E. Bicksler was received from the Presbytery of Crawfordville and arrangements were made for his installation at Lingle.—H. W. Bainton, S. C.

The Community Church of Salt Creek was organized Oct. 16th, ministers and elders coming from Casper, fifty miles away. Rev. C. A. Wilson, chairman of the Home Mission Committee, presided. Rev. David McMartin and Rev. C. A. Marshall were present, and Rev. R. R. Marquis and Rev. H. W. Bainton, Sabbath school missionaries, who fostered the enterprise for months past. Eighty-eight were received into the organization. The Sabbath school had 158 present. Four elders and four trustees were elected. A resident pastor will soon be on the field.—H. W. Bainton, S. C.

## NORTH DAKOTA.

Bismarck Presbytery met Oct. 10th, at Wilton. The overture on women as deacons was answered in the affirmative, and the one on commissioners in the negative. Rev. E. V. Headen was received from the Presbytery of Bloomington and was installed as pastor of the Wilton Church. Rev. F. B. Stevenson was dismissed to the Presbytery of Red River, and Rev. E. Jordan to Waterloo. The Belfield Church has received a great blessing through a revival, fifty being united at the last communion. Rev. E. E. Matteson is the pastor.—Hugh H. Owen, S. C.

## IOWA.

Rally Day in Mason City First Church saw not a vacant seat morning or evening. Six members were received. A missionary pageant was presented in the evening. Rev. Carl E. Kearns is pastor.

## MISSOURI.

The Synod of Missouri at its meeting unanimously indorsed the program presented by Park, Westminster and Missouri Valley Colleges in their enlargement campaigns. Park College already has \$300,000 pledged conditioned upon securing \$250,000 additional. Westminster is raising \$250,000 to meet certain conditional gifts which will bring its total to \$500,000. On account of these large conditional gifts, and the time limit set by the donors Missouri Valley has withdrawn from its campaign until September, 1922, leaving the field to Park and Westminster.

## OKLAHOMA.

Presbytery of Oklahoma received Rev. Jesse W. Hudiburg from the Presbytery of McGhee, Rev. Leo Reid Burrows from Winnebago, and Rev. Benjamin J. Kimber from Hobart. Rev. W. A. Roach was dismissed to the Presbytery of Hobart. Rev. Leo Reid Burrows will be installed at Cushing Oct. 18; Rev. E. B. Surface at Ponca City Nov. 2, and Rev. Jesse W. Hudiburg at Blackwell Nov. 9. New church buildings have been recently dedicated at Cushing, Ponca City and Paw-

nee. Rev. T. S. Buchanan was appointed as representative of presbytery at the Conference on Vacation Bible Schools, to be held at Kansas City.—W. T. Reynolds, S. C.

Over four hundred recently sat down at the dinner in the First Church of Muskogee, provided by the men. The Harrison Bible Class has built a class room seating sixty. The church, Rev. A. E. Moody, pastor, received eight members on Oct. 9.

The new building of the First Church of Ponca City, Rev. E. B. Surface, D.D., pastor, was dedicated on Oct. 23. The sermons were preached by Rev. Moses Breeze, D.D., of Columbus, O., and Rev. D. L. Edwards, a former pastor, assisted in the services. The building is very beautiful and commodious. The church was organized June 17, 1894, Rev. A. J. McGillivray being the first regular minister. There were 13 members at first and now there are 387, with nine elders and twelve trustees. There have been 851 names on the roll. The pastor is to be installed on Nov. 2 by Rev. George O. Nichols, Rev. W. H. Wilson and Rev. J. W. Hudiburg.

TEXAS.

At the meeting of the Presbytery of Abilene, at Breckenridge, Tex., occurred the installation of Rev. John W. White at Breckenridge. This town is in the very heart of a great oil field. Our church is worshipping in the basement of what is to be a splendid brick church. Presbytery met at Wichita Falls in connection with the meeting of Texas Synod. Reynolds Presbyterian Orphan Home, located at Albany, Tex., and in the bounds of the Presbytery of Abilene, was transferred to the Synod. This Home, now caring for about 125 dependent children, will become a great institution. The church at Rochester, Tex., was declared vacant, because the stated supply, Rev. F. Leroy Litchfield, left the field several weeks ago without notice. During these two recent meetings of presbytery, the necessary steps were taken and charges preferred against Rev. F. Leroy Litchfield because of certain alleged offenses and conduct unbecoming a minister of the Gospel. Rev. H. M. Peebles has resigned at Anson, and will probably locate in Pennsylvania. We regret to lose him from this presbytery.—Jas. H. Tate, S. C.

ALABAMA.

Fifth Avenue Church, Birmingham, Rev. J. M. Broady, pastor, celebrated its fiftieth anniversary during last week. The church now has a membership of over 700 and a Sabbath school of 552. Over \$27,000 was raised last year for all purposes. A new lot, costing \$50,000, has just been purchased, and it is intended to erect a building at a cost of \$250,000.

NEBRASKA.

The fine new church was dedicated at Norfolk, Oct. 16. Rev. Dr. George L. Robinson, of McCormick Seminary, preached the dedicatory sermon. This church is twenty-five years old and this is its second building. It cost \$56,000 and represents about 15 per cent of the early possessions of the congregation. Dr. S. F. Sharpless is the only living member of the committee which organized the church, April 26, 1896. Rev. W. H. Kearns, D.D., synodical superintendent, assisted in raising \$12,468.66 at the dedication. Monday evening was given over to addresses by Dr. S. F. Sharpless, Rev. Edward F. Hammond, Rev. A. R. Jones and Rev. E. J. Nickerson. On Tuesday evening was a laymen's meeting, with Judge M. S. McDuffy, Mr. J. D. Haskell and Mr. W. G. Percy as speakers. The church is modern and commodious. Rev. Edward Loew is the pastor.

COLORADO.

Rev. Louis J. Albert, of Maryville, Kan., has accepted a call to Mesa Church, Pueblo, and will begin work here, Nov. 20.

Rev. D. D. Mitchell, of Eldorado, Kan., has accepted a call to Park Avenue Church, Pueblo.

The Presbytery of Pueblo answered in the affirmative the overture on women as deacons, and in the negative the one on commissioners. Rev. J. P. Hutchison was received from the Presbytery of Ozark, and Rev. E. A. K. Grant, LL.D., from Kirksville. Mr. Hutchison is Western Field Secretary of the Lord's Day Alliance, and Mr. Grant takes the pastorate of La Jara. Dr. W. S. Holt, of the Board of Ministerial Relief and Sus-

tentation, and Dr. Walter M. Irwin, of the New Era Movement, made addresses. Rev. J. Willis Hamblin is to be installed at Canon City, Rev. Duncan MacKenzie at Las Animas, and Rev. R. H. Cantwell at Holly. A Committee on Men's Work was elected, of which Rev. J. W. Hamblin is chairman.—W. G. Keiry, S. C.

The church of Sterling, Rev. Harry B. Vail, pastor, received six members on Oct. 9. The School of Missions is to be held on six Wednesday evenings and has seventy members enrolled.

Central Church, Denver, Dr. W. H. W. Boyle, pastor, received 56 members at the October communion.

OREGON.

Rev. W. J. Hughes, of Prairie City, Ore., has become Stated Clerk of Grande Ronde Presbytery, succeeding Rev. William Baird, of Baker, Ore.

The Presbytery of Pendleton met in Milton, Ore., Oct. 11. Rev. J. M. Cornelison was moderator. Rev. J. W. Hood was dismissed to Seattle Presbytery, and Rev. W. O. Benthin to Columbia River. Rev. C. H. Love of the Southern Arizona Presbytery, Rev. W. O. Teninty of Chicago, and Rev. H. G. Hanson of Southern Oregon, were received. The overture on women as deacons was favored. Encouraging reports came from all the fields. The spring meeting will be at Pendleton.—B. F. Harper, S. C.

WASHINGTON.

The First Church of Tacoma, Rev. C. W. Weyer, D.D., pastor, has just concluded a two weeks' campaign, conducted under the leadership of the pastor, in which \$252,853 was pledged, in 1,200 pledges, for the erection of a new church building. The building is to include an auditorium, chapel, parish house and manse. The plans are made for a great building.

CHURCH AT LARGE.

Rev. J. Munro Gibson, D.D., who has been pastor of St. John's Wood Presbyterian Church of London, England, for forty years, died Oct. 13th, in the eighty-fourth year of his age. He was born in Scotland but was educated in Canada, and was pastor of Erskine Church of Montreal for ten years. He then became pastor of the Second Church of Chicago for six years, going to London in 1880. He was a great man and a strong preacher. He was Moderator of the Presbyterian Church of England in 1891 and was president of the National Council of Free Churches in 1897.

MARRIAGES

No Charge is made for Marriage Notices

WRIGHT—WARE—By Rev. E. N. Ware, D.D., father of the bride, at the home of the bride's parents, 1430 Howard Avenue, Chicago, Ill., Miss Jean Stewart Ware and Mr. Charles Shelton Wright, of Akron, Ohio, Oct. 8, 1921.

WRIGHT—BOYER—At the Presbyterian Church, Waveland, Ind., Oct. 19, 1921, by the bride's father, Rev. J. Twyman Boyer, D.D., Mr. Earl L. Wright, of Cincinnati, and Miss Claudine Boyer.

OBITUARY

Obituary Notices at the rate of 75c per 100 words

CARNINE—Miss Ruth Carnine, daughter of H. E. and Rebecca Carnine, of Pleasant, Ind., died Oct. 13, 1921, after a long illness of eight months. She was born at the place of her death, Oct. 27, 1887. She has been a member and worker in the Presbyterian Church since the age of fourteen. "Asleep in Jesus! blessed sleep, from which none ever wakes to weep!" T. N. C.

HUGHES—Morris R. Hughes was born in Mogadore, O., July 24, 1842. He died at his home, 1864 East 87th Street, Cleveland, O., Oct. 7, 1921. He was the son of Rev. John D. Hughes, who came to the North Springfield (Cleveland Presbytery) Church in November, 1929, direct from his seminary course in Princeton. Mr. Hughes was ordained in the North Springfield Church (then in the Presbytery of Portage) June 15, 1830. He served the church as pastor continuously until April 25, 1866. He died in Newburg (now a part of Cleveland) March 3, 1870, aged seventy years. Mr. Hughes' first wife, Lydia (De Haven) Hughes, died Nov. 30, 1836. Their son, John Watson, was baptized Dec. 4, 1836. Reading between the lines, we can picture a heart-broken young minister, bereft of his wife that his son might have life. The Sawyer De Haven obituary (in Sept. 28, 1921 issue) told under what circumstances this son died. Studying the old church record, the writer finds that Harriet (Hathaway) Kent joined the old North Springfield Church Feb. 25, 1838. Studying further, she finds that Mrs. Kent (widow of Martin Kent) had her two little girls, Emily Elizabeth (who died Oct. 18, 1842) and Charity M. (who married Stanley Treat, of Tallmadge, and who died not so very many years ago) baptized in the old church April 15, 1838. Later Mrs. Kent married Rev. John D. Hughes, and the Morris R. Hughes subject of this sketch was their son. He was baptized in the old church Oct. 24, 1842, six days after the death of his half sister, Emily Elizabeth Kent. Mrs. Hughes died at the home of Mrs. Treat, surviving her husband by several years. Morris R. Hughes is survived by his wife, Agnes, two sons and two grandchildren. He was a veteran of the Civil War, having enlisted in the Seventh Regiment of O. V. I. For a number of years he was secretary of the White Sewing Machine Company, of Cleveland. Fifteen years ago he was stricken with paralysis and was an invalid from that time until his death. How closely entwined around the hearts and lives of people ("near and afar") are the cords of this dear old North Springfield Church! May its light ever since to glorify God! Minnie J. Ellet. Ellet, Summit County, Ohio.

WORLD'S TEMPERANCE SUNDAY

October 30th, 1921

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Offering for  
The Board of Temperance and Moral Welfare,  
Presbyterian Church

CHAS. SCANLON, LL.D., General Secretary, Columbia Bank Building,  
Pittsburgh, Pa.

## HOME CIRCLE

### THE FAIRY LAND OF PLAY.

'Tis a land of fun and fancy,  
The Fairy Land of Play;  
Of its scenes you never weary,  
Though you stay there all the day;  
For there's all things heart can wish for,  
And no one says you nay.  
Who, then, could not be happy  
In the Fairy Land of Play?

There are tigers in the jungles  
And Indians on the plain;  
There are eagles in their aeries,  
All waiting to be slain;  
There are giants in their castles,  
Just waiting for a fray,  
And orgies if you want them  
In the Fairy Land of Play.

Sometimes it's kings and courtiers  
Or queens and ladies fair;  
Perhaps a fiery dragon  
Has a princess in his liar;  
Then comes the prince a-prancing,  
The dragon's brought to bay.  
Oh, the glory and the shouting  
In the Fairy Land of Play!

But yet this lovely country  
Is only just for play,  
It would not do for children  
To all go there to stay;  
For the world is full of duties  
That no one ought to shirk,  
And the land that is the finest  
Is the truly Land of Work.  
—Donald A. Fraser, in Zion's Herald.

### A THREE MONTHS' NOTE.

"So ye want to hire a hundred dollars so ye can buy a power-dory, Obed," remarked David Story. "What's to hinder ye usin' consider'ble elbow grease an' pullin' out to the fishin'-grounds same as your father did afore ye?"

"I can't do it an' make connections with the market," replied Obed Cooper. "Thar didn't used to be no trouble a-doin' it when the hull on us rowed out to the fishin'-grounds, but now that they all has power-boats, they gets back afore I can make it, an' ha'f the time the fish is shipped to market when I reach landin'. The result on it all is that Perkins won't take my fish. I give way more'n three hundred pounds o' haddock an' cod yesterday, an' that wasn't no uncommon thing, nuther."

"I does put yet in a purty bad hole, Obed, an' no mistake," declared Seaburg's wealthiest native townsman. "Now, if I felt sure ye was o' the same stripe as your father, I'd let ye have the money. Sayin' I was to advance ye the money, when could ye meet your note?"

"Inside o' three months, Mr. Story, I can fetch it."

"Wall, Obed, I'm goin' to advance ye the money," said Story, after a moment or two of reflection.

"I'll meet it promptly, Mr. Story," declared the young man.

"That's all I ask, Obed," remarked Mr. Story picking up his hat.

The following day Obed purchased a power-dory in the adjacent city, paying somewhat over a hundred dollars for it, making up the balance with the little he had saved from time to time. It took him but a short time to master the running of the boat, and very soon he was bringing back to the landing each day his quota of fish.

All went well for a time, until one unhappy night some rascal, or rascals, "borrowed" the dory, and the following morning it was found wrecked on the outside

shore, having been battered to pieces on the rocks. As no one was reported missing in Seabury or the adjoining towns, it was presumed that the occupants of the dory escaped with their lives.

"I'm up agin it, Mr. Story," choked Obed that morning, chancing to meet his townsman in the general store and postoffice; "but don't ye worry more 'bout that note, 'cause I'm goin' to fetch it in the time I told ye. I've got sompin' saved toward it, an' I'm goin' to keep at it until I get the hull of it. As luck 'ould have it, I ain't sold my old dory."

"I ain't worryin' none, Obed," replied the rich man.

The following morning Obed was off long before daylight. As a matter of fact, he was on the fishing-grounds, seven miles off Seabury Point, before many of the Seabury power-dories showed up, and an hour before his fellow-fishermen weighed anchor Obed was on his way back to the landing, contenting himself with a somewhat moderate fare of fish.

Numerous other days he did the same, but there were occasional ones when he missed connections, and days when the water was too rough for fishing. As the time drew near for the meeting of the note, he worked early and late. The days were long, and when the tide favored, having sold his fish, he would return to the flat and dig a bushel or two of clams, thus earning a little more.

As a result of his efforts to meet the note, Obed lost flesh and grew hollow-eyed. Story noted his condition one afternoon four days before the note was due, but he said nothing.

"That boy is sure a true chip o' the old block, 'Siah," remarked Story, addressing Josiah King, the proprietor of the general store. "I had a notion to tell him this afternoon to ease up an' make a payment on that note he signed, an' that I'd get it renewed. 'Bout twenty years' go I advanced his father two hundred on a note. I stuck the note in a bank over to the city. The day it was due thar was a wet snow that blocked the roads. What did the old man do but jump into his dory an' row round to the city an' take the note up. I never forgot that. Had it in mind the day that Obed asked me to advance him a hundred to get his power-dory with."

Try as he would, however, the morning that the note was due Obed found himself a few dollars short of the required amount. Without doubt he could have easily borrowed the balance, but he sturdily refused to entertain such a thought. Instead, he disposed of his dory to one of the clammers, receiving for it a matter of fifteen dollars and the promise of transportation to and from the clam-flats for the period of one month.

"How is it that ye ain't usin' your dory, Obed?" questioned Story one afternoon three or four days after the note was paid. "I see that ye come up with Aaron. Your boat sprung a leak?"

"Wall, no, Mr. Story, the boat don't leak none, so fur as I know," replied Obed. "Fact is, I had to sell it, bein' a bit short t'other day at the bank. I'm earnin' nother one. Guess I can fetch it inside a month."

"Sold it, eh? Speaking of boats reminds me. What do ye think o' the power-dory yender—that new one?"

"That's a nice one, Mr. Story," replied Obed. "I see that as I was comin' up to the landin' with Aaron. Must have come

in while I was down on the flats. Wonder whose boat that is."

"B'longs to one o' the fishermen here in town."

"Want to know! That's consider'ble better boat than most on 'em here."

"Ye likt it, eh?"

"That's some boat, Mr. Story! What do ye suppose that cost?"

"I can tell ye jest what it cost, Obed. Got the bill on it here in my pocket. Here it is, all receipted."

"W-why-why, how come my name on that bill?" gasped Obed, staring at the bill which Story handed him.

"I'll tell ye, Obed; it's 'cause ye took car' o' that note ye signed," replied Story, grinning. "I slipped over to the city yesterday an' bought it. Had the bill made out to ye. Now tuck it in your pocket an' let's ye an' me make a trip down-river in your boat."

"Y don't mean that ye give me that boat?" asked Obed, his chin wabbling.

"That's jest 'bout the size on't, Obed."

"I don't know what to say to ye, Mr. Story," choked the young man.

"Don't say nothin'. Jest wade out an' pull the tern in, so I can get 'board with-out gettin' wet."

"Thar ain't many men like ye, Mr. Story," said Obed, pulling up his high rubber boots.

"Thar'd be more o' 'em if tha was more young men o' your stripe, Obed."—Ex.

### HOW TWO HEARTS WERE MENDED.

Yes, you did, too!"  
"I did not!"

Thus the little quarrel started,  
Thus by unkind little words  
Two fond friends were parted.

"I am sorry."  
"So am I."

Thus the little quarrel ended,  
Thus, by loving little words,  
Two fond hearts were mended.

—Jewels.

### HOW GOOD IT TASTED.

"I touched the goal first!" cried Carrie. The rest came running up one by one, all of them just as hot and tired as Carrie.

"I wish I had a drink," said Clare.

"So do I," said Rob.

"I think I saw a drinking fountain down at the end of this path," said mamma. "Suppose we all go and look for it?"

In a few minutes the children were drinking to their hearts' content, giving the first drink to Bennie and Baby May.

"Isn't it good!" said Carrie. "It just seemed as if I couldn't wait another minute, my throat was all so dried up, and now I am ready to play again."

"Yes, indeed, water is one of our best friends," said mamma. "What should we do without it?"

"We'd have to drink lemonade," said Clare.

"But how could we make lemonade without water?" asked Rob, laughing.

"Well then we could drink milk," said Clare.

"But the cows would not give milk very long if they did not have nice fresh water to drink," said mamma.

"And the grass would dry up so they wouldn't have anything to eat," Rob said.

Mamma smiled. "Yes that is true, Rob. Everything would dry up pretty soon without the rain and the dew which God sends so lovingly. One year when I was a girl, we lived in a part of the country where there was never very much water,

and that year especially the wells and cisterns became dry all around us. We had to get all our water from a river five miles away, and it was brought in barrels, so you see it did not taste very fresh when we got it. And we had to be careful to use as little as we could for cooking and housekeeping and everything. How glad we were when the rains came!"

"I'm glad we have plenty of water at home," said Carrie, and all the children thought the same.—Apples of Gold.

#### LUCKY TED.

That was the nickname they called him by—

The boys at his school—and this was why: He was bound to win from the start, they said:

It was always the way of Lucky Ted!

The earliest flowers in his garden grew; The sums on his slate came soonest true; He could sail a boat, or throw a ball, Or guess a riddle, the best of all.

You wondered what could his secret be, But watch him a while and you would see. He thought it out till the thing was plain, And then went at it with might and main.

Trusting but little to chance or guess, He learned the letters that spell Success. A ready hand and thoughtful head— So much for the "luck" of Lucky Ted! Blanche Trennor Heath.

#### THE BAD MANNERS OF BILLY BOY AND FUDGE.

BY MABEL GRAHAM KNIPE.

Emily Elizabeth, Fudge, and Billy Boy sat on the front porch steps looking expectantly down the street.

Emily Elizabeth was a pink-and-white little girl, Fudge a big yellow kitty, and Billy Boy a fluffy, brown poodle dog.

It was almost time for Mr. Brown to come. Emily Elizabeth called him "Big Sister's young man" when speaking of him to her pets. Now, Mr. Brown called very regularly to see big sister, and as regularly brought her a box of sweets—a box filled with fat brown chocolates wrapped in shiny coats of tinfoil and dainty, white nut-filled creams in gold colored cases.

Each time big sister gave Emily Elizabeth a piece of candy for herself and one to divide between Fudge and Billy Boy.

Presently a neat little runabout came purring gayly down the street and stopped in front of Emily Elizabeth's house. A young man sprang out and hurried up the walk. Mr. Brown had arrived.

Fudge and Billy Boy were as delighted to see him as Emily Elizabeth. Fudge purred and brushed around his feet, while Billy Boy excitedly chased his tail in dizzying circles in the excess of his joy.

Big sister came out on the porch, and she and Mr. Brown stood planning about their drive.

As the minutes passed and the young man did not draw the usual candy box from his pocket, Emily Elizabeth's heart felt queer and heavy. She knew the candy was there, for she could see the big bulge in the pocket of his ulster.

"He's going to forget to give it to sister until they are out in the car," she told herself. "And, Emily Elizabeth," she added sternly, "you must not be a baby and cry."

Just then big sister went into the house for her coat and Mr. Brown pulled Emily Elizabeth's curls and asked her if she had been a very good girl that day, and she answered, "Yes," and tried to smile, but it was a very twisted little smile; for, oh, she wanted the candy so dreadfully.

But she was a well-trained little girl and never dreamed of hinting for it.

Fudge and Billy Boy, as bewildered and worried as Elizabeth, were not so polite, as Mr. Brown soon discovered.

First came a tug at his shoestrings, and when he looked down Billy Boy dropped the shoe lace, sat up on his haunches and gazed pleadingly into the young man's face.

"What's the matter with Billy Boy?" asked the puzzled Mr. Brown. "He acts as if he wants something."

At that instant he felt a light tap on his arm, and there, perched on the back of a porch rocker, sat Fudge, first reaching one paw, and then the other, to touch the young man on the sleeve and looking as wistful as a kitty could.

"Well, of all things—" began Mr. Brown, and then he understood.

"It's the candy you want, isn't it?" he cried. "And I was about to forget it. Such a careless person as I am."

Two minutes later Emily Elizabeth again sat on the step, this time with her piece of candy wrapped in shiny tinfoil lying in her lap, while she carefully divided the one for her pets. Billy Boy stood with both paws in her lap, while his tail beat a happy tattoo on the step. Fudge purred loudly and brushed his head against Emily Elizabeth's arm, getting his nose as close to the candy as he dared.

"It was dreadfully impolite to hint the way you two did," said Emily Elizabeth, trying to be severe. Then she sighed happily. "But, oh, this candy is perfectly 'licious,'" she added.—Western Christian Advocate.

#### HOW A GIRL AWOKE TO HER PRIVILEGE.

A terrible railroad accident had happened and Marjorie Graydon's mother was instantly killed. When Lois Martin excitedly told her aunt about it, Aunt Jane looked at her niece grimly and remarked, "There are tragedies and tragedies. The slow kind is where people are giving up their whole lives for others who are too blind to appreciate their efforts, or even say a kind word. Yes, there are quick tragedies and slow ones, but when a mother is gone, she's gone."

Wondering over her aunt's speech, Lois went in search of her mother. On the kitchen table she found the pretty dish of salad and the roll of pressed meat which she had promised and her mother had prepared for the company that evening. On the rack was the weekly ironing, and the greater part of it was the summer apparel belonging to Lois. The beautifully ironed white dress which she was to wear the next afternoon required an hour of mother's skillful work, and Lois wondered casually how she ever accomplished so much in a day. She found her mother in the sewing room, putting the finishing touches on a filmy frock, which Lois was to wear that evening. How tired her mother looked Lois saw for the first time. What if the tragedy had come to her instead of to Marjorie? Aunt Jane's words rang in her ears—"There are quick tragedies and slow ones, but when a mother's gone she's gone."

Lois took the dress from her mother's hands saying, "You are going right down stairs this minute and you are to lie on the couch and rest until father comes home."

"But you want the dress for tonight," her mother objected.

"Yes, and I know who is going to finish it. I'll take it down stairs and sit right by you, to see that you lie still."

Mrs. Martin lay quite still, watching Lois with loving eyes, wondering what had made her daughter suddenly thoughtful of her comfort; but she understood a little later when Lois dropped beside the couch, threw her arms about her mother, and said in a choked whisper, "O mother, dear, what if it had happened to me instead of to Marjorie!" And that night Lois prayed, "If you'll only spare her to me, I'll be more thoughtful."—Adapted.

#### A PAIR OF SHOES.

BY FELICIA BUTTZ CLARK.

When Mary Haven started for the shop that morning, she was "dead tired." Most of the night she had watched by her mother's side and was relieved to know that she was better. But that did not make her less tired.

It was Friday, and each day in the shoe department of Swift and Jones' big store had been harder than the one before it. Five nights she had sat up with mother. There was no money to pay for a nurse. By day Mrs. Mulligan, their neighbor, had come in to help. She said that she could not forget how good mother had been to her when the baby died.

"I believe that girl is half asleep today," the floor-walker said to the elaborately gowned assistant. "She is so stupid." "Been out all night to a dance, I suppose," was the answer.

"Well, the clerks must learn that they've got to attend to business."

He told this to Mary in no mild words. It was about eleven o'clock and the crowd was coming in when a woman sat down and desired to see some shoes. Mary did her best to suit her, though her head ached badly. She was pleasant and smiling, feeling the floor-walker's sharp eyes upon her and well knowing what it meant for her if she made a blunder. Mother was better, but needed good food and medicines. New places were hard to find.

One after another, six pairs of shoes were tried on and thrown aside. Mary went to search for others.

When she returned, a new customer had taken her seat next to the exacting lady. She was very quietly dressed and looked as if she were a suburbanite.

"I can wait," she said pleasantly.

But her expression was not so pleasant when she saw Mary vainly trying to suit the purchaser. In fact, a blaze of anger came into her dark eyes when she heard the other lady say, impatiently: "Oh, well, you can put on my old shoes again. None of these suit, and I really did not intend to buy shoes today. I had to put in half an hour somewhere before lunch and I thought I'd see what the latest styles were."

Mary stared after the receding form as if she were dazed. Picking up the scattered shoes, she put them away, forgetting the waiting customer until the floor-walker spoke to her.

"I'm thinking this will be your last day here, Miss Haven," he said in a dry, hard voice. "All the week you've been losing business for us. That lady would have bought shoes if you'd treated her right."

"But she said—" began Mary.

"It doesn't matter what she said. Get on to your job now, lively."

Mary tried to keep back her tears.

"What can I do for you, ma'am?" she asked, in the old-fashioned way that her mother had taught her.

"A pair of Oxfords, please—comfortable, broad toes and heels."

Mary brought three pairs, one of which fitted nicely, so the woman said.

"I heard what that person said to you," she spoke out, suddenly. "It was not your fault at all."

Mary looked up into her face and saw a pair of keen but kindly eyes.

"If you wouldn't mind telling Mr. Thomson so, I'd be grateful, ma'am. He will report me, and Mr. Swift will dismiss me. Of course, business must be first, I s'pose."

"Of course," replied the lady. Her tone sounded sarcastic. "Tell me what's the matter with you, child."

Mary glanced around to see if there were other customers; seeing none, she opened her heart to the stranger. "Mother's sickness, the night-watches, dead tired, headache; if job was lost, what would they do?"

"Oh, I oughtn't to tell you this, ma'am. But I've tried so hard, and it's all for nothing."

"Why didn't you say your mother was ill, and you had a headache?" asked Mr. Thomson that evening.

"I—couldn't explain," Mary stammered.

"The boss says that you're to go home, and as to-morrow's early closing, you're not to come back till Monday."

"Oh!" said Mary.

"The lady who bought the Oxfords is Mrs. Swift," explained the floor-walker. "And, look-a-here, Miss Haven, I guess you ain't the kind that dances all night an' can't work next day. If ever you're under the weather, you're to tell me right off, an' don't be scared, will you?"

The floor-walker was kind-looking when he smiled.

"I guess he has his worries, too," thought Mary, hurrying home, where Mrs. Mulligan put her straight to bed.

The sun was low when she awoke, and the headache was gone. In mother's room was a big basket of oranges and grapes, and a bouquet of such flowers as had never graced the plain home. "Mrs. James Swift" was the name on the card.

"She's the boss's wife," Mary said, as she prepared an orange. "Mother, the world looks hard, but there are a lot of kind folks in it. Even Mr. Thomson is good-looking when he smiles. I waited on Mrs. Swift today—"

"And met an angel unawares," added mother softly.—Ex.

#### No. 655.—ACROSTIC.

Tender in heart.  
Happy in work.  
Ever on call.

Obliging and kind.  
Loving and gentle.  
Dividing the Word.

Persevering in duty.  
Reverent in spirit.  
Efficient in service.  
Aggressive against wrongs.  
Charitable to the weak.  
Hopeful in outlook.  
Earnest in work.  
Righteous in life.

#### ANSWERS TO PUZZLES.

No. 654.—Caterpillar. Cattle. Catarrh. Catalogue. Catastrophe. Catfish. Catsup. Catchism.

## SELECT READINGS

It isn't a good plan to allow your regrets for yesterday to overshadow your hopes for tomorrow.

You will find as you look back upon your life that the moments that stand out are the moments when you have done things in the spirit of love.

Eternal God, we look to thee,  
To thee for help we fly;  
Thine eye alone our wants can see,  
Thy hand alone supply.

O Lord our God, grant us grace to desire thee with our whole heart; that, so desiring, we may seek and find thee; and so finding thee, may love thee; and loving thee, may hate those sins for which thou hast redeemed us.—Anselm.

#### GOD'S WORK AND OUR WORK.

God keeps the upper lights burning brightly as ever, but he has left us down here to keep the lower light burning. We are to represent him here as Christ represents us up yonder. Let us have our loins girt and our lights brightly burning, so that others may see the way and not walk in darkness!—D. L. Moody.

#### "QUIETISM" AND HERESY.

In the seventeenth century a Spanish priest named Miguel de Molines gathered about him a company of like-minded men who devoted themselves to the passive contemplation of God. They were called "quietists;" and so disastrous was their influence on the efficiency of the church that their system was finally condemned as heresy. That judgment was none too severe. "Quietism" is the bane of the Church today.

"Jesus, Master, I am thine,  
Keep me faithful; keep me near;  
Let thy presence in me shine,  
All my homeward way to cheer.

#### SMALL AND GREAT.

You have trusted God in a few things, and he has not failed you. Trust him now for every thing, and see if he does not do for you exceeding abundantly above all that you could ever have asked or thought, not according to your power or capacity, but according to his own mighty power. You find no difficulty in trusting the Lord with the management of the universe and all the outward creation, and can your case be any more complex or difficult than these, that you need to be anxious or troubled about his management of it?—Hannah Whitall Smith.

#### BACK-SEAT PEOPLE.

This caption suggests a condition that is as old as the Gospel, and a failing among church members as universal as Christian thought. It is a weakness that we tolerate. It calls to mind what we read of many who "followed afar off" when Christ was on his way to Calvary. They saw at a distance the greatest tragedy of all ages. The distance between them and the cross demanded courage to traverse which they did not possess. The same shrinking spirit has been passed on from age to age, and the church has always suffered from this modified form of relationship. And the outlook for improve-

ment in this respect is not especially encouraging. Then, too, there are times when interested observers are inclined to believe that the number of those who readily yield to this tendency to remain permanently in the background, is increasing.

#### A SUCCESSFUL LIFE.

To make life as successful as you can, you should not go away by yourself and say that you will live a good life, and then do nothing else. To cherish self is not the way to do service. You must lose self. Make yourself so strongly a part of the whole world that you influence all the other parts and the more strongly cement them together. Take in some other life. Serve it and show it that there is a divine image hidden in it. Develop that image, and in so doing you beautify your own life.—Phillips Brooks.

#### WHAT TO DO IN AN EMERGENCY.

BY WAYLAND HOYT.

When confronted by some emergency which, at first look, seems altogether to outmeasure your ability, do such things as these:

Make inventory of what resources and ability you do possess. "And Jesus asked the disciples, How many loaves have ye? And they said, seven; and a few little fishes." This is always Christ's question when emergency confronts—How many loaves have ye? Have you not a little knowledge, energy, love, opportunity? Make inventory of them.

Then, in emergencies, remember past mercies. Remember what the Lord has already done for you.

Then, in emergencies, with your seven meager loaves and few little fishes, enter into special partnership with Jesus. "And he took the seven loaves and the few small fishes." And the shining fact is, the disciples let him take them, when it forces us into more dependence on, and closer nearness to Jesus.

Then, in emergencies, practice, as far as you can discover it, what you think to be the will of Jesus. "And he commanded the people to sit down on the ground." And they sat there. Obedience is the open secret. Says Jesus, "He that is willing to do my will shall know."

Then, in emergency, go on in the brave, use of consecrated and present resources. "And gave to the disciples, and they did set before the multitude."

Confronting emergency as the disciples did, you shall master yours, as they did theirs.—Ex.

#### SOLOMON GRAY.

BY AUNT KITTY.

In a little brown house, just over the way,  
With vines overhanging the door,  
All alone sits the weaver, old Solomon Gray,  
Busy dreaming of glad days of yore.

He's a cheery old man, dispelling all gloom,  
Though of sorrow he's had his share,  
And he hums a sweet tune as he sits at his loom  
With a heart that ne'er yields to despair.

Sometimes as the shadows of evening fall  
And his work for the day is done,  
His old arm chair he draws from its place near the wall,  
Just to watch the last rays of the sun.

Then memories of other days crowd thick and fast,  
And he sits in the fireside glow  
With his wife and his child as in years long since  
past,  
How he loved them, God only could know!

"Men ought not to faint, but always to pray,"  
And he hastily brushes the tears;  
This mandate from God he e'er strives to obey—  
It has strengthened him all through the years.

In the days of his youth he accepted the Truth,  
With comfort and peace the reward;  
Ah, few men there be who are richer than he,  
For in heaven his treasure has stored.

**SABBATH SCHOOL**

**FOURTH QUARTER.**

**Lesson VI—November 6.**

**PAUL'S EXPERIENCES AT JERUSALEM.**  
(Acts 21:27 to 22:1.)

Ch. 21:27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him.

28. Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?

38. Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39. But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

40. And when he had given him license, Paul stood upon the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

Ch. 22:1. Men, brethren, and fathers, hear ye my defense which I make now unto you.

Golden Text: "God is our refuge and strength, a very present help in trouble. Therefore will we not fear" (Psa. 46:1, 2).

Catechism—Q. 46. What is required in the First Commandment? A. The First Commandment requireth us to know and acknowledge God to be the only true God, and our God; and to worship and glorify him accordingly.

Home Readings—(M.) Acts 21:18-26; (Tu.) Acts 21:27 to 22:1; (W.) Acts 22:2-21; (Th.) Acts 22:22-30; (F.) Acts 23:1-10; (S.) Acts 23:11-24; (S.) Psalm 56.

**INTRODUCTORY.**

After Paul had returned to Jerusalem, after his perilous journey and his great missionary operations, he was received gladly by the leading brethren of the church, who realized that he had been doing a notable and difficult work among the Gentile nations and the Jewish people who were scattered abroad in these foreign lands. He had led many to Christ, both Jews and Gentiles. He had not forbidden the Jewish converts to hold on to their Jewish customs, as circumcision, although they had come to believe in Christ for their salvation. But, on the other hand, he had not compelled the Gentile converts to take up these Jewish customs, although many of the Jews insisted that he should do so. When he came to Jerusalem this controversy was opened again. Many believing Jews thought that Paul was a hurtful influence. So James and some of the others advised Paul to propitiate these narrow-minded and mistaken Jews, by a course which would show that he was in full sympathy with the Jewish customs. We can now see that they did this on their own judgment, and not by inspiration, and that it was a mistake. If Paul had just gone on to preach Christ, it would have been in line with his work. It did no good. The conflict was sure to come, and our lesson tells how it came and how it resulted.

**EXPOSITORY.**

27-29. Some of the Jews when they saw Paul in the temple were greatly enraged. They knew that he was a Christian, and they did not believe that he had gone into the temple with any good or proper purpose or feelings, and as they hated him, they determined to bring a charge against him and make trouble for him. They had seen him in the city with Trophimus, an Ephesian, and they had also seen Paul with some strange men in the temple, and it was very easy to imagine what was harmful, and to spread a charge. So they said he had taken Gentiles into the temple. This was an offense, very grave, and punishable by death. So they said he had been guilty of this crime, and they hoped to have his life.

30. The rumor spread, a great mob was formed. Paul was seized by the mob, and so great was the excitement that, as Paul was dragged out of the temple, the doors of the edifice, for safety, were shut, and the city was in an uproar.

31, 32. Word was carried to the Roman commander of the troops that the city was in an uproar, and he, taking several companies of soldiers, with their captains, or centurions, hastened to the place of the mob, which was quieted at once on their approach.

33. The mob had ceased to beat Paul, and as he seemed to be the center of the disturbance, the officers seized him and chained him, and after all this, demanded to know who he was and what he had done. It was for Paul's safety, of course, but the people of the mob were the ones who should have been put in chains. But the innocent often suffer instead of the guilty.

34-36. Failing to get any satisfying information, and only confusion existing, the chief-captain, or colonel, ordered Paul to be carried into the castle, under arrest. The mob came rushing on, shouting "Away with him!" as they had once shouted about Christ, so that the soldiers had really to carry Paul to get him out of the hands of the furious mob. And so they started up the outside stairs that led into the prison of the castle.

37-39. The commanding officer was a man of intelligence and character, and, as soon as he had a proper understanding of the matter, was ready to treat Paul with all due courtesy. No doubt some one in the confusion had told him that the prisoner was a violent and dangerous man, and had intimated that he was the leader of a recent uprising of desperate characters. He was therefore surprised to hear from Paul a respectful, dignified and manly request for an interview and explanation. The request was granted. Paul always had the respect of officials, when they came to know him, and to know who he was. Paul was a great man and a Christian gentleman. We may learn from him the secret of polite address and of tact, in the name and for the sake of Christ. We should make it the rule of our lives to make friends of as many as possible, so that we may be the better able to advance the cause of the Gospel. Paul made himself known to the officer, and his request was not that he might have vengeance on the people for their mistreatment of him, but that he might have the opportunity of addressing, or preaching to them, so that he might try to win them to Christ.

40, 41. The request being granted, Paul

was ready to speak, just where he was, with the stairs for a pulpit. Wherever a great preacher is, a pulpit is easy to find, and wherever a company of people are ready to listen to the Gospel, there is a house of God, with the Lord above them ready to bless the service. And so, in most conciliatory words, he began to make this great address. That they were not all won to Christ was no fault of Paul. They had the Gospel preached to them in power and in love, and every person there should have turned in repentance and faith to be saved by Jesus Christ.

**THE LITTLE CHURCHES.**

BY DONNIE MINTON.

God bless the little churches  
With their heaven-pointed spires,  
With their message of salvation,  
And their sacred altar fires;  
Where the lips of little children  
Learn to lisp the story old;  
Where the aged dream of heaven  
With its streets of crystal gold.

God bless the little churches,  
Where the hearts with sorrow bowed,  
Catch a gleam of heaven's glory  
Through the rifting of the cloud;  
Where the souls, grown coarse and sordid  
In their daily quest for gold,  
Come with humble hearts like children,  
Seeking entrance to the fold.

God bless the little churches  
Where we bring our treasured dead,  
When our hearts are torn and bleeding  
As the last farewell is said.  
As the preacher-prophet tells us  
Of a home where none e'er die,  
Where our dear ones never suffer  
And we'll greet them by and by.

God have mercy on the people  
Where the little churches close;  
Where the window panes are broken  
And the "hoot owls" calmly doze;  
Where no chiming bells on Sunday  
Call the people out to prayer,  
Where no evening psalm is chanted  
And no gleaming light is there;  
Where no message from the preacher  
Calls the sinner to repent;  
Where no handclasp of a brother  
Brings a smile of sweet content.

God have mercy on the nation  
When its church bells cease to call;  
For a land is nigh to cursing  
When its sacred altars fall.

—Telescope.

**A LITTLE OLD MOTHER'S SECRET.**

The car was crowded. A fine motherly old lady came down the aisle. She had two grips. Both full. We asked her to share our seat. We took care of her grips. She sat down and she was willing to talk. Seventy-three years old. Going to the city to see one of her sons. Had attended Methodist church services in one church for forty-one years.

She was the mother of five stalwart sons. They were widely scattered as follows: Michigan, Texas, Boston, Mass., Columbus and Cincinnati, Ohio. She was a widow and had been for many years.

By her efforts, energy and will power she had raised the five boys. The youngest would graduate from a technical school in Boston next spring. He has a good position ready for him as soon as he is through school. The other four are married and living useful, happy and successful lives and raising good families.

The longer we talked to her the more we got interested in the success she had in raising this bunch of boys. We asked: "How does it happen that you have had such good luck in raising these boys, when so many boys make failures in life?"

She answered: "I don't know the



secret. I just took good care of them and had them start in the kindergarten of our Sabbath school and they came up through all the courses we had for young folks in our home church. My boys were not inclined to form bad habits."

After she had made her little speech, we knew the secret of her triumph as a mother.

The church is worth all its costs. Its influences are lifelong and safety first guard-rails along the pathway of life. How much is a mother like this worth? Each of those sons had insisted on that mother making her home with him. When the youngest finishes school, she will be in his home.

#### WHAT DOES IT MEAN?

"Don't talk to me!" The young man accompanied his laughing remark with a significant forward motion of his hand and forearm. "I had enough of that sort of thing when I was young. Fed up with it in fact."

The older man looked him over—a long scrutinizing stare. "Do you mind telling me Sam, which one of your parents you mean to insult?" he said. "Father, or mother or both?"

Sam reddened. "Insult?" he asked. "Insult? What do you mean, Mr. Bush? Why, I wouldn't insult either of them for the world, and you know it. They're old-fashioned, of course, and a little straight-laced and behind the times, but they're right-down good, both of 'em; and mother, especially would cut off her right hand any day if it would save mine."

"Well, more shame to you, then!" Mr. Bush's voice was very stern now. "More shame to you, I say, Sam, for the insulting, disloyal way in which you have just spoken! Yes, I mean it; and there's no use in your getting angry and arguing with me about it. I've pretty nearly got to where I feel as a friend of mine says he does—that such a speech as that settles a man in his mind forever.

"When any fellow says as often as you do, 'I had enough of that when I was young,' what can he mean except a very decided and open criticism of the people under whose guidance he did those things with which he is now so 'fed up'—as you put it? And when those people are a loving father and mother, who, he admits, had his best welfare at heart, what is such criticism except disloyalty and insult?"

"Oh, I know you didn't think of it that way, Sam; but I want you to 'think' next time; and I want you to think of something else, too. Do you often, if ever, hear any one say that he had enough when he was young of things that were really bad and harmful? When they use that phrase, isn't it usually about going to church or Sunday school, or keeping the pledge, or saying one's prayers, or doing something else that they consider—not bad—but too good nowadays?"

"And, believe me, Sam, people had better be pretty careful about leaving off a good habit until they can replace it with a better one. There is no vacuum in the habit world any more than there is in nature. When they've done that—found the better habit, I mean—why, then they can make your little speech all they like, because—"

"Because," interrupted Sam, "they'll have have sense enough to see what such a speech means—and won't risk it. Come

on, Mr. Bush, if we're late to church I shan't be able to send mother the text this afternoon."—Ex.

#### THE DIVINE FRIENDSHIP.

What will it do for you? To put the answer in a sentence, such an experience of friendship with God will do for you just what any real and noble friendship will do, only with greater steadiness and power than characterizes any earthly friendship. Religion is simply friendship at its best, love at its purest and strongest.

One of the sure results of living thus in the consciousness of the abiding friendship of God is moral restraint and stimulus. Probably there is no one of us who would not do when alone some things which he would refrain from doing in the presence of his best friend. And in the presence of a true friend one can do what he could not do alone. His presence puts both restraint and stimulus into our souls. One of the chief values of a noble friendship is that it keeps one living at his best.

What must it not mean then to live in the consciousness that your every word and act is in the presence of the holiest and highest of all friends? If you could honestly believe that, wherever you walk, there walks with you one like unto the Son of Man, a presence that shames the worst in you and calls out the best, would not your life be set up on a higher plane of conduct and thought?

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**YOUNG PEOPLE**

**PRAYER MEETING, NOVEMBER 6.**

Endeavor Topic: Thy Will Be Done. V. With My Money. Matthew 6:7-15.

We have been having this petition from the Lord's Prayer, "Thy will be done," as the thought for our consecration meetings now for many months. We have studied how God's will may be done by us with our Strength, then with our Pleasures, then with our Mind, then with our Time, and now, at this meeting, we are to consider how God's will may be done with our Money.

It is exceedingly important that we learn what is the true Christian attitude toward money. If one learns to conduct his life properly in this department and does so, it becomes almost a certainty that he will be right in every other thing and in every other way. A great many people break down right here. Men and institutions become stranded on the money difficulty. They who commit themselves to the Lord right here, so that they are determined that in all money matters they will live to the glory of God, and let his will be done in them and by them, are well determined in regard to many of the most difficult matters of life. So it is well to make a study of this question.

It is said that a miserly man was once listening to a sermon that was being preached by a great minister, and he was very much in doubt as to whether he would be pleased or not. The subject of the sermon was on the same general line that we have before us at this time. After a time the minister said that he had three things to present, and the first was, "Make all the money you can," and he urged his hearers to be industrious and enterprising and honest and wideawake, so that they might succeed. This pleased his hearer and he settled down in great expectation of something else good.

The second point was, "Save all the money you can," and he urged economy and prudence and wisdom in all of this. Of course, he said, money had to be spent for the necessities and conveniences and comforts of life, and for religious and home life, and all of that, but that one should avoid all wastefulness and prodigality and save up for a rainy day and in order to be safe and independent. The hearer of whom we have been speaking thought this could not be improved on, for he was anxious to save and even to hoard his money.

But the third point was a great disappointment to this hearer, and greatly disapproved by him, for the minister said: "Give all you can." This spoiled it all for this man, for he did not wish to give at all. He had not learned the duty and the pleasure of Christian giving. He had not come to think that we are in the world to do all the good we can, and that in the course of giving money we have a great opportunity to do good, and to serve God and our fellowmen. But this is very important. God expects us to give, and the Bible has a great many injunctions about giving, or one-tenth of the income in the service of God. In fact, many think that this is only a proper amount of interest to pay on what the Lord has placed in our keeping, and that we are giving only after we have paid the tithe. But God certainly

expects us to give to the work of his kingdom.

We can scarcely think of a better line of thoughts for our consideration just now, that this of money-making, money-saving and spending, and money-giving. If we learn to do these properly, as God would have us do them, we come to do God's will and let God's will be done in us, in reference to money. How one gets his money and what he does with his money is a real index to his life.

So in the first place let us be careful that we make our money just as God would have us. Let us make it on six days of the week, for "six days thou shalt labor and do all thy work." Let us make it honestly and justly. Let us be enterprising and industrious, and correct in all our ways.

In the second place let us shun the ways of the spendthrift, the intemperate, the foolish and the worldly. Let us spend our money for what God would have us purchase, for home and family and education, and only for what is good and right, and let us save so that we may not become dependent.

In the last place let us give the full right share to God, for the work of the Church, the cause of religion, and the help of the needy, and this will be a blessing and a joy.

**AT THE TABLE.**

"God is great and God is good,  
And we thank him for our food;  
By his hand we all are fed—  
Give us, Lord our daily bread."

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## PRAYER MEETING

NOVEMBER 2.  
CONCERT OF PRAYER FOR MISSIONS.  
SIAM.

The work in Siam began in 1840. Only in this year has all the work been consolidated so that it is now known as the Siam Mission. There are eleven principal stations: Bangkok, Petchaburi, Chiengmai, Lakawn, Poal, Nan, Chiengrai, Pitsanuloke, Nakawn, Trang, Chieng-rung. There are 123 outstations, where we have 112 missionaries from the United States under our Foreign Mission Board. Of these 30 are ordained ministers, and fifteen other men including ten physicians; 25 single women and 42 wives. There is a native force of 509 Christian workers, including 9 ordained ministers, 245 unordained ministers, and 156 teachers. There are 50 organized churches, and 176 unorganized groups of Christians, the total number of communicants being 7,958, of whom 586 were added during the last year. 325 children were baptized last year. The school work is pressed for the children, and we have 9 hospitals and 12 dispensaries, where 29,429 patients have been treated and many have been led to Christ.

In 1838, Rev. R. W. Orr spent a month in Bangkok, and recommended to our Board this country as a field of effort, not only for the Chinese, but for the Siamese themselves. Rev. W. P. Buell was sent to Bangkok in 1840. Remaining until 1844, and doing good foundation work, he was compelled to leave the field, and it was not until 1847 that the next missionaries reached Siam. From that time until the present, continuous work has been maintained. For several years following 1847 the foothold of the missionaries was precarious, as the king so exerted his despotic influence upon the people that none of them could be induced to rent or sell any house to the missionaries. The first convert was the Chinese teacher, Qua-Kieng, who was baptized in 1844 and died in the faith in 1859. A good record is also given of the first native Siamese convert in 1859. Bangkok was for many years the only center of missionary work. A school for boys was opened in 1852 which, in 1889, was merged into the Boys' Christian High School. The Harriet House School for Girls was begun in 1874. Medical work was the chief means of gaining favor. American missionary physicians have always been the trusted advisers of the king in introducing modern medical methods. In 1869 a printing press was sent out. It is now the most complete publishing establishment in Siam. The whole New Testament was first printed in 1843.

The missionaries in Siam were first led to consider the northern part of the field by encountering a settlement of Laos refugees near Petchaburi. Rev. Daniel McGilvary and Rev. Jonathan Wilson in 1863 were authorized to explore the unknown regions to the north and see what the prospects might be for a mission. Reaching Chiengmai, they were kindly received by the governor, who invited them to settle there, and promised land for a residence. In 1867 Rev. and Mrs. McGilvary reached Chiengmai and established the first mission among the Laos. Dr. and Mrs. Wilson followed the next year. These

pioneers were each permitted an active service on the field of more than 40 years. In 1878 an incident occurred in connection with the mission work which led to an appeal to the king. This resulted in a "Proclamation of Religious Liberty to the Laos." It was not until 1883 that reinforcements to the force of workers arrived. Stations were opened at Prae, at Nan and at Chiengrai. From the Chiengmai mother church 13 others churches have been organized. The growth has been due, first of all, to the Christians themselves. The people have become Christians by families and have endeavored to win their own relatives first. The Scriptures have always had a prominent part.

These people are not counted great among the nations of the earth, but as they believe and are saved, they become great in the measurement of the kingdom of heaven, and, if Siam becomes Christian, it is sure to become great in earthly life and influence.

### THE MIDNIGHT CALL.

I am lonely tonight, dear boy.  
Waiting, and thinking of thee.  
The step and cail I hear  
Is the mocking-bird, out in a tree.  
Hark! The mid-night train rolls by  
That sped you away at country's plea.  
And the step and call tonight  
Is the mocking-bird out in the tree.  
The mocking-bird knew you flew, and he  
Still is keeping tryst with me,  
For the song and call I hear  
Is the mocking-bird, out in the tree.  
Oh, sad and lonely heart, be still!  
I'm not alone, God cares for me.  
But the song and call tonight  
Is the mocking-bird, out in the tree.  
M. E. M.

If you succeed without suffering it is because some one else suffered before you; if you suffer without succeeding, it is that some other might succeed.

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He was a poor boy, his heart set on a college education. He worked hard, but could not earn enough for the expenses of the first year. He was about to give up the undertaking. His pastor advised him to make a start anyway, and put his faith in God.

He started. No help came. He prayed. There seemed to be no answer. "My faith was almost gone," he said. Then—was it the answer?—he saw an announcement about the Rotary Loan Fund. He wrote to the Board, which made him a loan. So he went through the year. He gained greater culture. Also, stronger faith.

There will be others like him this year. That's certain. Would that it were as certain that the Fund will be made sufficient for the needs. You have it in your power to increase the culture—and the faith—of some other boy or girl who will need help.

Were YOU included in the "we" of last year? Would you not like to be able to say, "We did it?"

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## GENERAL NEWS

### PEACE AFTER THREE YEARS OF PEACE.

The Administration's peace treaties with Germany, Austria and Hungary were ratified by the Senate last week, the vote on the first two being sixty-six to twenty, or eight more than the necessary two-thirds, and in the case of the Hungarian treaty, due to the absence of three Senators, being sixty-six to seventeen.

The Senate action completed the Administration's immediate peace program and brought a full state of peace with the principal enemy Powers. Remaining now only are the formal exchanges of ratification, except in the case of the Hungarian treaty, as that government alone has to complete parliamentary action on the treaty.

Formal exchange of the ratification is expected to take place in Berlin within a week, or as soon as the formalities can be arranged.

### SILESIAN FRONTIER DEFINED.

The decision of the Council of the League of Nations on the Upper Silesian question, made public last week, divides the plebiscite area into almost equal parts between Poland and Germany, as to the number of communes, and provides administrative machinery for the gradual inauguration of the new regime over a period of fifteen years.

The long-awaited boundary line, according to an official communique, will follow the Oder River to Niebetschau, assigning twenty-two communes in the southern sections to Germany and nineteen to Poland.

The line is traced in detail further by the names of villages, the communique stating that in this more northerly section Germany obtains twenty communes and Poland twenty-one.

North of Lissau the frontier will follow the old boundary line to the point where it joins that already fixed between Germany and Poland.

The German mark is designated as the monetary standard of the area for not more than fifteen years.

The customs frontier is to coincide with the political frontier, and a customs tariff is provided for, with certain exceptions concerning raw materials or unfinished goods.

### FEDERAL LABOR BOARD ORDERS STRIKE CALLED OFF.

Railway union leaders and road executives last Friday were ordered by the Railroad Labor Board to halt their plans for the threatened strike, set for Oct. 30.

Both the road officials and the big five Brotherhood chiefs were cited to appear before the board on Wednesday of this week in a renewed effort to avert the crisis.

In issuing the order the board assumed jurisdiction over the dispute on the grounds that it is "likely substantially to interrupt commerce."

The Government's plan for restoring peace will be presented to both sides. The unions, it is believed, will be told to call off the strike entirely, and the roads will be told to withhold their request for a new wage cut of 10 per cent.

Whether the proposals are accepted immediately or not, it is believed the strike will be called off, as the board ordered both sides to "maintain the status quo until after the hearing and a decision."

The word "decision" is taken to indicate that if the contestants can not reach an agreement, the board will settle it for them. This probably will be in favor of the public, judging from previous statements of board members.

The board did not say what penalties would be restored to if either side violates the order to stop strike preparations.

### TRAFFIC TO BE KEPT MOVING.

Plans for the movement of essential commodities in event of a general railroad strike have been completed by the Commerce Department, Secretary Herbert C. Hoover has announced.

Mr. Hoover said his department was

prepared to co-ordinate the efforts of Governors of states and municipalities in continuing the transportation of food, fuel and other primary commodities in the event of a tie-up of the railroads. He indicated that the use of trucks and water transportation would be resorted to as well as the rail carriers.

After a conference at the White House between President Harding, Chairman C. C. McChord, of the Interstate Commerce Commission, and Acting Attorney-General Guy D. Goff, the decided impression was given that an order could be expected soon from the commission putting into effect a reduction in freight rates.

Secretary Hoover, in announcing the program of his department, said that traffic experts have computed that through the proper use of motor equipment the average American city can draw subsistence from contiguous territory within a radius of fifty miles. Under this plan, it was said, a community would not feel the effects of a national strike before several weeks had passed, instead of in a few days, as would have been the case ten years ago.

Plans of the Government to keep traffic moving, coupled with announcements from New York and other cities, that large numbers of skilled machinists and engineers had volunteered their services, have created the impression that the proposed strike will not occur. This belief was further strengthened by the action of 34,000 Pennsylvania railroad employes in voting to ignore the strike order.

By the first of this week it had become probable that the strike, if it is attempted, is doomed to failure, as three-fourths of the railway employes, members of nine unions, had notified the big five that they would not support the strike.

The actions of these nine leaves the signal men and the telegraphers the only organizations in the eleven "standard" rail unions which may join the conductors, firemen, engineers, trainmen and switchmen in the strike they have called.

### PARIS ANARCHISTS DECLARE WAR ON AMERICAN OFFICIALS.

A plot by French Communists to take retaliatory measures against all American officials in France in the event of the execution of Nicolo Sacco and Bartolomeo Vanzetti, convicted of murder in a Massachusetts Court, was revealed when it became known that threats had been made to blow up the offices of the American Reparations Commission and the passport bureau.

Threatening letters, warning of reprisals in the event of the death of the two men, also were received by the American Consul General, Alexander M. Thackara, and the American Consuls at Marseilles, Bordeaux and Lyons.

In consequence of this strong forces of police were guarding the new building near the Place de L'Etoile, occupied by the reparations and passport offices, and also the consulate in the Rue Des Italien.

Police in Bordeaux, Lyons and Marseilles are guarding the consulates there.

An attempt last week to kill the American Ambassador at Paris, failed.

### KING OF HUNGARY SEEKS TO REGAIN THRONE.

Former Emperor Charles, escaped from Switzerland and returned to Hungary, last Friday, where he was proclaimed King by the garrison at Oedenburg. With a force of royalist troops, he is now reported to be marching on Budapest.

Unofficial dispatches say that Admiral Horthy, regent and active head of the government, has fled from Budapest, and that a provisional government, under Count Julius Andrassy, already has been set up in favor of the former Emperor.

Other reports, however, indicate that this new effort on the part of Charles will meet with powerful and widespread opposition. News of fighting is expected.

It is reported that the Hungarian Government has decided to use every possible means to expel the former Emperor, and another dispatch from Vienna says that the Austrian Cabinet has been summoned hastily to take action in view of the fact that Charles returned in defiance of the allies and an order of the Swiss Government.

### JAPAN WILLING TO REOPEN NEGOTIATIONS.

The text of the latest note of the Japanese Government to China, under date of Oct. 19th, relative to the proposed Shantung settlement, was made public at the Japanese Embassy.

It expressed a readiness to embark upon negotiations on the question at once whenever the Chinese Government, "in full appreciation of the main purpose of the Japanese proposal and upon giving more deliberate consideration to the question now at issue, and in the interest of cordial relations between China and Japan, shall express their willingness to open negotiations."

The note reviewed the events involving the Shantung question over a period of several months, and asserts that Japan hitherto had "spared no efforts to achieve a speedy settlement of this question."

A list of stockyards which, under the packers and stockyards act, will come under supervision of the Secretary of Agriculture Nov. 1st, was made public Oct. 20th. Fifty-four yards are included in the list, and it was announced at least sixteen others will be added as their status is confirmed officially.

Tentative regulations for the control of the yards, as well as commission men and market agencies, will be published soon, the department announcing, however, that these are "Open to modification upon suggestion or criticism from interested firms and persons."

An Exchange telegraph dispatch from Vienna states that a report has been received there of the death of Ludwig III, former King of Bavaria, at Sarvar Castle, in Hungary. Owing to the Burgenland trouble in Hungary, telegraphing virtually is suspended.

"Remarkable improvement" in the health of former President Woodrow Wilson was reported by Josephus Daniels, former Secretary of the Navy, following a call at the Wilson residence last Sunday. Mr. Wilson was in excellent spirits, Mr. Daniels said, with excellent color and sparkling eyes.

One of the main tax revision issues in the Senate was settled with the adoption, 54 to 13, of the Republican compromise income surtax rates with the maximum of 50 per cent.

With the arrest of alleged leaders of a "bootleg ring" in Philadelphia, Baltimore and New York, Federal prohibition authorities are piecing together evidence expected to link them with operations extending over the entire Eastern and Central sectors of the United States.

New liquid frauds, involving illegal withdrawal of \$30,000,000 worth of whisky from bonded warehouses in recent months would lead to the arrest of twenty or more persons in several large cities, and the seizure of distilleries in several states, it was announced.

Announcement that the origin of the cancer germ has been discovered by a German scientist was made from New York last week, when experiments were begun with a view to putting the discovery to use as a preventive.

An earth larva carried by angle worms is said to be the origin of the disease, and the larva can find its way into the human stomach through the medium of vegetables.

The discovery was made by Dr. Franz Kopsch, of Berlin, who has undertaken experimentation with frogs.

Latest statistics of naval establishments of the world leading maritime powers, compiled by Washington officials, indicate that the American navy still will be established in second place when building programs now under way are completed.

According to the tabulation of fighting ships, Great Britain leads, with 533 ships, with an aggregate tonnage of 1,860,480; the United States has 463 ships of 1,289,463 tons, and Japan 99 of 528,689 tons.

France and Italy hold fourth and fifth positions, with fighting tonnage totaling 462,000 and 275,000, respectively.

Completion of present programs will

add seventeen ships to the British navy, or 199,380 tons, sixty-nine to the American with a total of 734,928 tons and eighty-five to the Japanese, of 805,188 tons, exclusive of a special submarine program comprising 120 submersibles.

American participation in an exposition at Rio de Janeiro next year to celebrate the centennial of Brazilian independence was provided for in a bill passed by Congress. The bill carries an appropriation of \$1,000,000 to provide for an American building and exhibit.

An alleged conspiracy by which liquor, valued at almost \$15,000,000, was withdrawn from distilleries in many states through the issuance of fraudulent permits, was revealed by high prohibition officers, who announced that warrants had been issued for the arrest of two former officials in the office of W. C. McConnell, Director of Federal Prohibition Enforcement in Pennsylvania.

An inventory loss of \$90,000,000 in the value of surplus supplies and materials held by the Shipping Board was indicated in the report filed by the commission which has completed a survey of the board's physical assets. Other items in which large decreases in value were shown included:

Shipyards, equipment, land, buildings and drydocks, original cost \$117,000,000, present value, \$22,437,000.

Uncompleted wooden hulls cost \$58,475,000, present value \$199,000.

According to report the "physical assets" of the board, exclusive of completed ships, housing and railroad projects, represented an outlay of \$389,780,000. No aggregate present value was given.

The Munich correspondent of the London Times is informed by an unnamed expert that the Germans have perfected a triple-barreled machine gun, electrically operated, weighing 22 pounds and capable of spreading 2,000 rounds a minute in a complete circle.

The three barrels could be operated by a gunner on land a half mile distant.

This is cited as instancing how German industries are devising engines of war and, the correspondent further declares, that Germany is concealing her armies under civilian guise and that chemists are conducting researches into poisonous gasses and bacteriological possibilities of destruction.

Favorable report authorizing the formation of a commission to arrange for funding and refunding of the foreign debt has been made by the House Ways and Means Committee. The measure is a substitute for the Administration bill which would have given to the Secretary of the Treasury blanket authority over foreign debt negotiations.

Thorough reorganization of the administrative machinery in the Panama canal zone is recommended in the preliminary report submitted to Secretary Weeks by the commission which recently investigated conditions in the canal zone at his request. The commission estimates that an annual saving of \$5,000,000 would result from adoption of its suggestions.

"The commission expresses the belief that if its recommendations are adopted, the returns to the Government will increase year by year, and that within a period of ten or fifteen years the canal will return a fair income on the investment of the Federal Government therein, and estimates the total cost to date of the canal at about \$500,000,000.

"It is further recommended," the report says, "that the open shop principle be actually put into effect on the Isthmus, and that in all departments a substantial proportion of non-union men be employed."

A billion more cigars, almost two billions fewer cigarettes, and 14,000,000 pounds less of manufactured tobacco were produced during 1920 than during 1919. Census Bureau statistics compiled from internal revenue reports show

## HOME AND FARM

### WIFE O' MINE.

You are worth your weight in gold,  
Wife o' mine,  
You have made our home enfold  
All the good this world can hold,  
And the half can not be told,  
Wife o' mine.

I can see you yet a bride,  
Wife o' mine,  
As you stood close by my side,  
With no fear of time or tide,  
And your sweet face glorified,  
Wife o' mine.

You are faithful, good, and true,  
Wife o' mine.  
With your eyes of truest hue,  
And your soul as pure as dew,  
All my heart goes out to you,  
Wife o' mine.

There are snowflakes in your hair,  
Wife o' mine.  
Care and toil have put them there,  
And of both you've had your share,  
But there'll be none "over there,"  
Wife o' mine.

Lay your head upon my breast,  
Wife o' mine.  
Let your heart find there its rest,  
And for you I'll do my best,  
Till our sun sets in the west,  
Wife o' mine.

—Campbell Coyle.

Los Angeles, Cal.

### SPONGE CORNSTARCH CUSTARDS.

Place in a mixing bowl three-quarters cup of sugar, yolks of two eggs, one tablespoon of melted butter.

Cream until light lemon color, and then add four tablespoons of water, one cup of sifted flour and two level teaspoons of baking powder.

Beat to mix, and then fold in the stiffly-beaten whites of two eggs. Bake in well-greased and floured deep muffin pans in a moderate oven for twenty-two minutes. Remove, cool, and then cut a thin slice from the top; and with a spoon remove the crumb of the cake, taking care not to break the shell. Now place in a saucepan one-half cup of sugar, one and one-half cup of milk, and six level tablespoons of cornstarch.

Stir to dissolve the starch and sugar and then bring to a boil. Cook slowly for five minutes, and then add one whole egg, yolk of one egg, juice of one-half lemon, one teaspoon of grated rind of lemon, one tablespoon of melted butter, and one teaspoon of vanilla extract.

Beat well before adding to the custard, and then beat hard while adding. Cook for one minute and then pour, while hot, in the prepared shells. Let cool, and then place thinly-sliced top cut from the cakes in position. Garnish with Caledonian cream, piled high on top, and a maraschino cherry.

Use the white of egg left over and one-third glass of apple jelly. Beat, using the Dover egg-beater, until the mixture holds its shape.

\* \* \*

These cakes are very good when served for afternoon or high tea.

Then, too, English dishes such as these are would never be complete without Devonshire or clotted cream. This cream is usually served with plain bread and butter or cheese and jam sandwiches, but for a real treat, serve Devonshire cream with a bit of sponge cake for Sunday or high tea.

To prepare the Devonshire cream: Place one pint of grade A cream and one and one-half cups of milk in a pudding pan, sweeten, and flavor to taste. Heat very slowly to the boiling point, and then place where it will remain just below this temperature for one-half hour. Remove and allow to cool, then chill.

Remove the cream from the top of the pan with a skimmer or wire spoon and place in a low, flat bowl. Send to the table. Make sandwiches as described for the bread and butter, and then place a thin shaving of cheese between and spread with Devonshire cream and dot with a bit of plum preserve. This will be delicious.

Mashed Carrots.—Cook the desired number of carrots in salted water until tender. Drain, add a hot boiled potato, season with salt, pepper and a piece of butter and mash fine. Beat in a little cream to make it light and fluffy.

Apple Custard Pie.—Line a pie plate with plain pastry and then place in a mixing bowl, one and one-half cup of thick apple sauce, sweetened to taste, one cup of milk, yolks of two eggs, four tablespoons of flour, one-half teaspoon of salt, one-half teaspoon of nutmeg. Beat with dover egg-beater to blend thoroughly and then turn in prepared pastry and bake in a slow oven for thirty minutes. Place the whites of eggs in a bowl and add two-thirds glass of apple jelly. Beat until mixture holds its shape. Pile on pie when cooked and brown lightly in hot oven.

Use the alarm clock when cooking and baking. If certain dishes require twenty or thirty minutes, set the alarm when they are placed in the oven to cook and the alarm will ring the time when they are finished. Also set the clock to the hour needed for the time to begin the preparations for the meal. This will prevent lateness or hurriedly cooked meals.

Reserve the white of one egg when making custards for meringues. It adds to the appearance of the custard. The Caledonian cream makes a splendid meringue.

To clean the casserole of particles of food which are burned or bits of baked foods which cling persistently to the top, place the dish in a deep pan of soapy water and let it soak overnight, then use the scrubbing brush and cleanse thoroughly.

When making bread crumbs by putting the dried bread through a food chopper, slip the large size bag over the chopper and fasten to the chopper with a couple of rubber bands. This prevents the crumbs from making a mess of things.

Roast Shoulder of Pork.—Have the butcher bone, roll and tie the shoulder, and then wipe with a damp cloth and prepare the following filling: Soak stale bread in cold water until soft and then turn in a cloth and squeeze dry. Rub through a sieve and then place in a bowl three cups of prepared bread, one cup of finely chopped onions, one and one-half cup of finely chopped green tops of celery, one bunch of soup greens, one teaspoon of salt, one-half teaspoon of pepper, one teaspoon of sage, one-half teaspoon of thyme.

Mix and then pack in the cut opening of the rolled shoulder of pork. Now add to the balance of filling one cup of flour, two teaspoons of baking powder.

Mix well and then form into loaf shape and place in a pan with meat. Pat three-quarters cup of flour into the meat. Place in hot oven and as soon as it commences to brown reduce the heat to moderate oven and cook one-half hour per pound. Pork must be well cooked, and after this meat is rolled tightly it will require three and one-half hours in the oven. Baste frequently with boiling water.

### BEFORE STITCH IN TIME.

A stitch in time saves nine. True, but why take the stitch at all? Why not pursue a plan that will reduce mending to a minimum?

Some women are so inept in the use of a needle that they would rather take a little pains in planning and ordering their clothes, than have to bother with mending later on. Take buttons, for instance. Could anything be more irritating and soul trying than to find, just as you have allowed ten minutes to change costume, that buttons on the blouse you have planned to wear were partly lost, strayed or stolen?

If buttons are firmly secured on blouses to begin with, they really will stay on for the life of the blouse. If you buy good blouses it is not too much to ask the people of whom you buy them, to make sure that the buttons are on firmly before sending the blouse. Certainly it is ridiculous to pay a good price for buttons that hang

by a single stitch, and the sooner women who buy make the protest, the sooner merchants will demand more attention to this matter from the manufacturers.

Careless methods in laundries rob many a blouse of its buttons. If you have your washing done at home, make a special rule that all blouses or other light buttoned garments be wrung by hand.—Ex.

**THE PLEASANTEST ROOM IN THE HOUSE.**

"I must have a large, sunny kitchen," said a woman. "I do my own housework and spend most of my time there."

She spent most of her days washing dishes, cooking, preserving fruit, or washing and ironing. Her meals were the boast of her family.

But the children were in the way, even in the large kitchen. "Don't disturb mother when she's cooking," was a frequent injunction. When the children had gone to bed, the father and the mother sat in the "den," cosy enough in the evening with its drawn curtains and lighted fire.

"I must have a sewing room that is large and sunny," said another woman, "because I do all my own sewing, and I spend most of my time there. The children can play in the corner."

Her children were well dressed, and the mending was promptly done. If the sewing room was the center of the household, no one offered complaint or criticism.

"We have a living room that is the largest, sunniest room in the house," said still another woman, "so we all love to be there. It is the place where we live. I want the pictures and books and flowers to be the background that the children will remember. That room is the heart of the home."

It was. The kitchen, the sewing room, the husband's den, all were accessories and contributed in a measure to the health and happiness of the household, but they were not ends in themselves.

"We shall be sure to gather in the pleasantest room," the mother reasoned, "and the home that keeps the best balance lays only enough stress on the kitchen to provide wholesome food, only enough in the bath-room to attain cleanliness, only enough on the sewing room to furnish the things that must be made at home. But the living room, with its fireplace, its books, its lights, and its easy-chair, holds the best of the home life."—Ex.

**FALL DAYS.**

With the keen hint of frosty days to come, the autumn market stalls are in a blaze of real glory with mother nature's offering of fruits and vegetables. Fresh country sausage is beginning to come in and the new buckwheat looms big in the offering. Plan to purchase a basket of apples this week. Can a few jars of apple sauce and then let the family have a real treat. This is the time to think about laying in a few bushels of potatoes for winter use.

Turnips, Brussels sprouts, onions, Swiss chard, spinach and cauliflower are to be found in the market during the fall, and are rich in the lime, iron and other needed mineral salts or vitamins. These should be included in our daily diet to keep us physically fit.

A diet of just bread, meat and potatoes and gravy during the fall and winter will make Jack a duff boy, indeed, and will bring a host of ills that are peculiar to this season.

Even though the fresh vegetables are an additional and material increase in the cost of the table budget, now, for safety sake, rather economize on something else and have an abundance of them daily, particularly during the fall.

Serve creamed vegetables for the noon luncheon for the children during the week. They are healthful and satisfying.

**CONVERTING THE FLOTSAM.**

Dr. Carroll D. Wright, formerly Commissioner of Labor for the United States, has said:

"The conspicuous and decided effect of kindergartens in preventing the inception of criminal tendencies in children exposed by their homes, or neglect, to such tendencies, proves most conclusively that the

kindergarten effects an immense pecuniary saving to the community, not only in diminishing expenditures otherwise necessary for police and protective measures, but in rendering what would otherwise be a criminal population a part of a useful, law-abiding, self-supporting membership of the State.

**CONTROLLING CHILDREN.**

BY MARGARET WRIGHT NORTH.

The adage that a man is not fit to command others until he can command himself is never more true than in the training of children. A mother who has acquired self-control has more than half won the struggle of controlling her children.

In the course of a conversation the other day, a mother remarked to me, "I don't see why Charles has to pick just the time when I am busiest to be the most exasperating." What a picture that gave me of that mother!

I could see her in the afternoon sitting quietly with her mending basket, answering Charles' interminable questions with tact and patience, entering into his "pretends," and making the child feel that his mother was a real pal and playmate.

Then I could see her a little while later, bustling about the kitchen getting supper, Charles still asking questions. After a few half-hearted replies, mother turns on Charles with an impatient, "Charles, if you don't stop asking me questions, I'll send you to bed; you drive me wild." There is a moment of silence and then another question. "What did I tell you? Now not another word." Another moment and then a hesitant, "Say, mother?" "Charles! Go right upstairs, take your clothes off and go to bed."

Now where was the fault? Was Charles being "most exasperating," or was it just that mother was not in the mood and lost her patience?

That mother was expecting too much of her child. She wanted him to appreciate the strain that getting supper put upon her mind, body and nerves. Since cooking was outside his experience, he could not put himself in her position. Even if she had quietly told him that she could not play with him any more, giving the reason, he would not have been able to change his play without her help.

How easy it would have been, when she could not work with his chatter going on, to have suggested that he go to the front window and count the number of white horses going by while she was getting supper; and tell how many windows he could see in the houses across the street; or that he show her how nice a house he could build with his blocks.

Because the mother expected the child to have the self-control which she herself lacked, displeasure and resentment replaced the sympathetic friendliness of the afternoon, and Charles was unjustly punished.

Let us remember that children are very much like rivers, it is impossible to stop them, but comparatively easy to change their course.—Ex.

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WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kansas.

LOCATE Famous Rogue River Valley, Mild climate. Address Pastor Presbyterian Church, Rogue River, Ore., enclosing stamp.

**What Ministers Are Reading**

THE BOOKS that are claiming the attention in the PRESBYTERIAN BOOK STORES at present are:

- WHAT AND WHERE IS GOD? R. L. Swain, Ph.D. \$1.50, postpaid
- THE MEANING OF SERVICE. H. E. Feodick. \$1.25, postpaid
- JESUS IN THE EXPERIENCE OF MEN. T. R. Glover \$1.90, postpaid
- RELIGION AND BUSINESS. R. W. Babson. \$1.50, postpaid
- THE FUNDAMENTALS OF PROSPERITY. R. W. Babson \$1.00, postpaid
- WEEK DAY CHURCH SCHOOL. Walter Albion Squires \$1.25, postpaid
- THE BIBLE AND ITS ENEMIES. William Jennings Bryan. 25 cents, postpaid
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- THE GOSPEL AND THE PLOW. Sam Higginbottom \$1.25, postpaid
- HOW TO TEACH RELIGION. Professor C. H. Betts \$1.25, postpaid
- THE PROPOSAL OF JESUS. John A. Hutton, D.D. \$2.00, postpaid
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**WIT AND WISDOM**

**A Timely Caution.**—A matron of great beauty was calling one day on a friend, accompanied by her ten-year-old daughter, who promised to be as handsome as her mother.

They were shown into a room where the friend had been receiving a milliner and many hats were scattered about. During

the conversation the ten-year-old amused herself by trying these on. She was particularly pleased by the effect of the last one. Turning to her mother, she said:

"Mother, I look just like you now, don't I?"

"Hush!" cautioned the mother with uplifted finger. "Don't be vain, dear."

**A Psychic Problem.**—Two powerful colored stevedores, who had had some sort of falling out, were engaged in unloading a vessel at a St. Louis dock. Uncomplimentary remarks and warnings of in-

tended violence were exchanged whenever the two passed each other with their trucks.

"You jest keep on pesticator' around wid me," declared one of the men, "an' you is gwine be able to settle a mighty big question for de sciumtific folks!"

"What question dat?" asked the other.

"Kin de dead speak!"

"I say, man, you're badly smashed up, ain't you? Anybody with you?"

"Yes, the chap who was trying to sell me this used car."

# Win \$2,000

**This Answer Puzzle**



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TO WHOM IT MAY CONCERN:

Mr. E. J. Reefer has deposited \$10,000.00 with this bank as a guarantee that he will pay all the prizes awarded by the judges to the winners of this puzzle contest. This bank guarantees Mr. Reefer will do as he agrees.

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Cashier.

**How many objects beginning with "L" can you find in this picture?**

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A GREAT big bona-fide chance to win \$2,000 and 14 other Cash Prizes. Think of what you could do with \$2,000 this very minute. Some one will win it! You have the same chance! How simple! Try your skill NOW!

Mail at once the names of all the objects you can find in the picture beginning with "L". It costs nothing to try. To the one sending in the largest and nearest correct list of names the first prize will be awarded. To the one sending in the second largest and nearest correct list the second prize will be awarded, etc. In case of tie for any prize offered, the full amount of such prize will be awarded to each tying contestant.

**Costs Nothing to Try**

Read the great simplicity of this offer. All you need to do is to look over the objects in the puzzle picture. Get everyone to help you. Get the whole family around. Write out every object beginning with "L", such as Limousine, Lock, etc. Nothing hidden—no need to turn the picture upside down. If the judges decide that your list is nearest correct list—the first prize of \$40.00 will be awarded to you even though you do not send an order for "MORE EGGS". But we are giving you a chance to win far more than \$40.

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1st Prize....	\$40.00	\$300.00	\$600.00	\$2,000.00
2nd Prize....	20.00	150.00	300.00	1,000.00
3rd Prize....	10.00	75.00	150.00	500.00
4th Prize....	10.00	50.00	100.00	250.00
5th Prize....	10.00	30.00	60.00	150.00
6th Prize....	6.00	20.00	40.00	100.00
7th Prize....	6.00	15.00	30.00	80.00
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9th Prize....	4.00	10.00	20.00	40.00
10th to 15th	4.00	10.00	20.00	40.00

(In the event of ties, duplicate prizes will be given.)

**Observe These Rules:**

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- All answers must be mailed by post office closing time, Dec. 10, 1921.
- All lists of names should be written on one side of the paper only and numbered numerically, such as 1, 2, 3. Write your full name and address on each page in the upper right hand corner. If you desire to write anything else, use a separate sheet.
- Only such words as appear in the English dictionary will be counted. Do not use obsolete words. Where the plural is used the singular cannot be counted and vice-versa.
- Words of the same spelling can be used only once, even though used to designate different objects or articles, or parts of objects or articles. An object or article can be named only once.
- Do not use compound words, nor any words formed by the combination of two or more complete English words, where each word in itself is an object.
- The answer having the largest and nearest correct list of names of visible objects and articles shown in the picture that begin with the letter "L" will be awarded first prize, etc. Neatness, style, or handwriting have no bearing upon deciding the winner.
- Candidates may co-operate in answering the puzzle, but only one prize will be awarded to any one household; nor will prizes be awarded to more than one of any group outside of the family where two or more have been working together.
- There will be three independent judges, having no connection with E. J. Reefer, who will judge the answers submitted and award the prizes at the end of the contest, and participants agree to accept the decision of the judges as final and conclusive.
- All answers will receive the same consideration regardless of whether or not an order for Reefer's "More Eggs" is sent.
- The announcement of the prize winners and the list of words will be printed at the close of the contest and a copy mailed to every person sending an order for "More Eggs".



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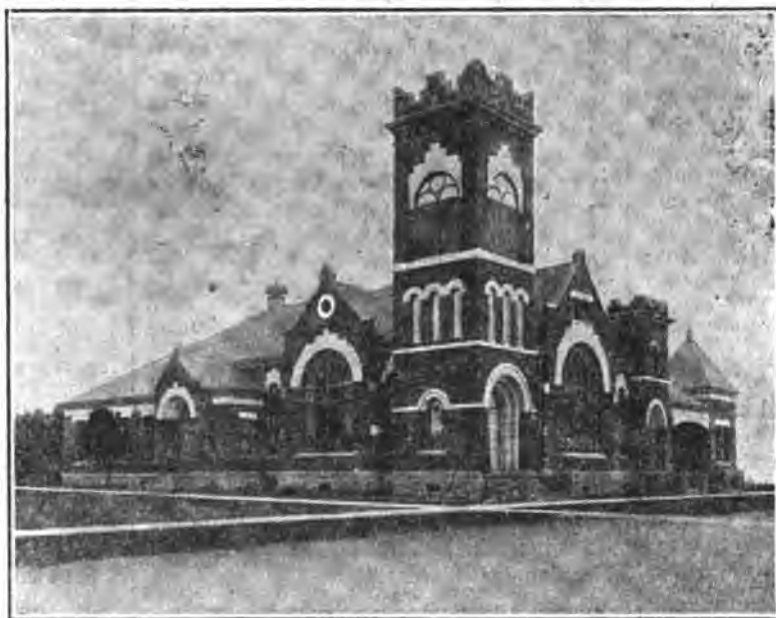
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# HERALD AND PRESBYTER

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**THE FIRST PRESBYTERIAN CHURCH**

EUSTIS, FLORIDA

REV. SAMUEL H. MOORE, D.D., PASTOR

**'A PRESBYTERIAN FAMILY PAPER.'**



## OUR EXCHANGES

### GO YE.

There are more unsaved people in the world than the ministry can possibly reach. Every man should feel that it is his business to go into the highway and hedges and bring men to accept the faith that has saved him. When a man tells of his love it grows from much to more.—Western Christian Advocate.

### WORTH REMEMBERING.

The saloon keeper can not make a sot unless some fine young man furnishes the raw material.—Epworth Herald.

### WHAT NEXT?

Vacations over, what next? Shall pews continue to be vacated, or be well filled? Would it not be a good plan to revive the old custom of getting children, boys and girls, to help fill the pews? Some one speaks of fall housecleaning for churches and suggests the removal of old chairs, old carpets, wornout hymnbooks and the like. How would it be to do a little housecleaning along spiritual lines and remove indifference, worldliness and all forms of entertainment that do not become the sanctity of the Lord's House and the Lord's work?—Lutheran.

### PERSONAL LIBERTY AND LAW.

If one class decides that it does not like a law, and therefore flaunts it, and another treats another law in the same manner it is apparent that we should soon reach a condition when this nation would cease to be a government by law. Personal liberty always was subordinate to law since there has been law and always will be so long as there is law. We seek to punish the bandit for exercising a "personal liberty" in plying his trade because it is recognized that there is no such right. Neither is there a right to do anything else which is forbidden in effect by the punishments fixed for the violation.—Gazette-Times.

### A GREAT STATESMAN.

Senator Knox's brilliant mind and piercing perception never shone to greater advantage than in dealing with the larger relationships of this country with the world. At this juncture of our national and international affairs, with so much still hanging in the balance, his death is a very great loss.—New York Herald.

### RESPECT FOR LAW.

The Kansas mine fight has experienced a change of aspect. Whenever violation of a contract between employers and workers is penalized—no matter which side is at fault—the welfare of both capital and labor has been advanced.—St. Louis Times.

### FINANCIAL LEADERSHIP.

The logical leader of the church is the pastor. In evangelism, in organization, in indoctrination, he sets the pace. Yet convention has tended to make impossible the pastor's vigorous leadership in financial matters. So long as it has to do with the increase of his personal fortune, the preacher undertakes to be a financial leader at his very great peril. But in leading his church to the acceptance and practice of the doctrine of stewardship, with all

that it implies, the preacher is under as much obligation as to teach any other of the fundamental doctrines of the Scriptures.—Home and Foreign Fields.

### FRENCH VIEWS.

While for France's sake we regret that the United States did not see its way to ratify the defense compact of the Rhine, we understand that American interests are sufficiently remote from our own to justify this attitude.—Echo de Paris.

It is said that America by this treaty refuses to recognize the new frontiers of Europe. That is inexact. She refuses to assume any obligation for these frontiers, which is at least frank.—Paris Nation.

### A WORD FOR OUR TIMES.

War has been reduced to a tragic absurdity. The next great war would mean that every man, woman, and child, and every resource of the country to the last halfpenny, the last piece of material, and the last ounce of effort, would be engaged from the first moment. And nobody could win—at least if the losers were extinguished the winners would be bankrupt and dying. If we are to assume that it is necessary to prepare for war on this scale, every great country will accept bankruptcy in the present in order to avoid the danger of ruin on some future occasion.—London Spectator.

### A PESSIMISTIC OPINION.

The orator said: "This 'ere government is like the hostrich rushin' blindly forward with 'is 'ead 'idden in the sand."—Punch, London.

### THE TREATY WITH GERMANY.

A spirit of real peace undoubtedly existed on the part of America during the negotiations just concluded. America has particularly promised us fair treatment in the matter of German property, and the more uprightly the German republic on its part endeavors to fulfill the obligations assumed by it, the more surely can it count on cashing in this promise of justice by the American people.—Deutsche Tageszeitung.

### STRAINED MUSIC.

The organist at Gloucester Cathedral declares that the present vogue of wearing hair over the ears is responsible for a lot of poor singing. His opinion is open to criticism, but it is generally admitted that it would be better if some singers wore the hair over their mouths instead.—London Evening.

### DEMOCRACY.

Our American democracy is no exception for other democracies. It can not survive, much less thrive, unless law and order burn with steady flame.—World's Work.

### THE CHURCH PAPER AND THE HOME.

A reason which makes a high-class religious paper a desideratum for all our homes is the need of something to counteract the materializing and often demoralizing reading matter so aggressively thrust upon the attention of the young, and to interest them in the things that are worth while. When we see the floods of trashy, worthless and worse than worthless periodicals of one kind or another with which some of our homes are inundated, we realize how great is the need for such a paper to interpret the great

religious, social and political movements of the day from a Christian point of view, as well as to furnish wholesome reading matter for all members of the family— young and old.—Presbyterian Witness.

### THE OLD ORDER CHANGETH NOT.

We are being told that we must adapt Christianity to the changing order. But in what, we may ask, is the order changing? Essential, genuine Christianity is unchanged and unchangeable. World conditions change on the surface. Sin remains, and is indissolubly related to death as cause to effect. To this deep tragic, unchanging order, Christianity is everywhere and always adapted.

All of these conditions are recognized and provided for in the vicarious sufferings and atoning death of Christ. There is no other remedy for sin. There is no other hope for sinful, perishing men. There is salvation in no other name. There is no call to adapt Christianity to the changing order.—Word and Way.

### PATIENCE.

One of the great curses of modern life is impatience. People see others making money rapidly and they want to get the same proportion of wealth and get it quickly. It ought to be remembered that money is far from being the best prize of life. But even that prize is more certain to be possession of those who are industrious and honest and patient.—United Presbyterian.

### GREAT ISSUES.

An issue is something that walks right down the middle of the road, while all the politicians are anxiously hiding out in the tall timbers observing the direction it takes.—Columbia Record.

### BLACKBURN Trains Many Missionaries.

One in seven of all the students enrolled at Blackburn College this year is preparing for some form of missionary service. Preaching, medical missions, nursing, teaching better agriculture in foreign lands, these and other forms of service represent the fields into which these young people are planning to go.

Probably no other college has a larger percentage. Blackburn will be training many more as more friends share in this wonderful work. Let me tell you about it. Address President Wm. M. Hudson, Carlinville, Ill.

### Mormonism Rapidly Spreading

Do you know that there are more Mormons in America west of the Dakotas, Nebraska, Kansas and Texas than there are Presbyterians, Congregationalists and Baptists combined? This statement is borne out by the last United States Religious Census.

Do you know that the Mormon Church has more missionaries at work than any Protestant Foreign Mission Board in the world? The Mormon Church pays its missionaries neither salary nor expenses, but they work with a loyalty and perseverance worthy of a better faith. Back of this Church stands the best and most efficient organization in the world.

We shall never crush this Mormon Church. We must try to lead it to our Christ. To gain this end no one force is so hopeful as is Westminster College of Salt Lake City. Higher Christian education has changed the Mormon Church and it will change it yet more profoundly if the great Church will give Westminster the help she needs. For information address President H. W. Reherd, D.D., Westminster College, Salt Lake City, Utah.

# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

CONFORT & CO., PUBLISHERS  
427 Elm Street, Cincinnati, O.

Entered as second-class matter, August 3, 1879, at  
the postoffice at Cincinnati, O., under  
the act of March 3, 1879.

## EDITORIALS

### THE BIBLE AND PUBLIC SAFETY.

There are too many matters in which a vicious and dangerous minority assumes the power to control in this country, and in which it does, in fact, exert this control. It is one of the theories of a republic, such as ours, that the majority rules. In a great many cases it does no such thing, but permits the minority to rule, even when it is seen that the minority is exerting an influence which is injurious to public welfare, and morally wrong.

It is assumed, superficially and harmfully, too often, that the minority has rights which the majority must not trample upon, it being assumed that, in certain cases, majority rule is a trampling upon the rights of the minority. It is not their "rights" that are trampled upon, but their preferences, or wishes, or tastes, in cases where the majority rules and the minority does not like to be ruled. But this takes place every time a President of the United States is elected, or a Governor of one of the states. But the majority does not yield its judgment, which has been intelligently and constitutionally expressed, and permit the whim of the minority to place its candidate in office.

But the Bible is kept out of the public schools, in some of the states, and in some of the cities and communities, in supposed deference to the rights or the whims of a minority of the people. It has been decided by courts in some of the states that the Bible is a "sectarian book," because certain elements, atheistic, or autocratic, or irreligious, insist that they do not wish it used. But it is not proved to be "sectarian" because some are prejudiced or bitter against it. It is not a sectarian book, but a universal book, essential to the life of our republic, and in line with the very Constitution of the United States, and the Declaration of Independence, which it was the most important factor in suggesting and securing.

Our nation can exist only as its people have the proper character, and this character can be attained and maintained only as the people are acquainted with the truths and teachings of the Bible. From this Bible come the only sufficient teachings as to God and truth and justice and law and obedience and order and human welfare. Destroy the knowledge of these great truths and human character becomes depraved and unworthy. The attacks of Bolsheviks and I. W. W. organizations are not only against organized society, but against all religion which makes social order possible.

There is today a world-wide attack by Bolshevik and kindred influences against all law and order, social, religious and governmental, and those who desire society and government to stand should beware how they lend aid to these red influences in their assaults on religion and

the church, for all these stand or fall together.

If we would have a citizenship in our land that will continue to stand for law and order, we must see that it is instructed in the principles of true religion, as presented in the truths of the Bible. The Declaration of Independence "appeals to the Supreme Judge of the World," but people can know of this Supreme Judge only as they know what is taught about him in the Bible. The "laws of Nature and of Nature's God" are known only as we read of the revelation of his laws as they are found in the Bible. To keep this Bible away from the children at the very time when they are being fitted by their school life for their life and work as citizens, is a course which is most fatal to good hopes and prospects for the future strength and welfare of the people.

Deep in the convictions of the great mass of our people is the belief that we should know about God and that we should do his will and keep his laws. This was the underlying conviction of the men who laid the foundation of our nation, and of the great majority of all those who have been advanced to places of authority. We must train the children of the nation to know God and his laws, even if a minority of anarchists and absolutists inveigh against it. We can not keep from making and enforcing health measures at the cry of an ignorant or prejudiced minority.

The Synod of the State of Washington is instituting measures, to be participated in by patriotic, and intelligent, and religious masses of the people of all the states, to test before the United States Supreme Court whether the Bible can be forced out of the public schools by unpatriotic influences, or, in other words, whether the minority, of the dangerous elements, shall rule in place of the majority.

### WAR MUST STOP OR THE WORLD WILL PERISH.

God did not create man, and set him in countries and nations, intending that he should devote his time and strength and income to the wastefulness and woe of war. The divine instruction to our first parents was to dress and keep the garden, to till the earth, to keep the paradise of the world. Murder and war came in as manifestations and results of sin. But the divine purpose and direction to our human race was that a peaceful and productive life should be maintained.

Today we are almost a bankrupt world. We have been passing through a war that cost approximately \$348,000,000,000 in property and production, and that led to the death of 12,000,000 of the sturdiest and strongest men of the race. Instead of learning the lesson of the uselessness and destructiveness of war, and agreeing mutually to quit this awful business and try to recover from the fearful losses, there is an unheard of preparation for other wars, or for what is called self-defense. Great Britain that in 1912 made army and navy appropriations of \$351,044,000, has made \$1,121,318,000 for 1921. Japan has advanced from \$93,576,000 in 1912, to \$282,357,000 in 1921. Our United States, in the same time, has advanced from \$244,177,000 to \$1,422,752,000, and is contemplating expenditures that amount to \$5,000,000 for every day in the year

1922. It is a fact that with the tremendous debts produced by the war, and hanging over the nations, such additional and contemplated expenses are simply suicidal.

If it were left to the people of the nations, the fathers and mothers, the brothers and sisters, the wives and daughters, wars would cease. As an actual fact, there is no more sense nor need for the nations to fight and use up all the incomes of the people in war, than there would be in every family in a city waging war upon all the neighboring families and keeping up the fight until all lives and property had disappeared. If left to the judgment and common-sense of common people, a way for the settlement of international difficulties would be as practicable and easy as the maintenance of peace among the families of a city.

General Pershing says: "It is time for an awakening among enlightened peoples to the end that the leading powers may reach some rational agreement which would not only relieve the world of this terrible financial load, but which in itself would be a long step toward the prevention of war. If other nations have the same attitude, it seems unreasonable not to believe that all will be willing to prove it by consenting to limit armaments. Unless some such move be made, we may well ask ourselves whether civilization does not really reach a point where it begins to destroy itself and whether we are thus doomed to go headlong down through destructive war and darkness to barbarism."

General Tasker H. Bliss says: "Why should not the United States take the lead in the definite proposal and demand for a reasonable limitation of armaments? Who can do it better than we?"

Herbert Hoover says: "There is no more conceivable folly than this continual riot of expenditure on battleships at a time when great masses of humanity are dying of starvation."

Senator Hitchcock says: "The question of disarming the nations was formerly a moral or ethical one, but it is now economic and is rapidly becoming a governmental necessity. It is the only way to prevent bankruptcy."

We could fill the paper with such expressions from good men of high rank in all the nations. Something definite must be done soon, and done at the Conference which has been called for considering disarmament at Washington on Nov. 11th. The people of this country must insist and demand that a sound business course be taken, in accordance with Christian principles. Let there be much earnest expression made on the matter from every pulpit and forum and home of the land, and let there be united, daily, incessant prayer for the blessing of God.

### FORCED TO SUSPEND.

A Canadian paper announces that it must suspend publication. It says: "During the past four years the cost of production has increased from 200 to 300 per cent, while the income is practically the same. This has caused the suspension or amalgamation of over 200 newspapers in Canada."

Looking more closely at the reasons for this suspension, as also for that of 4,000 newspapers in the United States, the editor figures out that in 1907 wages were at 100. In 1914, they had advanced to 178,

and in 1921, to 393. Newsprint from 100 jumped to 177 in 1914, and to 623 in 1921. Newspaper postage was 147 in 1914, and 337 in 1921. Ink was 100 in 1907, 200 in 1914 and later 331.

#### OHIO PRESBYTERIAN HOME.

For a long time there has been the desire for a Home for aged and homeless Presbyterians in Ohio. This has been often discussed. We have often been asked whether we have such a home and have always been compelled, sadly, to admit that we have none. The Presbytery of Dayton recently took action in the matter, and appointed a committee to see what could be done, in connection with the other presbyteries of the synod. All the presbyteries agreed that such a home is imperatively needed, and the synod, at its meeting in Cambridge in October, took action founding such an institution.

An offer, most opportunely, has been made of property near Sidney which is finely adapted for such a home and which makes it possible at a very early date. The offer was made by Moses Russell and two maiden sisters, Elizabeth and Martha, of Sidney, and comprises 295 acres located on the Dixie Highway, three miles west of Sidney. It has on it the farmhouse which has been the Russell home, and the land has been in the possession of the family for three generations of Presbyterian elders. One farm of eighty acres was given by Mr. Russell, to be used for a children's home, as a memorial to the little daughter of Rev. William Blake Love, of the Sidney Church, who was killed by an automobile in May. Condition of the gift was that the buildings be started not later than March, 1923. One home will be erected for children and one for aged people.

A committee of business men from Sidney promised to donate \$10,000 toward buildings, etc., providing the synod raised \$90,000 for the same purpose, outside of Shelby county.

The offers of the Russells and of Sidney business men were unanimously accepted by the synod.

Trustees were elected for the Memorial Home as follows: Rev. W. Blake Love, Rev. E. H. Montgomery, Rev. D. L. Myers; and Laymen M. E. Williams, E. B. Proctor, Charles S. Johnston, D. W. Frackelton, Charles H. Parsons and Standish Meacham.

The name is to be "The Presbyterian Home for Aged and Infirm, In Memory of the Moses and Mary Russell Heirs," and "The Dorothy Love Memorial Presbyterian Home for Children." Several legacies have already been announced to come to this home on the death of various persons.

We are sure that this home will become one of the greatly prized and loved institutions of our Presbyterian Church of Ohio.

#### RAILROAD STRIKE AVERTED.

It is a matter for general rejoicing that the menace of the railroad strike which has been hanging over the country has been removed, and that the strike will not occur. The nation could not have experienced such a condition without a great shock to all classes, and there would have been immeasurable suffering. The interruption to life and business would have set back the prospects for the speedy recovery of prosperity, and confusion and disaster would have been faced at every

turn. On no class of persons would the injury have fallen more heavily than upon the very employes who have been contemplating the step, and it is a triumph of good sense and proper prudence, for the exercise of which all may be thankful to God, for his good providence.

#### A SCANDAL?

A writer in Christian Work, in discussing church union, and particularly the Lambeth Appeal, says: "There is a universal admission of the scandal of the present disunion."

We respectfully dissent. There is no universal admission that the separate organizations of Presbyterians, Methodists, Episcopalians, etc., is a scandal.

Much is made of the brotherly tone of the Lambeth proposals, but the proposals themselves are no more brotherly than those of ten and twenty years ago. They insist on the historic episcopate and the reordination of ministers of other churches. It is no scandal that Methodists and Presbyterians believe their ministers as truly ordained and their sacraments as valid as those of the Episcopal church.

It is no scandal that people who accept God's Word as an inspired rule of faith and hope, and interpret it, and affirm a system of doctrine, should maintain their own denominational organization.

It was no scandal that Scottish ministers and churches withdrew from the established church, giving up salaries and buildings, and organized the Free Church. Some church divisions may be unwise and their promoters over positive and unwise, but men of positive convictions can not always agree, even in the interpretation of Scripture, and their determination to worship and organize separate from others is no scandal.

Great harm is done to the cause of Christian unity by those who belittle conscientious convictions and think and speak harshly of others who do not agree with them as to universal church union. There are advocates of such union who magnify the spirit of disunion and strife in their habitual severity with those who, through conscientious convictions or over-conscientiousness or ignorance can not agree with them.

Pleas for help continue to come from the Near East Relief, the Ohio division of which is located in Schofield Building, Cleveland. The food conditions in Armenia have never been so bad as they are now. Hostile forces occupied the country until it was too late to cultivate the fields. When they left they carried off all surplus food and almost all live stock. The Armenian people are helpless unless they have assistance. America is their only hope.

There are movies and movies. Some are good and clean and educational, and some are unclean and demoralizing. Petitions are in circulation in many states asking the United States Senate and House of Representatives "to enact a law prohibiting and punishing the transportation through the United States mail, and the interstate transportation by any common carrier or by means of any other method of transportation, of any moving-picture film of any indecent, obscene or lascivious matter, thing or occurrence, and of any moving-picture film illustrating or representing stories or scenes of immorality, illicit love, infidelity in family relations, crimes and disrespect for law."

Any one who realizes the need of such a law may help to secure it by signing and inducing others to sign and send such petition to their Senators and Representatives.

General Foch has shown his greatness, for one thing, in announcing that he intends to conform himself to the prohibitory law while in this country. He is a gentleman as well as a soldier. He has fought for the preservation of civilization and he is in favor of maintaining civilization by standing up for law and order. His attitude is a rebuke to every man who chooses to be a criminal in defying the law because he does not like it.

The responsible members of the United States Senate have determined not to submit to the filibustering tactics of the evil-minded minority, who have been working to break down prohibition and prevent the passage of the anti-beer bill. They intend to pass this bill at an early date, and have secured an agreement among themselves whereby they may break down the opposition of the liquor advocates.

Those persons who are sneering at Mr. Bryan for his opposition to the essential atheism of Darwinianism, seem to forget that the Darwinian theory is only a guess, and a godless guess at that. Mr. Bryan is right in asserting that "In the beginning God created the heaven and the earth." He has good authority for it. Whatever processes of evolution have been at work during the ages since have been under the divine providence and direction. We have not got to the point when we can banish God from his own universe. Mr. Bryan is not so ignorant as some people seem to think. According to God's Word the fool is he who says: "There is no God."

What is known as "National Father and Son Week" comes this year Nov. 6th to 12th, and will be observed in many churches and communities, especial stress being laid upon it by the Young Men's Christian Associations. It is well to do this in the hope of bringing many of the boys and young men, through the influence of their fathers, into closer relationship with the church. In many churches banquets will be held with the thought of reaching both fathers and sons with the grace and help of Christ.

Election day is at hand. Of course it is a comparatively unimportant election, but no occasion is unimportant that calls for the discharge of the duties of good citizenship and true patriotism. On just such elections as this evil forces try to get in their work when they think that few are watching them.

The eleven theological seminaries of our Presbyterian Church show an increase of ninety-one in attendance this fall as compared with last year, with the expectation of others coming in later in the season. This is encouraging and gives ground for believing that the movement has set in for a considerable increase in the number of young men preparing for the ministry.

The Week of Prayer for Young Men comes this year Nov. 13-19, and all Christian people are urged to unite in earnest prayer to God for the salvation and preservation of the young men, that they may be on the side of the Lord and his Church. This will be observed by all Young Men's Christian Associations and they ask all Christian people to join with them in these petitions.

## AT SIMON'S HOUSE.

(Matt. 26: 7-14.)

BY HELEN PURSELL-ROADS.

Junc-pulsed and argent-sandaed, garnered she

From fair Judaeen gardenside and grove,  
The thyme of faith, the mystic nard of love,

The rose of joy, the bay of loyalty,  
Sweet spirit dreams from youth's pomegranate tree,

Her heart the vase, a priceless treasure-trove;

Then brought her gift, soft winged as temple dove,

Unto the altar of the Pharisee  
Whose priests disdained her, spirit-blind  
always,

While she, with eyes pain-smitten, stood alone,

Her wreck of days to wastes of Paran strown.

Then came a shining Guest to Bethany—  
She saw, and brake her heart to him; a ray

Of deathless glory leaped athwart the sky!

Hillsboro, Ohio.

## BIBLE TRUTHS THAT HAVE HELPED ME.

BY REV. JOHN Y. EWART, D.D.

The Bible is a magazine of power. It is an arsenal of ammunition. It is a storehouse of food. It is a light in the darkness. It is a comfort in every kind of distress and need.

I want to put down here some of the ways in which the truths of the Word have helped me, and thousands of others who have the same needs as I have.

First, it is an unspeakable help to know that the great God who made the heavens and the earth, the Omnipotent One, is interested in me as an individual. He is benevolently interested in all my affairs. Jesus said to his disciples:

"The very hairs of your head are all numbered" (Matt. 10: 30).

What intimate knowledge, what detailed supervision and tender, personal interest that indicates.

And what a world of comfort this fact opens up! For he who is interested in us permits us to become acquainted with him, to love him, to carry to him the knowledge of our needs, to commune with him in prayer and praise, confess to him our sins, to beseech him for help in every emergency of our lives. Thus all the resources of high heaven are put at the service of the humblest disciple. For "he is able to do exceeding abundantly above all that we ask or think" (Eph. 3: 20).

Second: Thus is revealed to us the great God as a magazine of power, as well as of love. There is no limit to his strength. He is the infinitely mighty One. There is absolutely nothing that he can not accomplish for the good of those who trust him. Listen to the prophet Isaiah: looking up at night into the heavens, spangled with stars, he exclaims:

"Lift up your eyes on high, and behold who hath created these things; that bringeth out their host by number; he calleth them all by names in the greatness of his might, for that he is strong in power; not one faileth" (Isa. 40: 26).

Why then should any soul on earth feel that the great God is indifferent to his needs or lacks sympathy with him? Listen:

"He giveth power to the faint; and to

them that have no might he increaseth strength. Even the youth shall faint and be weary and the young men shall utterly fall; but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Isa. 40: 29-31).

I visit many churches that seem to have forgotten these words of authority, grace and power; for they are weak and discouraged today. Concerning these churches we might ask the question the Psalmist asks:

"Why hast thou then broken down her hedges, so that all they that pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast doth devour it. Return, we beseech thee, O Lord of hosts: look down from heaven and behold and visit this vine; and the vineyard which thy right hand hath planted, and the branch which thou madest strong for thyself. It is burned with fire, it is cut down: they perish at the rebuke of thy countenance" (Psa. 80: 12-16).

Permit a suggestion. Let the people in these churches, though few in number, have a gathering for prayer. Exercise faith in the Divine Shepherd of the sheep who went out into the wilderness of this world, searching for the lost individual and the lost church. Let them lay hold of the promise:

"Where two or three are gathered together in my name, there I am in the midst of them," and

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18: 19, 20).

"Nothing shall be impossible to you," said Christ to his disciples at one time when they were face to face with an unusually hard task. "Why could not we accomplish this?" they asked him. "Because of your unbelief. For verily I say unto you, If you have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you" (Matt. 17: 14-20). But the Master added: "However, this kind goeth not out but by prayer and fasting."

To accomplish the revival of some churches that have long been pastorless, or whose pastors have neglected them by being "busy here and there," it takes unusual faith, persistence and prayer. But in the end, under God, real success will crown the faithful efforts of the few. For "will not God avenge the wrongs of his own people who cry aloud to him day and night, although he seems slow in taking action in their behalf? Yes, he will soon avenge their wrongs. Yet when the Son of Man comes: will he find faith on earth." (Luke 18: 7, 8, "The New Testament in Modern Speech".)

Let the following true incident be an encouragement to all of us not to give up interest in the unsaved soul or the back-slidden church:

A Sabbath-school teacher, because no conversions had occurred in her class of sixteen young men, resigned, thinking herself to blame or unfitted for the great work. Seeing the unflagging interest of her pupils, neither superintendent nor pastor would consent to it. In her anxiety she prayed more earnestly for the Holy Spirit's help.

One day while thus pleading she was so strongly moved to go and see a certain one

of her pupils at his home, that she at once yielded, and in that home parlor she so told her anxiety that, when prayer was suggested, the pupil kneeled with her and soon yielded to Christ, and was most happily converted. Thus encouraged, she visited another and another in turn, as opportunity opened, till the whole sixteen were converted and added to the church.

As vacancies occurred in her class, others joined, who were often converted. These pupils passing out into the business world were urged by her to write annually a letter as to their Christian life, till finally she was receiving, as years rolled on, over two hundred letters from missionaries, lawyers, merchants, mechanics, farmers, physicians and others from various parts of the world, still busy in pulpit, in Sabbath school or other church work.

Colorado Springs, Col.

REV. R. M. MATEER, D.D.

BY REV. W. M. HAYES, D.D.

In the release on Sept. 5th, 1921, of Robert M. Mateer, the Shantung Presbyterian Mission and Church have lost one who, while a leader in all its activities, was pre-eminently so in the organization and extension of its evangelistic work, recognized by Chinese and foreigners alike throughout Central and Southern Shantung, as the central figure in plans for the development of the church.

Dr. Mateer was born near Gettysburg, Pa., Feb. 8, 1853, and early manifested, in a way peculiarly his own, the strong, resolute, and efficient traits which characterized other members of the family. The first years of his college course were spent at Monmouth, Illinois, a school for which he always cherished a warm regard. The last two years were spent in Princeton University, from which he graduated in 1878. Entering Princeton Theological Seminary in the autumn of the same year, he graduated in May, 1881. While yet in the Seminary he had given evidence of his evangelistic and organizing abilities; the former in the evangelistic campaign which, in company with his classmates, J. H. Laughlin and L. D. Wishard, he carried on both in New England and in the vicinity of Princeton; the latter as leader in the organization of the Inter-Seminary Foreign Mission Convention which for a number of years was a marked agency in arousing missionary interest, throughout the theological schools in America.

In the autumn of 1881, in company with Rev. and Mrs. J. H. Laughlin and Dr. and Mrs. Horace Smith, he sailed for China with the intention of opening a new station in the interior of Shantung. The first sixteen months were mainly spent at Tengchow in language study and in acquainting himself with the intricacies of mission finance of former times. During these months he took a long itinerating tour with Dr. Corbett at which time Weihsien was definitely decided on for the location of the new station and land secured for that purpose. Early in the spring of 1883, he and Mrs. Mateer, formerly Miss Sadie Archibald, removed to Weihsien, living in a small Chinese house in a little village near the present compound. Mr. and Mrs. Laughlin came later, the former engaging in evangelistic work along with Dr. Nevius, so the burden of establishing the new station fell on Dr. Mateer. Night after night, being unable to secure a trusty watchman, he slept beside his lumber to prevent it being stolen; walls put up during the day were pushed down before morning so as to prolong employment for the workmen. Finally an efficient overseer offered his services, the house was finished, and Dr. Mateer at once began work in the two hundred towns and villages in the adjacent territory, walking with his faithful assistant, Mr. Hing Ta Ming, from place to place and eating whatever the inns might afford. Even then his mind was not free from anxiety, for the city at that time was

intensely hostile and Mrs. Mateer narrowly escaped death from a shot fired at night through her bedroom window.

The next summer little Jean was so weakened by long illness that it was necessary to take her to Tengchow, a five days journey overland. Fearing that she would not reach the coast alive; they carried a little coffin along with them. Dr. Mateer returning shortly after arrival to his field. The next April his able and devoted wife was called to the heavenly home. After taking little Jean, now Mrs. William Beaman of Seattle, to her aunt in Tengchow, he returned, though in ill-health, to his lonely home, where he labored faithfully until the mission seeing that the trials through which he had passed were beginning to tell seriously on his health, insisted much against his will on a furlough to the homeland. The year spent in America, during which he labored earnestly to secure recruits for opening the new stations of Tsinichow and Ichowfu, doubtless prolonged his life, though he never fully recovered from the strain of those first five years in China. While all knew that they were years of trial, yet probably few of us realize the stress of his anxieties and so failed to give him that sympathy in his deep loneliness which we should have done.

In 1891 Dr. Mateer found another able, devoted, and efficient helpmeet in Dr. Madge Dickson, who not only took active part in his work, but also strengthened him by her counsel and sympathy during the remaining years of his life, though sorrow again, three times in succession entered the home, taking away each of the three children.

Of the varied and eminently successful labors of Dr. Mateer, it is impossible to do more than to indicate briefly the apparently more important factors, such as the founding of the Boys' High School at Weihsien; his efficient aid in securing the funds for the Girls' High School and the opening of the same, together with his active interest in promoting other forms of educational work for women and girls of this large field; his energy and zeal in devising plans for the support of the Chinese pastorate, this vital matter being one to which he always gave time and thought; the foundings of numerous churches and his continual efforts to secure pastors for them; his untiring efforts toward securing a properly educated, competent Chinese ministry, spending his own money freely in order to accomplish this end; the establishment, in memory of his brother, Dr. C. W. Mateer, through funds obtained from his brother's estate and elsewhere, of the Mateer Memorial Institute at Tenghsien, a school which is already affecting the church life of Southern Shantung and which gives promise of further development in the near future; and the establishment of the Cities Evangelization Project which the 1921 report of the Shantung Mission refers to as "born of the far sighted vision of our beloved fellow-worker, Rev. Robert M. Mateer, D.D., where some of the ablest Chinese in our midst, the finest product of our education, secular and religious, have been put in charge of extensive educational and evangelistic work, and given a free hand in its development." While the idea of co-operative committees, consisting equally of Chinese and foreigners, in each of our stations, did not originate with him, yet it was due to his efforts that the same became a regular feature of our Mission policy. Nor were his activities limited to the work on the field; in company with his friend and classmate, Rev. Dr. John A. Marquis, he was active in promoting the District Secretaryship of the Foreign Board at home. All honor to our able, indefatigable worker, who though at times discouraged by opposition, never gave up, because, as he said to the writer shortly before his last illness: "The Lord has never failed me yet." He put trust in him rather than in men, and the Lord honored the trust.

Dr. Mateer was particularly loved and trusted by the Chinese. They were thoroughly convinced that in whatever he did, he sought only their highest interests. He trusted them and wished to see them take places of responsibility unhampered by

extraneous restrictions. As a result, they believed in him, and, while they might not agree with him in all details, yet they knew that he regarded these as of but small moment, so long as the final objective was reached and the work went forward in a healthy, natural way. Their love for him was shown when the twelve or thirteen pastors, who reached Weihsien in time for the funeral, each one insisted on helping to carry the casket to the cemetery and in lowering it to its final resting place; while their addresses and prayers showed their feeling, love, and appreciation, such as they themselves said, sons might show to a father. Between him and them, lines east and west were obliterated and all were simply servants of one Master. Though honored by Monmouth with the title which he held, yet his highest honor is the regard in which he is held by our large body of Chinese pastors and church-workers, an honor which any one might covet.

He was a man who kept in touch with God through his well-worn Bible and prayer. As to the former, he accepted both the Bible of Jesus and the New Testament as God's revelation of himself and the Way of Life. No doubts disturbed his faith in it or its teachings. As to prayer, he had great faith in the personal presence of his Master and in his being a very present aid at all times. His habit of seeking divine guidance and his willingness to abide by it had much to do with his resolute firmness in carrying out what he believed should be done. As is not infrequently the case with men of his type, he was at times more fortiter in re than suaviter in modo, but his heart was always in the right place and he never harbored resentment.

When first laid aside from active work in February, 1920, it was a hard struggle to realize that his work was done, but when he did realize it, he was eager to go. Instead of dreading death, he yearned for release, and the burden of his heart was "to go up yonder." "Don't let any one detain me." Faithful above all things to his calling as a missionary, he was also, to the few who really knew him, a true friend whose friendship never failed at the critical moment; whose counsel came from the heart, unsullied by any ulterior motive; whose consistent love was not to be shaken by the dislikes of others nor by considerations of mere policy. True himself to his Master, his vocation, and his friends, he could brook no equivocation in others; nothing that was not clear and above board. Such a character has left a deep impression on the church which he served so faithfully the last forty years, and his memory will be especially cherished by those of whom it is a high honor to be held in remembrance, the people for whom he labored. The memory of the righteousness is blessed, and the name of Robert M. Mateer stands high among the pioneers who laid the foundations of the church in Shantung.

Weihsien, Shantung, China.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

In a letter the other day, one of our superintendents wrote, saying that he was having trouble to get men to be prompt in their correspondence, but, said he, in a note of despair, "I can not make them over." Why men accept responsibility, and then treat it lightly, is more than I can understand. Just now there comes to this desk a wire from another superintendent, saying that a certain home missionary is in great distress, because he has not received his money from the Board, and the reason he has not received it is that the chairman of the Presbyterial Home Mission committee has not notified this office that this missionary is on his field, and when he went to it. So the Board is censured because of the failure of a committeeman to do his duty promptly, and a missionary and his family are in need because he failed.

I wonder what can be done, with men to whom letters go asking that such and such things be done, and who persistently delay their reply? I wish that this note might secure a more prompt response to

letters that go from this office. I hear the complaint, wherever I go, that men do not write promptly, in reply to letters sent them. I wish something could be done to move these dilatory men.

I had the pleasure of meeting with the Synod of Arkansas on October 18. I met with this synod in the same church in 1906 on my first official visit and great changes have occurred since then. The synod has done a splendid piece of work. The men are forward looking and anxious to do more than they are now doing for the kingdom.

It was the general consensus that what is most needed now in the synod is more evangelism. Dr. Lewis, who has been working in the synod for the past few months, has done a good work, and women are needed to husband the work which he has done and make it more effective, in permanently building up the kingdom. All agree that evangelism is the great need of the hour. Some think the pastor should be his own evangelist, while others think they should have outside help. Great gains have been made in almost every direction in the synod in Home Mission work, and plans were laid for greater development.

The synod heard the pastors from Little Rock and Hot Springs with interest, telling of the work that had been done and what ought to be done. Little Rock is fast getting the ear of the people and is doing a really great piece of work, and if we were able now to do what those in charge want us to do, I feel sure that in a very short time we would have a church in that city of which we would be justly proud, although a short time ago some people thought we had no business there whatever. The present pastor has been at Hot Springs too short a time to show what can be done there, but we are all agreed that, that is a very important place for our work if we are to do our share in the state.

The synod raised the question of having the time of the meeting lengthened somewhat after the Oregon plan and it is probable that something of this kind will be the outcome.

#### WOOSTER LETTER.

BY WILLIAM ELLSWORTH BRYCE, D.D.

The College of Wooster opened in September with over 700 students, 119 more than at the same date last year, and the largest attendance in the history of the college. Of the large Freshman class of 315 students, 160 are men and 155 women. The number of men shows an increase of 77 per cent and the number of women an increase of 11 per cent.

One of the great problems has been the housing of the increased number of students. This was partially met by the building of an annex at the rear of Holden Hall to accommodate fifty-six girls. All the dormitories together, Holden Hall, Holden Annex, Kenarden Lodge, Hoover Cottage and Long Hall, will hold only 380 students; the remainder have been taken care of in approved private homes. Already there are growing waiting lists for 1922, 1923 and 1924. Prospective students should make their application for room and reservations a year ahead to avoid disappointment.

Perhaps the greatest problem of the college now is the financial one. When the fact is taken into consideration that a hundred or more of the students are on scholarships, and that even for those who pay their full tuition, the college puts up three dollars for every dollar paid in by the student, it will be seen that an increase of the endowment is imperative. The college deficit last year was \$15,000, which added to an accumulated deficit of \$30,000 brings the total deficit up to \$45,000.

Relief is promised by the generous offer of the Rockefeller Fund of \$250,000 on condition that the college secure \$750,000 in subscriptions by next June. A campaign has been begun to secure these subscriptions under the direction of Rev. R. A. Basham, a representative of our Presbyterial Board of Education. In addition to this help, the Presbyterial Board of Education has promised the college ten per cent of all funds it receives this year

for endowment purposes. Already \$50,000 has been subscribed by the faculty and students and \$50,000 by the city of Wooster. In addition to this, \$50,000 has been subscribed by individuals, one \$25,000 contribution being received and two \$10,000 contributions. Subscriptions may be paid in four annual installments, as the General Education Board has given until March, 1925 for the payments of all pledges.

The cause of Wooster was given a very enthusiastic reception at the recent meeting of Synod at Cambridge, O. The synod unanimously and heartily passed a resolution commending the college and its canvass to the churches, urging them to open their pulpits to the financial representatives of the college.

The College of Wooster is one of the greatest educational assets of the Presbyterian Church. Few colleges are sending out as many leaders into distinctly Christian service. Under the able administration of its great President, Dr. Charles F. Wishart, with its large body of alumni, and the hearty support of the Church, under God's blessing it is destined to a great future of usefulness in promoting the kingdom of God in the earth.

### COLUMBUS LETTER.

BY REV. WILLIAM ANDREW FERRINS, D.D.

Principal D. S. Cairns, of Scotland, is one of the late writers, one who came into international distinction on account of his interpretations of the great world war. In his "Christianity in the Modern World" he makes this observation: "We see each laborer and thinker, taking his place in the march of the same great purpose. Galileo in his turret, Newton in his garden, Kant and Niebuhr, Strauss the iconoclast and Neader the saint and scholar, the pioneer in the tropical forests, the explorer breaking into far-off silent seas, and bringing strange new lands within the reach of civilization and the Christian Gospel . . . are all in the grasp of the same great Purpose today which marshaled the vanguard of the world's life nineteen centuries ago." The Ohio State University, located in our city, has in round numbers about seven thousand students. There are two—"the laborer and the thinker"—Rev. William Houston, D.D., the university pastor, and Rev. W. O. Thompson, LL.D., D.D., President of the university, who take their place "in the march of the same great Purpose"; and that purpose is the reconciliation of the "scientific spirit" and the "Christian program." The university pastor is ingenious in his activities and splendidly sympathetic in his relations to the student body; while the president takes an exalted stand, in his public utterances, on all economic, social, philosophic, and religious questions.

The Bethany Church, the colored congregation of our city, has laid the cornerstone of the first unit of its church building. They have a desirable location, and the building, when ready to occupy, will be commodious and attractive. Rev. Henry W. Cooper, the pastor is a product of the Freedmen's Board. He is a scholarly gentleman and is doing a characteristic work among his people.

The Oakland Park Church, Rev. F. Kirker, pastor, is progressing in every direction of its church life. The sabbath-school is rapidly out-growing its quarters. The Women's Bible Class held its annual dinner, and the speaker of the evening was Dr. H. S. MacAyeal, the State Welfare Director. He spoke of the conditions in the state institutions. He stated there was an over-crowded condition in most places, and advocated most earnestly the segregation of the criminals.

The West Second Avenue Church is meeting with a very encouraging response under the leadership of its pastor, Rev. W. R. Kruse. Special attempt is being made in the Sabbath-school and on a recent Sabbath they had the largest attendance in its history. Arrangements are being made for a Bible Conference conducted by Dr. Samuel Dodds.

The St. Clair Avenue Church, Rev. R. L. Offield, pastor, has made a canvass of the community in the interest of the Sabbath-

school, with good results. Rev. W. J. Holmes, of Lancaster, was the preacher at the recent preparatory service. Miss C. L. Smith, of the Ohio Synodical Home Missions, spoke on a recent Sabbath in this church.

Rev. C. W. Maus, pastor of the Calvary Church, is accomplishing a great work. This was, at one time, the Hungarian congregation. The pastor is making a specialty of work among the children of the foreign-speaking people. Last Sabbath they had the largest attendance in the history of the work. They are making special features of Hallowe'en, Thanksgiving and Christmas, which are greatly appreciated by the parents and the children.

### CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

It is the intention of the Old Stone, or First Presbyterian, Church to become self-sustaining for all time by the erection of a sky-scraper on the northerly end of the church property. During the centennial exercises last year Elder S. P. Fenn made a gift of \$100,000 for the purchase of the adjoining property. Other members made large donations and the property was secured. Before beginning the construction of the proposed new building, it was discovered that the church does not have a title to the property which they have occupied for more than a century, now valued at about \$600,000. Suit has been filed which cites that the church is in danger of losing title to the property through an error made in the original turning over of the land. It names the unknown heirs of the original grantors as defendants. The petition cites that a century ago Joel Stratton deeded to ten of his fellow villagers a grassy plot near the town pump. The deed provided that within three years they were to erect a meeting house, and that the property was then to be turned over to the church organization for \$400. Where that grassy plot was the Old Stone Church stands today. The petition recites that a meeting house was erected, and that the property was turned over to the church organization. No deed can be found nor a record of one. The county records list the property in the name of the ten men to whom it was originally deeded. The descendants of these ten men are scattered from Maine to California. Many of them are unknown. They will be required to show their right to the property. After hearing their claims and the claims of the church organization, the court will decide to whom the property belongs. The Old Stone Church plans to base its claims on an uncontested tenure of a century.

Rev. A. B. Meldrum, D.D., pastor of the Old Stone Church, preached an anniversary sermon, last Sabbath, at the Dovercourt Road Presbyterian Church of Toronto, Canada. In his absence the pulpit was filled by Prof. T. W. Graham, of Oberlin Theological Seminary.

A prominent member of the Old Stone Church died recently at the age of ninety-one, after a membership lasting exactly fifty years.

The Church of the Covenant, Rev. Dr. P. F. Sutphen and Rev. Dr. Alex. McGaffin, pastors, received eleven new members at the October communion. This church gave a reception last week to the out-of-town students of Western Reserve University and Case School. The Church of the Covenant adjoins the grounds of these two institutions and is the church home for many of the students. Prof. William McKinley Justice, a professor at Pikeville College, was the speaker last Sabbath afternoon at the Church of the Covenant. Professor Justice, a mountaineer, makes a remarkable impression wherever he speaks.

Rev. Arthur H. Limouze, pastor of the Glenville Church, is delivering a series of Sabbath evening sermons on "The Ten Commandments in Modern Life."

Rev. Herbert C. Hinds, Ph.D., filled the pulpit of the Cleveland Heights Church last Sabbath. This church entertained the fall meeting of the Presbyterian Missionary Society last week. The principal speaker was Miss Mabel Rogers of Cuba.

Rev. Clarence S. Gee, one of the pastors of the Miles Park Church, has accepted a call to the Congregational Church of Hudson, O., one of the towns near our city, and is to be a teacher in the Western Reserve Academy, located there, owned by the Gen-

eral Board of Education of the Presbyterian Church.

Several hundred Cleveland Presbyterians were the guests of the Cleveland Alumni Association of Wooster College at the Homecoming Day, Saturday, Oct. 22, when the Wooster College team played Case School. A banquet was given the Cleveland people, when addresses were made by President Wishart, Dr. A. P. Higley and Dr. C. L. Zorbaugh.

### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

At our Ministerial Association, Oct. 24, an interesting and instructive paper was read by Prof. Selby F. Vance, D.D., on, as he whimsically remarked at the beginning, an acquaintance, but not a friend of the essayist, his subject being "Satan." Tracing the progressive meanings or characteristics of this enemy of God, he advanced to the teachings of the New Testament, and the question of demonology, or demonic possession. He emphasized the fact that science, and especially psychology, gave increased interest to such satanic influence, and threw light upon the possibility of the intrusion of such spirit, when the mysteries of subliminal consciousness are faced.

Preceding the paper, Prof. D. S. Schaff drew attention to the Roman Catholic propaganda which revealed itself in advertisements in the secular newspapers, glorifying and boasting of the fame or achievements of certain Roman Catholics. These advertisements acknowledge their expense is defrayed by two business men of that Church in this city, but Prof. Schaff very plainly declared the inference that they are incited and suggested by the Roman Catholic authorities. We have all noted the claims that this country was discovered by a Roman Catholic, a fact no more valuable than that William the Conqueror was also a Roman Catholic, for before the Reformation, Christianity was represented by the Roman Catholic Church. The claims asserted in these advertisements are very amusing, as for example that the man who invented stenography was a member of that Church, and that the first university founded in America was Roman Catholic, at which we were surprised until we learn it was a college in Peru. As Dr. Schaff remarked, these advertisers omit the statement that one of the most prominent Popes was the father of six children, born of mothers whom he had not married. It was Dr. Schaff's opinion that such uncontradicted statements, or uncontradicted upon assertions, might influence ignorant Protestants, e. g. One who had married a Roman Catholic, and might make his advance into that Church much easier. He had prepared, and was paying for the insertion of an advertisement, stating the fact of Church History upon the Reformation, in three issues, and at his suggestion the Association appointed a committee, with Dr. Schaff as counselor, to arrange for a general committee from the other associations to prepare and meet the expense of such advertisements. It is not at all improbable that an occasional presentation of the basis of Protestantism and its relation to the facts of history might be wisely made in most of our churches. Perpetual vigilance is necessary when we have to deal with the leaders of a Church which advocates jesuitism in its defense. If it will reform we shall be glad, but Miss Deanesly in her strong work on the Lollard Bible, has shown that the mediaeval Church forbade laymen to read the Bible in the vernacular, and an Irish speaker, at the Council of the Reformed Churches in this city, asserted that the priesthood in Ireland excluded the Bible from the people. Certainly Protestants should be wisely informed concerning the error of Rome, the fallacies of celibacy, the Immaculate Conception, the doctrine of Infallibility, the Mass and Apostolic Succession.

On Oct. 23d, services were held in Racoon Church for the unveiling of the bronze Tablet erected by our presbytery commemorating the Fiftieth Anniversary of the Ordination and Installation of the pastor, Rev. G. M. Kerr, D.D. The sermon was preached by President James A. Kelso, D.D., LL.D.; greetings from the

presbytery were brought by elder Robert J. Gitson, of the First Church, and the address and dedication prayer, following the unveiling, by Prof. G. S. Hunter, LL.D. The bronze tablet is simple and tasteful, and, by direction of presbytery, was prepared and inscribed by a committee consisting of Rev. Stanley A. Hunter, Rev. Joseph M. Duff, D.D., and your correspondent, and reads as follows:

Here, June 14th, 1921  
The  
Presbytery of Pittsburgh  
Met to Commemorate the  
Fiftieth Anniversary  
of the Pastorate of  
Rev. Greer McIlvain Kerr, D.D.,  
Who, June 14th, 1871,  
Was "Solemnly Ordained  
To the Full Work of the  
Christian Ministry."

The church bulletin for Oct. 23, was embellished with a reproduction of the tablet, a photograph of the church and crowd of automobiles on the 14th of June, and a portrait of Pastor Kerr.

At the communion Oct. 23d, at the Oakland Church, sixteen new members, all adults, and of heads of families, were received, making a total of seventy-nine received since Pastor Geo. L. Glunt began his ministry here last February. The Sabbath school has more than doubled, and the benevolences quadrupled. Eugene Biddle, a student in the Western Theological Seminary has been engaged as pastor's assistant, to have special charge of Boys' Work, and Sabbath School activities.

At the October communion the First Church, Rev. Maitland Alexander, D.D., pastor, received twelve members by profession and ten by certificate.

In the North Church, on Oct. 21st, Rev. W. O. Yates, pastor of the Swissdale Church, described his experiences while a missionary in Siam. A serious illness made his return to that field perilous.

Prof. S. F. Vance will give in November, on five Wednesday evenings, a course of lectures on "Crises in the Life of Christ" in the North Church, as a course of Bible study.

At the Presbyterial "Retreat" to be held Nov. 7th, in the Knoxville Church, Rev. M. M. McDivitt pastor, in addition to those mentioned last week participating, there will be an address by Rev. Maitland Alexander, D.D., on "Mobilizing for Evangelism," by Prof. Chas. R. Erdman on "Philip the Evangelist," and by Rev. S. N. Hutchinson, D.D., on "The Youth and Evangelism." Rev. Kinley McMillan, D.D., will preside at the afternoon service, and Rev. M. M. McDivitt in the evening.

Rev. W. L. M'Ewan, D.D., has resumed his preaching service in the Third Church after an absence of eighteen months, and gives evidence of complete restoration. It is his intention to limit his activities to his own pastoral and pulpit work, and such presbyterial duties are not onerous.

#### KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

The writer has been assisting Rev. Geo. S. Watson for the last two weeks. He first held services at Chestnut Gap, an out-station of Booneville. There were several conversions and many reconsecrations. We went to Traveler's Rest and held a great service there, in connection with the high school. We are now holding services at Sugar Camp, another out-station of Booneville.

Rev. J. F. Claycombe has recently held a fine meeting at Chapel Hill. The church has received a great spiritual uplift. Seventeen pledged themselves to institute the family altar. There were ten professions and seven additions to the church. The offering for Mr. Claycombe was \$65. The church will be in a fine condition spiritually to begin the work with their new pastor, Rev. E. N. Hart.

From Owsley county, Captain Charles L. Seal, who is superintendent of the Presbyterian Sabbath school at Booneville, led a company of state guards at the drills at Camp Knox this year. This company won the highest honors for marksmanship,

competing with nine other companies from over the state.

Rev. E. T. Lawrence, M.D., has been engaged to teach in the high school at Traveler's Rest, Ky. He will also preach regularly to our church there. Dr. Lawrence was medical missionary in Persia for sixteen years. He was also engaged in teaching for six years.

Sugar Camp, an out-station of Booneville Church, has bought thirty acres of land, to be used as a demonstration farm in connection with the work there.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The reception of representatives of foreign countries on their way to the Washington Disarmament Conference has become almost an every-day affair in New York, but the opening of America's gates to Marshal Foch last Friday afternoon was the heartiest of them all. We crossed the bay just as the magnificent "Paris" arrived at quarantine, and within thirty minutes the great General reached the Battery amidst the booming of cannon and the shouts of the multitude. Welcomed by General Pershing, the Governor, and other dignitaries and as many Frenchmen as could crowd around, the commander of the allied forces was escorted up Broadway to the City Hall, and afterward to the Pennsylvania station. Here was a man not big physically, but mighty of soul, a scholar and gentleman, best of all, a Christian, who gave God and not himself the glory for the overthrow of the Germans.

Such a man must have been in the mind of Rev. Dr. Dwight W. Wylie, pastor of the Central Presbyterian Church, Sabbath afternoon, Oct. 23, as he preached on the Sin of Moses in taking the credit for the water from the smitten rock in the wilderness. Dr. Wylie is one of the Presbyterian pastors of New York who reaches heart and conscience when he preaches. Every one who heard that sermon must have realized how futile and wicked it is to hope to accomplish anything worth while in life if God is not considered and given the glory for every success.

Still another pastor who gives the right message at the right time is Rev. Dr. Edgar W. Work, of the Fourth Presbyterian Church. Sabbath evening, Oct. 30, the subject of the fourth sermon on Present-Day Topics was entitled "Main Street," the caricature of which, as depicted by both the book and the play, has made the innocent and provincial New Yorker believe that the nice little towns in the West and Northwest are inhabited by uncouth freaks neither pleasing to God or man. We began our ministry in a small Minnesota town, and can testify to the untruthfulness of the general description of the people whose life is spent away from the big city. Be assured that Dr. Work did not forget that he came from just such a town, although not so far west as Minnesota. Much of that which is best in the religion, business and society of the city is from the country, as every one knows, and this without a single reflection upon the multitudes of good folk who have been altogether city bred. Oct. 18, Dr. Work observed the fourteenth anniversary of his pastorate. June 5, thirteen were received into the church, and eight on Oct. 9. At the Fourth Church the Wednesday-evening lessons are on the Fundamentals of the Faith. Last Friday evening the church Brotherhood was addressed by Mr. John Echindler, the head of a detective agency, the topic being "Criminology."

The Mount Washington Church, Riverside Drive and Dyckman Street, celebrated its seventy-fifth anniversary during the week beginning Sabbath, Oct. 23. On that day the Sabbath-school anniversary was held just before the anniversary sermon was preached by Rev. George S. Payson, D.D., for forty-six years pastor. Monday evening the Men's Club had a reception and entertainment. Wednesday evening was the anniversary meeting, with reminiscences by Dr. Payson. Rev. George H. Payson, Elders Perkins and Flitner and others, the greetings from New York Presbytery being given by the moderator, Rev. Dr. H. G. Mendenhall. Thursday the annual meeting of the church was held and officers were elected. Reports of the organizations of the church were given, and greetings given by Rev. Dr. Jesse F. Forbes, Stated Clerk of New York Presbytery.

Rev. Dr. John F. Carson, pastor of the

Central Presbyterian Church, is preaching a series of Sabbath-evening sermons on "Urgent Questions," which are attracting wide attention. Many pastors preached memorial sermons in honor of the sixty-third anniversary of the birth of the late Theodore Roosevelt.

The Biblical Seminary in New York, formerly the Bible Teachers' Training School, celebrated its twenty-first birthday Saturday, Oct. 29. Special meetings were held morning, afternoon and evening. Rev. Dr. W. W. White is the president. During the years many ministers and missionaries have been prepared for their work at this school.

Captain Gypsy Pat Smith has closed his evangelistic campaign in Brooklyn, having addressed 50,000 people. The last service was in the Academy of Music Oct. 27, when the evangelist told the story of his life.

The old John Street Methodist Church, New York, has just finished the celebration of its 155th anniversary.

The Evangelistic Committee of New York City has been incorporated.

Rev. Dr. John Kelman, pastor of the Fifth Avenue Presbyterian Church, preached Sabbath morning, Oct. 30, on "Disarmament." Dr. Kelman completed the second year of his pastorate last Sabbath.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

"The Michigan Sunday School Association" is in session this week, Oct. 25-28, at Kalamazoo. The program includes a series of five lectures on "Christian Essentials," by President D. W. Kurtz, D.D.; an address on "Death or Deep Water," by Bishop T. S. Henderson; one on "The Enkindled Life—the Enkindling Life," by Dr. G. G. Atkins; one on "Exalting the Sacred Scriptures," by Dr. F. S. Goodrich; one on "The Call of Mohammedan Childhood," by Dr. Samuel M. Zwemer and others on special themes by men and women of large experience. Emphasis is to be placed in this convention upon the fact that the Michigan S. S. A., is an interdenominational, and not undenominational organization. This year there is a rearrangement that makes all misunderstanding impossible. People who are familiar with the work of the American Sunday School Union, which is of course undenominational and naturally often coming into conflict with the denominational work, find it difficult to understand the particular sphere of an organization which never conflict with the Boards of the various churches. A little one-page leaflet, published by the M. S. S. A., entitled "Twelve Reasons" will make it plain to any one who questions the necessity of this organization and the accompanying appeal for funds. It can be obtained at headquarters in Lansing. But if there were no other good reasons for this Association and the annual meetings, it is beyond question that a convention that can call together every year 1,000 or 1,500 Sabbath school workers to study methods and receive help for better work is worth far more than it costs. This is quite apart from the fact that the various denominations are brought together in this way as they are not in any other way so far discovered. It is a great opportunity and carries a great blessing to those who seek it.

The Alma College campaign for funds did not end with the meeting of synod, which endorsed resolutions to prosecute the work until it was complete. The Stated Clerk of synod was authorized to address a letter to every pastor, clerk of session and chairman of the Board of Trustees in every church, conveying the instructions of synod for a vigorous prosecution of the campaign. Some churches accepted their quota and even surpassed it. Some fell far short. In others the appeal has not yet been made. We can easily excuse ourselves with the plea that financial conditions are unfavorable. But we all know that the most successful campaigns for the Lord's work have always been made when business men declared the time to be unfavorable. The Lord is not governed in his demands by what we call psychological moments. Eternity is God's measurement.

There was a time, before the days of Synodical Self Support in Michigan, when

some of the Home Mission churches made their appeal for aid on the basis that somewhere in the East there was an unlimited fund for supplementing salaries. Now we insist on a thorough canvass of the field before we even discuss the matter of aid. What was true of Home Missions in the past still is true to some extent in regard to some other Boards of the Church. There is still a lingering idea that the Board of Church Erection has abilities and big-heartedness to cover all our local shortcomings. Is Michigan so poor that it must receive from the Board of Erection \$41,355 and contribute only \$5,732 as was the case last year? It is true that in addition to the \$5,732 contributed there was secured by recovery of loans \$5,000 more. But adding this to the contributions, it is still true that for every dollar received from Michigan there was returned four dollars. That is not the worst of this story of meanness. Some churches made false representations to the Board. For instance, one church after declaring that by the receipt of \$6,500 from the Board the entire indebtedness would be canceled, now states that it still owes \$10,000 on the building. Business men have a stronger term than the word "mistake" to characterize that sort of a proposition. Other churches are guilty of actions no more honorable. Is it strange then that when a church in a certain rich city asks for an appropriation of \$30,000 that the reply is not very satisfactory? Very much the same state of affairs exists as to the Board of Ministerial Relief. Presbyteries are not as a rule dealing fairly with the Boards. They appeal most urgently for gifts out of all proportion to the effort made in behalf of these causes. Committees are either afraid of offending certain churches by insisting upon dealing fairly with all concerned, or they do not take the trouble to get at the actual facts before endorsing applications. As to the Board of Education and candidates for the ministry, practically the same might be said without exaggeration. We appeal from our pulpits for absolute honesty in business and politics. Are we willing to accept for ourselves the same stern standards of honesty and justice?

### THE SYNOD OF ILLINOIS.

BY REV. E. N. WARE, D.D.

The first Church of Lincoln, Ill., Rev. H. L. Moore, pastor, entertained the Synod of Illinois October 18-29. The old courthouse in which Mr. Lincoln was often heard, is still standing. When the synod was given a trip about the city no one was heard to do other than comment favorably when the train of automobiles stopped in front of the old courthouse and our ears were greeted with the merry shout of two picaninies who were playing on the doorsteps of one of the two apartments. Did not the beloved Lincoln free their fathers?

In the absence of Rev. H. C. Wilson, retiring Moderator, who has removed from the bounds of the synod during the year, Dr. H. L. Moore called the session to order, and introduced Dr. Frederick F. Shannon, of Chicago Central Church, who preached the opening sermon. Rev. Marion G. Hull, Ph.D., pastor of the United Church at Mattoon was elected Moderator unanimously.

The permanent Committee on Christian Education, through its new chairman, Dr. A. S. C. Clarke, of Evanston, Ill., made what was said to be one of the most commanding reports which synod has heard in years. All of the schools of the synod were represented by speakers, in most cases the president of the school. The Men's Work banquet was attended by several hundred men, and Moderator H. C. Swearingen and Dr. W. F. Weir were the principal speakers. The Moderator's address on Wednesday morning thrilled the synod with its optimism and statesman-like handling of the problems before the Church.

Foreign Missions were presented by Dr. A. J. Brown and Rev. Roy H. Brown.

Home Missions had an able representative in Dr. W. P. Schriver, who gave an illustrated resume of his study of many lo-

calities in the synod along industrial and social lines during the past summer.

Synod adopted the suggestion of the Chairman of the Church Extension Committee that the Committee arrange a conference of the Permanent Committee to be held in June, and invite pastors and laymen to attend, thus approaching the California plan without disturbing the regular meeting of synod in fall. Dr. W. C. Covert and Elder Day McBirney were elected Trustees of synod for three years. The request of Chicago Presbytery for enlarged space in the "Appendix" of the Minutes for historical and other informing data was denied on account of the added expense. Rev. E. N. Ware, D.D., was allowed to withdraw his appeal from the action of last year's synod, on the ground that it had been shown that the action in question was the adoption of a resolution and not an amendment to the Standing Rules. No invitation was extended for the place of meeting for next year.

### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

In the interests of the Committee on Near East Relief, the Day of Prayer of the Chicago Presbytery was postponed from October 24 to November 4. It will be held in the Second Church as first planned.

The Presbyterian Training School, under the superintendency of Dr. Robert H. Beattie, is having its best year in the history of the school. The attendance is more than can be accommodated in the home. Mrs. Harriet D. Kerswill is matron of the Home and dean of the school. Rev. F. L. Eversull teaches Religious Education, and his wife, Mrs. Mildred L. Eversull, is instructor in Music and Business branches. Venice Bigelow Jackson is instructor in Story Telling, Elementary and Junior Sabbath School Work. Dr. H. A. Johnston, President of the Board, is teaching Personal Evangelism, while McCormick Seminary professors and others are filling in as in other years.

### A FLORIDA CITY AND CHURCH.

BY E. L. FERRAN.

About midway between the Atlantic and the Gulf of Mexico, and also near the center of Florida, North and South, is the County of Lake, so named from the fourteen hundred lakes within its borders, scattered among the pine-clad hills, some of which rise to almost mountainous altitudes. In a number of places springs gush forth with a volume of water almost a river. This section of the state is often called the back-bone of Florida, and has much to commend it, climate, health conditions, pure water, a splendid system of hard-surfaced roads, and a good class of citizenship.

Eustis is a growing town, centrally located, and on the Eastern shore of Lake Eustis, a body of water five by seven miles in extent, and one of a chain of lakes with an estimated shore line of two hundred and fifty miles, which altogether, form the source of the famous Ocklawaha River. Eustis has practically all the conveniences and advantages of larger cities, minus many of the objectionable features.

Our Presbyterian Church building at Eustis is one of the most attractive in the state. The church was organized Feb. 17, 1884, by Dr. J. H. Potter, of sainted memory, who came here from Des Moines, Iowa for his health. He served the church as its pastor until his death nearly twenty years later. The following have since served the church as pastor in the order named: Rev. Francis Lee Goff, Dr. A. H. Jolly, Dr. W. S. P. Cochran and the present pastor, Rev. Samuel H. Moore, D.D., who is ministering to the church to the delight of the membership and the congregation. The membership is growing steadily, and the attendance during the winter season taxes the capacity of the main audience room and the Sabbath-school room combined.

Presbyterians desiring a winter or permanent home will find in Eustis a desirable place to locate, and will receive a warm welcome. Presbyterianism is growing in Florida. The writer came here from Indiana thirty-seven years ago. He is not in the real estate business, but would be glad to give information to Pres-

byterians who desire to know more of Eustis and vicinity.

### OREGON NOTES.

BY REV. J. EDWARD BLAIR.

The Presbytery of Pendleton met in Milton, Oct. 14. Rev. John W. Hood was dismissed to the Presbytery of Seattle and Rev. W. O. Benthin to Columbia River. Rev. Curry H. Love was received from the Presbytery of Southern Arizona, and Rev. W. O. Leninty from Chicago. Mr. Leninty has for some months been in charge at Prinville. Rev. Leon C. Hills, D.D. comes from Capitol Heights Church, Denver, Colo., to the Boardman-Irrigon field, Presbytery of Pendleton. In the bounds of the same presbytery on Oct. 18, Rev. W. H. Boddy was installed in the Federated Church of Hood River. To the church of Moro, Rev. H. G. Hansen of Bethany Church, Grant's Pass, has recently come.

Rev. William Westwood, pastor at Baku, in Grande Ronde Presbytery, has gone to the church in Coer d' Alene, Idaho.

Rev. E. W. Warrington, pastor at Roseburg, in Southern Oregon, has been called to a Y. M. C. A. Secretaryship in the Oregon Agriculture College at Corvallis. Of this school Rev. L. Myron Booser, D.D., is Presbyterian pastor-student. There are over three thousand students in this great school, and it is gratifying to know that such strong, true, evangelical men as Warrington and Booser are in charge of the moral and spiritual welfare of this fine body of students.

Rev. L. B. Quick of Calvary Church, Portland, has accepted a hearty call to Roseburg, made vacant by the resignation of Mr. Warrington. Mr. Quick supplied this church while Mr. Warrington was engaged in over-seas duty during the world war; hence he is no stranger at Roseburg.

Fred W. Davis, who has been working among the lumber-jacks of the Northwest, under our Home Board for the past eighteen years, was ordained as an evangelist at the Oct. meeting of the Presbytery of Portland. This presbytery passed strong resolutions in support of the Christian College. It is to be inferred that this means Presbyterians of Portland are going to get heartily into the campaign now being launched for a larger Albany College.

Portland Presbytery also took high and positive stand on the divorce evil; we might say the divorce mania; for all our courts are busy grinding out a steady grist of divorces, which menas devastated homes. We the people of the West are almost void of a conscience on this evil. It is certainly time the Church was taking an advanced position, and if she can not push back the tide, she can and must show which side she is on.

Albany College opened its fifty-fifth year on Sept. 20. So far eighty-one students have matriculated in the college classes. This is the largest enrollment in its history. The college maintains a high grade conservatory of music. This department is in a flourishing condition. The friends of the college are being led by Rev. W. W. Smith in a campaign looking to a fund sufficiently large to place new and adequate buildings and equipment on the new forty-eight acre campus, and also to add a goodly sum to the present endowment of over a quarter of a million.

### SYNOD OF CANADIAN.

The Synod of Canadian (Colored) met on Sept. 21, in Valliant, Okla. This synod covers the states of Texas, Arkansas, and Oklahoma. The members of this synod have long distances to travel to get to their meetings, but they came and entered into their work with an earnestness and interest which was commendable. My visit there was to represent the cause of Foreign Missions. At the close of the address a move was started to take a collection for the Halsey Memorial Fund, and we received \$15, or one dollar for each member of the synod. The Halsey Memorial Fund was commended to the churches of the synod, and an attempt will be made to collect one dollar for each member of the churches of the synod.

Denison, Texas. J. S. Hodges.



## ARKANSAS LETTER.

BY REV. G. E. HAYES, D.D.

The Synod of Arkansas met at Russellville and its pastor, Rev. W. Lin Humie, D.D., had every detail worked out and the entertainment was first-class in every respect. Rev. E. E. Morris, retiring moderator, invited, Rev. B. P. Fullerton, D.D., Secretary of Home Missions from the Western Office, to preach the opening sermon, and he brought a great message. Rev. M. H. Krauss, D.D., of Little Rock was chosen moderator. Rev. W. B. Miller, D.D., is the Stated Clerk. Just at the opening of the synod, the pastor, Dr. Hurie, and his wife presented their baby May Virginia, and Dr. Fullerton baptized it. Drs. Fullerton, Clarke and Provine made addresses during the meeting. Rev. E. E. Morris, D.D., was chosen Vice-Moderator. Profitable reports were made on all the Boards. Reports stated that work during the past year was the best in our history. The report of the Home Mission Superintendent showed that more money had been given to all the Boards of the Church than in any previous year, and that more members had been received into the Church than any previous year. The "College of the Ozarks," through its President, Dr. H. S. Lyle, and others was presented to the synod and it received most hearty endorsement. The synod will meet at Ft. Smith next year on a self-supporting basis. The women had a helpful and profitable meeting and presented a delightful program on the closing evening of the synod. Next year the women will meet in Fayetteville.

Pea Ridge Church, Rev. A. E. Carnahan, pastor, recently received thirteen members.

Rev. Dr. Hefner, pastor at Clarksville, reports that the new church will be completed at an early date. The building will cost over \$100,000.

Rev. Geo. T. Clark, pastor at Hartford, received four new members recently.

The meeting at Beebe, conducted by Rev. Dr. Morris, assisted by Rev. Dr. Wylie, closed recently after three weeks continuance, with twenty-five professions and nine additions. The church is greatly strengthened.

The meeting of one week at Melrose, conducted by Dr. Krauss, resulted in four additions.

Rev. W. D. Orr closed a meeting of six days continuance in the Shady Grove Church recently with four additions. He was assisted by Rev. Mr. West.

Dr. R. W. Lewis is in the midst of a fine meeting at Chidister, Rev. Otis C. Epperson, pastor.

Rev. W. M. Howell will be assisted in a meeting at Mineral Springs, beginning Nov. 13th, by Rev. Dr. Wylie.

I spent one night and most of two days with the Cove Church. The meeting recently held here by Evangelist Lewis strengthened the church greatly. More than sixty members were received. Oct. 16th I spent with the Grannis Church, where Dr. Lewis received fifty-four into church membership at the close of his meeting. Both Cove and Grannis asked the return of Dr. Lewis for a meeting next year.

The church at Kingston, in Arkansas Presbytery, is a denominational center. Rev. J. E. Bouher, the pastor is in his fifth year. The buildings are inadequate and new buildings must be provided in the near future. This church is being supported in part by the Brick Church, Rochester, N. Y. Next month, Mr. Bouher and his wife will guests of the Brick Church and Mr. Bouher will present the work of his church and of Arkansas Synod not only to this church, but to other churches in the East. He is preparing lantern slides to be shown in addresses. We congratulate Mr. Bouher and his church on having this fine opportunity of telling by picture and story of the work in the Arkansas Synod.

Rev. M. E. Morse, pastor of the Rector group will begin a meeting at Bono, Nov. 7. As soon as he can arrange for an evangelist he will hold a meeting at Rector. Mr. Morse has two out-stations.

The installation of Rev. A. M. Eells, D.D., at Hot Springs occurred on Sab-

bath Oct. 23d. Rev. Dr. M. H. Krauss, pastor at Little Rock, delivered the sermon, presided and charged the people. Dr. C. E. Hayes gave the charge to the pastor. At the evening service Dr. Hayes gave a report of the World's Presbyterian Alliance which was recently held in Pittsburgh, Pa. Dr. Eells is rapidly getting hold of the work in this city and the future of the church looks bright. Presbyterians going to Hot Springs, for health or business, should keep in mind that Trinity Church, on Orange Street, is the only U. S. A. church in the city. Dr. Eells and his church will gladly render any aid they can to strangers coming to the city.

Rev. W. T. Thurman, pastor, at Piggott, was called to Kansas recently to assist Rev. Grover Pollard in laying the cornerstone of his new \$12,000 church building. Mr. Pollard was called into the ministry from the Piggott Church.

Rev. T. E. Threlkeld has moved to Ravenen Springs and has taken charge of this church and the Concord Church.

Rev. Dr. G. W. Neal, of Russellville, supplied the Little Rock Church, Oct. 23d, in the absence of the pastor.

## OHIO CHURCH FEDERATION.

The Ohio Federation of Churches is to meet in Columbus, Ohio, on Nov. 3d. Last winter, four hundred pastors attended a two-day meeting in Columbus, while seventy-five ministers attended the summer school for rural pastors which was conducted in co-operation with the State University in July. Dr. W. O. Thompson is president of the Federation, Mr. Harvey S. Firestone, of Akron, vice-president, while the Executive Committee is composed of Mrs. W. H. Alexander, Bishop W. F. Anderson, Dr. Robert E. Pugh and nine other leading church men of the State.

## IDAHO LETTER.

BY REV. J. H. BARTON, D.D.

The Synod of Idaho met in Twin Falls Oct. 13. Rev. W. J. Boone, D.D., President of the College of Idaho, preached the opening sermon and was elected Moderator. Rev. G. William Barnum was re-elected as Stated Clerk. Elder H. C. Baldrige was appointed Vice-Moderator. Rev. D. H. Hare was elected to represent the synod in the Home Mission Council. Rev. J. H. Burton was elected Superintendent of Home Missions. Ministerial Relief and Sustentation was presented by Dr. W. S. Holt; Foreign Missions by Dr. Weston T. Johnson; Home Missions, Rev. A. B. Keeler; Publication and Sabbath School Work, Rev. William Ralph Hall; New Era Movement, Dr. Walter M. Irwin.

A committee was appointed to meet with similar committees from the other denominations for the purpose of arranging for the organization of a Home Mission Council.

President Boone, of the College of Idaho, stated that the present enrollment in the college is 193. The committee on Bible Chair endowment reported that about \$17,000 of the required \$25,000 has been subscribed. This school is now a member of the American Association of Colleges.

The committee appointed a year ago to report on the advisability of changing the date of the meeting of synod from October to midsummer, recommended that no change be made and the report was adopted.

The churches of the synod report a net gain in membership of 13 per cent. The increase in benevolences over the preceding year was nearly 10 per cent. The increase in benevolences over the average for the five years preceding the New Era Movement was 121 per cent. There were added to the churches during 1921, 40 per cent more on examination than in 1920.

The Woman's Synodical Missionary Society met at the same time and place as the synod. Mrs. Chas. W. Williams represented the Woman's Board of Foreign Missions and Miss Lucy H. Dawson the Woman's Board of Home Missions. Mrs. G. William Barnum was re-elected President.

## EAST TENNESSEE NOTES.

BY REV. ROBERT I. GAMON, D.D.

Miss Mary Miles, daughter of Rev. T. J. Miles, D.D., has reached her destination in Japan. Miss Miles left this country about six weeks ago under our Board of Foreign Missions. Before leaving the Union Presbyterial gave her a farewell reception and shower. As a graduate of Maryville College and the Bible school of Dr. W. W. White, of New York, and with two years' experience in teaching in this country, Miss Miles is well equipped for similar service in the Orient. Dr. and Mrs. Miles have been at work in this section for twenty years and have rendered splendid service in our rural churches, and it is with added joy that they give their daughter to the foreign field after the self-denial necessary to prepare her for the service she is to perform.

It was the writer's privilege to spend a Sabbath with the North Side Church of Chattanooga recently. To say the least, was surprised to see the fine work there, so well organized. So great has been the development of the Sabbath school, that a beautiful and well-adapted building is almost completed, in which the school will carry out its program. The pastor, Rev. O. E. Gardner, is an indefatigable worker.

Rev. E. W. Hall, of Rockford, will receive new members at the communion service to be held on Nov. 5. It was a pleasure to me to assist Mr. Hall for a week. Dr. W. P. Stevenson, Rev. H. E. Orr and Mr. Roy Buffat also helped in a fine meeting closing Oct. 23.

A few churches combined in sending \$200 to help Cumberland University in a brief campaign for current expenses.

Ten members have already been received into the West Emory Church. The pastor, Rev. W. J. Shelton, is conducting evangelistic meetings, assisted by Mr. Houston. The meeting at Holston, recently held, was very successful. Twenty-five conversions are reported.

Three members were received Oct. 24 into the Knoxville Fourth Church and one at Erin Church. The latter church is conducting a School of Missions in connection with the Sabbath-night service. Rev. W. M. Gilliam is pastor.

Rev. Will Bartlett has begun an evangelistic campaign in the Park City Church, Rev. Joseph H. Miller, pastor. It will continue several weeks.

The Knoxville Second Church gave a delightful reception to their new pastor, Rev. H. C. Wilson, D.D., and wife, also to their former pastor, Rev. R. T. Dosker, and wife, of Japan, on Oct. 24.

For the present Rev. A. J. Coile, D.D., will make his home with his son, Mr. Samuel Coile, of Johnson City. Until recently Dr. Coile was pastor of the Cookeville Church.

Knoxville, Tenn.

## THE ASHEVILLE SCHOOLS.

Founders' Day at the Normal and Collegiate Institute, Asheville, N. C., was observed Oct. 5th, by breaking the sod for the new Home School.

Thirty-four years ago industrial work for the mountain girls was begun when Dr. and Mrs. Lewis M. Pease transferred a valuable tract of thirty acres to the Woman's Board of Home Missions of the Presbyterian Church. Miss Florence Stephenson acted as the first principal of the school, where young girls from the mountain region of Western North Carolina were gathered for education and training for the practical duties of life. The following year, 1887, Miss Mary John became assistant principal, remaining until 1911, when Miss Josephine Bundy assumed care of the school. This building has been several times enlarged. In 1892 Dr. Lawrence established the Normal School, where older girls might receive training for the work of teaching. The Pease House was erected in 1908, for the accommodation of little children. That the boys might have training in the best methods of agriculture, the Farm School, ten miles distant, with 640 acres, was opened in 1909. For many years the need of better accommodations for the Home School has been felt, and now its friends rejoice that a fine new building is to be erected.

Today the Asheville Normal and Associated Schools, with John H. Calfee,

LL.D., as president, constitute a great uplifting force in North Carolina; Ione H. Dunn, A.B., is dean of the Normal; Josephine Bundy, principal of the Home School; Christian A. Brown, principal of the Pease House, and Miles E. Marsh, A.M., principal of the Farm School.

### SYNOD OF KANSAS.

BY REV. JAY C. EVERETT, S. C.

Synod met in the First Church of Emporia, Oct. 11, preceding which was a day's session of a pre-Synodical Sabbath-school Institute. The opening sermon was by Rev. Baxter P. Fullerton, D.D., LL.D., St. Louis. Rev. William C. Templeton, D.D., of Winfield, was chosen as moderator. Drs. Bruce, Merle-Smith, Stockwell, Greene, Horst and Gaston represented several of the great interests of the Church. Interesting messages from afar were brought by Rev. Albert Irwin Good from Africa, and by Rev. Harry C. Whiting, M.D., on phases of the Far Eastern problem. Among the subjects that received well-deserved attention were Home Missions and Christian Education. A million-dollar campaign for endowment and other necessary expenses was launched for our synodical institution, the College of Emporia, with ex-Congressman Charles F. Scott, president of the Board of Trustees, presiding. Other causes, such as Men's Work, Freedmen Missions, Church Erection and Religious Education, came forward for consideration. The new Director of Religious Education for Kansas, Rev. Anson T. Dewey, Ph.D., was introduced and welcomed. The synod will meet next year in the First Church of Junction City.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Albert E. Evans, from Reardan, to Yakima, Wash., 413 S. 15th Avenue.

Rev. Milton G. Hanna, from Mechanics-town to New Philadelphia, O.

Rev. John R. McMahon, from Paw Paw, Ill., to Crawfordsville, Ind., Wabash Avenue, Presbyterian Church.

Rev. James P. McMillan, D.D., from Chattanooga, Tenn., to Climax, Ga.

Rev. John Carl Paul, from West Liberty, to West Salem, O.

Rev. Samuel F. Sharpless, D.D., from Manson, Ia., to Norfolk, Neb.

Rev. Charles E. Wilson, from Casey, to Hartford, Ia.

### DEATH IN THE MINISTRY.

Rev. Edward B. Cousins died at Audubon, Iowa, Oct. 24, in the eighty-first year of his age. He was born in Cedar County, Iowa, May 2, 1841, graduated at Iowa University and McCormick Seminary and was ordained in 1876 by Cedar Rapids Presbytery. He had charge at Wilton Junction, Clarence and Audubon, Iowa. He organized the First Church of Audubon, but throat difficulty developing, he resigned. He continued to reside here all his life, and was superintendent of the Sabbath school for thirty-four years. He married Miss Louise M. Post in 1876. He was a devoted Christian man. He served in the army throughout the Civil War. The funeral was conducted by Rev. William Mack, of Atlantic, Iowa.

### CINCINNATI AND SUBURBS.

The Pocket Testament League of the Linn Street Church gave a lunch at the church recently, and listened to an interesting address by Prof. J. P. Love, of Lane Seminary.

One hundred and sixty-two men attended the "Men's get-acquainted dinner" in the First Presbyterian Church, Walnut Hills, Friday evening, Oct. 28, and heard an address on "The Irish Question," by Dr. Patrick J. Margetz, secretary of the Freedmen's Aid Society of the M. E. Church. The men of this church are active in their support of its work.

Dr. McKibbin, of Lane Seminary, preached in the Ninth Street Baptist Church last Sabbath evening.

Rev. A. M. Campbell is to be installed as pastor of the Sixth Church this evening by a committee consisting of Dr. William McKibbin,

Dr. J. V. Stephens and Dr. Frank Maston.

Temperance Sabbath was observed in many churches and Sabbath schools last Sabbath.

Sabbath afternoon services are to be resumed in the Wyoming Church, Rev. David G. Smith, next Sabbath at 4 p. m.

In Poplar Street Church, Rev. D. A. Greene, pastor, on last Sabbath evening an address was delivered by Mr. A. Nash, on "The Golden Rule in Business."

The First Church of Covington, Ky., is being supplied by Rev. Dr. Frank Granstaff, of Lane Seminary, until a successor to Dr. Hugh Leith is secured.

Dr. Swearingen, Moderator of the General Assembly, and other representatives of the Church will be in Cincinnati on Dec. 8, to hold a series of meetings for the Presbyterians of Southern Ohio during the day, in the Church of the Covenant.

There will be a union Sabbath-school Institute every Monday evening, through the winter, for the schools of Hamilton County, in the Church of the Covenant, commencing soon.

The Church of the Covenant, Dr. Frank Stevenson, pastor, has twenty-seven organizations which hold meetings every week in the church buildings. Every week, by actual count, over 2,000 persons are in the church for their various meetings.

The church of Mt. Washington, Rev. J. O. Duncan, pastor, in which Dr. and Mrs. Peter Robertson lived during the last year of Mrs. Robertson's life, has passed resolutions highly appreciative of Mrs. Robertson's life and work, in which is said: "We feel that the best memorial we can have for her is in living our lives closer to the Master whom she so loved and followed. Her memory and influence will always live with us."

Rev. John Robertson, who, after his war experiences with the British army at the Somme front in France, has been in Cincinnati with his son, is returning to undertake the visitation of the homes of the fallen soldiers in Scotland. He had 413 of his church lads in City Temple of Glasgow, "killed in action," and his headquarters will be in Glasgow at the office of his paper, "The Christian Scotsman." He expects it will take five years to get over the bereaved homes.

### ST. LOUIS AND VICINITY.

The Winsternley Park Church, East St. Louis, was supplied Oct. 23 by Rev. W. J. Caldwell, of Knoxville, Ill.

The dedication of the substructure of the Winnebago Church occurred last Sabbath, with a number of pastors assisting. This is the beginning of the building, 76 by 78 feet, which Rev. Jerre Johnson and the congregation hope to have completed by 1924. As it is now, with sliding doors into the Sabbath-school rooms, it will seat about 600. Rev. J. G. Kessler, of Warsaw, Ill., a former pastor, returned for the principal address at the dedication, Sabbath afternoon. Others participating were Rev. J. W. MacIvor, D.D., Rev. R. C. Dobson, D.D., Rev. K. F. Wettstone and Rev. W. A. Clemmer, moderator of the presbytery. In the morning, at 9:30 o'clock, a combined service of the Sabbath school and church was held, with a sermon by the pastor on, "The Dedication of Ourselves." There are also special services, Tuesdays, Wednesday and Thursday evenings of this week.

At a Sabbath evening service at Markham Church, Oct. 23, Rev. Roy Calvin Dobson, D.D., executive secretary of Church Extension in the presbytery, gave an address, "Lights and Shadows in the Southern Military Training Camps."

An interesting meeting was held by the men of First Church, Friday evening, Oct. 21. Prof. Isaac Lippincott, of Washington University, gave an address "The Causes of Unemployment and Business Depression." At the meeting of the Woman's Aid and Missionary Society of this church, in the same week, Rev. Mr. Murdock, missionary to India gave an address, "India's Religions."

Rev. Harry W. Curtis, of Altoona, Kan., has accepted the call from the Home Heights Church, and will begin labors here about Jan. 1. Before going to Kan.,

he did pastoral work at Lebanon, Ill. and for one year he was instructor at McKendree Academy.

Rev. William R. King, D.D., of the Home Board, was warmly received at the Richmond Heights Church, when he was able to preach there on Sabbath, Oct. 16. There are now one hundred and seventy-five enrolled in the Sabbath school at this point, and the church is growing.

St. Louis Christian Endeavor delegates of the Missouri State convention at Kansas City gave reports at a recent meeting of the city union of the Christian Endeavor Societies, held at the Kingsland Presbyterian Church. A social was afterward held by the Kingsland Endeavorers.

### OHIO.

Bucyrus Church, Rev. Curtis E. Shields, pastor, received 10 members at the October communion.

Rev. M. G. Hanna, of Mechanicstown, O., has accepted a call to New Philadelphia, O.

Rev. John Carl Paul, of West Liberty, goes to West Salem, O., to be pastor there and at Congress. He had a successful pastorate at West Liberty, receiving 75 members in the four years; 54 adults and 9 children receiving baptism. The church is in excellent condition for a new pastor.

The Welsh Synod of Ohio and Western Pennsylvania will be held at Columbus, O., Dec. 1-4, so as to be there at the dedication of the new Welsh Presbyterian Church, of which Rev. E. E. Jones, 88 Winner Avenue, is pastor. Rev. S. W. Griffith, of Cleveland, 5719 Whittier Avenue, has been Stated Clerk of the Welsh Synod of Ohio for 13 years, and of the Presbytery of Pittsburgh for 15 years.

Rev. Arthur James, of the Presbytery of Porto Rico, is at Lebanon, O., on a six months' furlough and will be glad to be of service to any church desiring information of the mission field. Besides addresses, he has a fine set of slides and will be glad to use them in any church that has a lantern. Mr. James is the author of a very interesting and valuable book, "Twenty Years in Porto Rico," published by the Board of Home Missions.

Sir William Mitchell Ramsay, the famous authority on the history and archaeology of Asia Minor and the travels of St. Paul, delivered four lectures at the College of Wooster, October 28-31, under the auspices of the Florence H. Severance Bible and Missionary Training School, which is the Bible department of the college. Two of the lectures deal with the birth of Christ.

Rev. W. Wilson, of Columbus, recently conducted an evangelistic meeting in Toronto Church, of which the pastor, Rev. E. G. Morris, speaks in the highest terms. Twenty members were added to the church. A great spiritual revival was experienced. The session decided to place a copy of Dr. Chapman's "Day by Day" in every home, as many are starting family worship. Mr. Wilson is at work as one of the General Assembly evangelists.

Bethesda Church, Millport, Rev. E. J. Travers, pastor, received 21 members at the communion on October 23, as the result of evangelistic meetings in which Pastor-Evangelist J. Webster Bailey, D.D., did the preaching. Of these, twenty were on profession. Seven adults and four infants were baptized. The meetings lasted two weeks under the plan in operation in Steubenville Presbytery, of which each church is to have special meetings this year.

The First Church of Canton, Rev. Alfred Lee Wilson, pastor, received nineteen new members on Oct. 23d, and seven children received baptism. This makes 193 new members received since the beginning of the present pastorate last February. The church is celebrating its centennial this week, and has a strong program. Rev. Joel B. Hayden, of Cleveland, Dr. John Timothy Stone, of Chicago, and Dr. Chas. F. Wishart, of Wooster, having part in the services. The church took a Centenary Free Will offering last Sabbath morning which amounted to \$10,426.66.

St. Clairsville Presbytery met in the Coal Brook Church, Neffs, Oct. 21st, Rev. T. Arthur Patterson, of Armagh, Pa., was received and installed as pastor of the Coal Brook Church. The pastoral relation between Rev. R. L. Brown and Freeport was

dissolved, and Mr. Brown was dismissed to the Presbytery of Indiana. A special meeting of presbytery will be held soon, at which Rev. C. B. Phillips, of Plymouth, Ohio, will be received and installed as pastor of the Shady Side Church.—J. W. Neel, S. C.

Rev. D. C. Whitmarsh has resigned at Barnesville that he may accept a call to the First Church of McKeesport, Pa.

The Bellaire Church, recently formed by the union of the First and Second Churches, has decided to hold all its services for the present in the Second Church building. Plans are being made for a new building, which will be begun not later than April 1st, 1922. A congregational meeting will be held Oct. 23, at which time it is expected that a pastor will be called.

The Kirkwood Church charters four automobiles, brings and returns four loads of children to Sabbath school every Sabbath morning. These busses run on a schedule and all ride free. The attendance is from 350 to 430. For the past seven years the pastor has conducted a Young Worshipers' League. The only purpose of this league is to encourage children to go from Sabbath school to church. The league has no meetings of its own. During the past year, forty-five children have attended church without missing a Sabbath. Of these forty-five, twenty-one have not missed for one year, and have received each a fine Bible as a reward. Four have not missed for two years; two for three years; three for four years; six for five years; two for six years; and seven for seven years. All of these have received some good book as a reward. This league has just been reorganized for the year with one hundred and fifty members.

Rev. J. F. Cowling, of Shelby, has been sadly bereaved by the death of his wife, who passed away on Oct. 21, after a greatly useful life, in the sixty-second year of her age. The funeral was conducted by Rev. S. W. Stophlet, of Canal Fulton, O.

#### MICHIGAN.

Port Huron First Church, Rev. R. M. Crissman, D.D., pastor, received six members Oct. 23.

#### INDIANA.

Seven members were received into the church of Goshen at the last communion.—Rev. W. H. Gleiser, pastor.

Westminster Church, Indianapolis, formerly East Washington Street Church, is 33 years old, and is celebrating the anniversary with three "home-coming" days for its old members on Nov. 6, 13 and 20, and hopes to hear from each of those now loving, of the more than a thousand members who have been on its roll. Rev. H. T. Graham is pastor. The church is a very substantial and attractive building on State and Sturno Avenues. It was organized by Dr. E. P. Whallon, and is a prosperous church.

The ladies and young people of the First Church of Fort Wayne gave the pageant, "We Never Knew," before the Synodical meeting on Wednesday evening, Oct. 19th, and repeated it at the Bethany Church, Sabbath evening. It is more effective than a missionary address.

Rev. L. N. Montgomery was installed as pastor at Westfield, Oct. 20th, by Rev. H. B. Hostetter, Rev. Robert Little, Rev. T. J. Russell, and C. O. Shirey, of Fort Wayne Presbytery.

Elmira Church is a country church with a membership of 220. On Oct. 2d, communion Sabbath, the pastor, Rev. C. H. Becker, baptized nine infants and seven adults, and received twenty-five new members, twenty of them being on profession. On Rally Sabbath ninety-seven per cent of the membership was present, a total attendance of 207. The people recently presented the pastor with a new Sedan automobile.

Rev. L. O. Richmond, who was pastor for nine years of Terre Haute Central Church, Indiana, has just closed a three years' pastorate of Union Church, Manila, Philippine Islands, declining an urgent invitation to remain. He is at present at Peking, China, at 16 Ta Ts' A. O. Chang, where he will remain until Jan. 1, when he expects to sail for home, reaching Terre Haute in February.

A two weeks' series of meetings was closed at the Beech Grove Church, New Albany Presbytery, Oct. 23. Rev. Claire Adams, of

Knoxville, Tenn., assisted the pastor, Rev. H. B. Gebhart. Eighteen members were received into the church.

#### ILLINOIS.

Evangelist W. A. Bodell, of Bloomington, Ill., has just closed a meeting with the First Church of Cairo, Ill., in which the church was greatly blessed. Nov. 1 he began a meeting with the First Church of Pana, Ill.

Rev. I. M. Bakoff was installed pastor at Clayton, Ill., Oct. 26, by a committee consisting of Rev. J. R. Vance, Rev. O. D. Slater and Rev. George C. Crockatt.

The new year of the Elgin Ministerial Association begins with Rev. Hurd Allyn Drake, pastor of the House of Hope Presbyterian Church, as president. Mr. Drake has now been honored with every office in the association. While secretary he directed city-wide "Go-to-Church" and religious census activities, leading nearly six hundred workers in the making of more than 11,500 calls. Mr. Drake is in the fifth year of his pastorate in Elgin.

The Grandview Church recently gave a banquet to the brotherhood of the Paris Church. Seventy-five men were in attendance. Rev. E. L. Lord spoke in behalf of the brotherhood, representing the Paris Church; Rev. A. W. Bartholomew represented the Kansas Church, and Rev. S. F. Wenger the Grandview Church.

Rev. Marion G. Hull, of Mattoon, was elected moderator of the Synod of Illinois, at Lincoln, Oct. 18th to 20th.

The First Church at Carlinville, Ill., Rev. W. F. Jones, D.D., pastor, was host, Oct. 22 and 23, to the Macoupin County Christian Endeavor Union. The Juniors presented a missionary pageant, and among the speakers were Field Secretary F. D. G. Walker, Presbyterian Field Representative, W. D. Vater, and the district officers.

#### WEST VIRGINIA.

The Synod of West Virginia at its recent meeting took positive action as to caring for the Presbyterian students in West Virginia University.

The Presbytery of Grafton met at synod, Oct. 19, at Clarksburg. Rev. E. M. Moser was received from the Presbytery of Kalamazoo, to be installed as pastor of the Fleming Memorial Church of Fairmont, on Nov. 3, by Rev. E. M. Rittenhouse, Rev. J. V. Koontz and Rev. H. G. Stoelzer, D.D. Presbytery ordained Licentiate Robert J. Topping and dismissed him to the Presbytery of Parkersburg, to be in home mission work at Jarrold's Valley.—J. V. Koontz, S. C.

#### PENNSYLVANIA.

Rev. G. S. Wingerd has been called to the Church of Columbia and will accept the call.

The Chanceford Church has extended a unanimous call to Rev. J. Leonard Hymson, of Lebanon, Pa.

The Eastlake Church of Wilmington, Del., has called Rev. William Leishman, of Stewartstown, Pa.

During the seven years pastorate of Dr. L. S. Mudge in the Pine Street Church of Harrisburg, Pa., from which he has gone to the Stated Clerkship of the General Assembly at Philadelphia, 1,337 members were received, of whom 827 were on profession, increasing the net membership of the church from 1,050 to 1,917.

#### NEW JERSEY.

Elizabeth Avenue Church, Newark, Rev. Arthur Northwood, pastor, received fourteen members at the October communion, among whom were the members of an entire family, consisting of father, mother and two grown daughters.

The Presbytery of Newton met in the historic Greenwich Church, which dates back to 1740. Rev. J. A. Donahue was elected moderator. Rev. Arthur G. Lewis was received from the Presbytery of Genesee and will be installed at Marksboro Sept. 29th, by Rev. J. A. Donahue, Rev. R. Spencer Young, Rev. J. M. Waddell and Rev. I. H. Condit. Rev. J. M. Waddell, president of the Board of Directors of Blair Academy, reported that last year was the most successful in the history of the school. A committee was appointed to investigate plans for vacation

and week-day religious education. Resolutions were adopted opposing any weakening of prohibition enforcement law. The overtures were both answered in the negative.—Robert Robinson, S. C.

#### NEW YORK.

Classon Avenue Church will be greatly strengthened by an important action Oct. 20th. On that date Willoughby Avenue Congregational Chapel voted to disband and unite with Classon Avenue Church, of which Dr. Raymond M. Huston is pastor. There were 131 in the membership of the chapel and 115 in the Sabbath School. The minister at the chapel will become the assistant minister at Classon Avenue.

Rev. Joseph A. Johnston was recently installed at Lodi, N. Y. A committee consisting of Rev. Joel C. Glover, S. T. D., Rev. Henry A. Porter, Rev. J. Wilford Jacks and Rev. G. H. Michelson. Lodi Church was received this year from the Reformed Body.

Rev. Herbert E. Anderson, of the General Presbytery, has accepted a call to Wood River, Ill.

Rev. B. Heideman has resigned at Romulus and goes to a pastorate in Iowa.

Rev. W. P. Schell has been dismissed to the Presbytery of New York by the Presbytery of Geneva.

Rev. S. H. Bechgetour, Ph. D., has been received from Steuben Presbytery, and will be soon installed at Gorham in Geneva Presbytery.

The Presbytery of Oneida (Welsh) met at Moriah Church, Utica, N. Y., Oct. 15th. Rev. John Davies, D. D., was moderator. The invited preacher was Rev. E. R. Jones, Cardiff, Wales, representative to the Pan Presbyterian Congress in Pittsburgh. Mr. Jones was heard several times with pleasure and profit. Education and Home Missions had much attention, with consideration of the desirability of the synod becoming self-sustaining. The next meeting of the presbytery will be held in Rome in April. The subject for discussion will be "Sabbath Observance." On Saturday evening and all day Sabbath the preachers were Revs. E. P. Jones, J. M. Pritchard and Dr. Roberts.—R. T. Williams, S. C.

Oct. 23d in Beverly Church, of Brooklyn, saw the dedication of the new church building which was recently completed. The sermon was preached by Rev. David G. Wylie, D.D., of the Board of Church Erection. The prayer was by Rev. Robert W. Anthony.

#### WISCONSIN.

Wisconsin Synod and the Woman's Synodical Missionary Society had a great meeting at Racine. The pageant, "The Vision Beautiful," set forth the great changes now at work in China. Dr. George Mahy and others presented the Presbyterian plan of evangelism. The importance of Christian people standing by the eighteenth amendment was emphasized by Dr. W. J. Johnson, of the Assembly Board. Hon. J. A. Stone, Federal director of prohibition, spoke plainly on the subject. No sensible person expects the amendment to enforce itself or to be enforced without opposition, and just now there is a desperate attempt to break down the amendment.

Rev. Edward C. Raue was installed as pastor of Eau Claire First Church on Oct. 19. Along with the installation of the new pastor, Miss Agnes Barland was set apart as a foreign missionary to do medical work in the Presbyterian Hospital in Chieng-Mai, Siam. Dr. Ganfield, of Carroll College, presided.

The Presbyterian Conference, Oct. 31 to Nov. 4, at Calvary Church, Milwaukee, is a successful meeting. Rev. C. A. Carriel is chairman. Among the speakers are Dr. James Ostler, Rev. J. S. Armentrout, Dr. Gerritt Verkuy, Dr. W. F. Weir, Rev. Thomas B. Lyter and others.

#### KANSAS.

Rev. C. Levi Shelby, D.D., of the First Church of Larned, Kan., has accepted a call to the First Church of Ellsworth, to succeed Rev. H. R. Anderson, who has gone to the First Church of Wichita. The Larned Church is in a prosperous condition after Dr. Shelby's successful pastorate.

The Church of Idana received eight members on Oct. 23d of whom four were by confession and baptism. At this service twelve infants were baptized, making thirty-five additions to the church and

twenty-seven infant baptisms since the beginning of Rev. Adolph Haberly's pastorate last April.

## IOWA.

Evangelist Frank White has just closed a successful evangelistic campaign in Fairfield. The church has been revived and quickened, and it is expected that over one hundred new members will be received as a direct result. Evangelist White preaches the old Gospel with power and enthusiasm. Parsons College supported the evangelist enthusiastically, as did the members of all local churches. Mr. White is now in Des Moines, where he will be engaged for two weeks, and from there he goes to Wellsville, Mo., and Holton, Kan. Pastors desiring his assistance may address him at Bellefontaine, Ohio.

Rev. William Mack, recently of Audubon, is to be installed as pastor at Atlantic, on Nov. 3, by a committee consisting of Dr. A. E. Vanorden, Dr. J. P. Linn and Rev. R. B. West. An offering of \$160 was taken on Oct. 23 for Near East Relief. A men's club has been organized in the church, with Mr. Y. Carlson as president, and a men's Bible class, with Dr. E. T. Hupp as president. A banquet was enjoyed on Oct. 21, with thirty-five men present, when the church work for the winter was considered.

## MISSOURI.

Kansas City Presbytery met in the Y. M. C. A. building in Kansas City, Oct. 19th. Mr. Lloyd Ice was received from Neosho Presbytery as a candidate, and the following were received upon examination as candidates: Lester F. Eisel, J. Harold Richards and James M. Brown. Rev. Arthur G. Pearson was dismissed to the Presbytery of Twin Falls, and Rev. N. M. Tatum to the Eastern Kansas Congregational Association. Rev. S. F. Riepma, of Independence, is in greatly improved health following an operation a few weeks ago.—S. F. Wilson, S. C.

## OKLAHOMA.

The church of Henryetta, Rev. F. O. Seaman, pastor, decided, on Oct. 23, to proceed at once to the enlargement of the church building at a cost of \$7,500, and it is hoped that the whole amount may be raised at once without borrowing.

## NORTH DAKOTA.

The Presbytery of Oakes met at Milnor, Oct. 11. Rev. R. Johnston was elected moderator. The two overtures were answered in the negative. Rev. H. N. Poston, of Lisbon was dismissed to Iowa City Presbytery. Rev. R. Johnston was elected stated clerk and treasurer in place of Rev. H. N. Poston resigned.—R. Johnston.

The Church at Sheldon, Rev. R. Johnston, pastor, received fifteen members on Oct. 23.

## OREGON.

The Presbytery of Portland ordained Mr. Fred W. Davis, who for eighteen years has been a missionary to the lumber workers of Michigan, Wisconsin, Minnesota, Washington and Oregon. Mr. Davis is still engaged in this work and at the age of sixty-five years is carrying his pack on the trail to the camps. The ordination took place at Calvary Church, where Mr. Davis held his membership. When it came to experimental and practical religion, his examination was most refreshing. Mr. John M. Paxton was licensed as a local evangelist and is now in charge of the rapidly growing work at the Annabel Church in Portland. The presbytery adopted a resolution touching the matter of divorce in the ministry to the effect that no minister who has been divorced or who has married a divorced woman will be received into the presbytery, till the matter of his divorce and remarriage shall be investigated by a commission and the results of such investigation shall be spread on the minutes of presbytery. The presbytery reaffirmed the standards of the Church, in that only Scriptural grounds should be regarded as a basis for divorce in either party, and that only the innocent party can rightly remarry. Rev. W. H. Nugent, D.D., was elected moderator. Rev. L. B. Quick resigned the Calvary Church in order to accept a call to the

First Church of Roseburg, Ore.—D. A. Thompson, S. C.

## MONTANA.

Rev. W. G. Rees, from Three Forks, Montana, is now in charge at Cut Bank.

The First Church of Kalispell, Rev. B. Scott Bates, D.D., pastor, celebrated the thirtieth anniversary of its organization during the week of Oct. 9-16. The church was organized with seventeen members, by Rev. George M. Fisher, who preached the anniversary sermon on Oct. 16. Mr. Fisher now has charge of five churches in the surrounding country and lives in Kalispell. Dr. J. F. Shepherd, Synodical Superintendent, preached on Oct. 9. An anniversary reception and lunch was held on Oct. 12. The church now has 388 members.

## COLORADO.

The First Church of Boulder, Rev. Robert Kerr, pastor, has recently received twenty-five members. The Sabbath school recently raised \$250 for the support of a native worker at Kasar Station, Punjab, India.

The Rankin Church, of Brush, Col., has called Rev. C. H. M. Graves, of Springfield, Ill.

Rev. J. G. Klene, D.D., of Calvary Church, Long Beach, Calif., has accepted a call to the First Church of Greeley, Col., succeeding Rev. Walter R. Cremeans, who has gone to Westminster Church, Springfield, Ill. The church of Greeley reports 691 members and has a fine church building. Dr. W. H. Bates has generally supplied it since Mr. Cremeans' departure.

Rev. Harry J. Baldwin, pastor of Emmanuel Church, Colorado Springs, and his wife have returned home, after spending a few weeks in Dallas, Tex.

Dr. Samuel Garvin, of the First Church, Colorado Springs, is planning to lead his people, at their Wednesday evening service, in a study of Bunyan's "Pilgrim's Progress." The church began their autumn Bible school Oct. 19 with a supper. The plan is to have the classes taught between 7 and 8 o'clock, and at 8 o'clock all will gather for the prayer meeting under Dr. Garvin's leadership.

The Cortez and Towaoc fields, in Montezuma County, are to begin a new lease of church life under Rev. Charles W. Higgins, who is already on the field. The Ute Mountain Indian Agency will also be served by Mr. Higgins.

On Sabbath afternoon, Oct. 9, the Ivywild Church of Colorado Springs, Rev. C. K. Powell, pastor, celebrated its fiftieth anniversary. Dr. Garvin preached the sermon. This congregation has averaged \$22 per member in its benevolences during its entire history. Six new members were recently welcomed.

The little Mexican Church at San Pablo gave \$17.50 for Russian Relief. One of our veteran Mexican pastors is Rev. A. J. Rodriguez, of Ignacio.

Rev. Robert H. Cantwell was installed pastor at Holly Oct. 20 by a committee of Pueblo Presbytery, consisting of Rev. D. G. McLennan, Rev. E. A. Allen, D.D., and Rev. J. Y. Ewart, D.D., pastor-evangelist. Mr. Cantwell comes after several successful years in the evangelistic field, and as the successor of Rev. W. K. Wright, of fragrant memory.

## CALIFORNIA.

Westlake Church, Los Angeles, received forty-three members Oct. 2. Dr. G. A. Briegleb is pastor. On Sept. 25 there was an every-member visitation of the church, which was entered into heartily, at which time the visitors distributed to each member a "Loyalty Bond" in an effort to help realize the goals set for the year.

Santa Barbara Presbytery met at Lompoc. Rev. Philip F. Matzinger was elected moderator. Rev. Albert H. Gammons, of Arroyo Grande, was elected Stated Clerk, to succeed Rev. R. B. McCain, removed. Addresses were delivered by Elder James Marwick, of Santa Barbara, and Rev. A. C. Spalding, D.D., on "The Church and Industrial Welfare." Delegates were elected to the Central Labor Union of Santa Barbara and to the State Federation of Labor.—A. H. Gammons, S. C.

Dr. C. F. Ensign, of Hanford, who is resting for a year, is at Long Beach, convalescing, with good hope of complete recovery. The church is supplying its pul-

pit in his absence, and providing Dr. Ensign with \$100 a month.

Dr. Herbert Booth Smith celebrated, on Oct. 16, the fifth anniversary of his pastorate at the Immanuel Church, Los Angeles. At communion on Oct 9 he had welcomed 111 new members, baptized eight infants and one adult. Five years show: Infant baptism, 160; adult baptism, 135; new members, confession 535, and funerals, 350. Raised for all purposes, about \$750,000. The church has a membership of about 3,000 now, being the third largest in the Church. The ground will be broken for the Sabbath school and community service building costing about \$250,000 on the coming Easter, and after this building is finished the old frame church will be torn down and the auditorium erected on the site of the present church. Immanuel has a lot almost 600 feet square, valued at about \$400,000.

## TEXAS.

Texas state-wide Presbyterian home mission conferences, involving all Texas Presbyterian churches, are well under way, directed by Dr. Charles H. Overstreet, under whose direction they will be continued throughout November. Dr. Overstreet is New Era Movement Secretary for the Southwestern District of the Presbyterian Church.

## FLORIDA.

Rev. G. V. Albertson, of DeLand, Sabbath-school Missionary, has organized sixty-seven Sabbath schools in Florida. His sermons are published in the county paper and have a wide circulation.

## CHURCH AT LARGE.

Mr. Henry P. Crowell was re-elected president of the Moody Bible Institute of Chicago at the annual meeting of the Board of Trustees, Oct. 19. During the year ending Aug. 31 there was a total enrollment in the day and evening classes of 2,495 students, representing forty-four states and twenty-five foreign countries.

Rev. Kenneth D. Miller, associate director of the Department of City and Immigrant Work of the Board of Home Missions, has received word that the Czecho-Slovak Government has conferred on him the Czecho-Slovak Cross of War in recognition of his services in connection with the Czecho-Slovak army in Russia. Mr. Miller will sail from New York Oct. 29, on a special mission to Czecho-Slovakia, as a result of the General Assembly's decision to aid the new national Protestant Church of that Nation in what Mr. Miller terms the greatest religious movement since the Reformation.

I enclose my check for \$3. to pay for my subscription to the Herald and Presbyter and take advantage of your offer. You may send me "Pastoral Memories." The good things contained in every number of the Herald and Presbyter are very helpful in my everyday life. S. H. W.

Enclosed find check for \$2.50. The Herald and Presbyter has been in our family ever since it was first issued. It is and always has been a source of information and help, as I feel that its news is absolutely reliable. It had as much or perhaps more to do in forming my opinions regarding important questions before the world during the formative years of my life than any other influence. I am so thankful that my parents were wise enough to see that the children had the influence of a Christian paper. So many homes are destitute of such an influence, and I feel so sorry for those children. May the Herald and Presbyter live long and prosper is my wish. M. and E. G.

## MARRIAGES

No Charge is made for Marriage Notices

BARTMESS—DRAIN—At the home of the bride's mother, Mrs. R. R. Drain, R. F. D. 4, Marietta, O., Oct. 26, 1921, by Rev. James G. Galbreath, Harold W. Bartmess and Etta N. Drain, both of Marietta, Ohio.

STROPPEL—LUCKE—In their home at Wyoming, O., Oct. 26, 1921, by Rev. E. P. Whallon, D.D., Mr. Albert A. Stroppe and Miss Emily Lucke, daughter of Mr. and Mrs. Henry Lucke, all of Wyoming.

## HOME GIRL

### WHAT CAN A LITTLE CHAP DO?

BY JOHN OXENHAM:

What can a little chap do  
For his country and for you?  
What can a little chap do?

He can play a straight game all through;  
That's one good thing he can do.

He can fight like a knight  
For the truth and the right;  
That's another good thing he can do.

He can shun all that's mean,  
He can keep himself clean,  
Both without and within;  
That's a very fine thing he can do.

His soul he can brace  
Against everything base,  
And the trace will be seen  
All his life in his face;  
That's an excellent thing he can do.

He can look to the light,  
He can keep his thoughts white,  
He can fight the great fight,  
He can do with his might  
What is good in God's sight;  
Those are truly great things he can do.

Though his years be but few,  
If he keep himself true  
He can march in the queue  
Of the good and the great,  
Who battled with fate  
And won through;  
That's a wonderful thing he can do.

And in each little thing  
He can follow the King—  
Yes, in each smallest thing  
He can follow the King—  
He can follow the Christ, the King.

### HOW ROBERT'S WISH CAME TRUE.

BY ANNE PORTER JOHNSON.

It was almost time to start back to school after dinner.

"I hate soap!" growled Robert. "It gets into my eyes and makes them smart. When I get big, I'm not going to have any soap in my house. I wish there wasn't any in the world! There isn't any use in being so particular about clean faces and hands, anyway. If I had my way, I'd never touch another bit of soap as long as I live. I don't care if my face is all streaked."

"All right!" replied Robert's mother. "Just as you say. I'll put all the soap out of sight, so you won't even see it."

"Oh! Oh! Good!" cried Robert, clapping his hands. He was very much surprised at his mother's promise, but he was also very happy. No soap, no bother about clean hands and face. He had not expected such good luck. "Can I go to school without washing?" he asked.

His mother nodded smilingly. "Certainly! Just run along. It's almost time. Don't worry about clean hands and face any more."

"Whoop! Whoop!" yelled Robert, going down the path and through the gateway like a cat.

It was all right with the boys at school. They did not seem to take much notice of Robert's smudgy hands and face. In fact, they rather envied him.

The bell rang shortly after he entered the school-grounds. The teacher smiled when she saw Robert. "I think Robert forgot to wash his hands and face," she remarked in perfectly good humor.

All the scholars turned and looked at him. He shook his head. "No, I didn't forget," he said. "I'm not going to any more."

"Oh!" gasped the teacher. The boys and girls giggled. "Well, I don't know just what to do about it," went on the teacher, looking about the room. "Of course the other scholars look so neat and clean, and right in among them you look rather queer—maybe you better take this seat over here."

So Robert sat in a seat over by himself.

After recess there was a knock on the door and some ladies came in to visit the school. They looked at Robert and then smiled behind their hands. The teacher came across the room and whispered to them, they looked at Robert again and laughed. Of course the scholars understood. Harry Williams and Dick Johnson looked at Robert and grinned, and Susie and Kitty giggled aloud.

"Well, they can't make me care!" said Robert to himself. But his face felt rather warm.

"Robert, you may write your lesson on the blackboard," said the teacher.

He went forward and began to write. Beside the chalk his hands showed up pretty black, and when he glanced around, the company ladies were watching him and laughing. At least it looked that way to Robert.

When school was out he started home at once—he thought perhaps the company of the teacher might say something, and, well, he decided he would hurry home.

"What's your hurry, Robert?" someone called from the side of the road. Robert looked up, and there was the grocery-man.

"Well, dear me, wh-ah's the matter! Ha! Ha! Looks like you've been playing in the coal-yard. Ha! Ha! Ha!"

Robert went straight on.

"Want a ride?" asked Dr. Miller from his big machine.

Robert did, of course. He climbed in beside the wheel.

"Well, sonny—" he stopped suddenly and whistled. "Say, Bobby, where in the world have you been?" He laughed, shaking all over.

Robert looked ahead and said nothing.

"Your folks must be out of soap, Bobby. Or maybe you couldn't find it. When I was a boy, I never could find the soap. A boy feels just as good, but he looks mighty funny!" He shook again.

At his gate Robert jumped out. The doctor whizzed on, calling back, "Say, Bobby, what's the difference how you look, just so you feel good! But don't look in the glass, I warn you."

Robert went into the house by the side door. His father looked at him the second time before he spoke. "If I were you, Robert, I wouldn't go in the parlor. Uncle John and Aunt Mary are here for supper. Of course you may do as you please, but I thought they might wonder what was the matter."

Robert's mother was fixing some dishes on a small table in the kitchen. "What's this for, mother?" he asked.

"Why, I'm fixing that table for you," she replied quietly. "The dining table is so clean and white—I think you'll feel more at home eating here by yourself. It will be embarrassing for you, and—"

Before she could finish the sentence Robert had found the soap and was out on the porch pumping water from the cistern. A few minutes later he came in smiling, his face and hands scoured until they were pink.—Ex.

### A SPOOL OF WARP.

When I was a child I went one day to the weaver's house with rags that my mother had saved for a carpet. Once there I lingered a while to watch the weaver at his work.

On a shelf at one side of the room were spools of colored string, which he told me were spools of warp. One spool I especially admired. It was a deep red; and the last thing I saw as I turned from the door was that spool standing there on the shelf.

A week later, when the carpet was done, I went back to the weaver's house. Mindful of the pretty spool of warp, I glanced toward the shelf. The spool was gone. When I asked the weaver about it he smiled and pointed to the end of a red cord in the fringe of the carpet.

After I had reached home with the carpet we spread it out on the floor.

"Look at that deep red thread running through it!" exclaimed mother. "It is just the touch needed to set it off. I should never have imagined that a little bit of red could make such a difference."

When I told mother of the spool of red warp at the weaver's and assured her that the thread in the carpet came from the spool she traced the thread as it twined in and out, and said, "Do you remember the thought I was trying to impress on you children last Sabbath? The value of a life depends not on what it is by itself, but on its filling its proper place in God's plan. The spool of warp, beautiful in color though it was, would never have amounted to anything so long as it stood on the shelf. But here in the carpet what a wonderful difference it makes."

Our lives will never amount to anything if we live them selfishly. But if we give ourselves to God, who is the great Weaver in the world, he will fit us into a place in the universe, and we shall serve a noble purpose, even though our lives are but cords running through the pattern of the kingdom.

### A QUEER CLOCK.

I know a funny little clock  
Which every single night,  
Must be laid by upon the shelf  
To make it run just right.

Unless its wheels and springs are kept  
In trim from top to toe,  
You'll find this most exacting clock  
Refusing quite to go.

But when it has its nightly rest,  
Most faithfully 'twill run,  
And never stop a single bit  
Until the day is done.

"A tiresome little clock," you say,  
Well, that indeed is true;  
But listen! here's a secret great—  
That little clock is you.

— Clara J. Deaton

### A HANDSOME APOLOGY.

Ned and his grandmother are the best of friends, but sometimes the little boy's tongue is too quick to please the old lady. Then Ned apologizes after a fashion of his own, which his grandmother approves.

"I got tired lugging that wheelbarrow for grandmother while she was changing her plants," Ned said to his mother, recounting the day's events at bedtime, "and I said: 'I wish there wasn't another speck of this hateful dirt in all the world!' But then afterwards I apologized."

"I'm glad of that," said his mother. "Did you tell her you were sorry?"

"No, ma'am; that is not the kind grandmother likes best," said Ned. "I got another wheelbarrowful and just said: 'Don't

you want some more of this nice dirt, grandmother? And then we were all right again."—Ex.

#### WHAT IS LIFE?

BY MAY E. MCMILLAN.

"What is life?" I asked a child,  
Care-free, happy all the day.  
"What is life?" the child replied,  
"Lady, life is play."

Next I turned to maiden fair,  
Sweet and lovely beyond measure;  
"What is life?" I questioned her;  
"Life," she murmured, "life is pleasure."

Turning to a soldier brave,  
Like to those oft sung in story;  
"Just a moment's time I crave,  
What is life?" "Why, life is glory."

Mother, toiling all the day  
For the child whose radiant beauty  
Brightens all the weary way—  
"What is life?" "Ah, life is duty."

Father, sailing o'er the sea,  
Where the angry waters foam,  
"What is life?" I asked, and he  
Quickly answered, "Life is home."

Then I whispered to my heart:  
"What is life where'er we rove?"  
Soft and sweet my heart replied:  
"Life? Ah, life is only love!"

#### THE STORY OF A BIRTHDAY ROSE.

BY MARY E. MORRILL.

"Do you think it will be open to-morrow mamma? Oh, it must be! What should I do if it shouldn't be ready? It ought to be fairly in bloom tomorrow—don't you think so, mamma?"

Mrs. Mitchell smiled into the flushed young face.

"Yes, Luella, I think the morning will bring you a dainty rose to reward you for your weeks of tender care."

Luella's eyes shone. "Won't uncle be pleased! He loves roses so, and this will be such a beauty I know. It is just the sort of a birthday gift that he would appreciate most."

The next morning Luella was early down stairs. There in the morning sunshine a beautiful half-blown rose was filling the air with its fragrance, its rich, deep cream petals slowly unfolding their waxen depths.

The girl stood with clasped hands before her treasure. "Oh, oh! was anything ever so lovely! And so sweet! Such a perfect beauty! My birthday rose! I can hardly wait until Uncle Frank sees it."

The morning express was rumbling on its way.

Midway of the coach sat a little old woman with wistful eyes. Her shabby black dress showed signs of much service. A few scant loops of fresh crape had been added to the rusty black bonnet, and there was a pathetic attempt at a mourning veil. At times the wistful eyes scanned timidly the strange faces about her, and then the old lady turned with a little sigh of loneliness to look out of the window at the flying snow drifts.

Luella glanced across the aisle. "She seems to be traveling alone. I wonder if she is, poor old lady?"

She tried to read, but the story was not interesting. She turned the leaves of her magazine uneasily. Another glance across the aisle. The little woman was looking her way. Luella smiled. A ripple of pleased surprise ran all over the old face and the loops of crape nodded in reply. "She's lonely, I know," was Luella's mental comment. Following a sudden impulse, she slipped across the aisle into the other seat.

"Let me show you something pretty," and in a moment she had undone the wrappings from a beautiful cream-tinted rose.

O-o-h!" Volumes could not have told the admiration expressed in that one word and in the look in the old lady's eyes.

"I am taking it to my uncle. It is his birthday gift. I raised it myself from a cutting," Luella explained.

"Oh, miss, it carries me back to a day fifty years ago. It's the very same as my wedding roses." There were tears in the old lady's eyes and her voice trembled.

With a quick look towards the poor little loops of crape, Luella laid her white hand tenderly upon the withered one. "And now you are alone?" she asked in a voice full of sympathy.

The old lady nodded silently. She was bending over the rose touching ever so lightly its pedals. At last she spoke:

"He died just two weeks ago. I'm goin' to my son. He lives in Columbus. He's all I've got now. I hain't seen him in ten years, but he wrote on for me to come right away. He would have come for me if he could. There's a houseful of children there, but he says there's room for grandma. I s'pose it'll seem kind o' strange to me at first, and I'll miss the old home where me and David lived for fifty years. But John'll be kind to me. He was always a good boy. And it won't be for long now, it won't be for long." The faded eyes grew wistful again. The delicate perfume of the rose was scenting the air.

"It smells so kind o' natural," she said after a little. "You can't know, miss, how I love them. Bless your kind heart for givin' me a sight o' this."

Into Luella's mind flashed at that moment a startling thought. Involuntarily she caught her breath and her sunny face grew very serious—almost distressed.

"I can't," she said to herself, "oh, I can't! I have looked forward to it for so long. And it's Uncle Frank's birthday, too."

The little woman was still bending over the rose with a far-away look on her wrinkled face.

"I'll let her enjoy it as long as I can, of course, but I need not give it to her." It was strange, but to Luella the brightness had gone out of the sunshine and even the beautiful rose seemed to have grown paler. She leaned wearily back in her seat. Her companion, still far away, was dreamily taking deep breaths of the roses' fragrance.

"Next station, Wheeler! Wheeler next!" The brakeman closed the door with a slam.

Luella started up. Placing the flower pot in the old lady's lap, she said hurriedly:

"Please let me give you the rose. It may help to keep you from being lonely. No, no; it doesn't matter. Uncle Frank would wish you to have it if he knew, I am sure. I want you to keep it. This is my station. Goodby, and I hope you will enjoy your new home and all the little grandchildren." Luella's face was bright as a May morning as she clasped the trembling hand in hers.

"God bless you, miss! I can't thank you for this, but the dear Lord will remember." Tears were running down the wrinkled face.

When Uncle Frank tucked the warm robes snugly about Luella in the gay cutter she smiled and waved her hand

to a face at the window as the train moved away.

A year rolled by and one day Luella carried another rose to Uncle Frank. His pleasure was all the more than she had anticipated, and after the dinner, when they were alone in the library, he said:

"I have something to tell you, Luella. Last fall I was called to Columbus by an old school mate, to attend his mother in her last illness. I found my patient past medical assistance. She was already on the border land. The local physician had done all for her that could be done, but her life was closing. On a stand near her pillow stood a rose in full bloom. When I spoke in admiration of its loveliness, the old lady told me the story of how a sweet young girl, with a face like a ray of sunshine, had been kind to her on the train when she was lonely, and had given her the rose.

"The blessed child had raised it herself," she said, "to carry to her uncle on his birthday. The dear Lord bless her generous heart. It has been my dearest treasure. Like my wedding roses it is, and it makes me think o' David. It's very soon now I am going to see him, praise the Lord."

When she died we placed one blossom in the casket.

"Luella, I recognized in the sweet, patient face the old lady to whom you waved goodby when you stepped from the train here a year ago today. In no way could you have pleased me better, little girl, than you have in this. As often as I look at the lovely rose you have brought me today, I shall think of the other and its beautiful mission."

Luella's eyes were dim with happy tears, and in her heart sweetly sounded, "Inasmuch as ye did it unto one of the least of these.—Advocate and Guardian.

#### MOTHER SILVER'S SPECTACLES.

When Mrs Silver stopped one day to think about herself, she found that she was past the age at which most people begin to wear glasses. Her husband had put them on long before. It was a wonder she had not realized sooner how much she needed them. A few evenings later she beamed upon her family at dinner time through a brand-new pair of spectacles. "Now this is like living," she exclaimed. "To think that there's a beautiful pattern in the parlor wall paper, and I never knew it till today! Do you hear, father? That paper's been on the wall three years, and I thought 'twas a plain, tan color. And what's this? A new tablecloth?"

Everybody that was looking at her as she sat down protested. "You know when we got this tablecloth and all about it."

"I never saw that rosebud design till this minute," Mrs. Silver declared. "It's lovely, too. Why I feel as if I had a lot of splendid new things."

Just then something called her from the table; and while she was gone, her husband said musingly: "Your mother is just the opposite from my Aunt Cornelia when she first put on glasses. Uncle Robin brought 'em home from town one day—he thought maybe she was beginning to need them—and the first thing she did after she got 'em on was to take one of the children by the shoulders and say: 'Mercy! I didn't know you had freckles.'"

"But that's just like mother, not the opposite," small Tim demurred.

"No; the difference is that my Aunt

Cornelia discovered freckles and dust in corners and grease spots and everything bad until life wasn't worth living to the rest of the family."

"I never thought of that," said the grown-up daughter. "Mother must be discovering unpleasant things too. She hasn't spoken of one; but if her eyesight has been affected ever since we put that paper on the parlor, just think—"

"Just think!" Her father took up the words playfully. "Think of the lines and changes in my face alone that she hasn't known were there! But you won't catch her speaking of them. That isn't your mother's way."

"Let's make her tell if father's face does look any different to her," some one proposed, just as Mrs. Silver, quite unconscious that she was the subject of discussion, came back to the table.

Everybody was looking at her as she sat down and met her husband's eyes. Suddenly she leaned a little forward and studied his face intently with an expression that was tender, loving, sorrowing, all in one.

"Caught!" said one of the boys, under his breath. "What have you just found out about father's face, Mamsie? Tell us."

"H'm! What's that?" Mrs. Silver temporized, looking actually guilty.

"Go ahead and tell 'em, Mother," Mr. Silver coaxed. "I shan't mind."

"Mind!" There was a volume in the one word as she spoke it. Then she took off the wonderful glasses and wiped a little dew from them before she answered, glancing round the circle. "You don't know, children, what it means to me to see your father's smile again across the table as plain as ever. I was thinking when I looked at him, how many of 'em I'd missed."—Ex.

### A BIG SUBJECT SIMPLIFIED.

BY JULIA H. THAYER.

"Why, Bertie, what nonsense you are talking! No, of course it isn't that way!"

"It is, sister; it is. Aunt Martha said so—didn't you, auntie?"

"Say what, dear?" The little lady appealed to looked up from the book she was reading, as the boy stood before her, a picture of childish perplexity.

"You did say, didn't you, auntie,—that when good folks die it's only their aches and pains and crying—all the things they don't like and the things God don't like—that are put into the ground and left there? The rest of them goes up to heaven. You told me that, didn't you, Aunt Martha?"

The little fellow's face was full of eager questioning as he waited for the answer.

His aunt looked at him uncomprehendingly for a moment, then she remembered—it all came back to her—what she had said to him two months before, and had forgotten—but he had repeated her very words. She caught him to her heart as she answered, "Say so? Of course I did, and it's all true, every word of it."

### No. 656.—CROSS-WORD ENIGMA.

My first is in wood, but not in coal;  
My second is in valley, but not in hole;  
My third is in famine, but not in food;  
My fourth is in happy, but not in good;  
My fifth is in horse, but not in colt;  
My sixth is in chisel, but not in bolt;  
My seventh is in bogus, but not in sham;  
My eighth is in sausage, but not in ham.  
My whole is a city where swords were made,  
Noted for keenness and lighthness of blade.

### ANSWERS TO PUZZLES.

No. 655.—The old preacher.

## SELECT READINGS

"There's need of the tiniest candle,

As well as the garish sun;

The humblest deed is ennobled

When it is worthily done.

You may never be called to brighten

The darkened regions afar;

So fill for the day your mission

By shining just where you are."

Cultivate your good impulses, until they become a habit of life.

Any sermon is a good sermon that reaches the heart for a good.

Not in withdrawing from the world, but in keeping unspotted in the world, is virtue or religion shown.

Daniel is honored today because he held that religion that is good enough for the closet is good enough for the open window and the open court.

Give every day a part of your time to your fellow man by relieving the distress of those who may chance to meet you. The highway has many who are poor and friendless that are worthy, but your gift is worthy if in the Master's name.

Stand to your work and be wise—

Certain of sword and pen.

We are neither children nor gods,

But men in a world of men.

The best way to show sympathy is by revealing the light back of the cloud, thereby causing the cloud to disappear. Weeping with those that weep often intensifies the weeping. A cheerful person makes a rainy day look bright, and can change the atmosphere of a whole household from sadness to joy.—Selected.

O Lord of life and love and power,

How joyful life might be

If in thy service every hour

We lived and moved with thee,

If youth in all its bloom and might

By thee were sanctified,

And manhood found its chief delight

In working at thy side!

—Ella S. Armitage.

### THE SABBATH AND THE HOME.

We pride ourselves on our American homes. But reflect how dependent the home is on the Sabbath? In these days of hustle and bustle to earn a livelihood, most men leave their homes early every weekday morning—not a few of them so early that the younger children, especially, have not yet arisen. Nor is it at all an infrequent occurrence that many of these same children have retired before their fathers reach home. The Sabbath is the day to become acquainted with wife and children—to bow the knee with one and all about the family altar, to sit together in the family pew in the sanctuary, to gather together about the family board; and oftentimes it is the only day.

### HANDICAPPED? NO.

The crutches seemed not to belong to her at all. As she sat beside me on the train that morning, she rose above them, smiling, happy spirited, and ready, I felt, to do her part sanely in office or shop—for, evidently, she was one of the city's workers.

Dear ones, upon whom the touch of mis-

fortune has been laid, why do you so generally wear the expression of morbid self-consciousness, of self-confessed inferiority, as if you had no right to compete with the strong? How often do we see that "the race is not to the swift," that muscle and sinew are merely physical! Some of the finest work of the world has been done by those who have been "not as others are."

Read the life of Helen Kellar. It is one of the best living sermons ever preached.—Julia H. Thayer.

### A JAPANESE LEGEND.

Hofus was a poor stone-cutter in Japan. His food was coarse, and his clothing was plain, but he was happy and content with his lot, until one day he took a load of stone to the house of a rich man. When Hofus saw the evidence of wealth, he cried, "Oh, that Hofus were rich."

As Hofus said this a fairy cried, "Have thy wish!" and immediately Hofus was rich. He ceased to work and lived in luxury and contentment, until one day he saw a prince with a snowwhite carriage, snowwhite horse, a golden umbrella and many, many servants.

Then cried Hofus, "Oh, that Hofus were a prince!" No sooner had Hofus uttered his wish than he became a prince. Hofus was happy and content as a prince until one day, riding in his beautiful carriage under his golden umbrella, he sweltered and burned in the rays of the sun.

"The sun is greater than I," cried Hofus. "Oh, that Hofus were the sun!" Immediately Hofus became the sun, and he was happy and content, until a great cloud came and entirely hid the sun.

Then cried Hofus, "The cloud is greater than I. Oh, that Hofus were the cloud!" Immediately Hofus became a cloud. Hofus was happy and content as a cloud, until the cloud fell as rain and swept everything before it except a great rock which stood unmoved by the torrent.

Then cried Hofus, "The rock is greater than I. Oh, that Hofus were only a rock!" Immediately Hofus became a rock, and he was happy and content as a rock, until one day a stone-cutter came to the rock and began to split it.

Then cried Hofus, "The stone-cutter is greater than I. Oh, that Hofus were a stone-cutter!" Immediately Hofus became a stone-cutter, as he had been before, and this time Hofus was really happy and content, for he had learned that there are great disadvantages in every station in life, and that the best place for each of us is exactly where God has put us.

### LIFE'S JOURNEY.

Give me my scallop-shell of Quiet,

My staff of Faith to walk upon,

My scrip of Joy, immortal diet,

My bottle of Salvation,

My gown of Glory, hope's true gage;

And thus I'll take my pilgrimage.

There is an idea there. Who that has imagination can not from his porch or open window make a pilgrimage to far lands? The reason we must travel is that when we pay out our money we think we have to get our money's worth in return, and so we begin to look at the landscape—we begin to open our eyes to the beauties and infinities of nature, which in very fact are often no more beautiful there than they are at home.

# SABBATH SCHOOL

## FOURTH QUARTER.

### Lesson VII—November 13.

#### PAUL BEFORE THE ROMAN GOVERNOR.

(Acts 24:10-27.)

Ch. 24:10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13. Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15. And have hope toward God, which they themselves allow, that there shall be a resurrection of the dead, both the just and the unjust.

16. And herein do I exercise myself, to have always a conscience void of offense toward God, and toward men.

17. Now after many years I come to bring alms to my nation, and offerings.

18. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult.

19. Who ought to have been here before thee, and object, if they had ought against me.

20. Or else let these same here say, if they have found any evil doing in me while I stood before the council.

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. And when Felix heard these things, having more perfect knowledge of that way, he deferred them and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintance to minister or come unto him.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

26. He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

27. But after two years Porcius Festus came into Felix' room: and Felix, willing to shew the Jews a pleasure, left Paul bound.

Golden Text: "And herein do I exercise myself to have always a conscience void of offense toward God and toward men" (Acts 24:16).

Catechism—Q. 47. What is forbidden in the First Commandment? A. The First Commandment forbiddeth the denying, or not worshiping and glorifying, the true God as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

Home Readings—(M.) Acts 23:25-35; (Tu.) Acts 24:1-9; (W.) Acts 24:10-21; (Th.) Acts 24:22-27; (F.) Psa. 37:1-17; (Sa.) II Cor. 6:1-10; (S.) Psa. 62:5-12.

#### INTRODUCTION.

In order to keep up the historical continuity in the study of the life of Paul, it will be necessary to read and study the 22d, 23d and 24th Chapters of the Book of Acts. Our last lesson closed with the beginning of Paul's address to the Jews from the stairs. Most of the 22d chapter is taken up with this address. It was the simple truth, but the Jews were so unreasonably angry that they raised a great cry and wanted to have him killed. So the chief captain took Paul into the prison and was about to have him scourged. But Paul told him that he was a Roman citizen, upon learning which the Chief Captain treated him with great respect. The next morning he gave the chief priests and all their council the opportunity to interview Paul. They, in turn, grew very angry, and became turbulent as a mob, and the chief captain had to rescue Paul out of their hands and take him for safety to prison. There learning, through Paul's nephew, that a band of forty desperate Jews had conspired to kill Paul, by foul means, he concluded to send Paul for safe keeping to the Governor, Felix, at Caesarea. A troop of soldiers took him,

starting out by night, taking with them a letter from the chief captain, Claudius Lysias. So, at Caesarea, Paul was put in comfortable quarters by Felix, and five days after, the Chief Priest, Ananias, and certain rulers, and an orator, Tertullus, came to Caesarea, to have Paul convicted and put to death, if possible, and they made their charges against him with all the unfairness and vehemence they could use. Paul then had the opportunity to make his own statement to Felix, and with this our lesson begins.

#### EXPOSITORY.

10-21. Paul's address before Felix was a masterpiece of clear and strong argument in his own defense. It is entirely different from the shallow and flattering performance of the hired pleader Tertullus. His accuser had not hesitated to speak falsely and bring in ungrounded charges against Paul. He seemed to think that by smooth words he could deceive Felix, and he put on a surface show of believing that the decision was sure to be against Paul. But flattery of the Governor and denunciation of the innocent prisoner did not win at this time. Paul made a straightforward statement of facts. He told of his reverent attitude in the temple. He said that he was not profaning the temple as was charged, but was there simply to worship. He had lived without offense before his fellow-men. He had gone to Jerusalem, after an absence of many years, and had taken financial help to the poor people among the disciples. Verse by verse shows how he refuted the false charges. He insisted that there were no witnesses in the court who could say that he had ever heard him say a word that was wrong or that he had done any wrong, and if any could say so, they should be there as witnesses. He said that the only thing they could bring against him was that he had spoken of the resurrection of Christ, and he knew this to be a historical fact. So he defends himself in this clear address, and there was no one who could make any legal answer to it.

22. Felix knew something about the Christian faith and people, and knew that Paul was right in his claims and defense of himself. So he dismissed these accusers, saying that he would look into the matter. He expected the chief captain Lysias to come to Caesarea, and said that when he came he would investigate the whole matter thoroughly. So there was nothing more for these priests and this abusive orator, Tertullus, to do, and they had to leave the court. The manliness of Paul had made a favorable impression, and we learn the lesson that truthfulness is a strong weapon.

23. Large liberty was granted Paul. He was kept as a prisoner, to be sure, but this insured his safety from the Jews who wished to murder him. He was under the personal care of a centurion, who was directed to allow him all the liberty possible, and all the privileges he could ask, such as permitting his friends to visit him and to pay attention to him. Paul was usually treated with distinguished honor. He was worthy of it. It is well for us all to so conduct ourselves that we shall have the respect of all those who have good character.

24. The wife of Felix was a Jewess, Drusilla by name, and as she had a natural curiosity to hear about matters which affected her faith and her nation, Felix called Paul before them to hear from him

his views as to Christ. It is possible, too, that Felix thought he might gain something from her counsel in the matter. So Paul had another opportunity to make an address and to plead for his life and liberty.

25. But Paul did not plead for himself. He preached a sermon, calculated to reach and win and save Felix and Drusilla, if only they had been willing to listen and heed. But they did not seem to know that they had before them an inspired apostle and one of the very greatest men the world has even seen. They heard without accepting Christ, or repenting of their sins. Paul preached of righteousness and told them of the holiness of God and of the holiness that sinners must seek for through Christ. He told them of temperance, of the good, clean life to which sinners should turn and in which they should live. He told them of God as the great Judge, and of the great Judgment Day to which all human lives are hastening. But instead of repenting of sin, and believing in Christ, and being saved, we read that Felix trembled and yet procrastinated. He told Paul that at some convenient time he would call for him, but he was not now ready for a new life. Alas for the way in which Christ is dismissed by many who tell him that they are not yet ready to be saved. This means death, for, unless one is saved, he is dead and remains dead.

26. The trouble was that Felix would rather make a little money than to do what was just, or to take the course that would save his soul. He had many interviews with Paul, but he was anxious for a ransom from some of Paul's friends and never became a saved man or a just judge.

27. So two whole years went by. Festus came to take the place that Felix held. The term of office closed with Paul still in custody. Rather than offend the Jews, Felix went out of office with this injustice still in existence. Like Pilate, he left his own name to go down into history as an undecided, timorous, unjust official who knew his duty but was unwilling to do it.

#### THE UNIVERSAL NAME.

BY ALVIN L. SNOW.

'Tis a name that through the ages  
Rings and rings and rings the same,  
Voiced by peasants or by sages—  
Ah, that universal Name!  
Now their faults and sins confessing,  
Now with words profanely spiced,  
Now in cursing, now in blessing,  
Utter men the name of Christ.

Oh, that Name! It falls as lightly  
From the careless, godless lip  
As the dew descending nightly  
On the rose whence wild bees sip.  
From the tongue of adoration  
Full as easily it falls,  
Famed 'mid scenes of desolation  
Or in earth's most crowded halls.

By that Name what strength is given  
To the weary and the weak!  
By that Name what bonds are riven  
For the souls that freedom seek!  
Sweetest peace or widest terror  
That most magic Name inspires,  
As the soul is cleansed from error  
Or remorse awakes its fires.

Oh, that Name! Breathed in disfavor  
'Tis a savor but of death;  
Breathed with reverence 'tis a savor  
Of the life of ceaseless breath.  
Oh, that Name above all others,  
Ringing evermore the same!  
Everywhere it makes us brothers,  
And we conquer in that Name!

Circumstances are beyond the control of man, but his conduct is in his own power.—Disraeli.



### THE SPIRIT OF WORSHIP.

Some Sabbath schools are entirely barren of the spirit of worship. Late comers interrupt the opening services; and the closing services are noise and confusion. Many Sabbath schools are noisy almost beyond belief. Children play and laugh and older people visit with each other. Boys and girls read the Sabbath-school paper, which is handed to them unfolded, with noise and confusion. All of this can be easily remedied. These same children are perfectly quiet in school five days a week. The Sabbath school is what is simply from lack of management. In other schools quiet prevails from the opening to the close, and young and old are hushed with a spirit of reverence. Late comers have to stand in the lobbies, and wait until intervals between songs, when everything stops while they are taking their seats.

In all meetings for worship, from the first note of the opening voluntary until the benediction, there should be the hush and quiet of the sincere spirit of worship, wherein the soul finds it easy to meditate upon how lovingly kind and adorable God is.

### POWER.

The thing in which Christianity differs fundamentally from other religions is power.

Christianity is a religion of power—power from on high.

Moralists appeal to the will. Use your will-power, they say, and force yourself to be good.

And men fail.

The Indian poet tersely expressed a great truth when he wrote:

"O fool, to try to carry thyself upon thine own shoulders!  
O beggar, to come to beg at thine own door!"

When the will is sapped and weak, how can it help us? When the cupboard is bare, how can we spread our table?

Christ gives power, heals our sick wills and enables them to function as they should, creates new faith and courage and confidence, and arms us with new strength.

The Christian is carried not "on his own shoulders," but by the power of God.—Ex.

### MY VIEWS UPON RELIGION.

All my life I have attended Sabbath school and church. When I was young I went because my parents took me, but now I go because I feel that something is lacking when I stay away. This is the first time I have been compelled to express my views upon the general subject of religion. It may be they will be vague and scattered when I write them, although I have definite thoughts upon the subject in my own mind.

Religion is a necessary part of every man's life. It is the expression of one of the three parts of man's triune nature, the spiritual. There are two great forces in conflict in the world all the time—the good and the evil, for Christ and against Christ. Every one either consciously or unconsciously takes one side or the other in his thought and deeds. There is no compromise. One must determine what is right and wrong for himself, then prayer, study of the Bible, and his conscience.

I believe in getting all the joy and happiness there is out of life. But lasting

happiness is not to be gained by satisfying one's personal wants, but by giving. Christ believed in joy, and he himself enjoyed friendship, human society and nature. The Christian religion has in it all the things which are worth living for or attempting to live for. It is practical, because Jesus himself lived the lofty ideals which he taught.—Gladys McKinnie.

### TELL HIM SO.

"When a man is doing good work it is good to tell him so while he is doing it rather than to wait until the work is finished. Encouragement while the game is in progress are of more value than praise after the game is over, although both may be welcome." These are the opening words of a letter written to a man who was leading in a difficult and important work. Think of the good this letter must have done the hard-pressed worker!

Now there are many hard-pressed workers who might be helped by good letters, and there are many people who could write these good letters if they only would.

"Only a longed-for letter,  
And the writer little knew,  
As she penned the loving message,  
Of the good that it would do."

### A NEW CREATION.

The Bible opens with an account of creation, and before it closes the promise is given of a new creation. Man is to be a new creature. Light was one of the agents employed in the first creation, and it is to be an agency in the new creation. "God, who commanded the light to shine out of the darkness, hath shined into our hearts, to give the light of knowledge of the glory of God in the face of Jesus Christ."

Without light there could be no life. What the sun does in the physical world, that the light which comes from the face of Jesus Christ does in the moral and spiritual world.

A new heaven and a new earth would be in

vain unless a new heart is put into man. But put a new heart into man and a new heaven and a new earth will be the natural result. The more the heart is exposed to that light, the greater will be the transformation into his likeness. Man is made a new creature only by the light of God which shines in the face of his Son.—United Presbyterian.

### "I POUR CONTEMPT ON ALL MY PRIDE."

The life and death of our Lord Jesus Christ are a standing rebuke to every form of pride to which men are liable. Take, for instance:

Pride of birth and rank. "Is not this the carpenter's son?"

Pride of wealth. "The Son of man hath not where to lay his head."

thing come out of Nazareth?" "He shall  
Pride of respectability. "Can any good be called a Nazarene."

Pride of personal appearance. "He hath no form nor comeliness."

Pride of reputation. "Behold a man gluttonous and wine-bibber, a friend of publicans and sinners"

Pride of independence. "Many others who ministered to him of their substance."  
Pride of learning. "How knoweth this man letters, having never learned?"

Pride of superiority. "I am among you as he that serveth." "He humbled himself." "Made a curse for us."

Pride of success. "He came unto his own and his own received him not." "Neither did his brethren believe on him." "He was despised and rejected of men."

Pride of bigotry. "Forbid him not, for he that is not against us is on our part."

Pride of resentment. "Father, forgive them; for they know not what they do."  
"Friend, wherefore art thou come?"

Pride of reserve. "My soul is exceeding sorrowful, even unto death. Tarry ye here and watch with me." "The Son of man must suffer many things and be rejected."

Pride of sanctity. "This man receiveth sinners, and eateth with them."—Indian Witness.

## WOOSTER

ATTENTION, CHURCH SESSIONS  
Wooster's financial campaign is on. It is endorsed by the Synod of Ohio. Our financial agents are in the field. Please open your pulpits to them and give them all the help you can. It is the Lord's work.

CHARLES F. WISEART, President, Wooster, Ohio.

## The College and Religious Life

"The Christian college has its place in the life of America today because it recognizes the importance of the individual, and also because the Christian college believes that the goals of democracy can be attained not merely along intellectual and vocational lines, but also along the lines of religious and spiritual development. The Christian college will continue to hold its place in the educational life of our country so long as there are educational leaders who believe, as does the Presbyterian Church, that it is not a sane method nor a safe policy for a community to educate its youth without full and due attention to the development of the moral and spiritual sense."—Dr. Stockwell.

To the above should be added the further condition that the Christian college be given adequate endowment to enable it to compete with the tax-supported institutions.

HANOVER COLLEGE, HANOVER, INDIANA

**YOUNG PEOPLE**

**PRAYER MEETING, NOVEMBER 13.**

**Endeavor Topic:** Bible Examples of Personal Evangelism. Matt. 4:18-22; 9:9, 10.

Christ gave very distinct and direct commands to his disciples, before his Ascension, to go out into all the world and evangelize the people of all the nations. It was his desire and purpose that all the world should become Christian and be saved. It was to be led into this relation to Christ and his Church through the preaching of the Gospel, and the laying down of the conditions of life. Salvation depended on faith in Christ as the Savior, and he instructed his disciples to tell this plainly. They were to make every one know that if they believed in Christ and were baptized they would be saved, but that if they did not believe they would be damned, and lost forever.

It is this work that the Church of Jesus Christ is engaged in today. It is for this it exists. It must never forget that it is to be busy in seeking souls, that they may be saved. The Gospel is to be preached in home lands and in foreign lands, with the purpose of leading souls to salvation. This is the work of evangelization. It is the chief work of the Christian Church, and must never be forgotten nor neglected.

Of course we see that this is the work of the foreign missionary in foreign lands. The people there do not know about Christ, or the Gospel, or the Bible. They must be told in plain and simple language. They need instruction in the fundamental truths of Christianity, and then, after learning these they need to be led to accept Christ, individually, as their own Savior. We expect to hear from our missionaries that the Gospel is making progress and that many are accepting Christ as their own Savior. If they do not do this work they are not doing what foreign missionaries are expected to do.

But it is just as necessary in our own land. There are many professing Christians here, but there are tens of millions who are not. Over fifty millions of persons in our United States are not yet professed followers of Christ and members of his Church. If they do not personally believe in Christ they are not saved, and if they are not saved they are lost. The great work of the Church in our own country is to reach these lost souls, tell them of their need of Christ and try to win them to salvation. These millions are to be led to faith in Christ, and into a place in his Church. Let the Church never forget this. It is not sufficient to be busy in schemes of social service and all of that. The first and all-important work is the salvation of souls, and there are millions here who are unsaved as surely as are the millions of India and China.

Christ made definite calls to various persons to believe in him and follow him. They heard his voice and yielded their lives to him and became, many of them, his personal disciples. Twelve of them became, in a very peculiar way, his followers, and personal workers, and were sent out by him to evangelize the Jewish people, and afterward, to evangelize the world. But before these men could do work for saving the souls of others, their own souls must be saved. So he called

them to believe and follow him. So, before we ourselves can do anything to evangelize and save the world today, we must, first of all, be saved ourselves.

But Christ called many people to love and trust him, and be saved. We read of his anxious and loving efforts for the salvation of the multitudes. Christ set the example of general work for the saving of souls, and sent his disciples out into the world to do the very work that they had seen him doing. It is this work that we ourselves must be doing in our own day and our own land.

It is amazing that in many churches there is no report of a single soul being saved, for years at a time. Every minister, and every elder, and every church member should be on the continual search for souls, and should be urging them to give themselves to Christ and become members of his Church. Over two million persons became members of the churches in the United States last year, the largest number in any one year in the history of the country. But there are many millions more to be reached.

**TWO MEN.**

"How much can I get?" a young man said:  
The morning of life was fair,  
And the things to have and the things to hoard

Were glittering everywhere.  
"It's every man for himself," said he,  
"And I'm going to have my share."

"How much can I give?" a young man said;  
The morning of life was fair,  
And the things to do and the things to be  
Were beckoning everywhere.  
"It's every man for his brother," said he,  
"And I'm going to do my share."

At last, as the evening shadows fell,  
A millionaire lay ill,  
Served and tended by hireling hands,  
Unerring and deft and chill;  
There were those who knew him and loved him not—  
But they wanted his money so!  
And they waited and fretted and sighed and said:  
"Why doesn't he hurry and go?"

At last, as the evening shadows fell,  
A penniless man lay ill,  
Watched and tended by loving hands,  
And their voices were hushed and still;  
And pale and saddened, they wept and said:  
"We can not let him go!  
If God would but spare him a few years more—  
Because we need him so!"

—Ruby Elizabeth Hines, in Epworth Herald.

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As the cheery business man entered his office he said to his stenographer, "Isn't this a great day?" The thought cheered the girl in her work and her fingers flew faster, the keys clicked merrily, and she went on with her work, putting more heart into it.

Business over, as he returned to his home he greeted his wife with, "This has been a great day," as with a sigh of comfort he sank into his easy chair.

She smiled and echoed softly, "A great day!"

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## PRAYER MEETING

NOVEMBER 9.  
THE CHRISTIAN IN POLITICS  
I Peter 2:11-17.

It is the duty of every Christian to be interested in politics. It is a gross neglect of duty for any one to fail to do his full share in caring for the Government under which he lives. He should be sure to vote and to vote for good men, and then to make known to those who are in office his desires in regard to law and its enforcement.

Our lives are affected, very much more intimately than we sometimes think, by the kind of government under which we live. We have a good Government, with a strong Constitution, and good laws, and we have the opportunity of voting, year after year, on who shall be our officers and what shall be our laws. It is our duty to see that all this is maintained and preserved. If we do not we may lose it. It is utterly preposterous and unchristian for any one not to take advantage of his opportunities, and vote and work for the preservation of our own excellent Government, and see that it is properly administered by good officials.

Suppose we were so unfortunate as to live under the control of such influences as govern in Turkey. How difficult we would find it to be Christians, and to maintain our Christian homes and churches, and have any of the liberties that we prize so highly. God has been good to us in giving us the best Government in the world, but we must be wise and faithful and diligent in taking care of it, or it may deteriorate and be lost.

Suppose we were so circumstanced as to live under the horrible oppressions that have come to the Christian people of Armenia because they have so weak a country; or if as Protestants we lived in Italy, or Spain, or Mexico, and were deprived of the things we prize so highly, or were surrounded by influences that took away from us the best enjoyments of life? Let us thank God for our free and blessed country and do all we can to safeguard it.

Politics is not something base or debasing. It is simply taking care of our country and its public institutions. It is base and debasing only because a great many base and evil men see in the administration of public affairs the opportunity to serve themselves and their own interests, and to do what is dishonest and dishonorable, and want to keep good people from finding them out and interfering with their plans and operations. It is the duty of all good people to take an earnest interest in public matters, and to see that everything in the city life and national life is carried on as purely as in the home and church. If they would do this there would be no more talk about politics being impure, or about the duty of clean people to keep out of unclean political life.

A city should be conducted just as economically and safely as one would carry on his home or his own private business. It is even more important that it should be so carried on, because the welfare of so many more persons is concerned. It is a strange thing that a city, in which the life and comfort and health and welfare of many men and women and children are

concerned, should be carried on in a way that is for their injury and robbery.

Let us be good citizens. Let us be determined that our country and our city life shall be well guarded and honestly carried on. Now that women are voters, it should be their determination to help all good men carry on public life as purely and as well as a good home is carried on. We suffer when political matters are neglected. We are advantaged when political matters are carried on in a pure and proper way. We owe it to God, and to our families, and to all the people, as well as to ourselves, to be good and upright and Christian citizens.

### THE OLD MINISTER.

BY CHARLES W. FLETCHER.

His work is done; his strength no more  
In flow, unmeasured, can he pour,  
That he may good impart.  
His form is bent in weakness now,  
Deep furrows seam his whitened brow;  
Let's keep them from his heart.

Another voice proclaims the Word  
Where once his messages were heard;  
He sits, infirm, apart.  
His day of work has quickly sped,  
The snow of age is on his head;  
Let's keep it off his heart.

His wife beside him, bravely shares  
His twilight years, his evening cares,  
And tries to do her part.  
They've spent their lives in high employ  
To bring to us abiding joy;  
Let's keep that in their heart!  
—Standard.

### "BE COURTEOUS."

These are words of Scripture. Our dictionary tells us that this means: "Of courtlike, or elegant and condescending manners; manifesting courtesy; obliging polite; civil; complaisant." All the assets of a good Christian. How much more can be accomplished in every walk of life if we have regard for the opinion of our fellowman. And is this not one of the first principles of courtesy? There is never any real regret for having manifested that spirit. The following simple lines easily remembered taught to the young, might be helpful possibly also to their elders, which convey the spirit of courtesy:

"Hearts like doors can open with ease  
To very, very little keys  
And don't forget that two are these  
I thank you, sir, and if you please?"

### "I SHALL BE SATISFIED."

"Sin is a blunder," says some one, and he has put the case most mildly. It is all of that and much more. But its early promises are flattering. Over and over does the warning come to us, not only from God's Word, but from the facts of every day life, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Righteousness and faith in God have the promise of satisfaction. Whatever life's trials the Christian can say: "I shall be satisfied when I awake in thy likeness." This assurance gives satisfaction even in the most disturbing experience of the present life, but the way of sin is the path of bitter disappointment and eventual shame.

Lord Byron at the age of thirty-three, after he had had his fill from the cup of sin wrote these lines:

"Fame, wisdom, love, and power were mine,  
And health and youth possessed me;  
My goblets blushed from every vine,  
And lovely forms caressed me;  
I sunned my heart in beauty's eyes  
And felt my soul grow tender;  
All earth can give or mortal prize  
Was mine of regal splendor.  
I strive to number o'er what days  
Remembrance can discover,  
Which all that life or earth displays  
Would lure me to live over.  
There rose no day, there rolled no hour  
Of pleasure unembittered;  
And not a trapping deak'd my power  
That galled not while it glittered."

In the darkness of this world the only light that never goes out is the light of love.

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## GENERAL NEWS

### RAILROAD STRIKE CALLED OFF.

The railroad strike, called for Oct. 30th, was called off by the leaders of the railway brotherhoods last Friday.

A statement for the Brotherhoods, issued by L. E. Sheppard, President of the Order of Railway Conductors, said that the unions had decided to call off the strike because of "the growing public opinion that the strike would be against the Labor Board, and consequently the Government, and not against the railroads. It was evident, also, that the entire Washington Administration was opposed to us, and that we have had little chance of gaining our objectives."

### RAIL BOARD HEAD SAYS BOARD LACKS POWER.

The transportation act needs legislative dentistry to provide against future railroad strikes, Ben W. Hooper, vice-chairman of the United States Railroad Labor Board, asserted last Sunday in an address before the men's class of a Chicago church.

"In my judgment, Congress should not have perpetrated the irony of pulling the board's teeth and then telling it to go forth and bite those who interrupt traffic and strangled commerce," he said.

"The transportation act, under which the board operates, is unique in one respect. There is no other court, tribunal or agency of the Government that does not possess the power to inflict penalties for the violation of its decisions.

"The transportation act uses the word 'shall' up to a certain point and there its mandatory powers cease.

"It says the carriers and employes 'shall' confer and negotiate for the settlement of their disputes, but if they do not agree they 'shall' take the matter up to the Railroad Labor Board, and that the board 'shall' decide the dispute.

"Here the law ceases to be imperative. It provides that if the board, upon inquiry, finds that its decision has been violated it 'may make public its decision in such a manner as it may determine.'

"In other words, the board may point the finger of scorn at the violator, and call down upon its head the denunciation of the public."

### JAP MINISTER READY TO REDUCE NAVY.

Japan stands ready to cut down her navy if the Powers reach an understanding at the forthcoming conference at Washington on limitation of armament and Far Eastern questions, according to Admiral Tomosaburo Kato, member of the Japanese delegation to Washington.

The Admiral, who is Japan's Naval Minister, made this statement in an address to the passengers of the vessel upon which the delegation is traveling.

He declared that, although he had been criticised as the man responsible for Japan's eight-and-eight naval building program and therefore, loath to undo his work, nothing was farther from the truth.

Admiral Kato asserted that his position had been outlined in an interview given to the Associated Press at Tokyo last year, and he asserted that Japan was the first of the Powers definitely to set a limit to which she was willing to cut her navy.

On the other hand, the Japanese delegate said, if no national accord is reached at Washington, Japan would not and could not curtail her navy program an inch.

### HUNGARIAN UPRISING SHORT LIVED.

The attempt of former Emperor Charles to again sit on the Hungarian throne came to a sudden end. After the first skirmish with Hungarian troops, Charles surrendered and is now imprisoned in the Benedictine Abbey of Tipany, on Platten Lake, where he will live until further orders.

Members of Charles' Cabinet and other prisoners have been removed to military prisons in Budapest. Besides members

of the Cabinet there are being held as prisoners a large number of Royalist officers and prominent Legitimists, including Prince Ludwich Windisch-Graetz.

### EXPORTS SHOW DECREASE.

Exports to Europe during September fell off by about \$31,000,000 as compared with August, while imports increased by approximately \$4,000,000, according to foreign trade figures issued by the Commerce Department. Imports from South America during the month increased by about \$6,000,000, while exports remained practically unchanged.

During September exports to Europe aggregated \$178,000,000, as compared with \$209,000,000 in August, and with \$313,000,000 in September, 1920. Imports from Europe for the month, aggregated \$63,000,000 as against \$59,000,000 in August and \$91,000,000 in September a year ago.

Exports to Europe during the nine months ended with September aggregated \$1,860,000,000 as compared with \$3,297,000,000 during the corresponding months of 1920, while imports for the nine months aggregated \$555,000,000 against \$990,000,000 during the same period last year.

Exports to South America during September aggregated \$13,913,000 as compared with \$13,919,000 in August, and with \$54,000,000 in September, 1920, while imports for the month totaled \$17,000,000 as against \$23,000,000 in August and \$62,000,000 in September a year ago.

The Carolina and East and West Florida coast was swept by a tropical storm last week, with a resulting loss of upwards of a million dollars.

Only the narrow margin of eight votes prevented the expulsion of Representative Blanton, of Texas, from the House. He was charged with having used the privilege of "extending his remarks in the Record" to publish a document described at his trial as "unspeakably vile."

The result of the vote carried with it public censure by the Speaker of the House.

After Jan. 1, 1922, the excess profits tax will not be operative and one of the biggest drawbacks to the resumption of industrial activity will be out of the way.

This was settled when the Senate voiced its approval of the repeal of the tax embodied in the revenue revision passed by the House and recommended by the Senate Finance Committee.

Plans for the establishment of a "Bank of United States and Europe," which would have a capital of \$1,000,000,000, were presented to President Pilsudski, former Minister Skirmunt and Minister of Finance Michalski of Poland, by Frank A. Vanderlip, the New York financier. Under Mr. Vanderlip's plan subsidiary banks would be established and exchange of products between nations would be on the dollar basis.

Philadelphia police are to have a "gas battalion," which will be utilized to repel disorderly mobs and in cases where criminals barricade themselves in buildings and defy authorities.

Council's Finance Committee has approved an appropriation of \$2,500 to purchase tear gas, gas bombs, masks and other equipment.

A portrait of Theodore Roosevelt will appear for the first time on a Government security, Secretary of the Treasury Andrew W. Mellon has announced, in the issuance of the new Treasury savings certificates. The \$25 denomination has been selected to honor the former President, since the issue will be most available to the general public.

An announcement from Washington states that the war debt of the United States is being retired at a rate of almost \$1,000,000,000 a year as a result of thrift and general economies.

The debt now stands at slightly less than \$24,000,000,000, including unfunded loans.

At the present rate of reduction the debt will be eliminated in less than twenty years, provided that the funding of the

foreign loans of almost \$10,000,000,000 is accomplished.

Total earnings of the United States Steel Corporation for the third quarter of the current year, announced after last week's meeting of the directors, dwindled to \$18,918,068. This is the smallest total of any quarter since March, 1915, when the earnings fell to \$12,457,809 and no dividends were paid on the common stock.

Nearly \$2,000,000 in currency and negotiable securities was stolen from a Post office truck in New York City last week.

Railroad heads declared the nation's carriers will go ahead with their plans to seek new wage cuts through Railroad Labor Board hearings, despite the announcement from the unions that their action in calling off the strike scheduled for Oct. 30 had been influenced by the board's announcement that pay reduction petitions for any class would not be considered until working conditions for that class had been settled.

"The calling off of the strike will have no effect on the plans announced by the carriers, Oct. 14, to seek immediate wage reductions so that rates could be reduced," said Samuel Felton, president of the Chicago, Great Western, and chairman of the Association of Western Railroad Executives.

Marshal Foch, commander-in-chief of the allied armies during the war, arrived in this country last week, to act as military adviser to the French commissioners during the Armament Conference.

The committee charged with reducing the number of Russian Government employes announces that 2,500,000 are to be discharged.

The entire union policy has been changed by the union's representatives, arranging conditions to suit the Government's new economic policy.

It has been decided to admit the principle of private management, and scales of wages are to be determined in accordance with the fluctuation of market prices where the work is done.

These steps are to be taken in an effort to give living wages to workers, thus inducing them to cease thievery and speculative activities, which until recently have been necessary in order that they might gain a living.

In addition, health and disability insurance plans are to be re-established, partly at the expense of the lessees of factories.

The United States has a potential voting strength of 54,421,832, the Census Bureau has announced. The 1920 poll of the nation shows 27,661,880 men and 26,759,952 women twenty-one years of age and over classed as citizens. In the male division were included 2,972,006 negroes, 61,229 Indians, 53,411 Japanese, 46,979 Chinese and 7,345 of other races.

Twenty-seven persons, eight of whom lost their lives when attempting to save the lives of others, were recognized formally by the Carnegie Hero Fund Commission at its fall meeting. Four heroes received silver medals and the others medals of bronze.

Construction of a modern tramway system will wipe out the ancient walls of Peking, called by the populace "the glory of the city," if plans submitted by the Peking Tramway Company materialize.

The company, in its memorandum, refers to the city walls as "useless" and cites the "fine example of Tientsin," where the walls were razed several years ago.

The proposal has called forth strong opposition from foreigners and Chinese alike, and pressure is being brought to bear upon the municipality to preserve the ancient walls at any cost.

French equipment would be used in building the new tramway system, it is stated here.

A plan for linking up Sweden with England by means of a train ferry to cost £10,000,000 (\$50,000,000) is being considered by business men of the two nations. The scheme aims at establishment of a daily service by at least six 13,000-ton ships of 18 knots speed, each capable of carrying fifty railroad cars. The Swedish government is understood to be willing to guarantee a 10 per cent return over a given number of years, if Britain will guarantee the capital necessary. The

route suggested runs from Hull to Gothenburg and there is suggestion of an extension across the Baltic, to provide direct communication between Hull and Petrograd.

Centre College, famous for three generations as the college in which great statesmen were trained, added athletics to its list of achievements last Saturday. The Centre football team defeated Harvard, on Harvard's own grounds, by a score of 6 to 0.

Thirty-six persons were killed and fifty out of the 110 houses comprising the mining town of Britannia Beach, B. C., were swept away by a cloudburst and flood Oct. 31.

Marshal Foch broke the order of official receptions last Saturday to call and pay his respects to former President Wilson, but Mr. Wilson's condition made it impossible for him to receive the French Marshal.

Based on the statistics of thirty-two cities, the cost of living in the United States decreased 1.7 per cent from last May to September and 18.1 per cent from June, 1920, announced by the Bureau of Labor Statistics. The increase from May to September ranged from 0.1 per cent for Portland, Me., to 3.8 per cent for Jacksonville, Fla., with New York showing a decrease of 1.1 per cent; Boston, 0.9 per cent; Cincinnati, 2.8 per cent; Denver, 0.6 per cent; Houston, 2.6 per cent; Memphis, 1.3 per cent; San Francisco, 1.3 per cent, and Seattle, 2.6 per cent.

The situation in England as regards trade and unemployment is worse than at any time since the end of the Napoleonic Wars, declared Prime Minister David Lloyd George, in the House of Commons, in outlining the government's policy on these two subjects.

At present, he said, there are 1,750,000 persons unemployed, and added that the greatest unemployment, to the extent of 17 per cent, was in the metal trades.

He declared that the causes for this situation could all be summed up in one word—war.

As a part of the government's plan of alleviation, he said the government proposed to ask Parliament for an appropriation of another £300,000 to enable former service men to emigrate to the Dominions, where he said 60,000 already had settled with government assistance.

Turning to the question of trade, Mr. Lloyd George said there undoubtedly were signs of revival, but that also there were very important industries which were not showing signs of revival.

He said it was true that trade was beginning to move, but that a man would have to be very sanguine who could predict a return to normal conditions at an early date.

Miss Caroline Ewen, who occupied the family property in a suburb of New York for years with her two sisters, had a passion for caring for cats. It was her dream that every cat should have plenty of catnip, milk and a comfortable backyard fence to play on during every one of its nine lives.

She devoted her life to establishing sanatoriums and relief organizations for stray cats, and when she died left all her estate, amounting to \$60,000, save \$500, for carrying on the work. She cut off her two sisters in her will because they were not sufficiently enthusiastic about cats.

Ordinary expenditures of the Government fell off by nearly \$25,000,000 during September, as compared with August, according to the monthly statement by the Treasury, while payments on the public debts increased by more than \$800,000,000.

During September ordinary expenditures totaled \$266,523,932, as against \$291,157,847 in August, while public debt, disbursements aggregated \$1,173,842,743, compared with \$237,519,233 in the previous month.

Redemption of certificates of indebtedness amounting to \$1,051,903,950 accounted for the bulk of the disbursements.

## HOME AND FARM

### GULYAS.

The gulyas, or as the Americanized version is, goulash, is essentially a national meat dish of Hungary. Folklore has it that this dish was handed down from the early Tartars, and that it consisted of meat cut in blocks of suitable size of easy eating, a mess of onions, and highly seasoned with paprika.

Cut three-fourths pound of beef from the neck or shin in two-inch pieces. Cut three-fourths pound of veal from scrag end of neck or from knuckle in the same size pieces. Place five tablespoons of melted suet in a heavy saucepan and when smoking add the meat and stir with a large spoon for five minutes. Now add ten small onions, pared and cut in halves, one-half cup of boiling water, cover closely and let smother on the simmer burner.

Add a clove or garlic and scald one-half dozen red peppers with boiling water, then cut in half and remove the seeds. Now lay the peppers on the cutting board or table, and with a blunt knife scrape the pulp of the pepper from the skin and add to the gulyas. Now, about one-half hour before the stew is ready, add one cup of stewed tomatoes, drained dry, one-fourth cup of water, three tablespoons of cornstarch, dissolved in water. Bring quickly to a boil and then add three-fourths cup of thick sour cream, one-fourth teaspoon of caraway seeds, one teaspoon of paprika, one teaspoon of salt. Serve scalding-hot.

This dish has many varieties, as it is served in different parts of the country. The farm people prepare gulyas as given, but add dumplings, prepared as follows. When ready to serve, and while the gulyas is cooking, mince fine three onions, four strips of bacon. Cook slowly until the bacon is nicely browned and then add one cup of bread crumbs, one-half teaspoon of paprika, one-half teaspoon of thyme, one teaspoon of salt. Mix, then turn into a bowl to let cool, then add one cup of mashed potatoes, one well-beaten egg, three tablespoons of water, three-fourths cup of flour, sifted into mixture, two level teaspoons of baking powder.

Work to form a dough and then form into balls the size of an egg. About twenty minutes before serving the gulyas drop the dumplings in the large pot of boiling water and cook for twenty minutes. Lift and then drain on a cloth and serve with gulyas.

A gulyas made of lamb or chicken is delicious.

Cut two pounds of breast of lamb in small pieces and wash and then drain on a cloth and roll in flour. Place in a large sausepan on the fire and shake every little while; the meat must become very brown. Add one cup of water, one and one-half cups of sliced onions, one-half cup of sliced carrots, three red peppers, prepared as directed in Hungarian gulyas. Allow the mixture to cook very slowly and stir frequently. Cook for one and one-half hour and then add one and one-half teaspoons of salt, one teaspoon of paprika, one-half cup of cold water, four tablespoons of cornstarch and one cup of thick sour cream. Dissolve four tablespoons of cornstarch in the one-half cup of cold water. Bring the gulyas to a boil, cook ten minutes and sprinkle with finely minced parsley, then serve.

Butter-Scotch Pie.—One cup brown sugar, yolks of two eggs, two cups sweet milk, one cup water, lump of butter size of small egg, one tablespoonful flour. Mix sugar and flour, cream in butter and yolks of eggs, add one cup of milk, having remainder of milk and the water heating on stove; stir all together and cook until it thickens; flavor with vanilla. Pour into crust already baked. Beat whites of eggs stiff, add three tablespoons sugar, spread over top and set in oven until the whites are light and slightly browned.

This makes two small pies or one large one. You may substitute maple sugar for brown, and another variation used is a cup of maple sirup with two tablespoonfuls sugar and then using only one-half cup water. When you do this beat the sirup and water together, mixing the two tablespoons of sugar with the flour, butter and eggs.

With Macaroni.—A left over of macaroni combines delightfully with a few oysters. Use a layer of the macaroni and a layer of oysters, as for scalloped oysters. Season in the same way, and if cheese is liked, cover the top with it before baking. Any white sauce left over and added to the dish improves it. Cook until most of sauce or moisture is absorbed, as few things are more unpalatable than a scallop that suggests bread-and-milk poultice.

Braised Beef with Vegetables.—Two pounds beef, one cup cut carrots, one cup cut onions, one cup cut and skinned tomatoes, one-half cup cut celery, one tablespoon salt, two tablespoons sugar, one-eighth teaspoon white pepper, one-eighth teaspoon paprika, one tablespoon flour, one tablespoon caramel.

Wipe the meat with piece of wet cheesecloth, put into braising pan (double roast pan), with all the vegetables, salt, pepper, add one cup water and reduce the heat of cover, place in hot oven. After one hour add one cup water and reduce the heat of the oven; bake two hours. Remove the meat to large platter; to the gravy add the flour, mixed with a little cold water and the caramel; boil three minutes; pour over the meat and garnish with parsley. Serve with border of boiled rice or hominy.

The tender leaves and small ends of the stalks of celery should never be thrown away. If dried they are found excellent for flavoring soups.

### WHO IS JANE'S TEACHER?

BY ANNE GOODWIN WILLIAMS.

National Kindergarten and Elementary College.

"Who is Jane's teacher?" we asked of the mother of a charming little eight year old girl. The mother mentioned the name of Jane's teacher in the public school and then together we performed some arithmetical problems to prove that "Miss Bennett" was only one of Jane's many teachers and that her teaching hours were less than those of some of the others.

Suppose, we said, that Jane sleeps from seven o'clock until seven, then in a year she has 4,380 waking hours—and only 1,000 of those are spent in school during the year—What of the 3,380 hours remaining? Who is teaching Jane, then? She is certainly learning. Sometimes her playmates are her teachers, with lessons sometimes helpful, sometimes harmful. The father's teaching hours are limited to Sundays and holidays with an occasional evening hour; the Sunday school teacher may get twenty-five hours a year, but of course, the real teacher is the mother. Every day of the year, she teaches her little daughter; even during the child's sickness lessons continue, lessons of patience, gentleness and self-control.

If any one were to ask of the school teacher that she teach music, art, literature, domestic science and manual training, she would know it was impossible. And yet, that is just what is demanded of the mother as an educator.

Music! Yes, she is teaching music when she sings at her work or helps Jane select good music for the Victrola instead of jazz. And as she arranges pictures, she tastefully, with appropriate pictures, she is often unconsciously forming the child's taste in art.

"What stories shall I read to the children?" we kindergartners are asked again and again by eager mothers, who feel that ordinary "trashy" stories are not good enough for the children who are so greatly influenced by the stories they hear and read.

The mother knows—this wise mother-educator, who is asked to teach domestic science, how necessary it is for her little daughter to learn helpfulness in house-

hold duties. "I can't iron big things yet, but I can iron all the handkerchiefs, daddy's and mother's and John's and mine," said little Jane with pride.

Actions are judged right or wrong according to mother's approval or disapproval. She is, indeed, the great teacher of morals. "Slip in behind those people, so the conductor won't see you," I heard a woman say to a little boy one day as I was boarding a crowded street car. He succeeded in "fooling the conductor," and in getting a definite lesson in cheating and in dishonor.

Religious training, as well as moral, is part of the great task and the joyous task of the teacher-mother—and is it not a glad sign for future America that so many mothers of our great country are, in their hearts, uniting in the prayer of "Motherhood," so beautifully given by Eleanor Robbins Wilson, in a recent number of Good Housekeeping?

"So short a time at my command  
These children that I hold tonight,  
God give me grace to understand,  
Wisdom to guide their steps aright.  
That I may be throughout the land,  
A lamp unto their feet for light.

"So short a time do small hands cling,  
With confidence of babyhood,  
Let me not idly dream the thing,  
But live the noble part I should,  
That henceforth from such mothering  
They shall instinctively seek good.

"So short a time for my embrace,  
For love, cheer, comfort, lullabies,  
God help me hallow the brief space  
That turns to gold each sacrifice—  
So surely does a mother's grace  
Build her soul's mansion in the skies."

**HOW SOME FLOWERS GOT THEIR NAMES.**

The names of flowers are often very interesting. The iris, that tall, purple, lily-like flower that grows wild amid long green rushes, has one of the old names for the rainbow. It is called "fleur de lys," lily flower. The gladiolus means little sword, so named for the sharp-pointed green leaves, which are much like the iris leaves, though they grow differently. The primrose is really the prim-ola, or "first little flower of the spring," but its name sounds as if it meant a prim or very neat and tidy little rose. The tuberose is another flower that sounds as if it were a kind of rose, but the name refers to the form of the root, which grows in tubers. A potato is a tuberous root, too.

The sunflower's name is easily to understand. Hollyhock is said to be really holy hock, so named because it was brought from the Holy Land. Tulip is from a word meaning a turban or head dress. Crocus is from a Greek name word meaning saffron or yellow. Narcissus and hyacinth are both names of beautiful youths of whom old-time stories are told. Narcissus was the vain youth who stood with bent head to look at himself in the water. This flower grows with its head bent at right angles from the stem.—Ex.

**COMMON SENSE.**  
BY A BUSINESS WOMAN.

In the business world there are many "traps" and "snares" for girls who are prone to be fast. A practical friend said that "it was in the blood." People can be decent if they want to be so. There are many conscientious, self-respecting working girls who attend to their vocations and draw their salaries. A jolly employer congratulates himself on the possession of a valuable secretary. She is very homely and no silly dudes make dates with her. Her bank account is growing and she is to be congratulated. Some girls pretend to work, but under it all they make it an opportunity for sentiment, otherwise "slush." Employers pay them to be busy, and not be continually patronizing the beauty box and mirror and powdering the nose!

There are veritable "man hunters," and these girls know the size of young men's salaries. Others are dignified and have educated wills. Beauty often besieges the business man. An employer rebuked his stenographer, and she wept like a child; then the silly thing threw herself into his arms, without an invitation; she whimpered and whispered, "You know I love you." He was a

gray-haired man of fifty, with a wife and grown children. He gently placed her in a chair and gave her a glass of ice water. Later he gave her an envelope containing her salary one month in advance and bade her seek another situation.

A handsome young secretary was annoyed with attentions of the girls in the office. A bunch of beauty roses were placed on his desk with this note: "We are in love with you. We would like to be your best girls." Signed, "Three Girl Admirers."

His dignified reply was: "My wife is my 'best girl' and my two little children are my jewels." That was sufficient.

**AN INDIAN CANOE.**

"Oh, Uncle Henry," cried a small boy, "where did you get that little boat? Isn't it a fine one?"

"That came from up North, Donald," said Uncle Henry. "It's an Indian canoe, and I saw the Indian who made it."

"Oh, Uncle Henry, did you really?"

"Yes, indeed," replied his uncle, "and it took a good deal of skill to make it. Every Indian boy is ambitious to learn how to make a good canoe. How would you like to own this one, Donald?"

"Own it? I own that canoe?" gasped Donald, pleased and surprised at so generous an offer.

"Certainly. That very canoe. Why not?"

"Oh, oh, Uncle—"

"If you will cut the grass in my yard, and do it well, I'll pay you by giving you the canoe."

"Where's your lawn-mower?" asked Donald, eagerly, "I'll begin this minute."

"It's in the tool house," answered his uncle.

So Donald ran off to the tool house and soon returned with the lawn-mower. For over an hour he pushed it up and down the yard; then he ran into the house and called "Uncle Henry, please bring me the canoe. I'm all through."

"Oh, are you?" asked his uncle in great surprise, "there's a patch over there by the garden—and another by the kitchen walk that don't look as though they had been touched since last week. Of course, if you'd rather not finish your job, I'll pay you fifteen cents for what you've done. But that little canoe—you see it's made of real birch-bark and by a genuine Indian—and well made, too—sewed and bound firmly and neatly. It wouldn't be right for me to give you that unless you had done the whole job, Donald, and done it well. I'm sorry, but I can't do it."

Back to the yard went Donald. "I'll try it again," he said.

For an hour longer he cut and trimmed, till the lawn was as smooth as a green rug.

Then he brought Uncle Henry out to inspect the job. "All right, my boy," said Uncle Henry. "Here is your canoe."—Ex.

My young son used to have a great deal of trouble in getting his stockings pulled up smoothly over his underwear, and would always call me to help him. I solved this problem by sewing a short piece of white elastic, about a quarter of an inch wide, at the bottom of the leg of the underwear, tacking it on each side. The elastic slips underneath the foot and holds the leg down smoothly, so that the stockings may be pulled up without any effort. I have used this several years and am still using it. Try it.—Ex.

**WANT COLUMN.**

WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kan.

ANY CHURCH wishing to dispose of second-hand "Church Hymnals" will please communicate with Mrs. Robert Butchers, Lynn Haven, Fla.

PULPIT of First Presbyterian Church, Carmi, Ill., is vacant. Address B. S. Crebs, Clerk of Session, Carmi, Ill.

WANTED—Presbyterian dentist for very fine opening, Eastern South Dakota. Address "J. P.," care Herald and Presbyter.

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**WIT AND WISDOM**

**WHAT'S IN A NAME?**

When Corydon and Phyllis met  
Within a Grecian grove,  
'Twas easy for poetic gen's  
To celebrate their love.

But, oh, it is exceeding hard  
To sing to pipes of Pan  
When his first name is Lemuel  
And hers is Mary Ann.

—Robert Morrill Adams.

Family Affection.—Henry's father, a farmer and stockgrower, took several carloads of hogs, reared on his own farm, to Chicago, where he sold them to a great pork-packing firm.

While in Chicago Henry's father received the following letter from his little boy:

"Dear Papa,—Did you see Mr. Armour kill the big fat hog with the black tail and didn't he think it was a buster? I was sorry to see the hogs leave the farm, and you most of all.

"Your loving son,  
"Henry."

Theology or Ornithology.—A woman entered the Naval Academy library at Annapolis and approached the attendant at the desk.

"Can you think of something interesting that I have not read?" she asked.

"You might like James Lane Allen's 'A Kentucky Cardinal,'" he suggested.

The seeker for the interesting looked doubtful. "But—it sounds like a religious book. I don't believe I want a religious book."

The attendant smiled reassuringly. "This cardinal is a bird," he replied.

She drew herself up indignantly at once and said, sharply, "That is no recommendation to me whatever, sir!"

Hard On Both of Them.—An Irishman whose face was so plain that his friends used to tell him it was an offense to the landscape, happened also to be as poor as he was homely.

One day a neighbor met him and asked, "How are you, Dennis?"

"Mighty bad. Sure, 'tis starvation that's starin' me in the face."

"Begorra," said his neighbor, sympathetically, "it can't be very pleasant for either of you!"

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**Sunday School Class Keeps Girl in College**

My Dear President:

I am so disappointed. I had set my heart on entering college this fall. I felt sure you would help me with a scholarship, as you said you would try to do. It looks as if this is my only chance. Is there no one to help?

A Mountain Girl.

That extract from a letter, printed in this paper on September 29, was just a sample of many similar appeals. It fell under the eyes of members of a Sunday-school class in a strong church, and promptly the class undertook the support of a mountain girl in one of our Presbyterian colleges.

**Could Not Your Sunday School Class Do Likewise?**

Hundreds have had to abandon college this fall for lack of a little essential help.

*THEY COULD GO ON IF YOU WOULD HELP.*

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When answering an advertisement, please mention that you saw it in this paper.

# HERALD AND PRESBYTER

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NUMBER 45.

## ARMISTICE DAY

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### GOD'S WAY OF PEACE

"Many nations shall come, and say: Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it."

—*Micah 4: 2-4.*

"Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end."—*Isaiah 6: 7*

"Glory to God in the highest, and on earth peace, good will toward men."—*Luke 2: 14.*

**A PRESBYTERIAN FAMILY PAPER.**



## OUR EXCHANGES

### MAJORITY AND MINORITY.

The rights of the minority in any social organizations are not so important as to nullify the rights of the majority. The majority should study considerateness; the minority, obedience.—Western Christian Advocate.

### THE ORDER OF THE THOUSAND-FOLD."

The unique title is that of a group of church people, who have bound themselves "to pray daily to be made a thousandfold more useful than ever before. The intention is that those who co-operate by prayer and service in the work of the church, paying no dues, not waiting to be elected or enrolled, will have their names written in heaven and the angels will know the number, though it may be hidden from us.—Living Church.

### PARASITES.

Capital and labor would get along better if there weren't so many men trying to get capital without labor.—New Haven Register.

### A SERIOUS OBSTACLE.

An obstacle in the way of peace is the fact that the milk of human kindness won't satisfy a thirst for the cream of foreign trade.—Muncie Star.

### MAKING THE SERMON IMPORTANT.

There has been a marked tendency in some other circles to re-enlist the wavering interest of an amusement-mad public by turning the church service into disguised Sunday entertainments, with musical numbers featured and a so-called sermon apologetically squeezed in. And even the "sermon" has in many cases become a denaturated product hardly worthy of the name. Let us in a dignified manner feature and emphasize the proclamation of the old Gospel truths in our churches.—American Lutheran.

### TO EVERY MAN HIS WORK.

Dreams and visions have their use and time; but the mystic who contents himself with "sweetness and light" instead of coveting the baptism of fire and power will find but a meager heaven awaiting him. We cannot "sit and sing ourselves away to everlasting bliss," when the fields are white unto the harvest and there is a shortage of workmen. The church is a labor guild; and to every one, even the humblest follower of Christ, come the injunction, "Go work today!"—Intelligencer.

### A COSTLY EXPERIMENT.

The costly failure of Lenine to establish communism in Russia should serve as a warning to other politicians, and to churchmen as well, not to be too sure that their cherished theories will work. Lenine is reported to have admitted his mistakes in a letter to a friend. Untold misery and enormous loss of life have been the lot of Russia, and the immediate future is dark indeed. In ecclesiastical circles mistaken estimates are made the basis of costly experiments. Pastors attempt to work

out their theories that are not fitted to the case in hand. In church and state alike education is needed in sound principles of organization and method, and these principles must be based on experience rather than on theory.—Congregationalist.

### THE PHILIPPINES.

The United States has been patient and generous in treatment of the Filipinos. They can not be granted self government until they can take care of themselves in a way which will not menace the foreign interests of the United States.—Scranton Republican.

### WILD CAT MYTHOLOGY.

"Ever hear the story of Midas?" "No," said the busy man. "Everything he touched turned to gold." "Sounds interesting. But the authorities are suspicious these days. If he's a friend of yours, tell him to go slow about opening offices and trying to sell stock."—Washington Star.

### CHURCH PAPER WEEK.

The Southern Presbyterian Church U. S., in accord with the action of its General Assembly, is devoting the week Nov. 6-13 to persuading every family, which is not now reading a church paper, to subscribe for one. Elaborate plans have been made by pastors, sessions and missionary societies to make this canvass as thorough as possible. The Church has no subsidized organ, but it has excellent weekly journals, and does well to make this special effort to aid them. Speaking of this canvas the "Christian Observer" says, the papers in previous years gave a commission for each new subscriber obtained. But this year they can not give a commission because the continued high cost of publishing is so great, that they, with great difficulty, can pay running expenses. It says also: The congregations that are growing in numbers and spirituality, and gifts to benevolences, are those in which a church paper is extensively read. The people who are interested in doing God's work naturally take a church paper in order to keep themselves informed. The placing of a church paper in the homes of those not interested in religious matters often stimulates their interest and makes them more earnest in their Christian life and efficient workers in their church.—Presbyterian Banner.

### Synod of Illinois Endorses

## BLACKBURN COLLEGE

At the annual meeting of the Synod of Illinois, the committee on Christian Education recommended that Blackburn College be granted the sum of two thousand dollars for current expense during the current year.

Friends of the college were urged to unite in the movement to secure a new dormitory. This is deemed most important in view of the number of students that are turned away each year and the fact that one hundred more could be carried at small additional overhead cost.

Col. R. W. Stewart, Chairman of the Board of Directors of the Standard Oil Company of Indiana, was endorsed for place on the Board of Trustees, to which he had recently been nominated.

Special mention was made of the fact that one in seven of the students at Blackburn is preparing for some form of missionary service.

Those wishing to know in detail the resolutions passed by synod in endorsing Blackburn should write President Wm. M. Hudson, Carlinville, Ill.

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# Herald and Presbyter

PRESBYTERIAN FAMILY PAPER.

DEFFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Entered as second-class matter, August 3, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

## EDITORIALS

### A GREAT WORLD CRISIS.

One of the greatest conferences in the history of the world is to be held in the Capital City of our own nation this week, commencing on Friday, November 11th, the anniversary of Armistice Day, when, three years ago, the armed activities of the great World War came to a close.

It is the hope and prayer of hundreds of millions of people, that, at this conference, agreements will be entered into and plans be agreed upon that will forever end the danger of armed hostilities between the great and responsible nations of our civilized world.

It is too much to hope that there will be the absolute termination of all wars, with the dismantling of all forts and navies, and the dispersion of all armies. This would not be the best assurance of abiding peace. It might be the forerunner of much disturbances and difficulty.

Until our whole world is evangelized and all its people regenerated, there is sure to be more or less crime among men and nations, and protection is needed, by means of an adequate police force and systems of courts, for the control and punishment of lawless marauders. To secure a peaceful city we do not close the courts and dismiss the police. It is necessary to put a stop to law-breaking first. When crime disappears then there can be a diminution of the crime-controlling agencies.

But there can be such an understanding among all the good citizens of a town as will not make it necessary for every home to be an armed fort, and for every man to be a walking arsenal. Such functions may be turned over to a small and efficient police force, while the main body of the people, with lightened burdens, go about the ordinary duties of peaceful life.

So there can be an understanding among civilized nations that will make it unnecessary to expend nine-tenths of all their public revenues in maintaining armies, and forts, and airplanes and poison gas factories. They can lay aside nearly all this tremendous expense and burden, and maintain only a sufficient force to quell rebellions and subdue the outlaw people who are bent on disturbing the world's peace and welfare.

This is not a merely secular matter. It is of the most profoundly sacred significance and importance. It calls for all that is religious in the nature of our race. It is a subject to take to God in prayer. It is possible of accomplishment only as God, who turns the hearts of kings as the rivers of water are turned, shall lead them to be willing for world-wide peace and welfare. It must come from God if an enduring and acceptable agreement comes at all. "Except the Lord built the house, they labor in vain who build it. Except the Lord keep the city, the watchman waketh but in vain." Therefore, let this be

a time of prayer for all who know God, asking him to bring about results that shall be for his own glory and for the blessing of our human race.

We need not expect that a perfect plan shall be formulated and agreed to. It is certain, however, that much may be done, and that much must be done, to alleviate conditions in the world that today are almost unbearable. Our civilization can not endure much more of the sort that it has gone through in recent years. Financially, morally, spiritually and socially we have been driven almost to the very verge of bankruptcy. May God in his great mercy incline the assembled delegates of this great conference to devise some plans that will lift the crushing burdens from the hearts and lives of starving, unemployed, suffering, overburdened men and women and little children, and let the peace and quiet of a better life come into our world.

Christianity is to be on trial during this conference, as it was not even during the great war. Delegates from every land will be here as guests of our so-called Christian nation. Shall they see evidences of prayer to God, deference to his will and desire for his guidance? Shall they see a kindly-disposed, reasonable and loving people here, or must they witness ostentation, recklessness as to God and his law, and irreligious boastfulness and self-conceit? God grant that our own people may know how to bear themselves while these visitors and witnesses are here, so that they may go back home realizing that this is indeed a land where God is feared and loved.

### FUNDAMENTALISM.

We have referred several times to contentions in the Northern Baptist Convention over "fundamentalism." The word was emphasized by modernists as one of reproach; their apparent purpose being to draw a line between liberals and conservatives.

The word has heretofore had its own definition. It is the theology which accepts the fundamentals of the Christian faith, and is in opposition to modernism or destructive criticism, which denies the inspiration and final authority of the Bible. Modernists, however, attempt to identify it with pre-millennialism, and so draw to their side all orthodox conservatives who do not accept that view as to Christ's return to earth. Apparently they attempted the same thing in their attack on the Bible Union of China, an orthodox conservative association of missionaries, zealous for the purity of the faith.

The attempt to write this a pre-millennialism organization and so draw a line through the orthodox camp failed. Some in the Bible Union are pre-millennialists, but their statement of doctrine simply affirms the accepted fundamentals of the evangelical faith.

The attempt to divide conservatives in the Baptist camp has also failed, though the contention was sharp and resulted in misunderstanding and confusion. The Baptist urges its people to "keep cool heads and pure hearts." It says:

"In times of confusion such as that through which the Baptists of the North are passing, there is only one safe course to pursue. It is that of open, clear, frank, courteous and courageous discussion. The heart of the denomination is right,

and when our people come to see clearly what the issues are, there is no doubt what they will do. The only real dangers to the denomination peculiar to the present juncture are tendencies to set up schemes in the dark, to seek factional victories, to substitute emotional intensity for clear thinking, to resort to words of double meaning for the purpose of avoiding the consequences of clearly definite statement, and to use the denomination as a field of propaganda for outside and alien movements. Guard against these and the denomination, in its fellowship, its orthodoxy and its program, is safe."

This prescription is good for others as well as Baptists. Modernism is the same in all churches, and the best resistance is in courage and loyalty to the Word of God.

### MISSIONS AND MODERNISM.

"Home and Foreign Fields," the missionary magazine of the Southern Baptist Church, discusses the growth of Modernism or rationalism in mission lands, and throws light on the methods of Modernist advocates. It says: "Error is a great traveler. It uses many means of transportation and propagation. It is frequently a stow-away, and gets to the mission fields in the baggage of some missionaries, tourists and others who touch the lives of foreign peoples. Some mission boards have grown lax in the doctrinal requirements of candidates. The number of foreign students in the American schools have greatly multiplied, and many of these return to their home-lands with their heads stuffed with 'the philosophy of Christianity,' rather than the Gospel of Christ. The free lance university professor has his chance with large numbers of these foreign students, who, in their immaturity, are easy victims to the all too common university views of Christian truth."

It also contends that union movements and the persistent putting of unity above all else has wrought serious damage in some sections. It feels that "union movements have fostered indiscrimination for truth, taken the edge off personal conviction, and opened the doors of sentiment, through which pass the enemies of Christian truth on the arms of those who, to prove themselves big brothers, have discarded distinctive faith. The apostle of the brotherhood of man fraternizes with the enemies of God and the Gospel."

We note these utterances particularly because the same questions have been raised in our mission fields, and were brought to the attention of the Church by the controversy over the China Bible Union. Some of our people were disposed to resent the protest of the Bible Union against unsound teaching and the demand that mission boards send out only evangelical men, as an unwarrantable and damaging attack on the boards and missionaries. The Baptist Board, however, took a different view and did not allow any sensitiveness to criticism to influence its opinions or action. The editor says: "We are gratified to reflect that the Foreign Mission Board of the Southern Baptist Convention saw the dangers of the union movement, and defined its missionary policies in 1916, and seeing that error ran in the wake of this movement, in 1919 prepared a "Statement of Belief" for

the examination of its candidates which has made it almost impossible for a man to receive appointment by this board who has, by whatever influence, been robbed of the faith of the Commission under which mission boards are supposed to operate."

#### A GRATIFYING ANNOUNCEMENT.

Some fears have been expressed that the foreign delegates to the Armament Conference might not respect our prohibitory laws, and the liquor element of our nation has, with great glee, given assurance that Washington City would be the very center of anti-prohibition activities, and a perfect carnival of drinking during this world meeting. But now the very gratifying announcement is made that all the formal functions during the Armament Conference will be law-abiding and in conformity with the prohibition laws of the United States. Of course all the State affairs given by the United States will be in accordance with our own laws, but it is announced in addition that the receptions and dinners and luncheons given by the foreign embassies and the foreign delegates will be free from all intoxicants. The British Embassy has taken pains to let it be known that the prohibition laws of this country will be respected at their headquarters, and the indications are that the other nations will also maintain the same high standard. This was really to be expected. It would seem to be impossible that men called together to formulate a program for the peace and welfare of the world should defy the moral regulations of the country where they assemble, and disgrace themselves, at first blush, as a mob of undisciplined and uncontrollable law-breakers. They come together for a great purpose, and, if they can not control their own appetites and obey good laws, they can not be expected to make regulations that will safeguard the life of the world.

#### THE GRACE OF PROMPT PAYING.

The Mission Boards of our Presbyterian Church are called to pay their bills, including the salaries of their missionaries, regularly, all through the year. Any other course would cause great suffering among the missionaries and their families, and would work a general loss of credit in the business world. The money comes into the treasury of the Boards at some time during the year, much of it during the last month. But if the money is not in the treasury at any particular time, it must be borrowed from a bank and interest must be paid on the loan. If the churches sent in the money regularly, so that there would not have to be borrowing and interest-paying, there would be much saving to the Boards and missionary enterprises of the Church.

During the last year closing March 31, 1921, the various Boards expended for interest, on money borrowed to meet monthly bills, about \$75,000. Three Boards paid \$51,000 of this; one of them, Home Missions, expended \$34,979.50. This is bad. This amount of money would have met many pressing needs if it could have been directly applied to the work instead of being used up for interest. If the churches will only learn to pay promptly they will add this large sum of \$75,000 to the amount which they furnish to the Boards.

Most churches raise their income by weekly offerings. It is the approved and

general method. If each church treasurer would send the benevolent offerings regularly each month, or, at most, every quarter, a great bill for interest would be saved for missions. Many church treasurers let it accumulate all year, and then send it in at the last moment, thereby overworking the officers of the Boards, and doing nothing to keep down the interest charges. This is not a good way to do the Lord's business.

The Ohio clearing house records show that last year 74 churches sent their benevolent contributions regularly every 30 days, 52 every 60 days, 125 quarterly, and 90 only once during the year, and that in the month of March. The total amount received by the clearing house was \$514,430; of this \$148,000 was received during March, almost one-third the entire amount, and \$48,000 came in on the last day of March, or almost 10 per cent of the total for the year. Other synods have had similar experiences.

The Women's Missionary Boards are urging regularly quarterly payments, and are bringing the presbyterial and church societies into the spirit and practice of it. This is right and commendable. Every church treasurer should learn the same lesson. It is a sure and easy way to make many thousands of dollars for the work of missions.

Thanksgiving Day comes this year on Nov. 24th, the last Thursday of this month being understood, by general custom and agreement, to be our annual national day for thanksgiving to God for his preserving providence and gracious goodness. Let the day be set apart for sacred uses, and let the spirit of worship and prayer fill the hearts of the people of the nation.

Armistice Day, Nov. 11th, has been designated by special act of Congress as a National holiday and will be very generally observed. In Washington City the burial of the "Unknown Soldier" representative of the many missing soldiers, thus honored by the nation, will be conducted with imposing exercises. Religious services will be held in many places all over the county, in special prayer for the divine guidance of the Conference for Limitation of Armaments, called for that day. It will be a day for the whole nation to be in prayer.

Congress is asked for ten million dollars for prohibition enforcement. Some people think that prohibition is very expensive. Let them think, however, that the fines assessed on law-breakers much more than amounts to all this. Let them also remember the financial saving secured to the people by the disuse of asylums, prisons, workhouses and infirmaries. Let them also remember that over two billions of dollars would be squandered for intoxicating drink annually if it were not for prohibition.

Lenine, the dictator of Russia, writing in "Pravada," the official journal, declared it necessary for the Soviet Government to abandon the strict Communism which it has labored in vain four years to enforce. He has said practically the same thing on several occasions before. English papers regard it as a confession that Soviet Government is a failure. The peasants would not continue to feed the rank and file of the Bolshevik machine. This was partly because they did not have surplus food to give, and partly because they ob-

jected to giving something for nothing. The opinion is expressed that while Lenine had been an affliction to Russia, he has unwittingly been of use to the world in that he has demonstrated by experiment that Marxism won't work.

Lackwanna Presbytery is to be commended for one more, among many Presbyterian actions: It has changed the name of its annual meetings of ministers for prayer and study from "Retreat" to "Conference." We have always been unwilling to use that name "retreat" for a Presbyterian meeting. It looks and sounds like a word with its collar buttoned behind, and we have had no patience with it. We hope that all presbyteries will have the Presbyterian grace to follow the example of Lackawanna Presbytery.

The Permanent Committee on Men's Work, Dr. W. F. Weir, General Secretary, finds that, although its work is growing so rapidly that it is very hard to keep up with it, the income is reduced on account of stringency in money matters. Some contributions are being received from the churches, but not nearly enough. All the agencies of the Church should be adequately provided for.

The people of our country generally regard with great disapprobation the recent order permitting the distribution of medicinal beer, and floods of letters and telegrams are said to be going in to members of the Senate, demanding the early passage of the "anti-beer bill," which would put a stop to this foolishness and wickedness. Beer is not a medicine, and the effort to have its manufacture and sale permitted for "medical" use is simply for the purpose of neutralizing and destroying the force of the Prohibition Amendment.

A correspondent, who has "lately attended a meeting called to discuss the problem of unemployment," thinks "the Herald and Presbyter does not grasp the real reason that four million men are out of employment." He says: "It is all right to urge people to build or make repairs in order to furnish jobs, but so long as wages are so high they will not do it." There is force in his statement. High cost is one reason people are slow to do more than make necessary repairs. However, there are other reasons, and it is to be hoped that conferences, such as he refers to, will rouse interest and devise plans to overcome the difficulties of the present situation.

A man is the authorized guardian and protector of his own house. The police force guards the city. The standing army is the police force of the nation. A serious need of the world is some force to withstand the outlaw nations that impose on and ravage small and defenseless countries, as Turkey has wasted Armenia and destroyed its homes and people. As a whole this is a poorly governed world.

Wooster College is making a special effort to secure its endowment fund, and Sabbath, Dec. 11, is to be known in the Synod of Ohio as Wooster Day, in which all the people of all the churches are to be given the opportunity to subscribe. This is the date of the fire in 1901, and of the rededication of the new buildings in 1902. This college belongs in a very special sense to our Presbyterian Church, and it was never so prosperous and promising as now under President Wishart. All the more is more money needed just now.

**"UNTIL HE COME."**

(I Cor. 11: 26.)

BY REV. S. M. MORTON, D.D.

"Until he come!" Oh blessed word!  
We wait the coming of our Lord,  
Keeping our watch in sweet accord,  
"Until he come."

His body broken is the bread  
Of life for us; for in our stead  
He died: He is the church's head,  
"Until he come."

His blood so freely shed for us  
Gives us a hope most glorious,  
Waiting, o'er death victorious,  
"Until he come."

Until the final trump be heard,  
Until the ancient graves be stirred,  
And with his loud commanding word,  
Our Lord shall "come."

Oh hope divine! with this elate,  
Our hearts shall ne'er be desolate,  
But, strong in faith, we'll calmly wait,  
"Until he come."

Taylorville, Ill.

**WHAT CHRIST DID AND IS NOW DOING FOR THE BELIEVER.**

BY REV. JOHN Y. EWART, D.D.

No human language can ever express  
the value of the service of our Divine  
Savior and Lord. He could truly say:

"My country is as boundless as the sea,  
My love as deep,  
The more I give to thee the more I have,  
For both are infinite."

No wonder the Apostle Paul recognized  
his obligation to his Divine Savior as so  
measurelessly great that he said:

"I determined not to know anything  
among you, save Jesus Christ and him  
crucified." (I Cor. 2: 2.)

St. Paul was a scholar, had read widely  
and deeply the literature of his day,  
but since the eventful hour on the Da-  
mascus road when Jesus Christ revealed  
himself to him in such a marvelous way  
(Acts 9), everything else in life became  
uninteresting to Paul except the carrying  
out of the missionary program which his  
Divine Master entrusted to him. And  
what was that program? He outlines it  
himself in his well-known address to  
Agrippa, as follows:

"At midday, O King, I saw in the way,  
a light from heaven, above the brightness  
of the sun, shining round about me and  
them which journeyed with me. And when  
we were all fallen to the earth I heard  
a voice speaking unto me, and saying  
in the Hebrew tongue, 'Saul, Saul, why  
persecutest thou me? It is hard for thee  
to kick against the pricks.' And I said,  
'Who art thou, Lord?' And he said, 'I  
am Jesus whom thou persecutest. But  
rise, and stand upon thy feet, for I have  
appeared unto thee for this purpose, to  
make thee a minister and a witness both  
of these things which thou hast seen, and  
of those things in which I will appear un-  
to thee.'" (Acts 26: 13-16.)

Then we read: "He was three days  
without sight, and neither did eat nor  
drink." (Acts 9: 9.) Why was he blinded  
to all other sights and scenes? Undoubtedly  
in order that the eyes of his soul might  
be opened "to behold the light of the  
knowledge of the glory of God in the  
face of Jesus Christ." (II Cor. 4: 6.)

Writing in a hotel office not long ago,  
all the electric lights in the building went

out. Oil lamps were lit. Then after about  
ten minutes the electricity was turned on  
again. No more use for the oil lamps!  
They were useless in presence of the  
greater and brighter light. St. Paul had  
comparatively little use for the lesser  
lights of philosophy and science and liter-  
ature. They all paled when the Star of  
Bethlehem beamed with such a heavenly  
radiance upon his pathway.

He was enamored of Jesus Christ be-  
yond his power to express. He said:

"For me to live is Christ."

"Yea, doubtless, and I count all things  
but loss for the excellency of the know-  
ledge of Jesus Christ, my Lord: for  
whom I have suffered the loss of all  
things, and do count them but refuse, that  
I may win Christ." (Phil. 3: 8.)

It is difficult to get an expression from  
the average man as to what, to him, is  
the greatest thing in the world, for very  
few men carry their heart upon their  
sleeve.

But it is not difficult, from the teach-  
ings of the New Testament, to learn what  
Jesus Christ values above all price and  
what he would have us value better than  
gold or gems or than anything earthly  
that can be named. And judging from  
the prominence he has given his death on  
the cross, we are by no means at a loss  
to understand that his vicarious sacrifice  
for the sins of the world and the mean-  
ing of Calvary should have the central  
place in all pulpit teaching.

1. He made it central and vital to  
Nicodemus. (John 3: 15, 16). The  
brazen serpent lifted up in the wilderness  
was made typical of the Christ exalted on  
the cross.

2. The hostile mob who asked him for  
a "sign" were given this:

"Destroy this temple, and in three  
days I will raise it up."

But he spoke of the temple of his body.

3. He made plain his plan to die for  
men to the multitude of men and women  
who were hungry to hear more of his  
teaching, and to whom he said:

"I am the living bread which came  
down from heaven; if any man eat of this  
bread he shall live forever: and the bread  
that I will give is my flesh, which I will  
give for the life of the world." (John 6:  
51.)

4. Also at the Passover when some  
Greek-speaking Jews wanted more light,  
and he foresaw the world-wide interest  
in his Gospel, and said: "And I, if I be  
lifted up from the earth, will draw all  
men unto me. This he said, signifying  
what death he should die." (John 12: 32,  
33.)

Central in Jesus' teaching is the mean-  
ing of his death. Not as an example, al-  
though he was our example; not as a  
reformer, although he was a reformer;  
or philanthropist, although he was a phil-  
anthropist; or a martyr, although he was  
a martyr. He was each and all these.  
But first of all, and most of all, Jesus was  
our substitute.

He died for us. He was wounded for  
our transgressions and bruised for our  
iniquities. (Isa. 53.)

Rev. Stuart Holden has related this true  
incident. A man, years ago, who after-  
wards became a famous soldier in the  
British army, sat in his tent and read the  
New Testament thus:

"Ye know that ye were not redeemed  
with corruptible things as silver and gold,

but with the precious blood of Christ, as  
of a lamb without blemish and without  
spot." (I Pet. 1, 18, 19.) That young  
soldier knelt down in his tent, and it is  
on record that he said these words:

"O God, if this is true, I pledge myself  
to thee tonight to live as a blood-bought  
soul should live until I see thee face to  
face."

That vow brought that young soldier  
to a realization of his own weakness. He  
was brought to the darkness of self-con-  
demnation. He came to know how im-  
possible it was to fulfill his own promise  
in his own strength. And back to this  
word he came: "Yield yourselves unto  
God." (Rom. 6: 13.)

What other logical, sane, right thing is  
there for a blood-bought soul to do? Will  
you, can you tell me, dear friend? Let St.  
Paul say it!

"I beseech you, therefore, brethren, by  
the mercies of God, that you present your  
bodies a living sacrifice, holy, acceptable  
unto God, which is your reasonable ser-  
vice." (Rom. 12: 1.)

Colorado Springs, Col.

**THE ONE TALENT MAN.**

BY CHRISTOPHER G. HAZARD, D.D.

The parable of the talents is encourag-  
ing to most of us. Some have two talents,  
a few have five, but the majority of  
Christ's servants must make their record  
with one. If these one talent servants  
better the record of the one talent man in  
the parable, if they, unlike him, use well  
the trust committed to them, if they do  
the best they can with what they have in-  
stead of burying it in wordliness, they al-  
so shall be called good and faithful and  
shall enter into the joy of their Lord, for  
even the Lord only did what he could.

We are in danger of thinking that what  
we can do is not worth doing. Our eyes  
are fixed upon the greatly gifted men,  
the men of large resources, the geniuses  
of time. We long to do great things and  
are unwilling to do small things. Assigned  
to humble fields, we desire to see and serve  
glorious outlooks from mountain tops.  
We forget that Balaam erred upon the  
heights and was willing to prostitute his  
gifts for a larger salary, as we would be  
for applause. Numbered among the min-  
or prophets we envy Isaiah and repine  
when we are only Amos. So we despise  
the day of small things.

But the Lord has not called many noble,  
wise and mighty men into his service. He  
uses a great company of humble men, lest  
flesh should glory in his presence. He  
employs and overrules a large amount of  
weakness and a good deal of foolishness  
in saving souls. There are still great  
prophets and apostles that are the moun-  
tains of the religious landscape, but the  
valleys and plains make up the world in  
the main. Goodness and faithfulness are  
the essential elements of service, and  
these Christ always offers and expects.  
The one talent man could have doubled  
his capital had he used these.

It is not necessary to be great; it is  
only necessary to be good and faithful.  
Unbelief and faith are the fundamental  
differences of attitude towards the Lord;  
the new birth marks the essential differ-  
ence in the nature of men. Granted that  
we have faith in Jesus the Christ and thus  
a new birth, there will be among us all  
the innumerable variations of character-  
istics, proportions and emphasis; all the  
varieties of gift and temperament that we

see in men of the world and servants of time. Biography can teach us that, after all, no man does more than one thing on the whole. It takes the whole personality to get the effect of what a man is for. Each member of a body has the whole body behind its act. Goodness and faithfulness can find expression through the smallest member. Nothing counts without these in the divine judgment.

So, let us not mourn our deficiency of gifts, valuable as riches are, but let us use what we have with our whole personality. Gifts are good, but love can do with little. Jesus never wanted anything of anybody but the privilege of serving him. Ambition and self-seeking can not depend upon God for help. If we go upon our own errands the dumb ass may still speak with the voice of a man and rebuke the madness of the candidating prophet. Many a poor preacher, on the contrary, is rich in souls. We must submit to our lot and our allotment. Be it unto us according to God's word. The lowly servant may blush unseen, but he does not waste his sweetness on the desert air. No word of God ever gets back to him without increase. Christ is our peace as to place, gift, power, product and reward. His Spirit appoints all things in his Church, according to his will. The function of that Church is not to please men; it is to help men to please God. The varieties of noble and useful men encourage us to be ourselves rather than imitators of others. Faith is a great, purposeful, powerful thing that acts first without sight and in many trials, but receives in the end both the praise of Christ and his joy.

Catskill, N. Y.

#### "AVERAGED WELL FOR THIS COMMUNITY.

BY REV. G. B. F. HALLOCK, D.D.

We all have a tendency to take a wrong standard for character measure. People "compare themselves among themselves," and the Bible says that in so doing they are "not wise." Measuring themselves by themselves, or by others, they soon conclude that they are "as good as the average." But average Christians is not what the Bible requires, "For not he that commendeth himself is approved, but whom the Lord commendeth."

A recent writer well says: "Tombstones are not noted for telling the truth. Sometimes they are rather cryptic in expression. That would seem true of the epitaph found in an old English burial ground: 'She averaged well for this community.' Whether that be a compliment for the woman or the community remains to be surmised. But every church member and every minister ought to ask frequently just how the neighborhood measures up. There is no question but that there is a community spirit. Sometimes it is hard to define, but it is there. Outsiders may sense it more readily than residents. The very atmosphere is perceptible. Does it help one to measure up to the standard you would want? Does it tend to breed men and women who come up toward the measure of the stature of the fullness of Christ? Is there existing a rebuke to sin, or a half surrender to it? Again, is the church simply a product of the neighborhood, or is it a constant inspiration and corrector of its shortcomings? If some one were to write the epitaph of your community what would be his appraisal. Or,

suppose the epitaph were that of your own life."

There is a tendency ever to take a wrong standard of measure. We compare ourselves with others and say, "I am as good as ordinary Christians." What is wanted is not just "ordinary Christians." We ought to pray with Wesley, "Lord, make me an extraordinary Christian." There is a call today for Christians above the ordinary. They will not be found in large numbers until people adopt a higher standard than the character of those whom they see about them. We must quit measuring ourselves by ourselves, and take the character of Christ as our standard. Like the business man comparing his weights and measures with the great government standards, we have a true test when we compare ourselves with the true standard—the character of Christ. He said, "Learn of me." "Let the same mind be in you which was also in Christ Jesus." Paul never told us to follow him except in so far as he followed Christ. A man five feet six inches tall comparing himself with a man five feet three inches tall might conclude that he is of quite good size, but how he does shrink when you place him besides a man six feet tall! Average Christians comparing themselves with the average Christians may think they are about right, but let them compare themselves with Christ and they soon see how far they fall below measure by the perfect standard. That is the only way to hope to grow better.

Consider also how practical this is for testing the measure of our self-sacrifice. Many people want to get to heaven as cheaply as they can. They give as little as possible, and then justify themselves by saying that they give as much as others. They do not deny themselves worldly indulgences, and then justify themselves by saying that other Christians do the same things they do. A man sees his neighbor do certain things on the Sabbath, therefore he claims a right to do them. His neighbor goes to certain questionable places, and at once he claims the right to do the same. But how does his character measure up with Christ's requirements? "Not he that commendeth himself is approved, but whom the Lord commendeth." Do you think Christ would commend your standard of character when you measure it up only by what you see in others?

Here is also a standard for testing the measure of our zeal and consecration to God's service. As to work. Do you compare yourself with others? Are you ever tempted to say, "I do as much as my neighbor; I do not like to push myself forward; I never like to seem to take the lead!" Such feelings are born purely of a tendency to compare ourselves among ourselves. A man says, "I go to prayer meeting. I think I am there about as often as anybody." A woman says, "Well, I think I do about as much for the church as the minister's wife or any one else." These are plain cases of wrong self-measurement. When we take Christ's standard we will not be asking how little we can do, but how much we can do. We will perform to the extent of our ability. We will diligently use all the talents we have. We will try to be extraordinary Christians. Let us try to be the best possible Christians. Let us try to be of the utmost use in the world.

It is an old saying: "If you aim at the

barn door you will never hit the weather cock on the steeple." That simply means that if we would hit high we must aim high. Let us quit measuring ourselves by ourselves and comparing ourselves among ourselves; aim to have a character, and live a life, like Christ's.

Rochester, N. Y.

#### THE FOG BANKS OF UNBELIEF.

BY REV. D. L. CHAPIN.

Fog has been defined as "Clouds at the surface of the earth." One way in which a fog is produced is stated thus: "A gentle current of warm air surcharged with moisture passes over a colder surface." But when we read of railroad trains and sea going ships destroyed by fog, it leads us to think whether very many in the voyage of life are not perishing in the fog banks of unbelief. How indifferent we are about the salvation of our fellow men! But indifference is a very serious form of unbelief.

First of all a dense fog will sometimes cause the steamer to change its course unbeknown to the officers on the boat, and be going in the opposite direction from what they suppose. In conversation with a pilot on the Ohio River he said there was no great difficulty in directing a boat, unless there is a fog.

But on one occasion in a dense fog his steamer was completely turned about and was going in the opposite direction. Befogged men are doing the very same thing now. The fog banks of unbelief blind them, and they are going wrong, in the very opposite direction from that in which they should go. In other words the route that starts with the rejection of Christ will have its termination where? Where Christ is? Impossible, logically as well as theologically. "Whose end is destruction," not salvation.

In 1875 there was a fearful marine disaster off the coast of Ireland, \$500,000 in gold were sunk and more than 300 lives lost. What was the cause of it? A dense fog rested over the ship, so that they could not see the lights, though less than a mile away was a large reflector throwing off light at distance of sixteen miles. A fog, a dense fog, that was all. But that was enough. The fog banks of sin make men unable to see Christ, the light of the world.

While wireless fog signals may, and doubtless will be used in the future, in 1914 the most efficient fog signals were horns thirty feet long, with blasts so powerful that they could be heard twenty-five or thirty miles at sea. But as we stop, look and listen, we seem to hear the fog horn of redemption that blows so long and so loud that it compasses the earth and reverberates around the world. Just as the Divine Word has it, the sound has gone into all the earth and their words to the end of the world; yes, the very words of Christ himself, with massive and majestic intonation: "Of sin, because they believed not on me." Is the ship that is befogged doing well enough?

It was in 1907 when a French steamer, La Gascoyne, with 1,200 passengers, narrowly escaped collision with another great ship. By ordering the engines reversed, and thus throwing the passengers from their berths, the collision was averted. But something promptly was done. The Bible says that God has a controversy with impenitent men. In other words, there is a

collision. Men are out of harmony with God. "What doth the Lord require of thee but to do justice and love mercy and walk humbly with thy God?" That means harmony with God. Then, instead of fog there is clear sailing.

When our General Assembly met in Dr. Crosby's church in New York, a wealthy Presbyterian took one thousand people upon an ocean trip to Perth Amboy. On the way a fog settled down over the steamer. The captain was anxious. What if some heavy tug dart along upon the deep and strike the ship? But soon the fog lifted and a thousand hearts rejoiced. Oh, when the fogbanks of sin break away, how the light of divine truth shines in and men rejoice; yea, they are exceedingly glad; so he bringeth them unto their desired haven.

### CHRIST FOR ME.

BY REV. W. H. JORDAN.

The Lord Jesus has been so misunderstood and underestimated by the world, that a cross was considered none too good for him. Succeeding generations, with the usual worldly wisdom, have cared little for him, if they have not actually been maddened to bitter opposition to all who believed in him.

Not only has the world taken this attitude, but many, many believers have failed to see in him the possible blessing he would be to them. Many have thought of him as Lord and Master. Many have had a vague idea of him as Savior, but failed to grasp his grandeur, grace and glory and his power in their lives for each day.

While to the Greek the Gospel message was foolishness, and to the Jew a stumbling-block, to them that believed it was the power of God unto salvation. God will allow no flesh to glory in his presence. Look now, at what God has done for us in making Christ to be everything to us. "But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness and sanctification and redemption."

I have accepted him by faith. By faith then I understand how Christ is a substitute for us, dying for us, being made sin for us, bearing our sicknesses and our sins, wounded for our transgressions, bruised for our iniquities. I learn how the chastisement of our peace was upon him, and that with his stripes and bruises we are healed; how he made his soul an offering for sin, and how he shall justify many because he bare their iniquities.

Yes, I accepted Christ for all that. So also I accept him as my wisdom. I have a right to, since God hath made him to be wisdom for me. I must substitute his wisdom for mine, or, rather, let him substitute his for mine, and his will for mine. It is Galatians 2: 20, over again: "Christ liveth in me." Then of course his wisdom will think and speak and act through me. I open my life to the influence of God. His Holy Spirit dwells within, teaching, guiding. Yes, "Christ liveth in me." Then what wisdom, what sanctified common-sense, others will have a right to expect in me daily.

He is made unto me Wisdom. How simple! Arithmetic, history, chemistry and other branches of knowledge become substitutes for my ordinary ignorance, and so Christ and his wisdom becomes a substitute for my spiritual ignorance. If

Christ lives in me I have the mind of Christ. I live and yet not I. Christ liveth in me. The Holy Spirit takes of the things of Christ and shows them unto me. What he hears that he speaks. He is wisdom. Then because I am a believer, I shall not be only a little wiser, but shall have stepped into the counsels of the Eternal, and heard things not possible even to be put in human speech. He is made unto me Wisdom. "Oh, the depth both of the wisdom and knowledge of God."

And he is made unto me Righteousness, legal righteousness. Then I must reckon myself dead indeed unto sin and alive unto God. Sin can have no further claim or dominion within me.

Righteousness is described under many different figures in the Bible. I read of the gates, the paths of righteousness; of a girdle, a shield, of the sacrifices of righteousness; of righteousness as an attribute of God; as the habitation of his throne; of the sceptre of righteousness; how God's throne is established by righteousness; that righteousness is a place and a power; a standard, "ye are far from righteousness."

Daniel speaks of righteousness as a weapon or tool that every man should use when he says: "Break off thy sins in righteousness." It is a possession: "Righteousness belongeth unto thee." It is as the showers: "I will rain righteousness upon you;" "Righteousness shall run down as a stream." It is food that is worth hungering and thirsting for. It is light; a very sun that shines with untold blessings. It is a seal of believers and fruit that is peaceable and beautiful. And Christ is made all this to me. He is the power, the cause, the result. He sanctifies through his truth. We are sanctified through Christ Jesus. We are saints. Let us be saintly. "Ye are washed, sanctified, justified." Ye are "elected unto sanctification of the Spirit and unto obedience, and unto sprinkling of the blood." "God has from the beginning chosen us unto salvation through sanctification of the Spirit, and belief of the truth." Yes, blessed be his name, "He is made unto us sanctification."

And he is made unto us Redemption or Ransom. He is the price. The cross is God's pricemark—his value of a life.

But redemption is the great, all-inclusive word. It includes the finished work of Christ. "I will ransom thee from the power of the grave. I will redeem them from death. O death, where is thy sting? O grave, where is thy victory?"

Yes, it is such an inclusive word, for "he gave himself that he might redeem us from this present evil age." What a redemption! Not with thousands or millions of silver and gold, but with "the precious blood of Christ."

How rich we are in Christ Jesus, "who is made unto us wisdom and righteousness and sanctification and redemption." Truly can I say, and daily would I prove, that "Christ liveth in me, and the life that I now live I live by the faith of the Son of God, who loved me and gave himself for me."

Omaha, Neb.

I would like to shake hands with you on the merits of the Herald and Presbyter. I value your weekly visits very much and thoroughly appreciate your noble and unvarying defense of the truth.  
J. C. K.

### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

Dr. King, Dr. Montgomery and Dr. Wilson are now in Texas, at the head of three teams, in an endeavor to present to the churches of that synod the exact condition of the Home Mission task, not only from the national point of view, but also from the point of view of the synod itself. Then the effort will be made to set in motion those forces that will result in providing the budget asked by the New Era Committee, and to this end Dr. Overstreet, representing the New Era for the Southwest, is with them. It is our conviction that, if the Church understands the need of this work, the necessary means will be forthcoming.

Times are hard, they say, but I feel sure, that the heart of the Church is right, and when the facts are known, the Church will rise to the situation. So it is the purpose of this itinerary to start the study of the whole task of the Church, and especially the part of it that is in the United States. At no time has the board better literature than at this time, and it is being used more economically than ever before, as we are sending only samples, unless there is an order for it. When any one receives these samples, let him understand that this is an assurance that the board is able to furnish this literature in such quantities as may be necessary.

Every church should study the "Unfinished Business of the Presbyterian Church," by Mr. Eastman, and also the other book, "Playing Square with Tomorrow," by the same author, for young people. These two books set forth in most interesting fashion this task, and every church should have the books and study them. They are published at just about cost of printing, advertising and mailing, and the returns, the board hopes, will be in quickened interest in the cause.

The hope of this work lies with the pastors, and we are trying to help these men on whom the whole cause rests. I know what a pastor has to contend with these days, and he needs and should have all the help that can be given him, by all our boards and agencies.

There lies on my desk an order for literature, from one of our pastors, and we are sending what we have and are asking the board to send him a full supply. These are the men we must help, and to the fullest extent of our ability. If we could help the pastors, and if they, in turn, would help their people, these itineraries to which I have referred, would not be necessary.

The men in Arkansas, as I have said, plead for closer supervision, by an enlarged field force, and they are right, because, as they say, they are not able to give the time necessary to this work because of the heavy demands made on them by their own pastorates. They are right, and if we could meet the expense of such a force in every synod desiring it, I believe that a lot of our trouble would be over. But here we meet an old criticism, that we do not need these supervisors, but with a sincere desire to conserve the best interests of the Church I would put these men in the field if I had the means, just where they were called for, but no where else, as I feel sure that the presbyteries and synods have the right to say what they want.

After this itinerary is completed Dr. King will take two teams and conduct a similar tour in the Synod of Oklahoma. Already the plan is laid, and the itinerary is being completed, and some time, about the middle of the last of November, this itinerary will be followed out. We are hoping that this will stir Oklahoma to such an extent that this year we shall receive from that synod the amount we spend in it. This will enable us to assist others more liberally, and bring one after another to the same condition.

These are great days for the Church in the United States, as the politicians are trying to work out a policy of perpetual peace, and they deserve all the help the Church can give at a time like this. I pity the ministers who has no great concern at this time for the welfare of the land, and who will permit the opportunity to

pass unimproved, because there will never be another time like this for the Church to show what it can do in building a Christian Republic.

Missouri is to make an effort, November 13-14, to provide for its deficit with the Home Board from last year, and also provide for the needs of the work of the present year. It will require something like \$30,000 to meet this demand, but the money is in the hands of the Presbyterians of the synod, and what is needed is that they should know all the facts in the case, and then act upon them.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

It is a good evidence of the interest of the Christian workers of Michigan in children and youth, that the annual meeting of the "Michigan Sunday School Association" is better attended than any other gathering held in the state. At the meeting this week at Kalamazoo, there were over 2,000 registered and paid delegates, coming from every part of the Upper and Lower Peninsula, some of them for over 300 miles, met for the one purpose of studying problems of Sabbath school advancement. This year the entire system of work is being reorganized, so as to meet all reasonable denominational requirements. Henceforth the management will be partly denominational.

The State Executive Committee entrusted to your correspondent the task of writing the platform of the new organization, and it is a very simple, but a very definite one. The first plank emphasizes the interdenominational character and control; the second, absolute loyalty to the inspired Word of God, and the objective of giving it a place in our public schools and state institutions; the third, personal evangelism, with the purpose of bringing every child and youth to acceptance of Jesus Christ as a personal Savior; the fourth, co-operation with all the evangelical denominations in world-wide missionary extension, and the thorough training of teachers for their task; the fifth, obedience to law, and especially at present the rigid enforcement of state and national prohibition; the sixth, international brotherhood and universal peace, and, for this end, hearty appreciation and co-operation in disarmament.

The new executive committee will consist of about 70 members, instead of about 20 as at present. It will be too large a committee to meet as often as the present committee meets, but most of the work will necessarily be done by a central committee. It will take possibly three months to complete the organization. Meanwhile the present officers will hold over. Of the speakers no one was more welcome than Dr. Samuel M. Zwemer, who belongs to Michigan, and who always has a thrilling story to tell of the Moslem world. Other most acceptable speakers were Bishop T. S. Henderson, of Detroit, who has always a burning message of a wonderful Savior for a lost world, and Mr. A. M. Locker, of the International Association. It was largely on his recommendation that we called Mr. J. H. Engle from a 25 years' experience in Kansas to be our new State Secretary. If any of us had a little natural prejudice because Mr. Engle is a Dunkard, we are disarmed as we see his broad, progressive spirit and his warm evangelical enthusiasm. He brought to us Dr. D. W. Kurtz, president of McPherson College, as the teacher of "Christian Essentials." He is good; but we have a rather distinct impression that we had heard somewhat clearer theological teaching from some of our own leaders.

Sometimes a casual remark throws a good deal of light on our thinking. Bishop Henderson, for instance, in one of his addresses, uttered some very marked Calvinism. He saw the point, and said, "Do not misunderstand me; I am not teaching Calvinism, of which I know nothing, except when I pray." If some of us smiled, it was in all friendliness. We are all Calvinists when we pray, and some who are not aware of the fact are Calvinists when they preach.

We prefer the fourth answer in the

Shorter Catechism as a definition of God to that quoted by Dr. Kurtz from Dr. Clark—"God is the personal spirit, perfectly good, who in holy love creates, sustains and orders all." The truth is that to say what Dr. Kurtz wanted to say as to God he had to fall back on "infinite, eternal and unchangeable." But a Sabbath-school interdenominational convention must have variety even in its theology. At any rate it was always evangelical and evangelistic.

Detroit, for reasons of its own, rarely attends state conventions not held in Detroit, or contributes to causes that do not center in Detroit. So there is to be a smaller Sabbath-school convention held here next week, with a fine array of talent. But this week our hands are full with the effort to raise some two and a half millions for the "community drive." The problem of unemployment here is so great that this sum will probably be quite inadequate to meet the situation. It is worse now than it was a month ago, and shows no sign of improving this coming winter. It does not look like a very good time to launch campaigns for religious extension, but the earth is the Lord's.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

At the meeting of the New York Alumni Association of Princeton Theological Seminary, held Monday, Oct. 31, in the Yale Club, President Hibben of Princeton University spoke to the point concerning the necessity of armament limitation. Rev. John McNeill, who insists that he is not a D.D., was very forceful and accurate in describing the need in New York of greater emphasis in the pulpit of the Gospel note and of having real evangelistic messages in every sermon. He paid his compliments to the New Theology in most sarcastic words. President Stevenson spoke of the fact that Princeton Seminary has about the largest increase in students of all the seminaries, and it was suggested that one reason for the increase at Princeton is the loyalty of that institution to the Word of God and the Fundamentals of the Faith.

Almost every pastor in New York preached last Sabbath on some phase of the Disarmament Conference. There were union meetings in several centers. On Armistice Day the larger Presbyterian churches will be open and their pastors will preach.

The Beverly Presbyterian Church, Brooklyn, Rev. Lynn P. Armstrong, pastor, was dedicated Oct. 23, Rev. Dr. David G. Wylie, Secretary of the Board of Church Election, preaching the sermon.

At the Greenwich Presbyterian Church, Rev. William H. Matthews, D.D., the pastor, will give on Wednesday evenings a series of talks on the Pentateuch. Dr. Matthews is preaching a series of Sabbath-evening sermons on The Commandments.

The Presbytery of New York will meet in the First Presbyterian Church, Nov. 14, at 2:30 p. m. After devotional services, Rev. Dr. John Kelman, pastor of the Fifth Avenue Church, will speak on the general subject of Foreign Missions, with special reference to his recent trip to China. Rev. Frank S. Niles, of Hwai Yuen, China, will speak upon the outlook in the Far East.

The Board of Foreign Missions will send free to any address the leaflet entitled "Big Business for Busy People," setting forth the extent of the work, statistics concerning the workers in the field, the receipts of the Board, and the share every Christian has in the work. Sabbath schools are urged to send for the Christmas Exercise at an early date. The exercise for this year is very suitable.

Dr. Daniel A. Poling, associated with Dr. Burrell in the Marble Collegiate Reformed Church, has recovered from his injuries received in an automobile accident last summer, and is preaching on Sabbath evenings. Last Sabbath he preached on "The Next War."

Rev. Kenneth D. Miller, of the Presbyterian Home Mission Board, has sailed for Czecho-Slovakia in connection with the General Assembly and to the new Presbyterian Church in that nation. Mr. Miller has just been awarded the Czecho-Slovak cross of war, for services with the army in Russia.

Since April 1, the National Bible Institute has conducted 2,413 outdoor meetings, with

an attendance of 432,838; of these 2,466 have professed conversion and 64,459 tracts and 54,904 gospels were distributed.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

Our Ministerial Association, on Oct. 31st, listened to a paper by Prof. W. R. Farmer, D.D., on "Some Present Tendencies, with a Guess at Their Meaning," in which he suggested a watchful attitude toward some tendencies in our church life. Criticism should always be considered where it is sincerely given and kindly, as in this case, and the essayist's remarks upon the lessened emphasis placed upon preaching, and the lowered tone of the pulpit, are worth studying. We are so intent on the social side of religion, so enthusiastic for community service, that some of the important characteristics or purposes of the preacher are minimized or forgotten. But be sure of this, that when the pulpit ceases to grip men's hearts and consciences, and on at least one day of the week draws the heart from the life that now is, all your men's suppering and community work will be as sounding brass or a tinkling cymbal.

Stepping into the chapel of the First Church on Thursday, the day in each week when a cafeteria lunch is provided for the girls and women working in the stores and offices, it was delightful to observe that so many, after their luncheon in the basement, came up to the chapel and engaged in a brief worship, enjoying the hymns and encouraged by prayer and counsel. That is the way to write "Holiness unto the Lord" upon more than the bells of the horses, and to glorify God in our eating and drinking. I am no strong advocate of the hermitage, or even the retreat, but these moments of worship, this drinking of the brook by the way, help our souls and our tasks.

The assistant pastor of this church, Rev. Burleigh Crinkshank, has accepted a call to the Westminster Church of Steubenville, O. His time of service with the First Church has been brief, but it has shown him very capable of interesting boys in their sports, and his work among the many boys of the region about the church has been admirable.

A granddaughter of Rev. D. R. Breed, D.D., was married this week to the pastor of St. Mark's Lutheran Evangelical Church, North Side, by Rev. Charles Shelton, D.D., of the Second Church.

We are interested in the choice by Governor Sproull of Rev. George P. Donehoo, D.D., of Couderdport, Pa., as State Librarian, not only on his own account, but also that of his father, the late Rev. E. R. Donehoo, D.D., so long the pastor of our West End Church. Dr. Donehoo has the historical sense, and is fond of all that relates to the traditions and history of our State, as well as having a liking for books.

Hawthorne Avenue Church celebrated its twenty-fifth anniversary last week by a sermon on the 30th, by Pastor A. T. Schleich, an address on Wednesday evening by Dr. A. L. Wiley, of India, and preaching by Rev. Maitland Alexander, D.D., on Friday evening. The growth and development of this church are not spectacular, but deep and lasting and enriching, the result of faithful preaching to an intelligent and willing people.

With varied feelings we of this presbytery note the death of two ministers recently associated with us. At an advanced age, Rev. J. J. Hawk died this week in Wilkinsburg, in the home of a son, and a few days ago the tidings came that Rev. Robert Murray had, after a protracted and painful illness, ceased from his labors, and entered into his rest, at Cleveland, in the home of a daughter. At one time a pastor in England, disabled by illness, he entered upon a business life in this country, and more or less identified himself as a member of our presbytery with Christian work, especially in the Third Church, where his fine spirit revealed him as a gentle and devout character. Led by God to business in Cincinnati and Cleveland, after trials bravely endured, he has met his loving Lord.

A short visit to Erie, Pa., gave a view not only of the beautiful city and its attractive harbor, but of the evangelistic movement undertaken by the Presbytery of Erie to reach and stir each one of its seventy-three churches, and there as "a sound of a going in the tops of the mulberry trees" already.

The pastor of the Park Church, Erie, Rev. Harry Burton Boyd, is specially concerned in the movement, but all the pastors second his efforts. The memory of the former pastor of the First Church, Rev. Robert Clements, is still cherished by church and community and fellow pastors, though his successor, Rev. W. W. Iliffe, D.D., follows on admirably, and proves that in true hearts there is always room for the object of an expanding regard and love. The great promontory which almost encircles the harbor is to be made by the Government and city a public park, and with its many tree-embellished acres, its views of lake and city, it should become one of the great parks of the East.

The Duquesne Church, Rev. W. F. Silveus, D.D., pastor, received at its communion on Oct. 9th, six new members by profession and ten by letter.

By invitation, the pastor of the Third Church, Chester, Pa., Rev. Dr. A. L. Latham, visited Barber Seminary, at Anniston, Ala., and gave a most helpful address upon and explanation of the Vacation Bible School, which he has so wonderfully developed. A hearty believer in the Bible as a richly interesting book for the young; convinced that rightly taught it will win the attention of the youngest and most careless, his advocacy of the Vacation Bible School is so illuminating that it is contagious. His statement of results is remarkable. He advocates the study of the Bible pure and simple, and flings aside all the so-called attractions of play, and industrial teaching, and he counts no scholar enrolled until a week has passed. He is intense not only in his belief that there is a dearth of Bible knowledge, which must be rectified in the children, but that the Bible is the most interesting and winning book in the world. Get him to talk of this school, and show you his methods, and you will understand why the Chester Third backs him financially and cordially. He attracts me, for the first and fundamental principle of the Freedmen's Board is to ground the colored child in the Bible, and lay more stress on, by God's aid, making him a Christian, than a skilled laborer, desirable as that is. That will always come when the heart is right.

We do not need the testimony of Admiral Sims concerning the value of prohibition, yet it is pleasant to hear him answer the question whether he favored prohibition. "Oh, absolutely and whole-heartedly. Of course there is smuggling, but the amount of liquor now drunk is not one-half of one quarter of what it was before prohibition. Our great claim as prohibitionists is that it has shut up the schools of future drunkards, the saloons and clubs. We have saved the rising generation from the drink."

When shall the world learn that except a man be born again he can not see the kingdom of God? We shall not get a new heaven and a new earth wherein dwelleth righteousness, until men's hearts are right. Character development is impossible without divine truths. Here is Ex-Senator Root giving us a dark picture of our people today, and there is a great deal of truth in it. He says:

"All the terrible lessons of the last decade show most clearly that the most insuperable obstacle to peace and happiness and progress and growth of the people is their incapacity to receive the blessings that are ready for them, if they will but take them. The world is full of hatred and strife and murder today because of the incapacity of millions of people in organized states to receive the truth that is being spread throughout all civilization and which is to be theirs in centuries to come, but they are not ready for it. That is a matter not of intellectual power, it is not a matter of learning, it is not a matter of precept; it is a matter of the development of character. . . . The development of character must come through exercise of the virtues that make human character; mercy, compassion, kindly consideration, brotherly affection, sympathy with fellow-men, unselfish willingness to sacrifice for others."

To remedy this something may be done by appeals to prudence and a wise self-love. But it is the pulpit of earnest ambassadors for Christ, it is godly men and women in the home, social life and the world that can make true character. How the old doctrines emerge! Here is a depraved world and a sinful, and men are astonished! Character and development! There is no evolution

which does not start with a new nature in Christ Jesus! How shall you get real compassion, unselfishness and brotherly affection, except by the Cross of Christ?

### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Dr. Charles F. Wishart, President of Wooster College, formerly pastor of the Second Church, supplied the pulpit of Hyde Park Church, October 30th, in the morning. He took part in the installation of his cousin, Dr. J. M. Wishart, in Crerar Memorial Church on Monday evening, October 31st.

The installation of Dr. Asa J. Ferry in Edgewater Church, October 31, was perhaps the most elaborate service of its kind ever conducted in Chicago Presbytery. Twelve ministers took part in the service, eight of whom were members of Chicago Presbytery. Dr. W. S. P. Bryan presided, Dr. W. C. Covert preached the sermon, Dr. John Timothy Stone charged the pastor, Dr. George L. Robinson charged the people, Drs. Hepburn, Selden, Vale, participated in the service. Dr. Henry S. Brown officiated at the presentation of the pulpit gown. Four neighboring pastors of other denominations took part in extending greetings. Dr. Ferry is well-nigh overwhelmed with the gracious welcome which the brethren of the presbytery have accorded him on his coming from the Presbytery of "Brotherly Love." His ministry with this important church is most propitious.

The Presbyterian Department of Publicity is credited with a plan of instruction on the matter of church calendars, to-wit: To send a "durable" folder containing church calendars and bulletins, collected from all over the Church, to the minister whose name first appears on the roll of his presbytery, with instructions to add to it and send to the next name on the roll. It is well that the folder is said to be durable, for, in Chicago Presbytery, to carry out the plan allowing one week for receipt and forwarding the folder, it will require just two years to get to the end of the roll if the Publicity Department begins with the first man in charge of a church. If the first man is literally taken and he is to send it on to the second, it will take nearly five years to get to the end of the roll. Hardly a workable plan it would seem.

Rev. Calvin Pardee Erdman, son of Professor Erdman, of Princeton Seminary, has been received into the Presbytery of Chicago. Mr. Erdman has become an associate-pastor with Dr. Stone of the Fourth Church. This makes four ordained ministers on the staff of the Fourth Church. Mr. Erdman conducted the Young People's Church in the lecture room last Sabbath. The Marquis memorial organ in the lecture room is nearing completion and will be ready for use next Sabbath. Mr. DeLamater will dedicate it.

Mr. Walter R. Mee, an elder in the First Church, was re-elected General Secretary of the Chicago Church Federation at the annual meeting the last week in October. It has been a good year financially with an increase of \$9,594.00 over the previous year. Five hundred new contributors shared in the advance. Two hundred and fifteen meetings were held, with a total of more than 75,000 in attendance.

Chicago Presbytery instructed its trustees on the Federation Board to insist on a presbytery referendum when, in their judgment, matters up for consideration of the board were of such a nature as would call for a general expression of denominational opinion, before final action was taken.

Rev. Ward K. Klopp, a senior in McCormick Seminary, has been called to the pastorate of the Braidwood Church, which he has been supplying for some months.

Rev. Francis J. Martin was installed in Granville Avenue Church, November 4th. Rev. N. B. Barr presided, and Dr. C. G. Richards, Prof. R. Worth Frank, Rev. W. J. Du Bourdieu, Rev. L. P. Cain and Rev. P. R. Carlo took part in the service.

Chicago Presbytery, in the Fourth Church, on October 31, took action on the

report of its special committee appointed some months ago on reorganization of presbytery. The report, which was adopted by a unanimous vote after an hour's consideration, with practically no serious debate or deliberation, puts Chicago Presbytery on a trying experiment for one year, which will be watched with solicitude, and with much misgiving and fear, but also with much hope and confidence. Chicago Presbytery is suffering greatly in the financial support of its local agencies and institutions, principally the Church Extension Board, and its mission and institutional work, and Olivet Institute. These and other local work have not received any substantial increase of aid from the working of the New Era Movement, while the Movement at large is credited with a gain of some twenty-two million dollars in the Church's benevolence. This new step of Chicago Presbytery was taken on the urgent plea of the Superintendent of its Church Extension. The detail of reorganization is not endorsed in its entirety by any one of the Presbytery, but, for an emergency, all were willing to put aside individual opinions, and try what the committee after three months of deliberation and revision had brought in. The reorganization plan enlarges very greatly the personnel and duties and powers of the Executive Council. It decreases the official makeup of the presbytery to a moderator and a treasurer. A Stated Clerk is named, but he is also made Executive Secretary. The new standing rule on the duties of the Stated Clerk-Executive Secretary, which is as follows, will show how little is reserved for presbytery, per se, to do with the Stated Clerk after he is elected.—

"The Stated Clerk and Executive Secretary shall be ex-officio a member of all departments and agencies of presbytery, and shall be elected annually by Presbytery upon the nomination of the Executive Council. His salary and the expenses of his office shall be fixed by Presbytery upon the recommendation of the Executive Council. He shall be the General Executive Officer of Presbytery and shall report from time to time to the Executive Council, under whose supervision he shall labor."

All departments and agencies of the Presbytery will be required now to confer with the Executive Council and present to the Council the proposed budget for it to consider and pass upon. The business of the Executive Council is to have right of way and precedence over all other business in Presbytery. This is a great experiment by a great presbytery for a great emergency. The great danger lies in the possibility of the Executive Council degenerating into a small group of a bare majority. Even then it is not beyond the services and approval of Presbytery.

### SYNOD OF WEST VIRGINIA.

BY REV. J. P. LEYENBERGER, D.D., S. C.

Synod met at Clarksburg, Oct. 18-20. The opening sermon was preached by Rev. W. H. Foulkes, D.D., General Secretary of the New Era Movement. Rev. Albert Evans, D.D., was elected moderator, and Rev. J. V. Koontz temporary clerk.

The matter eliciting the most interest was the campaign for funds, jointly conducted by the synod, U. S., and this synod, for the benefit of all Presbyterian institutions of learning in which the two synods are interested. The work has been well organized, and much preliminary survey accomplished. Dr. O. W. Bushgen, of the U. S. Church, is in general charge. The campaign is upon the basis of joint synodical control of Davis and Elkins College, and of Lewisburg Seminary, and is to include among its objects the Pattie C. Stockdale School, at Colcord, and work among Presbyterian students at the West Virginia University at Morgantown.

Reports from the committees showed that synod shared in the general prosperity, spiritual and financial, of the past year. The reports from the Sabbath-school missionaries, of whom there are three, were full of encouragement. Rev. E. V. Black, senior missionary in point of service, has seen the work in the state develop from smallest beginnings to a well-organized field. The Committee on Home Missions told of the larger



receipts, and corresponding growth in the work, with more adequate care for the mountain work. Rev. H. L. Topping, a recent graduate of Auburn, was settled in Jarrold's Valley. The committee can use other workers, if such can be found.

One special feature of synod was a series of Bible readings, conducted by Mr. D. F. Merritt, of Cameron. They were rich with spiritual meaning. A men's supper was held, at which the delegates to synod were guests of the McClelland Bible Class of the entertaining church. Dr. C. H. McDonald, of the Committee on Men's Work, was the speaker. Some of the other speakers were Dr. McDowell, of the Board of Home Missions; Dr. E. C. Cort, of Siam; Rev. M. H. Anderson, D.D., regional secretary for the New Era Movement; Miss Elizabeth Hamilton, of the Woman's Board of Home Missions; Mrs. Andrew Todd Taylor, of the Woman's Board of Foreign Missions, and Prof. W. W. Sanders, state supervisor of schools for colored children.

A special committee, consisting of the stated clerks of the three presbyteries, was appointed to consider an adaptation of the California plan for future meetings. The next meeting is to be held in the First Church of Wheeling.

### MONTANA MUSINGS.

BY REV. J. F. SHEPHERD, D.D.

The Kalispell Church, Rev. B. Scott Bates, D.D., pastor, received twenty-eight members at the October communion. The campaign for pledges for the new church has begun in earnest.

Rev. Merton S. Fales, of Whitefish, received sixteen members at the October communion. How many of the churches of synod will report their 25 per cent increase? Rev. T. A. Wickes, moderator of the Presbytery of Kalispell, is asking this question of all the ministers of that presbytery. Ought not other moderators to do the same?

Rev. Harry W. Haynes, the new pastor at Jordan, has received fifteen members in the first month of his work and baptized six. His work is of great promise.

Rev. W. G. Rees, new pastor at Cut Bank, has seen the Sabbath school increase almost 50 per cent in a month, with crowded congregations at both morning and evening services. He is making a systematic visitation of every family in the city and surrounding country. Such work is needed in all our churches.

Rev. J. C. Evans is supplying the Welsh Church of Butte and will hold a series of meetings from Nov. 27 to Dec. 4 in the Welsh Church of Great Falls. This church has been closed for some time, but it is hoped to revive it.

Rev. H. A. Brown, who recently took charge at Polson, reports increased attendance at the services, some additions to the church, and the expectation of securing a new manse very soon. He and Rev. Merton S. Fales organized a church at Pablo, a lumber town connected with Polson, with nineteen members and three elders, Oct. 17.

The new church building at Troy was dedicated free of debt, except the sum furnished by the Board of Church Erection. This is a commodious house of two rooms, a good auditorium and a social room, and is located in the best part of this thriving little city. A great crowd greeted the writer on the morning of the dedication, Oct. 23, to testify their appreciation of the work done by the pastor, Rev. Ira L. Crooks, and his wife. This young church was organized Dec. 5 and now has a membership of fifty-seven, all active, and is fully organized for aggressive work. The pastor's wife is superintendent of the Sabbath school, which is making a specialty of committing to memory and reciting the Holy Bible, and has a campaign on for reciting of both the Shorter and Intermediate Catechism. The youth of this church will be furnished for teaching and for life.

It was the writer's privilege to supply the church at Harlowtown, Oct. 27, Rev. Eliot Porter, pastor. Mr. Porter is an overseas veteran and a member of the Committee on Ritual of the American Legion, hence was needed in the great Legion meeting at Kansas City. In three years, under his care, the Harlowtown Church has increased its membership 165 per cent, its congregational expenses 600 per cent, and its benevolences 1,000 per cent. The explanation of this re-

markable work is discoverable in that, added to able preaching and faithful pastoral work, communion cards are regularly sent out, and a record of attendance at the communion is kept. No one can neglect this holy ordinance with impunity and be an efficient Christian. Also the church bulletin contains this standing announcement, "All the collections go to the benevolence fund for the advancement of the kingdom, to whose splendid work for the country and throughout the world this church has pledged its whole-hearted support." Besides this, each one is urged to make a special contribution each communion.

We are in receipt of the "recruiting plan" of the committee of three of the self-supporting synods. They propose to visit "all the leading seminaries" for the recruiting of young ministers to their work. The recruiting for the aid-receiving synods is done by some one in New York, the representatives of the synods being refused the opportunity of presenting our claims, for "prudential reasons." No one in the East knows the needs or opportunities, much less the adaptability of a certain man for a definite task in this great virgin West. How long will it take to bring in the kingdom here if we must be content to receive, where virile young men are most needed, those who are left after the East has made its selections, and to whom no adequate appeal has been made? If the Church wants great results, let us have equipped workers, men who really want to build on no other man's foundation.

The writer had the pleasure of addressing a large crowd at a peace meeting in Harlowtown on Oct. 30, and also delivered the Armistice Day address at Havre.

Great Falls, Mont.

### ARKANSAS LETTER.

BY REV. C. E. HAYS, D.D.

It was my pleasure to spend Oct. 26th with Dr. D. T. Waynick and his good people at Siloam Springs, where I was greatly pleased to see the beauty and convenience of the new church building which recently was completed. In the evening, more than forty men met in the dining room of the church to talk over and consider the religious work of the men in that organization. The ladies served a bountiful repast. I was invited especially to address the body upon "The Work of the Men in the Presbyterian Church." Dr. Waynick has a strong hold upon his membership and the entire city. The church is well organized. A new pipe organ has been contracted for and at an early date will be installed. Rev. Dr. Kellogg has a large Bible class composed of the older men and there are two other classes for men also.

At the invitation of Rev. W. M. Howell, the pastor at Foreman, I visited that church on Oct. 30th, preaching in the morning. For several years Mr. Howell has been preaching in the Miller School House, six miles north of Foreman. He took me out to the school house for the afternoon and evening services, where I preached to large congregations. A new church was organized with twenty-eight charter members and three elders were elected, ordained and installed. Five trustees were also elected. One of the members is giving an acre of ground upon which a church building will be erected at a cost of approximately \$3,000.

I visited Ashdown Oct. 26th and had a conference with two of the elders of that church. The church building is a neat and attractive building and belongs to our organization. The Southern Presbyterian Church has a strong membership. The two churches are federated, but are now without a minister.

Oct. 27th was spent at Mineral Springs and I held a conference with the officials of that church. Rev. W. M. Howell is the stated supply once a month. On Nov. 21st he will be assisted in a meeting at that place by Dr. Wylie.

Oct. 28th was spent at Ozan. This is the home of W. P. Wallace, who has two sons in the active ministry and three more preparing for the ministry.

Little Rock Presbytery will meet April 4th with the Dumas Church.

Rev. E. E. Morris, D.D., preached in Grace Church, Little Rock, Oct. 30th, for the pastor, Rev. Dr. Krauss. Grace Church has fifty-two students enrolled in the week-day religious instruction, which takes fifteen

hours a week. Six members were received into this church during October.

On the evening of Oct. 28th, Trinity Church of Hot Springs gave a reception in the church to the pastor, Rev. Dr. Eells. Dr. Krauss, of Little Rock, was one of the speakers. Several of the local ministers also gave addresses.

Licentiate Boudra is holding a series of meetings in the Coal Hill Church. He is a student in the College of the Ozarks and supplies this church half-time, giving fourth time to each of two other churches.

## PRO AND CON

### THE SHORTER BIBLE.

BY REV. LEANDER S. KEYSER, D.D.

Permit me to call the attention of all evangelical Christians to some important facts about "The Shorter Bible," which has now been issued in two volumes, so as to include both the Old and New Testaments. The editor-in-chief is Dr. Charles Foster Kent, who is well known as a leader among liberalistic theologians and Biblical critics. He practically accepts the premises of the Graf-Wellhausen-Driver school, and hence cuts the Bible to pieces, believing what suits him and rejecting what does not suit him. "The Shorter Bible," though written in an attractive style (and all the more dangerous on that account), is based throughout on the unproved assumptions of the liberalistic Biblical criticism. Many of the historical parts of the Bible are treated as if they were mere poetry and human tradition; many parts are transposed to fit the authors' liberal theories, and many vital sections are entirely omitted, as if they were of little worth. All of Dr. Kent's many books are of the rationalistic type.

On the title-pages of these two volumes you will find the names of Frederick Harris, a prominent secretary of the Y. M. C. A., and Ethel Cutler, who holds a high position in the Y. M. C. A. They are announced (see title-pages) as "collaborators" with Dr. Kent in this work of mutilation of the Bible. That means that they share his liberalistic views. They will be judged by the company they keep. Thus they compromise themselves and the organizations they represent. Evangelical people ought to know these facts. Since many of them support these Associations, ought they not to enter a vigorous protest? Do they want to continue to help institutions that lend aid and encouragement to liberalism, which undermines the very faith they cherish most dearly? Furthermore, ought not the officials of the Associations to look into this matter and call their secretaries to account.

Springfield, Ohio.

### FREE POMEGRANATE SEED.

In response to any application, along with a two cent stamp, a little package of seed of the rare, attractive pomegranate will be gladly sent, as a starter for next spring. A recipient of several years ago said: "Year after year I have searched in vain the seed catalogs for the little fragrant pomegranate we used to have in the garden at home; and your kind and most unusual offer in the Herald and Presbyter meets with a very warm reception from me." Again, while the undersigned lived in Nebraska, an appreciative recipient said: "A little pomegranate lies on our desk, brought there through the mail from a kind friend. We have not seen one since childhood days. It brings back early memories. It is exactly true to type, with the same delicate colors and markings, the same in size as those that grew on the vines planted by our mother's hands, with the same perfume, delicate, fragrant, and sweet. Wonderful it is that there should be such persistency in retaining, and perpetuating pleasing characteristics. In a thousand generations it will be the same. God blesses his loving obedient people in the same way. To a thousand generations he continues to show his mercy, if they will but love him and keep his commandments. God's providence and grace are both very wonderful and very delightful. We thank him and our friend for the little pomegranate. We

will enjoy its fragrance as long it can be preserved, and we will plant its seeds to raise some sweet and worthy successors." With a desire to "brighten the corner," and make some other heart rejoice."—C. P. Graham, Presbyterian Minister, "H. R."; 1120 Montana Street, Chicago, Ill.

## MISSION WORK

### DR. PATTERSON IN AFRICA.

Dr. J. M. Patterson, Secretary for the Southwest of the Board of Foreign Missions, returned to St. Louis, on Oct. 25, from his tour of inspection of Africa. He and Rev. and Mrs. W. H. Hudnut, of Youngstown, O., made up the party for this 22,000-mile journey, 2,000 miles of which was in Africa, mostly in the interior, in the Cameroons. They landed in Africa July 18, remaining there through August. Travel was made by motor-cycle, automobile trucks, push-carts, backs of natives and by walking. The difficulties of travel may be estimated by the fact that for the first nine miles of the journey, going to the interior in the north, six hours were required, and when the first destination was reached, sixty-five miles inland, Dr. Patterson found that he had reduced his weight nineteen pounds. The point farthest south which he visited was Benito, in Spanish Guinea, which is only about one degree north of the equator. This round trip of more than two hundred miles was made in push-carts along the beach, returning by surf boats. Although this was the "dry" reason, there were terrific rainfalls, in keeping with the weather record of twelve feet of rainfall annually in the Cameroons. It was while going down a hill during one of these blinding rains that Dr. Patterson fell and broke his arm, a serious injury, from which, however, he has now recovered. The party conferred with the French Governor and other officials of Cameroon. At the end of three years, all the mission schools are to be required to teach in the French language. Dr. Patterson says that the French Government is apparently friendly toward American mission work. The commission is recommending a five-year program to the Board, with quite a large increase in the number of American missionaries; the opening of several new stations at strategic points, particularly one at Youande, which has been made the capital; and the employing of one hundred new native evangelists annually for five years. It is believed that the Church in Africa can not be self-governing for several generations to come. A new hospital, along simple lines, which can be built at perhaps an expenditure of \$50,000, is greatly needed, as also an enlargement of the industrial plant.

### FLORIDA SYNODICAL.

During the week of Oct. 11, when the Synod of Florida was set up, at Miami, the women convened, at the same time and place, to organize the Synodical Society of Florida. Mrs. E. P. Thomson, of Fort Pierce, who has been our Florida Presbyterian President from its beginning in 1919, was unanimously elected President of the Synodical. After the organization business was completed, the women divided into three groups to organize and elect officers for the North, the Southeast, and the Southwest Presbyterian Societies of Florida. For the new Synodical, Mrs. Thomson gave us three goals—a missionary society in every church, every woman in the church a member, and a field secretary. It was decided, if possible, to send ten cents each per member for the Synodical and Presbyterian Contingent Funds. This sum is to be raised as each society deems best. Thursday morning the women of the Synod were formally recognized in a joint meeting with synod.

Mary F. Byington, Cor Sec.

Winter Haven, Fla.

I am enclosing you my check for renewal subscription for another year. I am thankful and much helped by your loyalty to the Old Gospel once delivered to the saints. The H. & P. is a welcome weekly visitor and I read it with pleasure and profit. A. W. G.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. John P. Davis, from Longwood, to Houstonia, Mo.

Rev. George W. Fisher, from Mayleld, Calif., to Chadron, Neb.

Rev. C. H. M. Graves, from Springfield, Ill., to Brush, Colo, 418 Clayton Street.

Rev. John D. Keith, from Washington, D. C., to Richmond, Va., 703 Third Avenue.

Rev. O. O. St. John, from Dix, to Bushnell, Neb.

Rev. Fred F. Schnell, from Inverness, to Chipley, Fla.

Rev. C. Levi Shelby, D.D., from Larned, to Ellsworth, Kan.

### DEATHS IN THE MINISTRY.

Rev. Robert Murray, of Cleveland, a member of Cleveland Presbytery, died last week, in advanced age. He was born and educated in England and his early ministry was in the Congregational Church. Coming to this country, he entered the Presbyterian ministry, and was useful in church and religious work, especially in Pittsburgh and Cleveland, although compelled by ill-health to engage in various forms of business for several years.

Rev. Jacob J. Hawk, of Wilkinsburg Pa., died last week, in the eighty-sixth year of his age. He was born at Leechburg, Pa., Oct. 13, 1836, graduated at Westminster College and Western Theological Seminary, and was ordained in 1873 by the Presbytery of Kittanning. His charges were at Bloomville, O., Greenwood, Mo., Hopewell, Neb., and elsewhere. He had a busy life and useful ministry. In ill-health for many years, he persisted in service whenever possible. He passed away at the home of a son in Wilkinsburg.

Rev. J. H. Cowan, a member of the Presbytery of Wheeling, died at Fulton, Mo., Oct. 30, 1921, in the fiftieth year of his age. He was born June 11, 1872, graduated at Princeton University and Auburn Seminary, was ordained by the Presbytery of Huntingdon, June 16, 1903. Besides doing mission work, he held pastorates at Winborne, Pa., 1903-05, and at Rairview, W. Va., 1905-08. After his resignation he was practically an invalid.

### CINCINNATI AND SUBURBS.

Rev. D. C. Wallace preached at Elmwood Place and Pilgrim Churches last Sabbath for Rev. Reginald Coleman.

Dr. J. V. Stephens preached last Sabbath in Westminster Church, Price Hill. Mr. Martin, pastor-elect, expected to take up the work the first of December.

A community observance of Armistice Day will occur at Wyoming in the town hall on Thursday evening, Oct. 11, with Judge John Weld Peck presiding and all the pastors participating.

Elberon Church is having its church building entirely renovated. Kennedy Heights manse is nearing completion. The chapel of the Church of the Covenant will soon be ready for occupancy.

Cincinnati Presbytery will meet in Knox Church, Hyde Park, Monday, Nov. 21, 10 a. m.

Mt. Auburn Church, Rev. J. W. Christie, pastor, has resumed its evening services, beginning last Sabbath.

Rev. E. M. Martin, who has been pastor of the Westwood First Church for nine years, has accepted a call to the Westminster Church, Price Hill, and expects to take up his new work the first of December.

Rev. William Tait Paterson, pastor of the Norwood Church, has been made a member of the Executive Council of the Presbyterian Men of Greater Cincinnati, in the place of Dr. Selby F. Vance, now of Pittsburgh.

Norwood's Chapter of the Presbyterian Brotherhood, the first in America, will give a dinner on Tuesday night, Nov. 15. Judge Fred L. Hoffman will be an honor guest, and Ren Mulford, Jr., is to be toastmaster. The Norwood Presbyterian Baseball Club are

the champions of 1921 in the Church-Y. M. C. A. League, and the dinner is in their honor.

Dr. Henry Chapman Swearingen, Moderator of the General Assembly; Dr. John A. Marquis, Secretary of the Home Mission Board; Dr. William Hiram Foulkes, leader of the New Era Movement, and Dr. W. P. Schell are to spend Thursday, Dec. 8, in Cincinnati. A six-o'clock dinner for men will be given at the Church of the Covenant under the auspices of the Presbyterian Men of Greater Cincinnati, when Dr. Swearingen will speak. Reservations will be limited to 270 plates, and should be made with local keymen of the church at once. Guy B. Roush and J. Harry McGowan are in charge of arrangements for the dinner. An organ recital in the church auditorium will precede the meeting for both men and women at 8 o'clock, when several addresses will be made.

Noonday services are being held each day of this Armistice Week, in Keith's Theater, from 12 to 12:35, under direction of the Federation of Churches. Bishop Anderson was the speaker for Tuesday. Mrs. Frances G. Richards speaks on Wednesday, Rev. Dr. Robert Watson on Thursday, and various overseas chaplains on Friday.

In Norwood Church's campaign for "\$12,000 by February 1st," to secure the provisional gifts of \$2,500, a total of \$10,255 has already been reached. Unexpected gifts from friends have rejoiced the hearts of the workers. Elder G. C. Van Zandt is chairman of the committee.

### ST. LOUIS AND VICINITY.

A Young People's Institute, for all the Presbyterian young people of the city, will be held, December 5-9, at the West Church.

At the meeting of our Ministers' Association last week, a resolution was passed, directing a petition to U. S. Senator Spencer, asking that he use every effort for the enforcement of the Volstead Act.

The Second Church and Kingshighway Church joined with four other congregations of different denominations, in a community meeting in co-operation with the general sentiment for disarmament last Sabbath evening, at the Second Baptist Church. Dr. MacIvor was one of the speakers, and resolutions were presented, in behalf of world peace.

Dr. Fullerton preached at Kingshighway Church, last Sabbath morning and evening. This church is giving its seventh annual Father and Son banquet on Friday evening of this week.

Rev. J. C. Berger, D.D., closed his first year's service with the Kirkwood Church on Sabbath, October 30th, with an addition of 106 new members for the year, or an increase of 40 per cent. This church of 360 members supports a foreign pastor at full salary, and gave last year \$12 per member for benevolences and \$23 per member for congregational expenses.

Rev. Ivan Lee Holt, D.D., of St. John's Methodist Church, spoke before our Ministers' Association, Monday of last week, on his recent European trip. He pointed out similar social and economic movements in Europe to those going on in America, such as labor demonstrations, profiteering in rent, etc. Several different countries, he said, seem to think they "won the war and lost the peace."

Rev. John L. Roemer, D.D., was elected last Wednesday, president of the Missouri College Union, which met at Lindenwood College. In chapel exercises at the college that day, Rev. W. H. Black, D.D., president of Missouri Valley College, addressed the students, among other educators. Dr. Black is the ranking oldest college president in the State, having been at the head of the Missouri Valley College for the last thirty-two years.

Rev. Isaac T. Spencer was recently ordained and installed pastor of the Moro group of churches, including Moro, Bethalto and Liberty Prairie. On a recent visit, Field Representative Rev. W. D. Vater found seventy-five at Sabbath school, with a fully graded system established, and one teacher training student finishing the third year course of "Thoroughly Furnished."

## OHIO.

The church of New Carlisle, Rev. C. E. Tedford, D.D., pastor, recently expended more than \$8,000 in improvements on its church building, erecting an addition, 26 by 60 feet, for social and Sabbath-school purposes, redecorating the whole church, putting in electric lights, and improving the heating. New Carlisle is a beautiful town of one thousand population, equally distant from Dayton, Springfield and Troy. The Presbyterian church has a fine, substantial building, with excellent manse, all supplied with modern improvements. The church is prospering under the care of Dr. Tedford.

The church of Franklin, Rev. D. Earl McKinney, pastor, has reduced the church debt to \$1,000 and will soon pay this small balance. Rev. Dr. Louis A. Banks spoke in the church on Nov. 3 on world-wide "Prohibition Coming, and America Leads the Way."

Rev. Burleigh E. Cruikshank, of Pittsburgh, Pa., has accepted a call to the Westminster Church of Steubenville, and will begin his work Dec. 1.

Rev. Edward J. Travers has resigned his pastorate of Bethesda Church, Millport, O., to accept a call to the First Church of Lonaconing, Md., and will begin his new work at once. This leaves vacant a good country field, affording a support of \$1,800 and manse.

The First Church of Canton, Rev. Alfred Lee Wilson, pastor, celebrated the one hundredth anniversary of its organization Oct. 16-23. An interesting history has been printed in pamphlet form, setting forth the main facts in the life and progress of the church. It was under Rev. James McClean that the church was organized in 1821. Successive pastors have been Rev. James B. Morrow, Rev. T. M. Hopkins, Rev. W. B. Reeves, Rev. S. F. Porter, Rev. W. W. Taylor, Rev. Ebenezer Buckingham, D.D., Rev. David E. Platter, Rev. H. C. Ferguson, Rev. O. B. Milligan, Rev. George E. Jackson, and Rev. Alfred Lee Wilson, who has been pastor for less than a year. The church has received nearly two hundred members during this last year, and has now over eleven hundred members. The church building is large and imposing, and in every way adequate for the large work that pastor and people are doing.

Hon. Simeon D. Fess, of Yellow Springs, O., member of Congress, made a fine address on Disarmament at the Men's Supper in Zanesville Central Church, Dr. W. L. Whallon, pastor, at which 278 men were present, on Thursday evening Nov. 4.

Willoughby Church, Dr. W. L. Swan, pastor, received ten new members at the October communion, eight of them, being on profession.

## IOWA.

Rev. Robert H. Dunaway was installed pastor of Sinclair Memorial Church, Cedar Rapids, Oct. 26, by Rev. Percy H. Nickless, Rev. Harry Moorehouse Gage, LL.D., Rev. William M. Evans, D.D., Rev. Harry Glenn Finney, D.D., and Rev. E. Winslow Brown, D.D. Mr. Dunaway and the last four named are graduates of Wooster College. Mr. Dunaway begins his pastorate under most favorable circumstances. Many improvements have just been added to the church and manse. Rev. Harry E. Campbell, a son of this church, is on his way to India, under appointment of our Board of Foreign Missions.

## ILLINOIS.

The Church at Madison, Rev. Louis C. Stumpf, pastor, has recently received 22 members, of whom 19 were on confession, and four infants have been baptized. The church building and manse have been repainted and renovated. All the activities of the Church have had recent impetus, and there is growth and a forward movement in every department.

The Presbyterian Church of Centralia received forty-one members in October, a partial result of meetings conducted in this church by Captain Gipsy Pat Smith, of Glasgow, Scotland. Other churches also received many. Rev. J. B. Farrell, pastor, writes: "Captain Smith is a great preacher, entirely acceptable in our most conservative and strongest churches."

The church at Argenta, Rev. H. D. Trickey, pastor, is very busy with its activities these days. An "all day" meeting was held on a recent Sabbath, with emphasis on all departments. A basket din-

ner was served. An extended address on the early days was delivered by Rev. N. M. Baker of Decatur, Ill., a former pastor, now eighty-four years of age. An illustrated home mission service, with music and pictures, was given in the evening.

Rev. W. B. Hindman, of Bloomington, has accepted a call to the First Church of Aurora, to succeed Rev. Dr. H. C. Wilson and begins his new work Dec. 1.

## INDIANA.

On Oct. 27th, Rev. Walter M. Elliott was installed pastor of the Reformed-Presbyterian Church, of Garrett. This church is a federation of two churches. While a separate roster of members is maintained, the congregations worship as one family. Rev. A. P. Bourns, Rev. H. B. Hostetter and Rev. F. W. Knatz, conducted the service. The expenditure of \$2,500 has transformed the manse into a modern and comfortable home. The people are wide-awake and devoted to the interests of the church.



JOHN H. HOLLIDAY.

The First Church of Indianapolis has lost in the death of Mr. John H. Holliday one of its most useful and influential elders and the whole Church has suffered seriously in his departure. Hanover College mourns the death of the President of its Board of Trustees, and one of the best friends and helpers the College has ever had.

## NEW YORK.

The Presbytery of Syracuse met in the First Ward Church of Syracuse, Rev. C. J. Sargent was released from the church at Liverpool to take up the extension work of Auburn Seminary. Rev. G. Clarence Baker was received from the Presbytery of Geneva, and he was installed pastor of the First Ward Church, Rev. V. V. TeWinkel, Rev. C. C. Frost, Rev. C. J. Sargent, Rev. Claude Porter Terry, Rev. David R. Jones, Rev. Dr. J. M. MacInnis and Rev. J. G. Truair conducting the services.

The fiftieth anniversary of the Yaphank Church, Long Island, celebrated Oct. 18. Addresses were made by Rev. Arthur Newman, and Rev. Wm. H. Lloyd, who paid a tribute to the pastor-emeritus, Rev. James M. Denton, the pastor for thirty-three years. Addresses were also made by Rev. F. G. Beebe, Rev. J. J. Pohl and Messrs. Roswell Davis and George Birdsall. The local historian, Elder Richard M. Baylis, told of early Presbyterianism from the days of Brewster of the Mayflower, who came to this vicinity and whose descendants worshiped in this church. A supper and social hour was enjoyed between the afternoon and evening service. The church has had many excellent and efficient pastors.

## NEW JERSEY.

The First Church at Perth Amboy, N. J., Rev. Frederick D. Niedermeyer, pastor, recently celebrated the one hundred and twentieth anniversary of its founding, beginning with a historical sermon Sabbath morning by Rev. Harlan G. Mendenhall, D.D., of New York City, who was pastor of the church at the time the present building was erected. In the afternoon a service was held, with addresses by other pastors of the city, and

one by Rev. Harold S. Rambo, pastor of the Adams Memorial Church in New York, from a long pastorate in which church Mr. Niedermeyer came to Perth Amboy. Tuesday night a historical service was conducted, with addresses by Dr. Mendenhall, Rev. George B. VanDyke, of Moosic, Pa., a former pastor, Rev. E. B. Cobb, D.D., of Elizabeth, and Rev. John J. Moment, of Plainfield, moderator of the Presbytery of Elizabeth. One hymn was lined out by a precentor using the original tuning fork of the church. There was on exhibition a melodeon used seventy-five years ago. Thursday night there was a congregational dinner, at which addresses were made by Hon. William C. Wilson, Mayor of the city; Mr. J. Logan Clevenger, and by Rev. Charles H. McDonald, D.D., of the Assembly's Men's Work Committee. The following Sabbath an anniversary communion service was held, when twenty-seven new members were received, making 242 received during the present pastorate of two years and two months. In the afternoon the choir sang the sacred cantata, "The Holy City," by Alfred Gaul.

The members of Elizabeth Presbytery spent Oct. 31 at Baking Ridge for meditation and prayer. Addresses were made by Rev. L. Y. Graham, Jr., Rev. Eben B. Cobb, Rev. Dr. H. H. McQuilkin, Rev. L. B. Crane, Rev. Dr. W. B. Greenway and others. George Whitefield preached here more than 150 years ago, under the oak tree that stands besides the church, during the "Great Awakening," and many prayed for another great awakening.

## NEBRASKA.

Rev. Alexander Wimberly was installed at Madison on Nov. 1. Rev. Peter M. Orr, Dr. S. F. Sharpless, Rev. Joseph Andrews and Rev. Allan Chamberlain conducted the service. This is an important and growing field in the county seat, having a modern church and comfortable manse.

A meeting of the Evangelistic Committee of Niobrara Presbytery was held in Wakefield, with Dr. B. M. Long, looking forward to special evangelistic efforts in the churches of the presbytery.

The church of Deshler, Rev. George C. Kersten, recently received seven members, of whom three were on profession.

Rev. James M. Wilson is to be inaugurated as President of Omaha Theological Seminary on Nov. 30, at 8 p. m. in the First Presbyterian Church. Rev. Dr. A. B. Marshall, President of the Board of Directors will preside, and Dr. Swearingen, Moderator of the General Assembly will deliver the Address. Dr. Wilson will deliver the Inaugural Address. An inauguration banquet will be held in the early evening when Hon. Thomas E. D. Bradley, of Chicago, will speak.

## UTAH.

Westminster College, Salt Lake City, has met with a serious loss in the destruction of its heating plant, by fire, on Oct. 22. The college buildings, and the dormitories occupied by the students, were heated from this plant, and the fire has caused much inconvenience and discomfort. The plant must be rebuilt at once.

## WISCONSIN.

Rev. C. H. Phipps, of Galesville, recently assisted Rev. S. B. Pinney, in the Manston Church, preaching twice a day for several days, ably and acceptably.

Rev. Ernest Wright, who has been doing good work in Oconto with his church and mission fields, has accepted the call of the First Church of Appleton, and will be installed at an early day.

The annual winter conference of Milwaukee was held in Calvary Presbyterian Church, Oct. 31 to Nov. 4, with a good attendance. Among the speakers were Dr. Gerritt Verkuyl, Dr. W. F. Weir, Rev. J. S. Armentrout, Dr. James Oastler, Rev. F. G. Behner and Rev. E. A. Finn. The conference was a school of religion, and an honest effort to reach every one in the churches and enlist them in the better observance of the Sabbath and in the service and worship of our Lord. Dr. Seng Chau Chang was the guest of the City Club Nov. 3. Dr. Chang is the president of Nankai College, Tientsin, China, and comes as the Secretary of the Chinese Educational Committee to the United

States. He spoke on "The Problem of the Pacific," and was affable and ready to ask and answer questions.

#### COLORADO.

The new manse at Paoli is just completed, with garage and storm cave, at a cost of \$2,400. At the October communion nine were welcomed into the church by the pastor, Rev. Louis E. Humphrey. All are heads of families.

#### SOUTH DAKOTA.

The Sturgis Church, Rev. C. D. Erskine, pastor, received six members on Oct. 30, and four infants were baptized. It was the thirty-fifth anniversary of the church and the pastor is entering upon his sixteenth year here.

The church at White has recently expended about \$6,000 in improving its buildings, entirely renovating and painting the church building and manse, putting a basement under the church, and building an addition for Sabbath-school purposes. There have been an encouraging number of additions to the membership during the pastorate of Rev. G. E. Evans.

#### CHURCH AT LARGE.

The publication of the little missionary magazine, *Everyland*, is to be resumed with the Christmas issue. It is issued from Boston, and the editor is Mrs. Henry W. Peabody, 300 Ford Building.

#### DIET AND HEALTH.

The most effective weapon against infection and disease is the building up of the reserve force of the body. This is only possible when a properly balanced diet is part of your regime. The healthy individual has a high resistance against the various germs and bacteria that cause disease, while the ailing person or one with chronic indigestion has a correspondingly low resistance.

A wise diet, combined with proper exercise, go a long way toward health building, and with this idea in mind only can we do our very best to gain a foothold upon the ladder of health.

From two and one-half to three quarts of liquid are necessary every twenty-four hours to keep the blood stream of a desired consistency, as well as to help the body remove the waste from food that has been digested and the waste from worn-out tissues. Failure to provide sufficient water for this work will produce premature old age, constipation and kindred ills, including an over-rich and sluggish blood stream.

The growth and development of the body depends upon the protein and carbohydrates, vitamins and fat, constituents of the food we eat. So if we are under thirty, unless there are serious organic disturbances, we may eat meats, fish, eggs, cheese and the vegetable legumes in sufficient amounts to satisfy our appetites, unless we are sedentary workers.

After thirty-five, unless one is very active and is engaged in hard, laborious work, eat meat or its equivalent once a day, while above fifty years of age only eat meat three or four times each week. Utilize the vegetable proteins, eggs and cheese in place of meat.

Often one meets a housewife who has the mistaken idea that if she uses a variety of foods it becomes expensive. For this reason she gets into a rut with a menu of just bread, meat and potatoes. This is surely wrong. Not only does this style cost more money, but it is also costly from the dietetic standpoint. The family that has a diet of bread, meat and potatoes usually expends considerable money for drugs to overcome constipation, uric acid and other intestinal complications.

Your issue of ——— contained a cut of our church. Thanks. This would be a favorable time for a H. & P. propaganda in the way of new subscriptions. Hence send me a bundle for free distribution. My father took it all his ministry and so shall I. R. M. C.

I regret to state that I will not be able to follow up the marked copies you are sending to a number of my members, as I am now on my vacation. Will be pleased to present the claims of the H. & P. when I get back. That



## Unique Christmas Program

FOR  
PRESBYTERIAN  
SUNDAY  
SCHOOLS

### "GOOD TIDINGS"

The old, old Christmas message in Scripture and song and picture and story; showing its power today.

Programs, with supplementary materials and coin cards, sent FREE to any Presbyterian Sunday School making a special Christmas offering for work under the Board of Foreign Missions.

### Offering for Children of Bible Lands

A minimum of \$75,000 is needed—\$50,000 for Persia and \$25,000 for Syria—for evangelistic, educational, medical and relief work for children under the care of our missions. \$15,000 of the total for Syria is for new building to enable the Beirut Press to send the Bible thruout the Moslem World.

*See that your school sends at once for supplies, which include materials for use three weeks before Christmas*

B. CARTER MILLIKIN, Educational Secretary

**PRESBYTERIAN BOARD OF FOREIGN MISSIONS**  
156 Fifth Avenue, New York City, N. Y.

is the one church paper I'll do all I can to get in every Presbyterian home. I do not know of any paper nearly so good. When I get back I'll see if we can not very materially swell the subscription list then. R. K.

I am a Methodist but have been a reader of your paper all my life. My father was a subscriber and at his death I took his place and have been a subscriber over thirty years. I feel we could not get along without the Herald and Presbyter. It is the best all-around church paper I know of. Mrs. J. W.

## NOTICES

PRESBYTERIAL NOTICES.  
Cincinnati, Hyde Park, Knox, Nov. 21. 10 a. m.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

LOHR—Berthier Lohr was born in London, O., Nov. 18, 1847, and died in the same city Sept. 20, 1921. To his parents, John and Ann Noteman Lohr, a godly couple, still revered in Madison County, for their piety and useful lives, were born eight children. For more than three-quarters of a century this happy circle of brothers and sisters remained unbroken as if some blood-stained lintel had sheltered them from the destroying angel. Mr. Lohr was united in holy wedlock with Miss Mary Jane Creath, a noble woman and fitting helpmeet, for nearly a half century of wedded bliss. To them

were born three sons and two daughters, who, with mother and three grandchildren, are now in the shadow of their great bereavement. The life of the deceased as citizen, neighbor, friend, relative, or in the inner circle of the home, measured by the highest standard, was ideal. Born in a Christian home and dedicated to God in the holy rite of household baptism, in early life he recognized the parental vows assumed in his behalf, accepted his Savior, and joined the Presbyterian Church of London, where he worshiped and wrought for more than half a century. He was soon ordained as ruling elder, serving with his father until his coronation, and later, till his own. He adorned his church with a godly life and her session with a fidelity that never wavered in summer's heat or winter's cold. In this man and his father is seen an impressive illustration of vital family religion. John Lohr, father, was a member of the London Church more than forty years, Berthier more than fifty-five, the two more than ninety-five. The father was ruling elder more than thirty-seven years; the son more than thirty-eight, and both, over seventy-five. Surely a wonderful record. Thus our beloved brother lived, serving well his day and generation, adorning every position in life, honored of man and beloved of God, and now "He is not, for God took him." He bequeathed to his loved ones a priceless legacy, a holy, happy memory, without blot or blemish. John A. Ewalt.

HENDREN—Nancy Fulton Hendren, daughter of Robert and Elizabeth Fulton, was born near Homer, Licking County, Ohio, Jan. 21, 1836, and died Oct. 13, 1921, at Groveport, O., aged 85 years, 8 months and 21 days. She leaves four sons, one daughter, seven grandchildren and one great-grandson. One granddaughter, Ruth Bonebrake, the wife of Rev. Floyd E. Hamilton, is a missionary in Pyeng Yang, Korea.

## MARRIAGES

No Charge is made for Marriage Notices

WALTON—LENKER—At the Presbyterian manse, Wilton Junction, Iowa, by Rev. H. A. Kosmack, Mr. George D. Walton and Miss Gladys M. Lenker, both of Wilton Junction, Iowa.

## HOME CIRCLE

### ROGER'S RHYMES.

LAUGH A BIT.

Tho' it's bad, it might be worse,  
So laugh a bit;  
Don't get thinking of a hearse,  
Laugh a bit;  
I've seen folks worse off than you,  
And the doctor pulled them through,  
Laugh a bit.

Has your girl just turned you down?  
Laugh a bit;  
There are other girls in town,  
So laugh a bit;  
And the woods are full of maids,  
Every height and all the shades,  
Laugh a bit.

Have you got a giant's job?  
Laugh a bit;  
Don't sit down and start to sob,  
Laugh a bit;  
There is just one thing to do,  
Grit your teeth and see it through,  
Then laugh a bit.

Did you tell me there are two?  
Laugh a bit;  
Twins are double luck to you,  
Laugh a bit;  
Why not call the first one Kate,  
And the second Duplicate?  
Then laugh a bit.

### SEEING THROUGH SERVICE.

BY CHARLOTTE E. GRAY.

They had saved for this trip for five long years, these two young working girls, and now, fairly started, they were in an ecstasy.

"Oh!" breathed Clarice. "The mountains! The ocean! Harriet, I believe we shall see God on this trip!"

Harriet's eyes widened and she pondered.

"Yes," she decided, lying awake that night from the novelty of being in a sleeper. "Looking at God's wonderful works ought to make us see him."

As the trip progressed, however, it seemed as though something always prevented Harriet from "looking at God's wonderful works." Clarice grew impatient.

"Harriet," she remonstrated once, "let that child alone and enjoy yourself."

Harriet tried to look over the head of the restless child she held and see the great hills which, seeming to grow out of the horizon, were enshrouded with the most enchanting purple tint she had ever seen. It certainly was trying to hold a fretful baby while coming in sight of the first mountains she had ever beheld. A look at the child's mother, however, out of whose tired face sleep was ironing the lines of care, checked Harriet's sigh and she gave her entire attention to the baby.

Clarice raved over the mountains that night; but long after she slept Harriet lay recalling that exquisite purple, and, when her eyes closed, the smile of one who sees a vision was upon her lips.

Early the next morning people began flocking to the observation car. The Rockies were to be crossed that day! The girls, young and quick, secured excellent seats, but when Harriet saw an old lady unable to find a chair she sprang up and put the white-haired woman into her own.

Then, imprisoned behind finely-woven, dust-filled screens, which are the killjoys of Pullman travel, Harriet sat during that magnificent ride. Clarice in the observa-

tion car, could see snow glistening on the peaks, and watch the engine as it curved and twisted, seeming to cling, with its train, like a fly to the granite sides. Once, in the afternoon, hearing that an open observation car was being attached to the train, Harriet dashed to the rear, hoping to secure a seat, but once more she encountered the mother and baby.

Harriet glanced at the frail old lady and at the heavy child. "Give him to me," she smiled to the mother.

It was nearly evening when she found a vacant chair near Clarice and sank into it.

"Hasn't it been grand!" she beamed. "Clarice, you must have seen God today!"

Clarice started. So occupied had she been in clinging to the best seat in the car, in straining every nerve to drink in all the beauty, that hardly a thought of the Creator had come to her all day. See God? She glanced sharply at Harriet and, struck by her expression, but words died on her lips. What—whom—was Harriet seeing?

The next day presented a different scene. The face of nature had changed in a night. Gaunt, white hills relieved only by a sage brush and stunted evergreens which stood up stiffly on the crust they had burst through, confronted the travelers. Weary stretches of plains upon which alkali dust lay like snow had to be crossed. The porter closed the windows to keep out the heat, and the passengers began to cultivate each other's acquaintance. The little old lady fluttered over her daughter, who had succumbed to the heat, and lay supine on a seat while Harriet took care of the baby.

"Is it your business to look after that child?" scolded Clarice; but Harriet only smiled.

All day the train flew, like a thing afraid, through desolation, with hardly one human eye to note it as it climbed the chalky mountains and traversed the scorching plains. Now and then passengers would life a shade and peer out. Once the whole carful exclaimed over a beautiful white lake, and again over a lovely blue river, only to laugh at themselves a moment later for being deceived by a mirage.

"Clarice, wasn't it wonderful that we saw God as plainly today as yesterday!" marveled Harriet that night. She did not notice Clarice's stare. She was tired. The baby had been so cross, but his mother had enjoyed a good rest, so Harriet was at peace.

Clarice was sleepless that night, and when morning came she had something to say to her friend.

"Harriet, we are each missing something on this trip. You are missing your fair share of the scenery and I am missing my chance to see God."

"But—but"—puzzled Harriet, "one sees God through his works."

"Yes," replied Clarice; "but one sees him plainer through service. One may view the grandest sights on earth and catch not a glimpse of God, or one may see him constantly, although living in a basement in a city. He anoints the eyes of those who serve him."

Toward evening the train began climbing the Coast Range, and magnificent pines crowded near the track and swept up the mountain sides in miles of marvelous greenness. Clarice insisted upon

Harriet's taking turns with her at the window, and she helped care for the weary fellow passengers.

"My husband will be so disappointed," sighed the fagged little mother. "He is a literary man, and I promised to write a description of this scenery for him, but I am unequal to it."

"Let me write it," cried Clarice. "I ought to be able to and I should love to try."

At Los Angeles the girls saw their charges leave the train, and bade them a cheery good-bye.

The two weeks at Coronado were wonderful to the girls. They swam, visited the battleships in the harbor, marveled over the novel sights of a southern city, and every day at high tide they sought a place where, perched on high rocks, they could see and hear the ocean in all its grandeur. On their last night, tanned, wind-blown, and rather serious, they sat in their usual place.

Clarice leaned toward her friend.

"I got a letter today," she stated, "and I have decided it ought to go to you. It is from the man I wrote that description for. He wants me for a private secretary, but you can take the position as well as I. It means good pay, congenial work, and a home in beautiful surroundings."

"Clarice! Clarice!" cried Harriet, nearly falling off the rocks in her excitement. "I got a letter, too. It was from my little old lady, offering me a position as companion to herself, her daughter, and that dear baby. I didn't tell because I wasn't going to leave you."

"Oh, Harriet!" Clarice gasped. "It couldn't be more like a story book, could it? Writing, living here—I can't think it's all true."

"We did see God on this trip, didn't we?" smiled Harriet as they left the rocks an hour later.

"Yes," deliberated Clarice. "You saw him first through service. I saw him afterward through you, and we both have seen him through his works besides."

"And he has seen us," exulted Harriet, clasping the two letters happily.—Western Christian Advocate.

### IT'S LOVE MAKES HOME.

There's a stately house with porches wide,

And all that money can buy inside—  
Costliest tapestries, paintings and books,  
Luxuries greet you wherever one looks;  
But alas, fair peace is an absent dove,  
For there is no peace where there is no love,

And there is no home where love's not found—

Its only a house on a plot of ground.

I would rather sail on the wild sea's foam  
Than live in a place you can't call home,  
Or dwell in a hut like a Hottentot  
Than a palace of gold where love is not;  
For the wealth of life, after all, I hold,  
Is not in the things we can buy with gold,  
But the wealth of life, 'neath God's azure dome,  
Is the grace of love, and love makes home.

### A HORNET'S BASKET.

In South America they have some very queer baskets. The hornet makes himself a kind of paper house, light and warm and waterproof, and some man who wants a basket pulls it down, puts a handle on it, takes out the partitions the hornet had for walls to his rooms, and goes off with a fine, light, water-tight basket. Hornets make some trouble if they go too near

you; but they also save trouble, as you see, sometimes. No man could make such a basket if he tried.—Selected.

#### HANNAH HURRY.

BY MRS. RAYMOND PATTERSON.

Small Hannah Martha, when a child,  
Was taught with daily care  
That promptness was a virtue blest,  
And tardiness a snare.

'T was ev'ry day for many years  
Impressed upon her mind:  
'T far better be an hour ahead  
Than just a bit behind!"

And so when Hannah Martha tall  
Became of age to wed,  
'T was Henry Hiram Hurry's son  
Her to the altar sped.

She kept his house with thrift and care,  
One thought always in mind;  
'Far better be a day ahead,  
Than just an hour behind."

She set the clock far on ahead.  
Her Henry stopped to speak:  
'Is this tomorrow now, my love,  
Or Tuesday of next week?"

So great her fear, that time o'ertake  
With consequences dire,  
She housed the plants one summer day,  
And built the furnace fire.

She stored her furs at Christmas-time,  
The moths of May to miss;  
And when it was nineteen below,  
Ironed out her dotted swiss.

She tore the calendar ahead,  
The crops grew all awry.  
'What season is it?" Henry cried.  
'What Anno Domini?"

She even died before her time—  
Hypertrophic worry—  
Lest she be late when Charon called,  
'Hannah Martha Hurry!"

—Ex.

#### FOOLING ALBERT.

Albert was a little younger than the other children. He was also a very trustful boy. He thought that his friends always means just what they said. Tom liked to play jokes on Albert and see how often he could fool him.

"You'd better not go home by the bridge," Tom called out one day when Albert went past where some of the boys were standing. "I saw a big queer-looking animal there. He might hurt you."

"It's mean to scare Albert, Besides, you told a lie," said Roy.

"No, I did not tell a lie. I saw Mr. Brown's big dog by the bridge, and he is a queer-looking animal. Everybody says so."

The boys laughed at that. They thought Tom was smart.

Now it happened that Mr. Ray had just bought a big and very fierce bull. When Albert told at the store that somebody had said there a big queer-looking animal down by the bridge, a man ran to see if the bull was safe in the field. The bull was lying down in a small hollow, so he could not see it from the road. Tom's father and other men went at once to catch the dangerous animal. By the time they came back it was too late for a ride to the city.

Tom was sorry to miss the trip. He felt ashamed when he had to explain that the big animal he had talked about in such a fearful tone was just good dog Rover.

That night Tom's father told him the story of a shepherd boy of long ago.

He fooled the men so often by crying "Wolf," that they paid no attention to his

calls. One day a fierce wolf did come and killed the sheep.

Then Tom said: "After this I want Albert and everybody else to know that what I say is true, so that they can take my words just as they sound."—Ex.

#### ETHEL AT GRANDFATHER'S.

(A True Story.)

There are not many girls who enjoy being called a tomboy, but it never mattered in the least to Ethel Stirling. Her Cousin Jim was her companion, and there was not a thing this adventurous spirit dared that Ethel was not his admiring follower. On some occasions she even led in rank, and Jim brought up the rear. All sorts of mishaps had befallen her, from the day she had stayed out late to see the horse doctor, and came home grieved because she had found him a mere man, to the time when coasting, face downward, she had run between the wheels of a grocery wagon and came to an abrupt stop between the four legs of a good-natured horse. On this last occasion she gave way to tears, and was taken home to her mother in a state of alarm quite unusual to her.

Portland was a good place to live; but it was when she visited her grandfather's farm that she realized the fullness and freedom of life. Among other products on the farm was one Ethel was never tired watching, and it appeared to hold the same fascination for Jim. Grandfather had large pens filled with pigs, and fenced about them was a strip of ground which Ethel called her summer garden.

One day an original thought came to Ethel. "Jim," she said, you are afraid to take a ride on one of the pigs."

"I'll do it, if you will do it first," said Jim.

Ethel was rather taken aback, but in nowise daunted. She was younger than Jim, but just as brave, if not more so. She gathered her little skirts closely about her, sprang from the fence, where she and Jim had been sitting, into the pigs' summer garden, and, selecting the largest one, she sprang astride his back and grabbed his ears for support. To say there was surprise and consternation in the pigs' garden is to express it mildly. The rest of them all stood back, and Ethel and her gallant steed had a clear track. Round and round the space they went, Ethel clinging on for dear life, and the pig giving vent to his displeasure in loud squeals. There had been nothing said as to how long she could ride, but she concluded she might as well continue as long as she stuck on. Jim was bending double on the fence, his legs dangling in the air, his shrieks of laughter mingling with the squeals of the pig.

In the mad chase, Ethel had not had much time to take in outside surroundings, but she suddenly became conscious that she had an audience. The pigs' pasture land lay along the roadside. Four passing teams had drawn up, and they were watching her with keen interest. The noise brought grandmother from her baking and grandfather from his oat field, and the ride was brought to an abrupt end.

Ethel was a bit indignant when she found that Jim was not to be allowed to take his turn; but, if there was any disappointment felt on Jim's part, he succeeded admirably in concealing it. But he

was known to say to the boys that his Cousin Ethel was too gritty by half to be a girl, so that it is certain that he appreciated her, even if he did not always dare to follow her footsteps.—Ex.

#### GROWING.

BY LOULA FARR YOUNG.

Mother says I'm little,  
Father says I'm small,  
But the birds all tell me,  
"You are tall!  
You are tall!"

Brother calls me baby.  
I don't believe he knows,  
For the frogs sing at twilight,  
"How she grows!  
How she grows!"

Sister says I'm tiny;  
But once I heard a bee  
Buz-z-i-n-g, buzzing—and he said,  
"Bigger'n me!  
Bigger'n me!"

#### A LITTLE SERMON BY THE ROADSIDE.

BY D. H. TALMADGE.

An old man, holding at the end of a long halter strap an old horse, stood one sunny afternoon at a point where a country lane joined a great highway. The horse nibbled at the grass by the roadside. Immediately behind the man an old dog sat upon his haunches. Automobiles whizzed by, an endless procession, some going toward the city, which lay in a haze in the distance, some going in the other direction where, so far as the eye could discern at that point, were only a mighty forest and a range of mountains.

And it chanced to come about that day that a big touring car, in which were two men, two women and a child, stopped near the place where the old man and the old horse and the old dog were, and its driver was unable to make it go again. The sun blazed down fiercely, and the driver, in his efforts to adjust the difficulty, was soon in a sweat, both physically and mentally. The old man, followed by the horse and the dog, moved forward.

"Better let us pull you into the shade," he suggested.

"Well!" said the driver, wiping the sweat from his eyes, "go ahead."

So, improvising a harness from a rope included in the equipment of the touring car, the old man hitched the old horse to the machine and drew it into the shade.

"Sometimes, it seems to me," spoke the old man then, addressing the smiling women and the frankly grateful men, "as if every living thing was dependent upon every other living thing. It is hard, maybe, to understand it in the broad sense—covering all animalkind, I mean—but if it is true in one instance, it must be true in many. None of us are justified in holding ourselves quite independent of the other animal forms in our creation. Everything, even an old horse, is worthy of our respect and kindly consideration. Yes, and even an old dog, too."

The child—a little girl—had stepped out of the automobile, and, in answer to something in the old man's eyes, had gone to him and taken hold of his hand. He beamed down at her.

"I am going to prove to you what I said about the dog," he chuckled. "The horse has already proved himself. You are thirsty, aren't you?"

"Dweadfully," admitted the child. "So is mamma and all of us."

"I knew it." The old man pointed up

the lane. "See that house yonder, with the red barn behind it? That is where we live, the horse and the dog and I and some two-legged folks I think a heap of. Well, in a place up there is a gallon or two of ice-cold buttermilk. Like buttermilk?"

"Yes," came in fervent chorus from the entire party.

"All right." The old man took a book from his hip pocket, tore a leaf from it, and with a stubby pencil wrote a message. Then he called the dog to him and fastened the message to the animal's collar. "Now, Bud," he ordered, "you streak it for home and mother." He waved his hand toward the house, and the dog, wagging his tail frantically and barking, sped in a circle around the horse and was off in a cloud of dust.

"I don't know, I am sure, what I should do if I didn't have that dog to help me," laughed the old man, his eyes affectionately following the cloud of dust. "Now we'll see what happens."

Ten minutes later another cloud of dust appeared in the lane, and presently two barefooted boys, one carrying a covered bucket from which came a sound which could have been made only by ice, the other bearing a tray upon which were a number of glasses under a snow-white napkin, arrived on the scene, trudging grinningly several hundred feet behind the excited dog.

"My grandsons," said the old man. "They and some of the rest of us run the farm, and amongst us two-legged ones and four-legged ones we have heaps of fun." He held up a hand. "No, not a cent. Glad it tasted good to you. You happened to be dependent on us this afternoon, that's all."

The driver turned again to the engine, and of a sudden it began to whir. The child ran to the car, and in a minute, with a waving of hands and a calling of good-byes, the party was on its way again.—**Ex.**

#### I WANT A HOUSE.

I want a house and a comfy chair  
And a red brick fireplace all my own.  
I want a nice soft reading light  
And a rug or two and a telephone  
That nobody else but me may use.  
I want a cat and a dog, and then  
I want a garden where flowers grow.  
I don't care if it does take men  
To tend the furnace and walk and lawn—  
I want a house.

I want a house and an apple tree  
In a real back yard. And by and by  
I want some dishes and silver and things  
And room to fuss and scrub and try  
Out all the rules in the magazines.  
I want a place where I can sew  
And then run off without picking up.  
I want to watch "just folks" that go  
Up and down on a pleasant street  
And feel they're there, but my house so  
clean.  
With straight white curtains and bordered  
walk,  
Is a place of refuge that stands between  
All folks and me. O, nobody knows  
How I want a house.  
—Jeannette M. Collins, in *Life*.

#### No. 657.—CHARADE.

The first we give in gentleness,  
And thus express our love;  
The next is an aquatic bird  
That on swift wings doth move.  
The whole we always, always need  
To do our work aright;  
Sometimes we have it in our mind,  
And sometimes in our sight.

#### ANSWERS TO PUZZLES.

No. 656.—Damascus.

## SELECT READINGS

"Friend, standing on the brink of things  
unknown,  
Thy feet laved by the purple awful  
tide,

Remember One that said unto his own:  
'Eons await thy soul of joys untried.'

The "no" that becomes weaker with its  
reiteration will end in a yea after awhile.

There is no charm in womanhood when  
it has not the flower of modesty.

The trouble with this world is not a  
skin disease, but a serious affection of the  
heart. What it needs is a Savior.

The easiest way to get rid of ice is to  
melt it. It is well to remember this when  
ice gets into the church, in the pulpit, or  
the pew.

"The scythe of time cuts keenly, and the  
hours,

The golden, fragrant hours, fall one  
by one;

The seasons bring their yield of snows  
and flowers,

And we are wont to cry, 'Our life is  
done!'

A noble life is a continual melody. The  
smoothest road is not always the safest.  
It is on smooth ice we slip. A rough way  
makes us watchful! The difficulties of the  
way show us our own weakness, and send  
us to Christ for help. They humble us  
before God. Love is worth more than  
gold. Humility is the guardian of all vir-  
tues.

The man who rides in an aeroplane has  
to return to earth to get the glory out  
of it. But after all it is the soaring that  
counts, not the praise. One who can  
mount to the heights can get along with-  
out the glory.

The bee sips the honey-dew from the  
morning flower, and out of it makes sweet-  
ness for man. He who spends the morn-  
ing hour sipping the honey-dew of fellow-  
ship with God, will carry sweetness out  
into the world of men, and make it glad

Oh, the fever of this modern world!  
How men struggle in their delirium! Is  
there no hand to minister and assuage the  
pain? None but that same hand that  
wrought the cure of the stricken man in  
Holy Scripture.

#### CHRIST CRUCIFIED.

Wherever injustice is being done;  
wherever the weak are being oppressed;  
wherever banded interests, whether finan-  
cial or political, are allowed to triumph  
over the exigencies of truth; wherever  
personal expediency leads a man to set  
aside what he knows to be just; wherever  
truth is calumniated and ignored—there  
Christ is being crucified.—Charles Gore.

#### VICTORY.

Who is it that obtains the victory over  
the world? Is it he who is in the midst  
of favorable circumstances, with nothing  
to draw him from the right path? No;  
the victorious man is the man of faith—a  
faith in God that will overcome difficulties.  
The more unfavorable our circumstances,  
the greater our joy and reward, if we  
can stand up for our blessed Master here,

until the day when we shall hear him say:  
"Come, ye blessed of my Father, inherit  
the Kingdom prepared for you and from  
the foundation of the world."—Andrew A.  
Bonar.

#### WHAT ABOUT THE CHURCH?

What is the Church? Not an ethical so-  
ciety, nor a social organization, but a  
mobilized army. A living organism  
through which God—by the power of his  
Spirit, in leading souls to Christ—is bring-  
ing the world back to truth and righteous-  
ness.

Jesus bade his disciples farewell on the  
Mount of Ascension, saying, "All power is  
given unto Me in heaven and on earth;  
go ye, therefore, and evangelize; ye shall  
be witnesses unto Me, both in Jerusalem  
and all Judea and in Samaria and unto the  
utmost parts of the earth." The plan of  
campaign was thus marked out.

Here is the franchise of City Missions.  
The word was, "beginning at Jerusalem."  
Go down into the slums of your home  
town and tell the submerged masses that  
Jesus is the mighty to save! "Charity be-  
gins at home"—but it does not stay there.

Here is our warrant for Home Missions.  
"Go ye into Samaria!" There are "little  
lonely folds" on the far frontiers of our  
country that need the Gospel and it de-  
votes upon us to give it.

But the work of the Master has a wider  
sweep. He bade his disciples go into "the  
whole world" and keep on going with their  
message of salvation until they had reach-  
ed the last man. It thus appears that the  
terms of our commission were not left to  
us. They are definitely framed by two ob-  
vious facts, namely, the Macedonian call  
and the Lord's response to it.

#### THE SUNNY SIDE.

BY REV. L. P. BOWEN, D.D.

"All windows look South in Sunny  
Heart Row."—Langbridge.

I'm thanking the poet for that nice little  
line,  
Its metre so perfect, its rhythm so fine;  
It flows like the brooklet that ripples  
along,  
With the dream of a bard and the lilt of  
a song;  
And I make it my text and I'll hurry and  
go  
And tidy my room in Sunny Heart Row.

I'll plant me some flowers and all of the  
best,  
The blossoms of love and of hope and of  
rest;  
I'll mate with the birds and woo them to  
sing,  
In summer and autumn and winter and  
spring;  
In the drops of the rain, in the flashes of  
the snow,  
I'll find the poetic in Sunny Heart Row.

I'll think cheerful thoughts, I'll watch  
happy things,  
I'll dream of the angels, expecting their  
wings;  
I'll play with the children, little maids,  
little men,  
Till my long-ago childhood shall glimmer  
again;  
I'll make melancholy just scamper and go  
And leave me the sparkle of Sunny Heart  
Row.

I've the choicest companions in Sunny  
Heart Row,  
Where the heartsease blooms and the  
faces all glow;  
Where the folks are in smiles and the  
singers are heard,  
And never a glower nor a woebegone  
word;  
Whatever my station, be it high, be it  
low,  
I'll keep open house on Sunny Heart  
Row.  
Presbyterian of the South.

## SABBATH SCHOOL

### FOURTH QUARTER.

#### Lesson VIII—November 20.

#### PAUL BEFORE THE KING.

(Acts 26:19-32.)

Ch. 26:19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. For these causes the Jews caught me in the temple, and went about to kill me.

22. Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25. But he said, I am not mad, most noble Festus; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them:

31. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Caesar.

Golden Text: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (I Cor. 15:20).

Catechism—Q. 48. What are we especially taught by these words, "before me," in the First Commandment? A. These words, "before me," in the First Commandment teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Home Readings—(M.) Acts 25:1-12; (Tu.) Acts 25:13-27; (W.) Acts 26:1-18; (Th.) Acts 26:19-32; (F.) Matt. 10:16-28; (Sa.) I John 4:15-21; (S.) Psa. 27:7-14.

#### INTRODUCTION.

Festus, the new Governor, having come into power, the high priests and leaders of the Jews took their earliest opportunity to try to influence him against Paul. The opportunity came soon, because, three days after coming into office, he went up to Jerusalem from Caesarea, and they met him there and urged him to send Paul to Jerusalem for trial. Festus saw no objection to it and arranged, after another interview at Caesarea with them, to send him to Jerusalem as they desired. The Jews however wished to murder him while on his journey. Paul realized their wicked designs, and told Festus that he refused to be sent back to Jerusalem. He saw that there was no hope for safety and justice, and announced his appeal to Caesar. Festus had no other course open to him than to entertain this appeal and to send Paul on to Rome. Some have wondered that Paul should make this appeal to a heathen emperor, but it was undoubtedly of God's permission and design. A new life and world opened before Paul by this means. He was permitted to visit the capital city of the world and to extend his influence from that point. He would be saved from the malignant Jews and would secure justice in the face of their unjust and unreasonable attacks. Before sending him to Rome the Jewish King Agrippa came to visit Festus, and, at his request, Paul was

introduced to him and made before him his defense in an address which is a magnificent specimen of eloquence and logic and religious forcefulness. This whole oration should be carefully read and studied. In it he recounts some of the facts of his early Jewish life and faith, his opposition to Christ, and his persecution of the Christian people, leading up to his conversion, when Christ appeared to him on his way to Damascus.

#### EXPOSITORY.

19. Christ had met him, had turned him from his wicked way as a persecutor, had claimed him as his servant and follower, and had enlisted him in the Christian life and work. That was the turning point in Paul's life. He rejoiced always, afterward, that he had yielded to Christ as he appeared to him that day. He was happy to remember that he had not been rebellious and disobedient. It was a voice and an appearance from heaven of the risen Christ. It was a heavenly vision. He saw Christ. From this time on he knew for himself that Christ had risen from the dead, and was a witness to this fact, with the other apostles. He himself had seen the risen Lord. He yielded to him. All opposition died out of his heart and he became one of the most positive and determined of the apostles. So may we yield heartily to Christ and never be disobedient to his call.

20. At once, as opportunities came to him, he commenced to witness for Christ; first at Damascus, then at Jerusalem, then to the Jews generally, and then to the Gentiles wherever he met them, and called them to repentance and faith and service of Christ. This is preaching the Gospel. It is not enough to recite the historical facts as to Christ. We must insist that people shall subject themselves to God, and let his truth and personal influence have their rightful effect upon their hearts and lives. We must insist on repentance from sin, faith in Jesus Christ as the only Savior, and confession of him and obedience to him in Christian life. It would be a blessed thing if all the world would so repent and believe and obey.

21. Paul realized that these were the reasons why the Jews hated him. He impressed upon Agrippa and Festus the fact that he had done no crime, and that it was only because the Jews hated Christ, that they hated Paul as the servant and friend of Christ. Happy are we, as Christians, if no fault can be found with us except that we are followers of Jesus Christ and are doing his will. Of course some people will hate Christians for this very thing, even today.

22, 23. Paul was able to testify that he had, during all his ministry, been faithful to his simple and single duty. He had made Christ known to the world. He had been faithful to the truth of God. The Old Testament, which the Jews professed to believe, had told of the coming Lord and Savior. Moses and the prophets had told of him. Christ had fulfilled the Old Testament prophecies, by his wonderful birth, his life and miracles, his atoning death and his resurrection and ascension. There could be no crime in preaching these truths. But the Jews had so hated Christ that they could not bear to have him preached even if he did fulfil the Old Testament promises. Still, against their

hatred and malice, Paul had persisted in his work. God had given him strength and grace, and he gave to God all the glory.

24, 25. Here come some personal words to Festus, in answer to an interruption from Festus, who told him that he was mad, or crazy, or the victim of a disordered brain. A good many people would like to believe that Paul was crazy, and so get rid of what he taught. But Paul was not crazy, and he knew it, and Festus knew it, and everyone knows it. He spoke the truth of God, as Christ spoke it, and as John the Baptist spoke it, and as Peter spoke it. We would better attend to it as God's truth, and let God direct our lives.

26, 29. And here are some personal words to Agrippa, with which the address concluded. Agrippa had been reared as a Jew and he knew the teachings of the Old Testament Scriptures, and the general facts of Christ's life, and Paul appealed to him as to his own personal faith. If he believed the Old Testament, as he ought to, there was no escape from the fact that he ought to believe Christ. But Agrippa would not commit himself, except, in a general way, to acknowledge that the words of Paul were very powerful and touching, and that they were calculated to win one to a faith in Christ. But Agrippa would not yield himself to Christ. Salvation was not accepted although it came close to him that day. Once more Paul makes an earnest and affectionate and dignified appeal to Agrippa, and all the rest of them, to become Christians. Having done this he could do no more. No sermon is complete without such an appeal, but, when it is made souls are on their personal responsibility before God to whom they must answer.

The interview closes. All were convinced of Paul's innocence, and Agrippa voiced their judgment when he said there was no reason why he should not be set at liberty except that he had appealed to Caesar and must appear before him. We all know that Paul was not only innocent of crime, but that he was a holy and inspired servant of Christ.

#### A NEW HYMN FOR CHILDREN.

"I WOULD BE LIKE AN ANGEL."

I would be like an angel,  
And fly on love's own wings,  
With kindly acts for others  
In daily common things;  
No crown upon my forehead,  
But a smile upon my brow,  
And a hand to help another,  
Is all I ask for now.

I would be like an angel,  
When message of love  
Would help to make life brighter  
More like the heaven above,  
I never would grow weary  
Of serving those around,  
For life is always sweeter,  
Wherever love is found.

I would be like an angel,  
Some cup of water give  
To those athirst and weary,  
Each day that I may live,  
My life should be the music  
To cheer earth's darkest night,  
And thus I'd praise my Maker,  
By making life more bright.

—Fairelie Thornton.

#### LIFE WITH WINGS.

There was a hymn we used to sing entitled "We shall have wings some day," and one of the anticipations of our boyhood days was that some day we would



be an angel with wings. There is no Scripture teaching that we shall be fitted with wings like angels when we get to glory. But there is a figurative sense in which a man may have wings not in heaven, but on earth. The prophet wrote that "They that wait upon the Lord shall mount with wings as an eagle." We are to wait upon the Lord, and the word wait means abiding with him, living with him, trusting him every day and all the days of our life. Those who do this shall live the winged life because wings are the type of the life that soars above, and beyond the ordinary and the passing.

#### A SIGNIFICANT FACT.

It is significant of the deepest feelings of humanity that the first organization formed in a pioneer settlement is commonly either a church or a Sunday school. The mining camp or lumbering camp settlement has hardly got out of the tent stage, before some cheerful home missionary turns up and proceeds to organize for worship and instruction. And the roughest men instinctively welcome this form of association.—Atlantic City Evening Union.

#### INFECTED.

"Look out for the scratches," said a physician to a friend as they entered his car and drove away from the hospital. "Gage is a pretty sick man, and it all comes from a splinter that lodged under his thumb nail. It brought about blood poisoning. If the system happens to be in a certain condition—weak or run down—a little infection is apt to prove a serious thing."

"Look out for the scratches" is good

advice for all of us. Many sins leave but little scars upon the soul; mere pin scratches, so we think. But a little sin may do a lot of damage if left unmolested; the smallest, most insignificant sin in the world can do that. It was not a big sin that wrecked Saul, Israel's first king, nor Gehazi, the prophet's servant. When the virus of sin once gets into the blood it spreads through the whole life, and suffering and tragedy are apt to result.—Ex.

#### STANDARDIZED.

The committee of the Women's Auxiliary of the Elm Valley Church had met in the Sunday-school room to pack their annual missionary box. A strained silence hung over the room, and as bundle after bundle was opened the silence grew more eloquent.

"There's Mrs. Clade to come," said Mrs. Purdue hopefully. "She always sends something good."

"I suppose it's the way everybody's been sending to Europe and all," Miss Compton remarked.

"I feel ashamed of what I brought myself," Mrs. Elsie put in, "but it's been so hard these four years—"

"There's her car now," a watcher announced eagerly.

Mrs. Purdue hurried to the door, and the chauffeur handed her a large package.

Back in the Sunday-school room the women crowded about while Mrs. Purdue cut the cord. The bundle contained a miscellaneous assortment of shabby evening gowns and slippers, a couple of vases, an elaborate subscription book and a yellow pincushion.

"Well," Mrs. Purdue exploded.

The door opened again, and a small shy woman stood there timidly offering a package. "I—I wish I could do more," she said.

"I'm sure we're very much obliged, Miss Howe," Mrs. Purdue replied perfunctorily.

The little woman slipped out silently. It was half an hour before Miss Compton thought to open her bundle. Her exclamation brought the others round her.

"Will you look?" she cried. "They're new flannel, every one of them. And look at that brier stitching!"

"And let me tell you something," Mrs. Elsie said suddenly. "Emily Howe must have drawn that out of her six hundred, all she has in the world. My nephew's in the bank, you know and he happened to say that Miss Emily had drawn ten dollars."

"Ladies," Mrs. Purdue exclaimed, "I move that we standardize this box. Not a thing shall go into it that does not measure up to at least halfway to Miss Howe's gift. I thought that I couldn't afford more, but I can do it ten times as well as she can."

"I'll buy the material for dresses for the little girls," Mrs. Elsie put in quickly. The others followed no less promptly.

"But what shall we do with these things?" Miss Compton asked.

"Rummage sale. Anything you please," Mrs. Purdue responded. Meanwhile, I move that this committee adjourn for one week. To think of little Emily Howe's clearing the situation like that!"—Ex.

The Lord is not likely to force his blessings upon men who do not appreciate them enough to ask for them.

## WORK THAT COUNTS

Recently, Winfield Scott Hall, M. D., Director of the Department of Social Hygiene for the Board of Temperance and Moral Welfare, visited the Dakota Wesleyan University at Mitchell, South Dakota.

Dr. W. D. Schermerhorn, President of the University, writes as follows:

My Dear Dr. Scanlon:

I am writing to thank you for sending to us Dr. Winfield Scott Hall, who spent yesterday with our college and the city high school in his special work. I do not see how any one could have done more or better work than he. He spoke to the high school boys, high school girls and to the Junior high school boys. He spoke at the college Chapel service, and especially to the women and to the men. Also he spoke at a business men's meeting at the lunch hour, making a total of seven addresses and an audience of twelve hundred excluding duplicates.

His work was of an exceptionally high grade and I am sure that we shall be eager to welcome him again when it is possible for him to come this way.

Sincerely yours,

W. D. Schermerhorn.

Those who desire to know more of Dr. Hall's work should ask for a sample package of his bulletins, which will be sent free on request.

*Board of Temperance and Moral Welfare*

*Columbia Bank Building, Pittsburgh, Pa.*

## YOUNG PEOPLE

### PRAYER MEETING, NOVEMBER 20.

ENDEAVOR TOPIC: The Goodness of God. Psalm 34:1-10.

The goodness of God is one of the most frequently mentioned themes of the Holy Scriptures. The sacred writers strive to impress upon the people that, notwithstanding the sinfulness of men, God continues to love them and seek their salvation. Men, as sinners, do not deserve this gracious consideration, but it is to be remembered that grace is goodness to the undeserving, and God's goodness is the goodness of grace.

God showed his goodness in the creation of our human race. He might have lived on in eternal solitude, but his heart was full of love and he called our race into being as those upon whom he could bestow his tenderness and affection. He was not content to live without having those whom he might love. This is a manifestation or expression of his goodness in a way that is greatly forceful.

But God still further showed his goodness by providing salvation for them before he created them. We read in various places in the New Testament that Christ was "a lamb slain before the foundation of the world." The salvation provided by the death of Christ was not a mere afterthought, as though God came to realize after man's sin that something must be done and arranged for salvation through the death of Christ. No, it was not this way at all. The fact is that before God would consent to create man he provided for his salvation, by a covenant with Christ that he would come into the world and die in the fullness of time. Salvation was all provided for, and Christ had bound himself to die, in the case of man's sin, before God would issue the decree of redemption. Here was a marvelous manifestation of divine and gracious love.

The fulfillment of this covenant by the Lord Jesus Christ, at the right time, was another wonderful display of divine love. The whole of the Gospel tells us that God loves us. He does not hate us. He is grieved over our sin. He knows that we are helpless and lost in sin. But the coming of Christ, to die for us, reveals to us God's desire that we shall not perish, and makes it possible for us, if we will only believe, to have eternal life. We are to accept Christ as he is offered to us in the Gospel, as our Savior, and are to rejoice in the love and salvation that he brings to every sinner who will accept him.

While this is the crowning expression of God's love, we are to remember that in our daily life, in the continual providences of God, there are innumerable evidences that God has his children in remembrance, and is ever preparing for them and bestowing upon them the gifts of his tender love. So that while Creation was a proof of God's love to us, and Redemption the supreme proof his Providence is a constantly occurring proof that God loves us and does not forget us, as he is ever crowning us with his loving-kindnesses and tender-mercies.

The Psalm we have before us at this time is one of the very earnest expressions of a Christian man's appreciation of

the tender and abiding love of God. Filled with a sense of God's love the writer says that he will respond to that love by a life of praise and obedience. He does not look upon the outspoken praise of God as a thing of which to be ashamed. He does not intend to be reserved or silent. It is a matter for continued and outspoken utterance. How different is this from the mistaken and evil thought that religion is a matter of which one may be ashamed.

If we have the right sort of hearts we will rejoice in the goodness and grace of God. We will be outspoken and joyous in our Christian life and service. We will be thankful that God was willing to love us, and we will be determined, as long as we live, and wherever we live, to bless the Lord at all times and rejoice in his saving goodness and grace.

#### GIVING AND RECEIVING.

God gives himself to us in proportion as we give ourselves to him. Even in human relations, the calculating, self-withholding friend is necessarily shut out from the best his unselfish friend would give him. He simply can not understand it, share it or enter into it. He lacks the capacity even to receive his friend's best blessing. That could come only as his own self responded to the dominant note of his friend. Still more must this be true in our relation to God.—Henry C. King.

#### LUTHERANS IN AMERICA.

The Lutheran church is a polyglot church in this country as elsewhere. It is strong in countries from which our best immigrants have come, namely Germany and the Scandinavian countries, not to omit Poland, Austria and Russia. Colonies of Huguenot Lutherans settled in South Carolina and Florida in the middle of the Sixteenth century within fifty years after Luther posted the Theses in 1517. In 1619

Danish Lutherans entered Hudson Bay. Peter Minit, the first governor of the Dutch colony in America, who purchased Manhattan Island from the Indians and founded the village which has become New York City, was a Lutheran. In 1638, Swedish Lutherans came to the shores of the Delaware, translated Luther's Catechism into the Indian language and established the friendly relations with the Indians which prepared the way for William Penn. The first Lutheran church in America was built here in 1646.

#### ELECTION DAY.

The proudest now is but my peer,  
The highest not more high;  
Today, of all the weary year,  
A king of men am I.  
Today, alike are great and small,  
The nameless and the known;  
My palace is the people's hall,  
The ballot-box my throne!

Who serves today upon the list  
Beside the served shall stand;  
Alike the brown and wrinkled fist,  
The gloved and dainty hand!  
The rich is level with the poor,  
The weak is strong today;  
And sleekest broadcloth counts no more  
Than homespun frock of gray.

Today let pomp and vain pretence  
My stubborn right abide;  
I set a plain man's common sense  
Against the pedant's pride.  
Today shall simple manhood try  
The strength of gold and land;  
The wide world has not wealth to buy  
The power in my right hand!

While there's a grief to seek redress,  
Or balance to adjust,  
Where weighs our living manhood less  
Than Mammon's vilest dust—  
While there's a right to need my vote,  
A wrong to sweep away,  
Up! clouted knee and ragged coat!  
A man's a man today!

When you are angry go to your knees  
rather than to your enemy. It may save a  
fight, and teach you sense.

## An Emergency Call

### DESTRUCTION BY FIRE AT WESTMINSTER COLLEGE, UTAH

Friends of Westminster, of whom there are many, should rally at once to the emergency need of that only Christian college in the Mormon state of Utah.

A Pressing Problem before the heavily burdened president is that of providing a new heating plant. The old one was destroyed by fire on October 22d, students in dormitories being left without heat.

The Need Is Urgent. There are only about 2,000 Presbyterians in all Utah—only five or six self-supporting churches. Help must come from Presbyterians throughout the land. That help is needed without delay. The college financial resources were already overtaxed.

#### THIS IS A SPECIAL CALL, AN EMERGENCY CALL.

Send a check to the General Board of Education at once, marking it,

"SPECIAL FOR WESTMINSTER'S EMERGENCY"

GENERAL BOARD OF EDUCATION  
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.  
156 Fifth Avenue, New York.

EDGAR P. HILL, D.D., LL.D., Gen. Sec.      EDWARD R. STERRY, Treasurer.

## PRAYER MEETING

NOVEMBER 16.

TRUE NATIONAL PROSPERITY.  
Isaiah 58:8-12.

We all wish for a return of good times, and for a full tide of national prosperity. We may not all want to go about the securing of this in the right way, but we are all ready for the ease and comfort and satisfaction of real prosperity. When times are hard and close, and incomes are uncertain, and prices for the necessities of life are high, we sigh over it and feel anxious for the return of prosperity.

But prosperity, of a real and general and lasting sort, can be had only in conformity with the established laws of God. We can not all be selfish and grasping and idle and unenterprising, and wicked and wasteful, and still have general and abounding prosperity. God has laid down certain rules to which we must conform if we wish for good and satisfactory and happy conditions to prevail.

Our own country is the richest and most prosperous country in the world today, but it is very far from being in an ideal condition. We have vast wealth in natural resources and in financial acquisitions, but there is not general satisfaction among the people, nor is there a general gratitude and obedience to God. Great numbers of men are unemployed and many are in distress because of this fact. Work is not undertaken because wages are so high, and great strikes are ordered because wages are not increased. Instead of a general patience and forbearance and considerateness, multitudes of employers and employes are willful and determined to have their own way, without regard for the general welfare.

This will not do. We are not in the way to secure the best good to the whole country while this disposition is so general. Unless men love God well enough to obey and serve him, and love their fellow-men well enough to be patient and considerate, they cannot attain to general prosperity and real welfare.

Other countries are worse off. The war left many lands impoverished and the people starving. Oppression and cruelty prevail in some countries today and famine and cold and general destitution are so great in many regions that there is terrible distress and suffering as the lot of multitudes. How can our world attain to settled conditions, and to national and world-wide prosperity?

There is no way except by conformity to the laws of God. There must be the observance, for instance, of these directions laid down by God through the words of his prophet Isaiah in time of national distress that had come to the Jewish people.

God's blessing is absolutely essential to a nation's welfare. If a nation is willful and wicked and godless, evil conditions are sure to prevail. There must be true religion. But true religion is more than the holding of religious services, and engaging in fasting and prayer. There must be the practice of the duties which God has defined, as governing the dealings of men with their fellow-men in the fear and love of God.

There must be the putting away of the "I," and by this is meant all unjust

and oppressive dealings and overreaching. There must be general kindness and justice and fair-dealing. There must be a true, thoughtful and religious life, instead of vanity and selfishness and personal pride and self-seeking.

If people will live in accordance with the laws of God, in truly religious, law-abiding, industrious and enterprising life, they can attain to wide-spread and abiding and abounding prosperity.

What we want here, in our own land and nation is an emphasis on true religion, the service of our fellow-men, and a general following of the ways laid down in the laws of Almighty God.

### THE WIDOW'S MITE.

BY ANNIE JOHNSON FLINT.

God reckons values not as men;  
Vast was the widow's "mite,"  
While all the rich men's lavish "much"  
Was little in his sight.

We talk complacently of "mites,"  
Whose thoughts and gifts are small;  
But we forget the widow's mite  
Was just the widow's all!  
—Sunday School Times.

### THANKFULNESS IS A PROFITABLE VIRTUE.

Whatever may be our experiences, God is always good. His goodness is as manifest to the discerning eye in the discipline of sorrow and pain as in the affluence of pleasures and possessions. The call to thanksgiving is a call to earnest reflection on God's constant relation to us and to wide and deeper appreciation of his un-failing goodness.

By thankfulness the soul is greated in capacity of moral insight and feeling. As

one grows in faith by trusting, and in love by loving, so he grows in thankfulness by the exercise of his soul in grateful thoughts and emotions. "It is good to give thanks unto the Lord."—Dr. Philip S. Moxom.

The sound of a pure, rich toned church bell is indeed pleasing to the strangers in your community, as they are impressed with your hospitality in inviting everybody to join with you in worship. It also reminds every one of their obligation and responsibility and insures promptness in attendance.

Many churches were unable to purchase bells during the war period, but as they are now obtainable every congregation should equip their church with a good bell. A large number of churches are arranging to have a bell installed for use at Christmas time, which will be in keeping with the spirit of the season.

The C. S. Bell Company located at Hillsboro, Ohio, "pioneers in the manufacture of church bells," put out a very attractive and interesting booklet about bells which can be had for the asking. Those interested in the history of Bell manufacture should write for this booklet.

### Oxford College for Women Founded 1899

standard college course with B.A. degree. Music course with B.M. degree. Home Economics course with B.S. degree. Normal courses in Home Economics, Public School, Music and Art. Rates, \$450. Write for "Seven Points." Address OXFORD COLLEGE, Oxford, Ohio.

### EVANGELISTIC MEETINGS

By Rev. Tom Penn Ullom, A.M., B.D., of Winona Lake, Indiana.

Dr. J. R. J. Milligan, pastor First Presbyterian Church, Pontiac, Mich., says, following a meeting held in his church between March 30 and April 1, 1921: "Mr. Ullom commended himself as a man of God. His presence with the church was in every way a blessing."

## THE RAVENS

were God's agents in providing for Elijah.

*The Board of Ministerial Relief and Sustentation*

is God's agent in caring for the aged and disabled ministers of the Presbyterian Church.

Will you send your gift for this sacred work through your Board now?

It is needed.

The Presbyterian Board of Ministerial Relief and Sustentation

510 Witherspoon Building, Philadelphia, Pa.

HENRY B. MASTER, D.D., General Secretary.

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## GENERAL NEWS

### CHINA REFUSES JAPANESE PROPOSALS.

In a two-thousand word note the Chinese Government has replied to the latest proposals of the Japanese Government concerning the Shantung situation. It states that the Japanese proposals are not acceptable. The Japanese memorandum to China of Oct. 19th, the note declares, shows an apparent misunderstanding and misinterpretation of the text of the Chinese note of Oct. 5th, thereby necessitating a further statement by the Chinese Government "covering past facts and an unchanged viewpoint on the part of China."

"The summary of the Japanese Government's proposed basis of settlement," the memorandum continues, "is altogether too remote from the hopes and expectations of the Chinese Government and people, who therefore are obliged to await patiently an opportunity suitable to Japan for a reconsideration of her position."

"The Chinese memorandum of Oct. 5th points out the difference in views between China and Japan regarding the principles underlying the Japanese proposals and the contents and terms thereof. If the Japanese Government understood these differences, she would very surely have proposed a more substantial and more just project, which would universally be recognized as fair."

"It is most regrettable, however, that the Japanese Government has given no sign of concessions, while maintaining that China openly is unwilling to proceed with negotiations."

"Indeed, China desires a fair settlement in the interest of her nationals and the foreign powers, but thus far Japan has not presented its avowed concrete and fair project, and hence China can not define her attitude one way or the other, finding the proposals of the second Japanese memorandum to be even more difficult to accept."

### IRISH SITUATION DEADLOCKED.

Negotiations on the Irish question temporarily are in abeyance, while the British Government is addressing itself to the difficult business of bringing Ulster into the conference between representatives of the British Cabinet and Sinn Fein Ireland, as originally was proposed by Prime Minister David Lloyd George.

Sir James Craig, the Ulster Premier, at Mr. Lloyd George's request, met the Prime Minister and Austen Chamberlin, Government leader in the House of Commons, and they were in conference in Mr. Lloyd George's official Downing Street residence practically all of last Saturday.

### FORMER EMPEROR TO BE EXILED.

It now is reported that former Emperor Charles of Austria-Hungary and his wife, Zita, will be exiled in Funchal, chief city on the Island of Madeira.

Although the Allied Council of Ambassadors, which has the responsibility of selecting a place of exile, has not received final approval of this plan from the Portuguese Government, arrangements are being made at Funchal for the arrival of the exiles. Moreover, the council has abandoned consideration of all other possible places.

A report from Constantinople, dated Nov. 5, states that the British cruiser Cardiff left the port of Constantinople Friday for the mouth of the Danube, where she will take on board former Emperor Charles of Austria-Hungary and his wife and proceed to Gibraltar.

### AMERICAN LEGION REVIEWED BY COMMANDERS OF WORLD WAR.

Under a brilliant autumn sky and through crowds so dense that they repeatedly surged through police lines, the American Legion, at their convention at Kansas City, passed in review before distinguished military and naval leaders of France, Great Britain, Italy and Belgium and ranking officers of the United States army, navy and marine corps.

The distinguished visitors—Marshal Foch, of France; Admiral Sir John Beatty, of Great Britain; General Armando Vittorio Diaz, of Italy; Lieutenant General Baron

Jacques, of Belgium, and the American representatives of national defense, General John J. Pershing, Rear Admiral Hugh Rodman and Major General John A. Lejeune, commanding the marine corps, marched with their "buddies" of the Legion from Convention Hall, where the parade was formed, to the reviewing stand at Eighteenth Street and Grand Avenue, ten blocks.

Then they turned into the reviewing stand, where they stood while the Legion thousands passed by.

\* \* \*

The convention came to a close last Wednesday with the election of officers for the coming year.

The convention elected Hanford MacNider, of Iowa, Commander, and George L. Berry, of Rogersville, Tenn.; H. Nelson Jackson, of Burlington, Vermont, and Chas. Kendrick, of San Francisco, Calif., representing the army, and Raymond Brackett, of Marblehead, Mass., and J. A. McCormick, of Ft. Lyon, Colo., of the navy, as vice-commanders.

Rev. Earl Blackman, of Chanute, Kan., a minister of the Christian Church—Disciples of Christ—was elected National Chaplain.

### LOSES \$18,000,000 BY NOT PAYING \$5,000,000.

Default by the Chinese Republic of the \$5,500,000 loan made by the Continental and Commercial Trust and Savings Bank of Chicago, due Nov. 1st, resulted in abandonment of a proposed loan to China for \$18,000,000.

An American banker, representing the Chinese consortium, issued the following statement in connection with China's failure to meet her obligations to the Chicago institution.

"The American group recently received word that it would be agreeable to the Peking Government to receive proposals for a loan aggregating, say, \$18,000,000, the proceeds to be utilized to meet two maturities of the government, each for \$5,000,000, and falling due respectively Nov. 1st and Dec. 1st.

"In response to the request made from Peking, and in order to put the government in funds to avoid any possible default, the American group submitted proposals for a loan for the amount named and for the purposes stated. The government having failed, however, to accept these proposals, the matter has been dropped."

### HOW RUSSIA LOOKS TODAY.

An American investigator has this to say regarding conditions in Russian cities:

"Russia gives to a foreigner the impression of being a great nation which is attempting to live on a peanut stand basis.

"There is magnitude to nothing but the population; 120,000,000 persons are dependent upon the supplies afforded by push-cart dealers.

"In Moscow, Petrograd, Samara and other cities trade conditions are the same. Basket peddlers, street corner stands and small, woe-begone shops, with empty cartons and fruit scattered over their shelves to make them appear to be full, provide all the food that is available.

"Bread, potatoes, onions, meat, sugar, sunflower seed, red pop are offered by these dealers, who have come into existence since the embargo was lifted on trade in foods. One sees few full loaves of bread in these shops. The bread is sold by the pound and most customers can not afford an entire loaf.

"Occasionally a tin of American salmon or American condensed milk is seen in a shop window or on a market wagon. But such luxuries speedily are gobbled up by customers who happen to be ruble millionaires. Comb honey also appears spasmodically in the larger shops. It is 35,000 rubles for less than a pound, and disappears rapidly.

"Most of the merchants are persons who have been forced to open stands as a means of livelihood. Half of them are women. Frequently everything from diamond bracelets to potatoes is offered for sale on the same stand. Nearly all dealers buy and sell all sorts of commodities."

### GOVERNMENT CUTS \$94,000,000 FROM TAX LIST.

The Administration expects to effect an aggregate reduction in Government expenditures for the fiscal year of 1922 of \$430,000,000 instead of its previous estimated reduction of \$350,000,000, President Harding informed

Congress through a letter to Speaker Frederick H. Gillett, made public last week.

On the basis of the latest estimates received from the various departments and establishments, the President said, the total of expenditures for the next fiscal year now stands at \$3,940,000,000, a reduction of \$94,000,000 from the estimate of \$4,034,000,000 submitted to Congress Aug. 10th.

The President's estimates were submitted in connection with the transmission of supplemental and deficiency estimates of appropriations amounting to nearly \$18,000,000, which, he said, were taken into consideration in arriving at the expenditures total for next year.

### AS POLITICS IS PLAYED IN KENTUCKY.

Twenty-five hundred billies, clubs and canes that had been bought for use on election day were seized by police last Friday and turned over to the "Citizens' Fair Elections Committee," appointed by the Mayor of Louisville, Ky., and of which Judge Robert W. Bingham is chairman.

In the presence of both Republican and Democratic political leaders the clubs were turned in at the Louisville free public warehouse under supervision of Judge Bingham and other members of the committee.

### YEAR'S WHEAT CROP ONE OF THE GREATEST IN HISTORY.

Total wheat production this year of the twenty-nine leading wheat-growing countries of the world, excluding Russia, reached 2,852,825,000 bushels, or about 190,000,000 bushels more than in 1920, according to latest available estimates reported by the Department of Agriculture. For next year's crop the department reported generally favorable conditions throughout the Northern Hemisphere for winter wheat sowing.

Seeding was said to be nearly completed in Canada, and all but the Far West section of the United States, where it has been seriously delayed by drought, and a similar condition was reported for Central Europe, where favorable conditions in all countries except France, which is suffering from drought, should tend to increase acreage, it was said.

Favorable growing conditions and increased acreage were said to promise a large crop for Australia. In Argentina spring planting was said to have been delayed by insufficient moisture, with the result that the 1921-1922 acreage would be a million acres short of the 14,077,000 acres planted last season. Favorable sowing conditions and prospects for a normal acreage in India and South Africa were reported, while the condition of the wheat crop in China was said to be generally disappointing, with prospects of being below average in volume.

### UNITED STATES BUILDING SUPER-SUBMARINES.

A new type of submarine motive plant, comprising a combination of gas and electric propulsion, will be installed in three American submarines of the V type, two of which have been begun at the Portsmouth Navy Yard.

Naval engineers are said to be watching construction with great interest because of their expectation of improved operation of submersible warcraft, due to the new installation. A cruising radius of 10,000 miles is said to be one possibility.

The latest submarines are to be 2,250-ton boats, 300 feet long and equipped with electric engines of 6,500 horsepower. They are designed for a surface speed of 21 knots an hour, and a submerged speed of from 9 to 10 knots. The power plant will combine the latest engineering developments resulting from experiments conducted on the naval collier Jupiter, now the aircraft carrier Langley.

### GOOD ADVICE.

The meeting of the Investment Bankers' Association at New Orleans heard some pertinent advice from two speakers, who dealt with the problem of protecting the small investor from becoming the prey of swindlers. Stress was laid upon the awakening interest of the banks to this need, and the efforts being made to consult their local banks regarding the good

faith of the enterprises under consideration.

If the public could be induced to follow this advise incalculable sums would be saved from "blue-sky" and "get-rich-quick" concerns. The interest of the investment bankers is especially to be enlisted, and it may be hoped the suggestion that the association name a committee to cope with the situation will be adopted. A thorough investigation of the field and judicious publicity, educating the general public with the same zeal that those who prey upon the small investors exhibit, would save individuals enormous losses and at the same time promote intelligent and profitable investment.

Milk-wagon drivers to the number of 10,000 went on a "strike" in New York City, last week.

"It costs \$2 less to ship a ton of newsprint paper from Germany to New York City than to ship a ton of the same paper from Niagara Falls across the state of New York," R. S. Kellogg, of New York, secretary of the News Print Service Bureau, told the Salesman's Association of the Paper Industry in session at Chicago, last week.

Navigation of the Volga River has been closed for the winter, owing to ice and low water. This will block steps taken to bring relief to starving villages far from railways or wagon roads that are passable.

William N. Haskell, director of work in Russia for the American Relief Administration, has agreed to extend first aid to adults, and will supply 30,000 supplementary rations for bedridden patients in famine regions, it is announced.

Assurance that the claims of survivors of Lusitania victims will be taken up with the German Government soon after the formal exchanges of ratification of the peace treaty are completed was given by Charles E. Hughes, Secretary of State, to a delegation representing the claimants.

Secretary Hughes is said to have taken the position that he regards the claims of the survivors as a lien against the German Government, but he indicated that there are many points to be settled before adjustment of these claims can be made. It is likely that a settlement may be made eventually from funds in the possession of the Alien Property Custodian.

Representatives of a German syndicate have offered to rebuild twelve villages in the Somme district with German labor and material, the reconstruction to be considered as a charge against the reparations account under the Loucheur-Rathenau agreement.

The Germans, accompanied by members of the French Labor Federation, had just returned from an extensive survey of that part of the Somme district which had suffered the greatest devastation.

They informed M. Loucheur that 2,500 workers were ready to reconstruct the twelve villages within a year. The list of these villages includes Belloy-en-Santerre, Ablaincourt, Fay and Vermandovillers, which frequently were mentioned in the official communiques during the British offensive in 1916.

Dan R. Hanna, son of the late Mark Hanna, of Cleveland, died last week.

Organizations interested in the enforcement of prohibition sent a petition last week to President Harding asking that he "demand" executive officers and recommend legislative officers to speed up and intensify the agencies of enforcement."

The petition declared that a recent tour of the Northern states had not shown a reaction "among the more than three-fourths of the American people" who had approved prohibition."

The minimum wage for Berlin actors has been set by the actors' union at 2,000 marks a month, effective the first of the year, or at the present rate of exchange, \$12. It represents an increase of 600 marks and applies on all contracts now in force with actors of two years' service.

A German mark, which was normally worth about twenty-four cents, is now worth about a half cent.

## HOME AND FARM

### THE ANGLER'S SONG.

As inward love breeds outward talk,  
The hound some praise, and some the hawk;

Some, better pleased with private sport,  
Use tennis, some a mistress court;  
But these delights I neither wish,  
Nor envy, while I freely fish.

But yet, though while I fish I fast,  
I make good fortune my repast;  
And thereunto my friend invite,  
In whom I more than that delight;  
Who is more welcome to my dish  
Than to my angle was my fish.

### THE PUMPKIN.

The golden ball of savory goodness, the pumpkin, is fully ripe and ready for pies, puddings and cakes. "Peter, Peter, Pumpkin Eater, had a wife and couldn't keep her," so goes the nursery rhyme, and methinks that from the various inquiries about pie the reason for Peter's fault-finding was that his wife couldn't make good pie of the pumpkin variety.

There are several methods of preparing the pumpkin, such as follow: Cut a slice from the top of the pumpkin and scoop out the seeds. Replace the top and place in a moderate oven and bake for one and one-half hours. This method is particularly desirable, if the housewife has a range with a coal fire.

Or the pumpkin may be pared and then cut into small blocks. Place in a steamer and steam until tender. Or you may place the pumpkin, prepared as for steaming, in a saucepan and add water to one-half the depth of the pumpkin. Cover closely and cook until tender, then drain well.

If you decide upon the first method you will need only to scrape the cooked pulp from the shell and it will be ready for use. If you select either the second or third method, the pumpkin will need to be mashed.

**A New Pumpkin Pie.**—Line a deep pie plate with plain pastry. Now place in a mixing bowl:

One and one-half cup of prepared pumpkin, two-thirds cup of sugar, one cup of milk, yolks of two eggs, three tablespoons of melted butter, Beat to mix and then add:

Two-thirds cup of seedless raisins, cut in bits; one-half cup of finely chopped nuts, one-half cup of finely chopped preserved ginger, one-eighth teaspoon of allspice.

Turn into the prepared pie plate and then bake in a slow oven until the custard is set, usually about forty-five minutes. Dust the top of pie with cinnamon and confectioners' sugar and then return to the oven to glaze pie.

**Old Pumpkin Pie.**—Line a deep pie plate with pastry and then place in a bowl: One cup of milk, two-thirds cup of sugar, yolks of two eggs, two tablespoons of melted butter, one-half teaspoon of cinnamon, one teaspoon of ginger, pinch of allspice.

Beat with egg beater to mix and then add one and one-half cups of prepared pumpkin and bake for forty-five minutes in a slow oven.

**Pumpkin Pudding.**—Soak stale bread in plenty of cold water and when soft turn in a piece of cheese cloth and squeeze very dry. Rub through a sieve and measure, then place in a mixing bowl:

Two cups of prepared bread, one and one-half cups of pumpkin, two-thirds cup of sugar, one teaspoon of ginger, one teaspoon of cinnamon, one-half teaspoon of allspice, one-quarter teaspoon of cloves, grated rind of one-half orange, one cup of finely chopped nuts, one cup of seeded raisins, three tablespoons of melted butter, two well-beaten eggs, one cup of milk, six tablespoons of flour.

Beat to blend thoroughly and then turn in a buttered mold and bake in a slow

oven for forty minutes. Serve with vanilla sauce.

**Scalloped Pumpkin.**—This dish makes a splendid change when used as a vegetable. Place in a mixing bowl:

One and three-quarters cups of prepared pumpkin, one teaspoon of salt, one-half teaspoon of pepper, one large grated onion, one-half cup of finely minced green tips of celery, two well-beaten eggs, one cup of coarse bread crumbs, two tablespoons of melted butter, one-quarter cup of milk.

Turn in well-greased baking dish and sprinkle crumbs on top, then sprinkle with two tablespoonfuls of grated cheese. Bake in moderate oven for thirty-five minutes.

**Pumpkin Custard.**—Place in a mixing bowl:

One and one-quarter cups of prepared pumpkin, one and one-quarter cups of milk, one-half cup of sugar, one-half teaspoon of cinnamon, one-half teaspoon of nutmeg, one teaspoon ginger, three well-beaten eggs.

Beat hard to mix and then turn in well-buttered custard cups and set the cups in a baking pan, and fill the baking pan with cold water to about two-thirds of depth of custard cup. Bake in a slow oven until firm in the center. This usually requires about forty-five minutes.

**Pumpkin Pudding.**—Place in a mixing bowl: One cup of well-drained pumpkin, one-half cup of molasses, one-half cup of brown sugar, one teaspoon of ginger, one-half teaspoon of cinnamon, one-half teaspoon of salt, one-half teaspoon of nutmeg, one cup of milk, yolks of two eggs. Beat with egg beater to blend and then add: One and one-half cup of coarse bread crumbs, one cup of sifted flour, one tablespoon of baking powder.

Beat to mix and then turn in well-greased mold and place in a deep saucepan. Have the water to reach two-thirds of the depth of the mold, and then boil for one hour. Serve with vanilla sauce.

**Pumpkin Pancake.**—This New England dish will add variety to the pancake menu, as it is really worth trying. Soak stale bread in cold water, and then turn into piece of cheese cloth and squeeze dry. Rub through a sieve and then measure. Now place in a mixing bowl:

Two cups of flour, one teaspoon of salt, four teaspoons of baking powder, one and one-quarter cups of milk, two well-beaten eggs, two tablespoons of melted butter, one and one-half cups of prepared stale bread, one and one-quarter cups of prepared pumpkin.

Beat to a smooth batter and then bake on hot, well-greased griddle. Serve with syrup or honey and nicely browned strips of bacon or the regulation fresh sausage.

Heat your plates before putting hot pies on them when first taken from the oven, says an exchange. The hot pies on cold plates cause a sweat that makes a soggy under crust.

Bread-and-butter sandwiches are very dainty and attractive when prepared as follows: Cream the butter well before using, then cut the crust from the end of the loaf of day-old bread and butter the slice on the loaf, then cut very thin. Cut in half and fold. Spread the top with raspberry jam. Lay on a plate covered with a napkin.

### MUSIC VS. FOOD.

In speaking of the needs of a poverty-stricken family of our acquaintance, a friend once said to me, in shocked and disapproving tones, "And they have a piano! Think of it, a piano! And those seven children have not enough to eat, and are always needing help. I think that family deserves no help and no sympathy. A piano, of all things!"

"Fortunate children!" I replied, "Perhaps the piano makes them forget the lack of food and coal and keeps them off the streets. I must call and see that piano," which I did, forthwith.

I could scarcely conceal my astonishment at the transformation in this erst-

while home of poverty and uncleanness.

The piano, which was the only object worthy the name of a piece of furniture, shone from recent polishing, and floor and every object within range of vision had been scrubbed and rubbed to make it a proper associate for the piano.

"Sure," said the mother, beaming with pride and blissfully unconscious of the tales concerning the family extravagance, "'tis a grand thing for the children. They don't never go out nights now, and," impressively, "you just ought to hear Mary play,—never had a lesson and plays everything, by ear. And it's the same with Ellen. She plays grand. Oh, they all take turns. It's too bad the girls ain't here to play for you, and the way they keep the house clean! You see their friends come to see them now."

I tried to look my grief at missing the musical (?) treat, expressed my admiration for the piano, my interest in the welfare of the family, and departed rejoicing. My theory has been vindicated.

Music, in that home, as in every other, is as much a necessity as food and clothing. Why expect the poor to be satisfied with food alone while their souls starve for the things that make life worth-while, and, in many cases, barely endurable.

Many complain that the working man is receiving high wages and "wasting" his money on a piano, a victrola, or other musical instrument, and in paying for music lessons for his children.—Ex.

#### HOW BIG IS A HOUSE?

The lecturer was describing and advocating modern, humane and intelligent methods of dealing with young children. As he paused for an instant, a grim-faced woman rose up. "Will you answer me one plain question?" she challenged him. "This shilly-shallying with children is all right at times, but there are times when nothing but a good spanking will do. What do you do when a child stamps his foot and says 'I won't do it'?"

The lecturer waited. The questioner added nothing to her question.

"Do you call that a plain question?" he asked in an incredulous tone, as though he could not believe his ears.

"I certainly do," she said with satisfaction.

"Well, Madame," said the lecturer, "I will answer that plain question if you will answer one of mine. How big is a house?"

The woman stared. "That's not a plain question. What sort of a house?"

"Aha!" said the lecturer, "You can't answer me till I have told you what sort of a house? Well, I can't answer you till you tell me what sort of a child."

"I don't see what that's got to do with it," said the woman, but somewhat taken aback.

"Well, here's a case. A little child of three, very nervous, sensitive, recently over an illness, has been on a long, hot railway journey. At the end, exhausted from lack of sleep, excited to the point of distraction by the noise, and a thousand fears he can not explain, with a beginning of stomach trouble from the irregular meals, is told by some one who does not understand little children to carry a satchel much too heavy for him. Perhaps you would expect a three-year-old to say, under such circumstances, 'I'm sorry, but I'm not feeling very well and it is really quite beyond my strength.' But I don't blame him a bit for stamping his foot and screaming. And certainly he does not deserve the same treatment as a loutish boy of fourteen who refuses to obey a reasonable request. And yet you expect some answer that will be the same for both cases."

Every child is different from every other child, and only his mother is in a position to know how to take him. All sets of circumstances are different from all others and only those who know all about the case have any chance of guessing what is the right thing to do. You must do that most difficult of all things, think, and think hard, before you know what is the right thing to do. But before you begin to think, just remember that if a child stamps his foot and says, "I won't"

to you, it is because you have brought him up wrong. When you see a dog that habitually snarls and shows his teeth, you do not say "What a disagreeable nature that dog has." You say, "Heavens! what a brutal master the poor creature must have had."—Ex.

#### THE NEEDS OF THE HOUR.

BY DOLLY GOODWILL.

We need less criticism and more commendation, more charity and less fault-finding. In country and village life there is need of less idle talk and more serious thinking, more quiet reading by peaceful fireside and gentle speech at home. I am brought in touch with a plain family, and, judging from appearances, I believe they are poor. Their two old nags are boney, and the outfit reminds one of the vehicle used by "Cripps," a queer "poor white" man described by Harriet Beecher Stowe in her old-time story of "Dread—A Tale of the Great Dismal Swamp." This poor man's harness is "pieced out" with ropes and chains in lieu of leather. But what matter? They are a pair of loving parents who are "chummy" with their children. Said children are respectful and dear.

It is common in rural places for heedless people to make light, thoughtless remarks of others, and these stories fly like the proverbial thistle-down, which can not be gathered and is blown here and there. A good priest rebuked a tattling woman of his parish for her idle talk and pointed a moral here, and bade her go gather the thistle-down and be made an object lesson of the same, much to her lasting benefit.

It is pleasant to note the cheerful talk at tea tables in homes of intelligent people. I often dine with a dear family who are ideal. The parents led the conversation, and children are "drawn out" to cultivate their conversational powers. Only yesterday they talked of Cincinnatus, of antique virtue and simple manners. When honors came to him and he was chosen consul and later dictator, he was found plowing on his small farm. Later he returned to his little home on the Tiber, simple-hearted and great. Then they talked of beloved great men, especially of A. Bronson Alcott and his wonderful family at "Orchard Home," near historic Concord. They talked of the divine call to preach the Gospel that came to him when he was a peddler, and he joyfully obeyed the summons, and, like the apostles of old, became a "fisher of men."

#### WANT COLUMN.

WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kan.

PULPIT of First Presbyterian Church, Carmi, Ill., is vacant. Address B. S. Crebs, Clerk of Session, Carmi, Ill.

WANTED—Presbyterian dentist for very fine opening, Eastern South Dakota. Address "J. P.," care Herald and Presbyter.

**Write this Booklet**

For Christian investors. You receive regular, generous, non-taxable life income. Your money helps a Christian enterprise.

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"Because there's so much grass to keep off of."

Mistook His Own.—A Rangely Lakes guide one day, while working on a log drive, fell into the water. At last, dizzy and nearly exhausted from his struggle, he managed to grasp a big log and hold on to it. The current was so strong and swift that it swept his body under the log until his feet stuck out on the other side.

Just as a comrade, who had run to his assistance, grasped him by the shoulders, he caught sight of his own feet protruding on the other side of the log.

"I can hold on a bit longer, Jim!" he gasped. "Save the poor fellow that's in head first, if you can."

How Knowledge is Spread.—Mr. August Linkins, of Sunville, Alabama, was reading an old newspaper in which he chanced upon an item he thought might interest his friend.

"I observe by dis papah," said Mr. Linkins, "dat de smallest cows in de world is to be found in de South Seas. Dis papah says dat de average weight of sich a cow does not exceed one hundred an' fifty pounds."

"Does yo' suppose," asked his listener, "dat dat's where dey gits de condensed milk from?"

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# HERALD AND PRESBYTER

Vol. XCII.

CINCINNATI, O., NOVEMBER 16, 1921.

NUMBER 46.

## Thanksgiving Proclamation

**T**HAT season has come when, alike in pursuance of a devout people's time-honored custom and in grateful recognition of favoring national fortunes, it is proper that the President should summon the nation to a day of devotion, of thanksgiving for blessings bestowed, and of prayer for guidance in modes of life that may deserve continuance of Divine favor.

Foremost among our blessings is the return of peace, and the approach to normal ways again. The year has brought us again into relations of amity with all nations, after a long period of struggle and turbulence. In thankfulness therefor, we may well unite in the hope that Providence will vouchsafe approval to the things we have done, the aims which have guided us, the aspirations which have inspired us.

We shall be prospered as we shall deserve prosperity, seeking not alone for the material things, but for those of the spirit as well; earnestly trying to help others; asking, before all else, the privilege of service. As we render thanks anew for the exaltation which came to us, we may fittingly petition that moderation and wisdom shall be granted to rest upon all who are in authority, in the tasks they must discharge. Their hands will be steadied, their purposes strengthened, in answer to our prayers.

Ours has been a favored nation in the bounty which God has bestowed upon us. The great trial of humanity, though, indeed, we bore our part as well as we were able, left us comparatively little scarred. It is for us to recognize that we have been thus favored, and when we gather at our altars to offer up thanks, we will do well to pledge, in humility and all sincerity, our purpose to prove deserving.

We have been raised up and preserved in national power and consequence as part of a plan whose wisdom we can not question. Thus believing, we can do no less than hold our nation the willing instrument of the Providence which has so wonderfully favored us. Opportunity for very great service awaits us if we shall prove equal to it. Let our prayers be raised for direction in the right paths. Under God, our responsibility is great; to our own first, to all men afterward, to all mankind in God's own justice.

Now, therefore, I, Warren G. Harding, President of the United States, hereby designate Thursday, the twenty-fourth day of November, to be observed by the people as a day of thanksgiving, devotion and prayer, urging that at their hearthsides and their altars they will give thanks for all that has been rendered unto them, and will pray for a continuance of the Divine fortune which has been showered so generously upon this nation.

*In witness whereof*, I have hereunto set my hand and caused to be affixed the seal of the United States of America.

Done at the Capital of the United States of America, this thirty-first day of October, in the year of our Lord, nineteen hundred and twenty-one, and of the independence of the United States, the one hundred and forty-sixth.

(Signed) WARREN G. HARDING.

By the President:  
CHARLES E. HUGHES, Secretary of State.



## OUR EXCHANGES

### THANKSGIVING AND CONSECRATION.

In proportion as we realize the occasion for thanksgiving will we feel an urge to dedicate ourselves afresh to God, rejoicing that we can be co-workers with him in the task of making our nation what it ought to be—socially, politically and industrially.—Presbyterian

### A SAFE GOVERNMENT.

As we engage in thanksgiving we should not forget that a civil government is to protect well-doers and punish evil-doers of every class, high or low, rich or poor. It is for our law-givers now to recognize God as King and to take as our standard of righteousness the Law of God given to us in his Word.—Presbyterian Banner.

### TRUST IN THE LORD.

In one of his letters to Sir W. Robertson Nicoll, the late Principal Denney said: "There is a whole crowd of ministers going in for 'social' reform, mainly because they have no Gospel; and because, like a certain class of politicians, they think this is the way to secure a following. How to say this with out throwing cold water on Christian zeal for improving conditions in which people live, or without seeming to be heartless or indifferent to the wrongs of the poor, may be difficult; but it is just as needful to say 'Put not your trust in Pavliament' as 'Put not your trust in princes'."—Presbyterian Witness.

### A PUBLIC REMINDER.

Alone among all the nations of the earth, America publicly and officially recognizes the goodness of God, on a day solemnly appointed by the Government itself. It is for us, as a people, an eloquent reminder of the piety of the fathers, whose inheritance has become ours.—Christian Observer.

### A THANKSGIVING MESSAGE.

Thanksgiving Day is one of the outstanding days in American life. It has a special and peculiar message. There are other days that tell of our birth as a nation or fix our thoughts on the natal day of some of our great men. In the future there may be a victory day that shall remind us of the great war, of the bravery of our men in battle, of the sacrifice and service of those who remained at home, and of the thousands of courageous women who administered to the wounded and the dying behind the lines. But Thanksgiving day breathes a different spirit. It is the spirit of God dwelling in the heart and life of this whole nation." Along with all of this we must not forget that humiliation and penitence are interwoven with well expressed national gratitude.—Christian World.

### FAITH AND ACTION.

The reason there is an aversion to religious controversy in our day is because convictions do not stir men's bosoms as they did even a half century ago. Having no soul-stirring convictions there is little or no call for courage. This state of things can not long continue if Protestantism is to come to its own and wield the influence and power it manifested when it was born. In many parts it has lost its first love be-

cause it has lost the faith it once loved. No church can be strong that has not a strong and virile faith.—Lutheran.

### GIRLS! GIRLS!

Headline in Newspapers: "Girl carpenter drives nail like lightning." The meaning probably is she never hits twice in the same place.—Buffalo Express.

### WHY QUESTION HIS DEITY?

To us it is not in the least surprising that those who do not believe in the divinity and deity of our Lord Jesus Christ, and in the inspiration of the Holy Scriptures, should be howling for no more conferences on fundamentals.

More than three-fourths of Baptists are Fundamentalists in the strict sense of the word? Orthodox Baptists, now known as Fundamentalists, have been misrepresented over and over. The program they would emphasize is the program of our Lord Jesus Christ as laid down in his Word, accepting him in all of his deity without question and his revealed Word as our only rule of faith and practice. The fundamentals movement is not a movement to split the denomination, as has been charged, but it is a movement to cement the denomination as one, and has for its basis the unadulterated Word of God.—Baptist Banner.

### AN ARKANSAS TIP.

One thing we notice, you poll tax and dog tax are the same. Moral: Don't disgrace your dog.—Searcy Citizen.

### NATIONAL THANKSGIVING.

The arrangement for the celebration of the Armistice on Thanksgiving Day should contribute to the interest and significance of what has become a national institution. To those who are able to realize, even in a small measure, the unspeakable calamity from which we were saved by the victory of the Allies in the great war, November 11 will continue to be one of the great dates in the history of our empire.—Presbyterian Witness.

### A DAY OF REMEMBRANCE.

"The day of thanksgiving is a day of remembrance; but it may be also, and in some points it should be, a day of forgetting—a day in which we forget our losses and our disappointments, while we think of the loving-kindnesses of the Lord."—Nashville Christian Advocate.

### RATIONAL AND REASONABLE.

A vital lesson for us to learn is the practical value of praise. Heartfelt praise has its roots in a sense of the blessings which God is lavishing upon us, as well as in a realization of our privileges in enjoying him, apart from all his gifts. We are enjoined throughout the Word of God to be thankful, to bless the Lord at all times, to praise him with all our powers, to rejoice and be glad in him who hath redeemed us. This, like all other scriptural injunctions, rests upon the most rational and reasonable basis.—Intelligencer.

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**CHARLES F. WISHART, PRESIDENT, WOOSTER, OHIO**

# HERALD AND PRESBYTER

VOL. XCII.

CINCINNATI AND ST. LOUIS, NOVEMBER 16, 1921.

No. 46.

## Herald and Presbyter

A PRESBYTERIAN WEEKLY PAPER.

MONFORT & CO., PUBLISHERS.

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### NATIONAL THANKSGIVING.

Each recurring Thanksgiving Day summons us as a people to return thanks to God for his loving-kindness and tender mercies; to praise him publicly, unitedly, and with national voice and utterance, as the author and source of all our blessings, the giver of every good and every perfect gift.

As individuals we should praise him and thank him every moment of our lives; as families whenever we assemble around the family altar; as congregations in our every service of the sanctuary. As a nation we have this one annual, officially appointed day, and, as a nation, in our accustomed places of worship, we should make national expression of our humility, our repentance, and our gratitude to Almighty God.

Much have we to thank God for, as a people. During all the years of our national existence God has given us his protection and has assured to us advancing prosperity. He has given us favor among the nations of the world. Today our nation is the greatest and wealthiest and most influential nation in the world. We have a place among the nations acknowledged by all to be second to none.

We have tried to be a peaceful people, avoiding all wars of conquest and offense. We have been compelled into some wars of defense, and in none of them has our flag trailed in the dust. We have hated war and would put a complete end to all war if we could do so. We have tried to cultivate the arts of peace, and have tried to realize that we have a duty to teach the world to live in peace.

God has granted us prosperity in material ways. We have a rich and fertile land. It produces rich harvests of grain and fruit, as food for ourselves and for many in other parts of the earth. We have great mines of precious metals, mighty forests, vast lakes and great rivers. We have reason for gratitude to God for his material blessings. And we have been able to send food by the shipload, worth many millions of dollars, to keep from starvation many in distressed countries during the last year, so that we have been a helper to multitudes, in Armenia and Syria, in Belgium and Russia.

We have religious freedom and general education, so that by means of churches and schools and widely-diffused literature, we have been able to withstand some of the worst evils of ignorance and superstition, of bigotry and persecution, of vice and crime. The Gospel has been freely crime. The Gospel has been freely preached and may have believed and obeyed the Lord.

We have good laws and many of our people are disposed to make them still better. Some of the worst forms of vice and crime are being overcome. Great masses of our people are anxious to lift the nation to higher levels. Abounding are the forms for social betterment.

Wicked forces are fighting hard, but the stars in their courses, in God's good grace and providence, are fighting on the side of righteousness. Let us not be discouraged. Let us stand for God and he will build us up as a nation.

We thank God for the great Armament Limitation Conference, called by our nation, sitting in the Capital City of our nation today. We thank God for the widespread desire to put an end to war. We shall thank God for any advance made toward the great consummation made in our day. Some day perfect triumph of Peace and Holiness will come, and our praise and thanksgiving shall then be perfect. May God hasten the day.

### THE BOYS FOR CHRIST.

If our churches are to have their membership and their official positions well filled with men, in the future, they must pay special attention to the boys of today, seeking their conversion, and their training in the life and work of the Church of Christ.

Rev. Harold I. Donnelly, graduate of Wooster University and of Princeton Seminary, experienced in religious education and specializing in boys' work, has been appointed director of boys' work on the educational staff of the Presbyterian Board of Publication and Sabbath School Work, Philadelphia, Pa. There should be special interest in boys' work in every church, and this appointment by the Board is a suggestion that each church should have some member of its own body in charge of its own special work for its own boys.

This does not mean that there should be any relaxation in the efforts that have been employed in the past in seeking the Christian welfare and nurture of the boys. All that parents, Sabbath-school teachers and pastors have been doing in the past, and are doing today, should be done with added interest and efficiency in the future. These are the divine and established agencies, and these are to be constantly and earnestly employed. But if any new methods may be employed, or any new, organized plans used to increase the Church's efficiency, we may be sure that they will be heartily welcomed.

Measures have been inaugurated by members of the Masonic order in the United States, to care for the boys of their families and their young friends. The desire is to shield and divert them from evil influences and the foundation of bad habits, and see that they are encouraged and helped to grow up as good and upright men. An auxiliary order, named for the illustrious De Molay, has been instituted for the boys, and many of them, all over the land, are being gathered into its ranks. The Masonic leaders realize that their work should not simply be for the sick, the aged, and the orphans, but that they owe a great duty to the boys, the

very future of the Order depending upon the upright character of the coming generation.

In a very special and emphatic way Christian people and all the forces of the Church, should be concerned in seeking the salvation and the religious welfare of the boys. God has always called attention to this. There has always existed a covenant in reference to children and children's children, and it must not be forgotten. We are not doing our duty, in any generation, if we fail to rear up a godly generation to follow us, and to maintain the life and institutions of the Church. If we fail here we make a terrible failure. Nothing can compensate for it. The children must be taught the truths, made acquainted with Christ, and brought into and trained in the life and work of the Church.

If Godliness is to prevail in the earth, the Church of today must see to providing Christian leadership for tomorrow. There must not be haphazard methods, which mean criminal neglect, and positive disaster.

It was said of Abraham by the Lord: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord." This is the very thing that is needed today. Abraham's name is connected with Isaac and Jacob and the long generations of national and spiritual Israel. He was called the "Father of the Faithful," not only of those who held to the "faith," but of those who were faithful to their trust and who passed the faith down to succeeding generations. Let us, in our own day and place, be full of the faith, and faithful to pass the faith on to those who shall come after us.

#### UNITARIAN CONTENTION.

It is hard for people who believe in the Bible to understand the contention going on in Unitarian churches, over the question whether it is necessary for one to believe in the existence of God in order to be a good Unitarian.

The discussion started at the Western Unitarian Conference in May, when a speaker took the ground that theism, while philosophically tenable, is not religiously necessary, and that the future belongs to humanism. Theism is belief in the existence of God. Naturally there was objection to the assertion that belief in God is not a necessary part of religion. Others, however, accepted and defended the proposition. It was asserted as a sort of compromise doctrine that a "pragmatic and humanistic idea of God" suits the younger generation of educated Americans better than the old idea of a God "infinite, eternal and unchangeable." One speaker whose words helped on the the compromise said: "Whatever men believe regarding God, whether he be perfect and superior in an imperfect world or whether he be in and working through the imperfect world, it is perfectly evident that there is a vast purpose which is working itself out in this world." This seems to be an intimation that Unitarians may believe either in an infinite, uncreated, unchangeable God, or in an evolved and still evolving God.

The Congregationalist sees a serious side to the discussion. It says: "Dr. George Leon Walker used to tell the story of an incident at a Conference of Unitarians where a paper had been read,

in which the writer stoutly affirmed theism as the central thing in religion. At its close, a member of the Conference arose, and with considerable heat inquired, 'Has it come to this, that to be a good Unitarian one must believe in God?' It concludes: "We may be pardoned for suggesting in this connection that from an orthodox point of view a belief in Jesus Christ that is not limited to a belief in his humanity only is a great sheet-anchor for those who would obtain, retain and enlarge their belief in the one and only one true God, infinite, eternal, unchangeable in his being, wisdom, power, holiness, justice, goodness and truth."

#### PROHIBITION LAW AND ORDER.

The efforts that are being made by some persons and papers and organizations to hinder the enforcement of prohibition are immoral and rebellious, and should be recognized and branded by all good people as the work of traitors. Of course every one knew that there would be hard work involved in enforcing prohibition, as moneyed interests and depraved appetites would oppose it. But perhaps no one anticipated the open rebellion, the brazen effrontery, the hypocritical trickery, and the persistent criminal proceedings that have characterized the liquor interests and their allies ever since the prohibition laws went into force.

There have been determined efforts to circumvent the officers of the law, by concealment, by falsehood, by fraud, by every sort of deception, by bribery of every weak and temptable official, and by a colossal and continued attack of every sort, in public and in private, to break down the law. Whisky papers, sold out to or run in the interest of liquor, fought the enactment of prohibition and then fought the enforcement of prohibition. They argued against it; they ridiculed it; they encouraged the lawless element to break the law, and, at every indication of lawlessness, urged the impossibility of enforcement, insisted upon the repeal of the law, and spread a continual and diabolical propaganda for the encouragement of lawlessness. While most of the papers of the country have been on the side of law and order, some others, and among them some daily papers in the larger cities, have been on the side of immorality and traitorhood and Satanic vileness, day after day, throughout the whole campaign.

Such conduct is criminal and contemptible beyond the power of words to describe, and included in this is the course of a few United States Senators in withstanding the passage of additional enforcement acts, by cowardly filibustering against the overwhelming judgment of the respectable members of the Senate.

The fight for law and order is not over. It is a time for all good men and women to pledge anew their faith in their consecrated efforts to the accomplishment of what we know to be right. It is not in the heart and spirit of loyal Americans to be defeated by a lot of traitors and rebels and criminals. Prohibition is here to stay and to be enforced.

It is a time for the deep-seated sentiment of good people to assert itself in antagonism to the weakness and faithlessness of some officials who have failed to do their duty; against the vicious and bribable papers that have been bought up by brewers to help propaganda among the

uninformed and evil-minded; against the criminal agencies that are breaking laws, and trampling them under foot. It is a time to encourage every official, and every organization, and every worker on the right side, of law and order.

Let every good person speak out against such lawlessness. Let every father and mother instruct in their own homes; every teacher and Sabbath-school worker in their own places of influence; and every minister in his pulpit. The law-abiding and useful people of this country do not intend to let criminals change the laws and corrupt the manners of the nation. They demand of Congress, of the courts, and of prohibition enforcement officials, that they shall do their duty and serve the cause of righteousness.

#### GOD'S WAY AND THE DEVIL'S WAY.

Speedy success in evil-doing leads evil-doers to think that they are very brilliant and smart. It seems so slow and plodding to do good and useful things that they think it is not worth the time and effort of really bright people. It takes a long time to raise a tree, and the patient toiler may care for it for years, while the reckless destroyer may cut it down with a few destructive strokes. The artist may work ploddingly for weeks in making the beautiful art window which the hoodlum may ruin with the hurling of a boulder. Parents and teachers may plead and pray and teach and toil, in the rearing and shaping of the child's mind and heart, and the Satanic corrupter may defile and ruin the object of their hope and love in one vicious and criminal interview. It takes long to train one in the ways of Sabbath observance and divine worship and religious obedience to the laws of God and holiness, while the brusque and bestial methods of the world may play the part of Satan and undo that work, as a delicate vase is shattered by the rude dash of a ruffian. The talent is all on the side of God and his people. Satan and his minions applaud themselves on the swift and crushing success of their destruction. But in the long run eternal and irremediable destruction will come to the workers of iniquity.

#### "THE CHRIST OF THE ANDES."

We have noticed the fact that Canada and the United States, with three thousand miles of border separating them, have no forts or ships to maintain their rights against each other, and that a Peace Monument was recently erected in a border city testifying to this brotherly and Christian national agreement. This fact is of special interest in view of the present Disarmament Conference. It is a fact to be remembered on Thanksgiving Day, with petitions that the whole world may have peace.

Another monument illustrating the peaceable settlement of national difficulties is "The Christ of the Andes" on the border separating Argentine and Chili. These nations were about to fight over their boundary line, but thought better of it and agreed to submit the quarrel to Queen Victoria of England for arbitration. When the arbitrators reported, both nations accepted the report. Whilst the question was pending, a young Argentine sculptor had cast a colossal statue of the Christ out of the metal of cannon, taken during the Argentine's war of independence from Spain. The statue is so large that full-

grown men standing by it look like pygmies. The inscription on its base reads:

"Sooner shall these mountains themselves crumble to dust, ere the Chileans and the Argentines will break the peace, which here, at the feet of Christ, their Redeemer, they have pledged to keep forever."

On the day the Treaty of Peace was signed, women, under the leadership of Señora de Costa of Buenos Ayres, asked to have the statue placed on the highest accessible peak of the Andes, to mark the event as a permanent memorial. This was done at a cost of \$100,000. It stands today, and will continue to stand as a memorial not only of that treaty, but of the fact that there are better ways of settling international quarrels than by war. Edwin Markham has voiced its message in these lines:

Amid volcanoes hushed with snows,  
Up where the wide-winged condor goes,  
Christ, reaching out his sacred hand,  
Sheds his blest peace upon the lands.

There once of old, wild battles roared,  
And brother-blood was on the sword,  
Now all the fields are rich with grain,  
And only roses redden the plain.

Torn were those lands with feuds and hates,  
On mountain walls and at the gates;  
Then through the clamor of arms was heard  
A whisper of the Master's word:

"Fling down your swords! Be friends again!  
Ye are not wolf-packs; ye are men.  
Let brother-counsel be the Law,  
Not serpent-fang, nor tiger-claw."

Chile and Argentina heard;  
The great hopes in their spirit stirred;  
The red swords from their clenched fists fell,  
And heaven shone out where once was hell!

They hurled their cannons into flame,  
And out the forge the strong Christ came.  
'Twas thus they molded in happy fire  
The tall Christ of their hearts' desire.

Oh, Christ! who hushed the cruel wars,  
Under the far Andean stars,  
Lift now your strong nail-wounded hands  
Over all peoples and all lands;  
Stretch out those comrade-hands to be  
A shelter over land and sea.

#### A SCHOOL OF MISSIONS.

A commendable readiness and desire to study the subject of Foreign Missions is apparent throughout the whole Church, and in a great many local churches classes are being formed for this purpose.

There has been more or less of this in many churches for many years. The Women's Missionary Society members have been interested in this, and they have encouraged the formation of many Young People's Societies and Children's Bands, and through these organizations there has been the development of much interest and the spread of missionary information.

It is a matter for great satisfaction that so much has been done in this direction. Our missionary magazines have given much stimulus and much information. The Missionary Boards and Societies have prepared and published a great mass of valuable and attractive literature, in the shape of books and pamphlets and leaflets and maps. The pastors have worked steadily, and the first prayer meeting of each month has generally been employed as a missionary meeting.

But it is now desired that there shall be a regular School of Missions in each and every church. Every member of every church should be a member of such a school. The Foreign Missionary work is a tremendous enterprise, and no one should be ignorant of the great things that are being done. If the proper means

are taken, thousands of these schools can be organized in the churches, with a great quickening and growth of missionary interest and activity.

Let every pastor, or some one else, see that this is undertaken at once if it has not already been inaugurated.

The Foreign Missionary Board is anxious for this, of course, and will give all possible assistance in the work. To every such class, as soon as reported to the Board, all needed help will be sent. The Board is at 156 Fifth Avenue, New York City.

There are class-books or text-books for the year. There are instructions for holding the meetings. There are methods for stimulating the interest in the Sabbath school and among the members of every department of the life of the Church. There are stereopticon lectures for use in the churches. There are suggestions as to the methods of study of the work, field by field. There are calls to the missionary intercession, and missionaries are named for prayer for each day of the year.

Let each church, by all means, have its School of Missions.

Armistice Day was one of the most impressive days in the history of our nation. It marked the burial in Arlington Heights Cemetery of Washington City of "The Unknown Soldier," in honoring whom the whole nation sought to honor the whole body of its soldiers who laid down their lives in the defense of the flag. Probably there was never a more distinguished funeral in our land, the representatives of nearly every nation of the world participating, and laying the emblems of national respect and appreciation on the casket, while every department of our Government was there in full force. President Harding made a forceful and eloquent address, worthy the attention of the world, concluding with the Lord's Prayer, in which the assembly joined. It was a great occasion.

In all the cities of our nation exercises of deep solemnity marked the observance of Armistice Day. The soldiers of the last war, and of all preceding wars, were honored, as they marched in long processions, and stately exercises of eloquent speech and stirring music marked the heartfelt emotion of the nation.

Great hopes and expectations rise in view of the Disarmament Conference, which is in session now at Washington. It is the deep, conscientious conviction of thoughtful and good people that war ought to cease. There can be devised adequate measures for the settlement of national difficulties, as surely as for the settlement of personal difficulties, without resort to force or bloodshed. The Conference is expected to accomplish something that will meet the needs of the world.

As President Harding closed his great address at Arlington with uplifted hand and the deeply-reverent use of the Lord's Prayer, and as the Conference, the next morning, was opened with an earnest prayer by Rev. Mr. Abernathy, all foreign delegates to the Conference must have realized something of the religious conditions in which the work of this world-wide meeting is expected to be carried on.

The men and firms that are in the business of profiteering in war equipment will do all in their power to hinder and prevent disarmament. The people who carry the burdens of war in staggering taxes,

and who furnish the victims of war in the persons of their sons, are the ones who wish the wastes and burdens and agonies of war to cease. But they will lose out in this coming conference unless they watch and pray, and know what is being done day by day.

The address made by President Harding at the funeral service of the "Unknown Soldier" passes into literature as one of the classics, and the words, "There must be, there shall be, a commanding voice of a conscious civilization against armed warfare," must be great in their influence to promote and secure peace.

The whole Nation is responding this week, as it should, to the annual roll-call of the Red Cross, and the renewal of pledges to the support of this great and beneficent organization. We would not know how to carry on some lines of helpful work were it not for the ministrations of this great institution.

The drinkers of beer are chuckling over the apparent success of their game in having the manufacture and sale of this intoxicating liquor permitted under the pretense of its use for "medical purposes." Every one knows it is not medicine, and that the only call for it is from guzzlers who want alcoholic drink and who are using every method, underhand, hypocritical, and law defying, for the gratification of appetite. It used to be that such words as "hypocrite" were used by the ungodly to express their opposition to religious people. This use of the word is almost forgotten now in face of the fact that hypocrisy and deceit and fraud are the settled and concerted tactics of the liquor element of today. Prohibition does not make them so; it simply reveals them.

Nine-tenths of all the talk about the necessity for self-defense is pure cowardice or bluster. There is no sense in men being permitted to carry concealed weapons in their pockets. It was formerly the fashion, and some men said they had to do it, and that was the day for many sudden fights and murders. Since this carrying revolvers has been stopped by law the murders have mostly ceased. Nations do not need great armies and navies any more than blustering and timorous men need guns in their pockets.

One of the ways in which hatred of prohibition is manifested is to say it is a "joke." It is very far from being a "joke" ordinarily to those who say so. Fines and confiscation of their illegally possessed property amount to immense sums. Those who are led, by avarice or appetite, to become criminals, in their rebellious violations of this good law, are in constant fear of detection, arrest and punishment. To these skulking criminals the law is no "joke," however much they try by sneers to bring it into disrepute. It is all a part of their disreputable opposition to law and order. There is to be increased stringency of law enforcement, and the jocularity of these anarchists is sure to diminish.

It has been decided by the United States Senate to come to a vote on November 18th on the "Anti-beer" bill. It seems sure that the Senate will vote on the side of good faith and good morals as soon as it has the opportunity. It would be well for every one to write and urge his Senators to stand for righteousness in this matter, and to do it at once.

## THANKSGIVING HYMN.

BY ALICE T. DUNLAP.

God of our nation, thee we seek,  
In humble, contrite prayer;  
Be thou enthroned in every heart,  
Teach us thy name to fear.

Our Pilgrim Fathers sought these  
shores  
In freedom here to dwell,  
And worship thee, their sovereign Lord,  
And of thy glories tell.

And thou in all their years of toil,  
Did'st show thy smiling face,  
And in their stern vicissitudes  
Sustained them by thy grace.

And thou hast graciously pursued  
Their paths with tender care;  
Rich, their own heritage, thus fought  
With toil and blood and prayer.

God of our nation! Thee we praise!  
Oh, thou our ruler be,  
That from our land shall emanate  
Thy light o'er every sea.  
Baltimore, Md.

## GREAT BIBLE CHAPTERS.

## THE HARDENING OF PHARAOH'S HEART.

(Exodus 4; 21; 7: 3; 14: 4; 9: 12; 5: 1, 2.)

BY REV. JOHN Y. EWART, D.D.

Here are a series of passages which have given rise to a great deal of controversy between the friends and the enemies of the Bible. We read of God hardening Pharaoh's heart and of Pharaoh hardening his own heart.

Dr. R. A. Torrey states the cause succinctly:

"From reading these passages it does seem at the first glance as if there were some ground for criticism of God's action in this matter, or of the Bible account of it. But when we study carefully exactly what the Bible says, and exactly what God is reported as saying, and the circumstances under which he said it, the difficulty all disappears. For God to take a man who really desires to know and do his will, harden his heart and thus incline him not to do his will, would indeed be an action on God's part that it would be difficult or impossible to justify. But when we read God's utterances on this subject in their setting, we find this is not at all what God did with Pharaoh. Pharaoh was not a man who wished to obey God. The whole account begin not with God's hardening Pharaoh's heart, but with Pharaoh hardening his own heart." (Difficulties in the Bible, p 42.)

Listen also to Dr. M. W. Jacobus in Standard Bible Dictionary:

"We are not to think of this hardening as a capricious or arbitrary proceeding on God's part. It was rather a step in his sovereign process of judgment on those who had already incurred the divine displeasure by first hardening their own hearts. There is no instance in the Bible of God hardening the heart of an innocent man simply to arbitrarily punish him."

The heart is the term used in Scripture to designate the center and core of our spiritual nature. It is used interchangeably with the mind, the soul, and is singled out by the biblical writers as worthy of special care, because, according to our care or neglect of our spiritual nature will be decided rightly or wrongly the great questions of life and destiny. "As a man thinketh in his heart so is he" (Prov. 23: 7); "Keep thy heart with all

diligence, for out of it are the issues of life." (Prov. 4: 23.)

One life issues in happiness, another in misery. One lives a truly successful life, another life is a total failure. One man develops in himself a noble character, becomes a real blessing to others through his goodness of heart, his beneficent deeds, his real usefulness to society. Another man gives way to vicious habits, becomes immoral, a public burden, a nuisance. Whence this difference? The answer is found in the keeping of the heart or its neglect.

By nature the human heart is evil. Out of its soil, if left to itself, will grow the weeds and thorns of sinful imaginations, and these will flower out in evil deeds. Read the unlovely list of the "works of the flesh" in Gal. 5: 19-21.

A new power must be invited to take possession of the citadel of the soul, if a change for the better is ever made. New seed must be sown in that soil if a different crop is to be expected. Welcome God's Holy Spirit into the heart and life, and then the more beautiful fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control," will flourish abundantly. (Gal. 5: 22, 23.)

Remember, dear friend, that God will one day judge us for the thoughts of our hearts. "In that day when God shall judge the secrets of men by Jesus Christ." (Rom. 3: 16.) The secret things, the deeds done in the dark, which nobody saw but God, all these will be brought to light in the day of judgment.

The Chicago Postoffice is so constructed that inspectors can take notice of everything that is done by any employe in the great building without his knowing that he is being watched. A registered letter can be traced from the time it enters the office, through the hands of different clerks, until it reaches the mail-bag. By this system of espionage the Government is able to protect itself against fraud as well as to protect its honest servants from suspicion. Every honest clerk will welcome such inspection; only the dishonest will tear it or object to it.

But God's eye sees even deeper than the postoffice inspector. He observes not only our thoughts but also our acts, and according to our thoughts will we be judged at last.

An astronomer was making observation of the heavens one day, and as the dusk drew on he swung the great instrument into place for the night. But as he did so he noticed that there came into the field of vision an orchard and two boys stealing apples from it. A third boy was on guard to warn his companions if any one approached. Little did these three boys think that they were clearly seen miles away by that astronomer. But God sees us every moment. This will be a comfort to us if we are doing right. It should be a warning to us if we are doing wrong. Remember, too, that evil in the heart, if harbored, grows rapidly and mightily. The little streamlet of sinful imagination soon is joined by others and a habit is formed. Evil is cumulative. It advances with tremendous power until it completely controls the soul and rushes it to destruction. The Niagara River is easy to cross in some parts of its course. But as it gathers momentum and approaches the Falls, it would be folly for a small boat to attempt to cross it. That boat

and its occupants would be swept to destruction over the great precipice into the whirlpool below.

The time to check evil in the heart is in youth, before it has gathered the momentum of habit. Nip in the bud your tendencies to sin. Drive every foul bird of impure suggestion out at once without giving it time to make a nest for itself in the chambers of your soul.

To conquer Satan we need the strength of him who "laid hold on the dragon, that old serpent, and bound him." He is able and he alone is able to keep you from falling. Jesus Christ is on the side of every tempted soul that trusts him. He is "touched with the feeling of our infirmities." "He remembers that we are dust." Commit your soul then, dear friend, for time and eternity, with all its precious interests, to this Almighty and all-loving one!

"I need thy presence every passing hour;  
What but thy grace can foil the tempter's power?"

Who like thyself my guide and stay can be?

Through cloud and sunshine, Oh, abide with me!"

Colorado Springs, Colo.

## "EVERY CHURCH MEMBER STUDYING THE BIBLE."

BY REV. NEWMAN H. BURDICK.

One very important thing is to so organize the membership of the churches as to make them more effective in the great aggressive campaign of the church at home and abroad. The moral and spiritual basis of that program is in the Bible. The success of that program, the effectiveness of all true church organization, depends, therefore, on its human side, upon the degree of familiarity with the Bible which the membership of the church possesses. There is an ignorance of the Bible, even among many devout church members, that is quite astonishing, and that handicaps seriously the work the leaders of the church are trying to get it to do. This is one argument urging every church member to renewal of interest in Bible study.

Another extremely important phase of the church's task is democratization, which is but bringing about a full recognition of human brotherhood. The essential basis of democratization is to be found primarily in the Scripture. Upon no other basis can this ideal stand. But if the membership of the church, who are to do the greater part of the active work necessary to this full recognition of human brotherhood, are ignorant of the Scripture teachings concerning it, how can the task be accomplished?

Again, whether it be of her choice or not, America occupies a new and highly influential place in internationalism. From this time forth her word at the council tables of the world will be weighty. What is the character of her leadership here to be? It rests largely with the church of America to say; not that they are to mix directly in world politics; but that they may mold and train the men who will represent the nation. If the membership of the church can be saturated with a knowledge of the Bible, particularly as it concerns the welfare of the nations, we shall have no cause for shame at America's doing in the shaping of human destiny.

The evangelistic note is to be sounded clearly and loudly. The time has come

when the membership, as well as the ordained leaders of the church, must interest themselves far more actively in winning recruits to Jesus Christ. The so-called "lay" church member must include personal soul winning in his Christian activities, and he must make it perennial instead of periodic. But any man will make sorry work of this thing unless he has a good working knowledge of the Bible; a knowledge which it is safe to say a good many church members do not possess.

So we realize the necessity of every church member giving a greatly increased attention to the study of the Bible. And it would all be common-place enough, no doubt. Yet what else can be said? There is a regrettable ignorance of the Bible amongst church members which halts and lames much church endeavor and is the ultimate cause of a good deal of wet-blanketing of enthusiasm. It is a hopeful sign of the times that a concentration of attention is to be paid to this need of Bible study. It is an earnest of the success and of the final completion of the task set for the Church to do in these days now at hand.

### THE "NIGHTINGALE PSALM."

BY LILLIAN F. LEWIS.

Leading my large adult Sabbath-school class recently on the lesson of the twenty-third Psalm, I wondered what new things could be said about that incomparable lyric, which has been so repeatedly and exhaustively reviewed, and decided to test the point by asking each member of the class to present the thought of strongest personal appeal to her in its priceless message. All responded, and some offered ideas original, or at least out of the usual, so far as my knowledge goes.

One of these was the picture of our Lord as her shepherd assures her his tender, protecting, providing, faithful care; would cover her every need; and that every detail of her life would receive his unremitting attention. It promised she should not want and taught her not to fear.

Another spoke of the phrase, "restoresh my soul" as a direct Gospel message in which the shadow of the cross preceding the valley of the shadow of death, or that of difficulties, disappointments, tribulations and physical suffering; hence its pledge here as her sufficiency.

The reiterated words: "He leadeth me" particularly comforted the next witness, who considered it held a closer, kindlier meaning than guidance, and suggested compassion and companionship as well as direction.

Another reasoned that, as he had prepared a table for her in the presence of her enemies, she felt, despite foes within and foes without, to assail or threaten in the Christian warfare against the world and the flesh, she would be strengthened, sustained, assisted by one who "remembered her frame;" that love and grace amply provided for daily supply and security.

After several more had discussed certain portions of this psalm called by Luther, "the little Bible," the last to testify pertinently remarked that she had never divided it in sections, since to her thought it was the seamless robe of the Master, significantly beautiful and designed as a whole. So to her the psalm, to change the figure, was a solitaire rather than a cluster of diamonds.

All heartily agreed with my view that

the use of the name Jehovah instead of Lord as substituted in the Revised Versions and lesson text, was not an acceptable choice.

Perhaps the coreallary of this reported experiment is worth emphasizing, namely, that the teacher was convinced she had previously done too much talking herself and had not sought enough contributory help from the class.

### THANKSGIVING AND MEMORY.

BY REV. G. B. F. HALLOCK, D.D.

If you were going to preach a Thanksgiving Day sermon what text would you choose? You might preach on the subject, Gratitude Proclaimed, and use this text: "And he departed and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel." (Mark 5: 20). You might use the topic, Remembering the Past, taking as your Scripture, Duet. 5: 15, 32, 33. Remembering the past is the foundation for Thanksgiving. Only those who do not forget are really thankful. Some one has asked what is the chief requisite for making a pessimist, and he answered, "A poor memory." It is true when you hear a man complaining that everything is wrong, that nothing is going right, that everything is against him—it is true and safe to say that that man has a good "forgetory" rather than a good memory. A pad, a pencil and about ten minutes of time would cause the sun to shine through even our darkest clouds. Your sermon might be on The Greatest Thanksgiving Dinner, with the text, "But the father said to his servants, Bring forth the best robe and put it on him," etc. (Luke 15: 11-24.) Harvest Home is a good theme: "They that sow in tears shall reap in joy." (Psa. 26: 5.) Benefits of Thanksgiving is another: "It is a good thing to give thanks unto the Lord." (Psa. 92: 1.) In a church service how appropriate it would be to use this text, "We have thought of thy loving-kindness, O God, in the midst of thy temple." (Psa. 48: 49.) A good patriotic theme would be America the Beautiful, with the text, "This is the land that shall fall unto you for an inheritance." (Numbers 34: 2.)

Thanksgiving Day observance is a beautiful custom. Being thankful, feeling thankful, and expressing thankfulness are very important. If Christians praised God more the world would doubt him less. Rev. Samuel Chadwick, formerly president of the Wesleyan Conference of Great Britain, tells of a boy who had recently made a confession of Christ. He went to the class meeting. His mother, a godly woman, was very anxious about how he got on, and eagerly questioned him on his return home as to the meeting, and who spoke. After giving her the information, she asked, "And did you speak, my boy?" "No," he replied. "Well, why didn't you?" "Well, mother," he said, "one got up and told of the trials and troubles he had, and another followed him and did the same, and so it went on. I tried to think of my trials and troubles and I couldn't remember any, and so I didn't speak."

No wonder. People who think in that way just have grumbling Thanksgivings. They do harm. They let all their testimony be tinged with sobs. They discourage and dishearten others and dishonor God.

It would be a good thing for many Christians if they would get pencil and pad and take a few minutes, or hours, to

record their blessings. What a change it would make in their look and attitude.

I have read of passengers in a train. The train was so crowded that many were standing in the aisles and even on the platform. They took this opportunity to express themselves in no very patient tone in regard to the railway company. Some declared they had been standing for three hours. At a station others came aboard, and one was an invalid who was being carried in. As the passengers made way for him one repeated his complaint. "Yes, we've been standing here three hours." The invalid looked at him, and quietly said, "You are fortunate." They were tired, it's true, but the rebuke so honestly and gently given did its work, and there was a great change in the looks and tones of the passengers.

At this Thanksgiving season count your blessings. Think and then thank.

When we pass the cripple who sells his pencils upon the corner, are we thankful for the sound pair of legs that the Lord has given us? When we read of terrible suffering from hunger in some foreign country, are we thankful for the abundance and variety of food that meets our needs, and does gratitude move us to give of our abundance to those who lack?

The gratitude which sees blessings everywhere for which to be thankful must come up as incense before God. Happy, indeed, are the lives through which gratitude runs as the scarlet cord runs through the cordage of the English navy. There are people who find cause for gratitude in everything that befalls them. Even their seeming misfortunes call for gratitude, because through them they have learned new lessons of God's goodness and of the kindness of their fellow-men.

It may be a low note, but you can always thank God that at least things are no worse. That is what folks sometimes say: "Thank God that things are no worse." That doesn't seem to be especially inspiring; yet when we observe, sometimes by contrast, how much worse our condition might really be, there appears to be some sense in the suggestion. An old legend of the king and his prime minister carries with it this thought. Thus it runs:

"From the time of the old revolution,  
When we threw off the yoke of the  
king,  
Has descended this phrase to remember,  
To remember to say and to sing:

"'Twas King George's Prime Minister  
said it  
To the king who had questioned in  
heat,  
What he meant by appointing Thanks-  
giving  
In such times of ill-luck and defeat.  
'What the cause of your day of Thanks-  
giving,  
'Tell one, pray?' cried the king in his ire,  
Said the minister, 'This is the reason—  
That things are no worse, O my sire!'

"And whatever of care or of sadness  
Our life and our duties may bring,  
There is always the cause for Thanks-  
giving  
Which the minister told to the king.  
'Tis a lesson to sing and remember;  
It can comfort and warm like a fire,  
Can cheer us when days are the darkest—  
'That things are no worse, O my sire!'  
Rochester, N.Y.

## THANKFULNESS.

BY LILLIAN F. LEWIS.

Thankful in ways that no words can  
 enumerate,  
 Thankful for gifts and for blessings  
 untold;  
 Thankful for blessings and light that  
 illuminate,  
 Thankful for mercies that never grow old;  
 Thankful for efforts and fruits that  
 remunerate,  
 Thankful for meanings the seasons unfold;  
 Thankful for life, for its hope and  
 endurance,  
 Thankful for faith and its deathless  
 assurance—  
 This is thanksgiving for harvests of gold,  
 Danville, N.Y.

## THE POWER OF SACRED SONG.

BY REV. D. L. CHAPIN.

"The morning stars in choral concert sang,  
 The rolling deep, with hallelujahs rang;  
 Adoring angels from their orbs rejoice,  
 The voice of music was creation's voice."  
 Praising, praying, preaching make an  
 earthly trinity, a threefold cord not easily  
 broken. St. Paul said, "And now abideth  
 faith, hope and charity, these three, but  
 the greatest of these is charity, or love."  
 Praising, praying and preaching, these  
 three, if the greatest of these is preach-  
 ing, then praying and praising are con-  
 joined as faith and hope are to charity or  
 love.

As one who has preached for 39 years,  
 we wish to inquire if in those churches  
 that have not had a single addition in an  
 entire year, the praying, the praising and  
 the preaching, been what they should be?  
 Music is one of those gifts which an all-  
 wise, benevolent God has strewn in our  
 path as a light not to force us in our way  
 to eternal salvation, but to show us the  
 way of life.

How many multitudes of ministers have  
 had successful pastorates, largely because  
 a faithful choir has stood by them with  
 Bible anthems and sacred song, and thus  
 greatly as well as grandly aided them in  
 winning souls to Christ. Right after an  
 earnest and tender appeal to the impeni-  
 tent, a sweet and cultivated voice sings:  
 "I'm praying for you." And as the words  
 are repeated, the heart is melted and newly  
 molded in the sacred form of the new  
 life.

We know of a midweek service, called  
 the prayer meeting, which was a power in  
 the community, because members of the  
 choir were as certain to be there as the  
 leader of the meeting. New members of  
 the church not only took seats in the sanc-  
 tuary on the Sabbath, but at once started  
 in attendance at the Wednesday evening  
 meeting. If the cross of Christ draws,  
 why should not everything that goes with  
 it draw?

Often truth unwelcome and resisted is  
 no longer rejected when placed in verse  
 and song. We have read of one who, in a  
 secular concert, closed his eyes to shut  
 out all extraneous sights and sounds, that  
 the spell which came over him might be  
 undisturbed. If all this is true in secular  
 music, should it not be far more so in  
 sacred song?

What a wonderful choral service those  
 exiled Jews had as they returned from  
 Babylon. "And they had 245 singing men  
 and singing women." Carried away cap-  
 tive from the land they loved, held and  
 crushed in bondage for seventy solid years,  
 how their hearts throbbed with joy and

their voices chanted God's praises for their  
 final deliverance.

Rev. T. D. Talmage, D.D., once said,  
 "A truth in words is not half so mighty  
 as a truth in song. Luther's sermons are  
 forgotten, but the Judgment hymn he com-  
 posed is resounding yet all through Chris-  
 tendom." And our new President began  
 his administration with saying, "Prayer is  
 a dominant factor for a successful life."  
 How delightful it is to know that during  
 President McKinley's administration, on  
 Sabbath evenings, after dinner, there  
 would often be gatherings of a few friends  
 in the Blue Room, and hymn-books would  
 be brought in, and all would join in sing-  
 ing hymns accompanied by the piano. How  
 wonderful was the influence of sacred song  
 upon the mind of the martyred President,  
 as he was often heard humming the tune  
 of a hymn after he returned from church.

Nature and Revelation are wondrously  
 harmonious. Only let every Christian be  
 a worker in Christ's vineyard, and it  
 would not be long until the Gospel's joy-  
 ful sound would be everywhere heard in  
 song and prayer and proclamation, until  
 praise to God would echo and reverberate  
 around the world.

God sent his singers upon earth,  
 With songs of sadness and of mirth,  
 That they might touch the hearts of men,  
 And bring them back to heaven again."  
 Kingston, O.

## SOCIAL PROPRIETIES.

BY REV. CHRISTOPHER G. HAZARD, D.D.

The general revision of conventional  
 standards of conduct now going on has  
 made the question of social proprieties a  
 perplexing one for parents and teachers.  
 Authority feels more than ever called  
 upon to assert itself in rules for the young  
 and their relationships, but is more than  
 ever hesitant. The flood of change now  
 let loose upon society can not be alto-  
 gether stemmed, yet it can not be al-  
 lowed to sweep away all the barriers that  
 wise experience has set up for the restraint  
 of social intercourse; we must not have an-  
 archy in social customs; but who is wise  
 enough to set bounds for this new sea,  
 or to say to this new generation, "Thus  
 far, but no farther?" The consideration  
 of a few governing principles will help us  
 to judge present situations, preserve old  
 rulings, and make such new decisions as  
 will stand in the supreme court of final  
 outcome.

Since all things are related to God, so  
 that concerning everything an account  
 must be rendered to him; God is related to  
 all things, and has requirement for them.  
 The purpose of creation and providence is  
 the glory of God; the manifestation of  
 him. This purpose is fulfilled as such  
 manifestation takes place. So that the  
 test of goodness and rightness is the de-  
 gree of expression given to God in the  
 matter.

That life and action may express divine  
 character, God as made known to us  
 under what laws we are made, what the  
 divine requirements are, how his will and  
 spirit may be expressed. There are such  
 things as proprieties of character and con-  
 duct in all cases. There are certain prop-  
 rieties that virtues always use in ex-  
 pressing themselves. There are expres-  
 sions of good character that are as or-  
 dained and invariable as the shape and  
 color of a flower. Social standards are  
 like a dissolving picture, soon forgotten in  
 another view, as changeable as a fashion,  
 but while our ideas of the proprieties of

life vary, God's do not. Sunlight has never  
 changed. Electricity has been always as  
 ready as now to respond to respect for the  
 conditions of its expression. Invisible  
 laws, natural in physics and chemistry,  
 are constantly operative and ready to  
 operate. It is so with moral and spiritual  
 laws in the realm of society; the air is  
 full of divine thoughts, that seek expres-  
 sion not only in stars and flowers, but also  
 in all being and living. The standard of  
 truth is ever ready to measure all and  
 judge all. It is a standard that measures  
 and judges by outcomes, by fruits. The  
 doer of the Word of God will find that  
 Word proving itself to him and himself  
 approving it by the evidently good and  
 beautiful issues of his action. As the love-  
 ly picture upon the screen is all in the  
 rays of light that stream across the audi-  
 torium, so are lovely lives and histories all  
 in the beams of truth that make the Scrip-  
 tures radiant. As these heavenly light-  
 beams are reflected, like light from a  
 screen, from our recipient souls, our man-  
 ifestation of God is beautifully displayed.  
 We but appropriate and exemplify divine  
 ideas.

Here is our guide in the dissolving of  
 doubts, the settlement of questions. Since  
 no one has ever invented a divine law, and  
 since no item of life is overlooked in the  
 divine plan, there is always an expression  
 that fits for every true and good quality  
 of character. We ask, therefore, what  
 does the thing in question express? Are  
 manly virtues expressed by "fast" and  
 "loose" customs and manners? Is it truly  
 liberal and large to despise the Church  
 and its noble history of divine and human  
 service? Does a cigarette in the mouth of  
 a young girl or an older woman indicate  
 an expression of feminine refinement and  
 charm? Does indiscriminate and African  
 dancing tend upward? Is not a small  
 stake at a card-party as bad in principle  
 and influence as a large stake among pro-  
 fessional gamblers? Does bad language  
 grace or disgrace the mouth that utters it?  
 Are midnight motor rides unchaperoned,  
 and dotted with stops at road houses, cal-  
 culated to enrich character? Etc., etc.

What spirit do our new social fashions  
 express? Is it a lawless spirit? There  
 are no superfluous words in the diction-  
 ary; every word is current in action.  
 What do our actions speak? The defer-  
 ence that we have paid and still pay to the  
 social conventions of the past proves their  
 worth. Why adopt attempted substitutes  
 for tested divine laws? Let us have any  
 expression that will express goodness, be  
 it old or new, but from all other expres-  
 sion may we depart, though we leave the  
 world behind us!

Catskill, N.Y.

## SYNOD OF NEW JERSEY.

BY REV. JOHN F. PATTERSON, D.D., S. C.

Synod met in Olivet Church of Atlantic  
 City Oct. 17-19. Rev. Raymond Hilliard  
 Gage, D.D., was elected moderator. The  
 cause of synodical home missions took front  
 rank in the synod. The goal was set at  
 \$130,000, but the churches raised \$152,000,  
 of which, according to synod's plan, two-thirds  
 went to work in the synod, and one-third to  
 the Home Board, and, in addition, the Board  
 received all over the goal, making a total to  
 the Board of \$65,000, the largest amount ever  
 received from this synod, and excelled only  
 by the Synod of Pennsylvania. At the popu-  
 lar meeting on Tuesday night addresses were  
 delivered by Rev. Dr. H. B. Master on Minis-  
 terial Relief and Sustentation; Rev. Dr. John  
 A. Marquis on Home Missions; and Rev.  
 Dr. Stanley White on Foreign Missions. A  
 special committee was appointed, with power  
 to arrange the docket for the centennial meet-

ing of the synod next year, the place of meetings being left to this committee.

### WASHINGTON CITY LETTER.

BY REV. W. F. EAGLESON, D.D.

The Synod of Baltimore met in the West Church, Wilmington, Del., where Dr. U. F. Smiley has been pastor for years. Rev. J. D. Blake, of New Castle Presbytery, was elected moderator. Dr. E. D. Warfield, president of Wilson College, and the oldest president in years of service in the United States, gave, from his rich experience, testimony on the "Influence of Education on the Young." The speakers from beyond the bounds of the synod were Dr. H. C. Swearingen, Dr. L. S. Mudge, Dr. M. H. Anderson, Dr. Stanley White, Dr. C. H. McDonald, Dr. John McDowell and Dr. D. G. Wylie. An appropriate address was given by each of these. A large number of the ministers of Washington City attended the synod.

The ministers of Washington City were pleased to have as their guests, during the last week, Dr. Louis B. Crane, of Elizabeth, N. J.; Dr. George B. Stewart, of Auburn, N. Y.; and Elder Thomas D. McCluskey, of Pittsburgh, on their way to the meeting of the Executive Commission of the Assembly, at Atlantic City. They were given an automobile trip about Washington, visiting particularly the Presbyterian churches of the city.

The Second Church (U. S.) of Alexandria, Va., Rev. Dr. John Lee Allison, pastor, is working with increased interest. Mrs. Armstrong, a returned missionary from Brazil, delivered an address to the Woman's Auxiliary last week.

The Session, last month, received twenty colored men and women, and with fifty-five in the Sabbath school, they have a good mission. A lot has been secured, on which they will soon build and organize a new church. The pastor, Rev. Dr. Allison, spoke, on Nov. 11, in the Billy Sunday Tabernacle, Norfolk, Va., and on last Sabbath he preached at Quantico, Va., to the marines.

The conduct of a funeral is particularly a function of the church. And when the state conducts it, in a devout and worshipful way, the church can gladly join. The Government honored the many heroes of unknown name by a solemn burial of "an unknown soldier," whose body was brought from France. From among the many unknown who fell in battle, four coffins were taken. Sergeant Edward Younger, of Chicago, walked into the chapel containing the coffins, and placed a bunch of white roses on one of the caskets in France. This one was placed in a metal casket, made in the United States, and bore on its top the words: "An unknown soldier who gave his life in the great war." This was placed aboard Admiral Dewey's flagship Olympia, and departed with great honor to the United States. This ship was welcomed at our shore by a flotilla of destroyers and ten hydroplanes, and escorted to the navy yards at Washington. In the rotunda of the Capitol soldiers guarded the casket. The rotunda was a profusion of flowers from President, Vice-President, Cabinet, the houses of Congress, every state in the Union and many nations. Of all these, perhaps none was more appropriate for the unknown than that from King George of England, bearing the words:

"As unknown, yet well known;  
As dying, and behold we live."

A very beautiful floral tribute came from India. Four abreast, people marched past the catafalque, lining up for blocks distant. The funeral procession was most unusual. Ten escorts of a military character led the way, followed by the clergy. Then came the caisson bearing the unknown soldier, with body bearers and honorary pallbearers. Then came General Pershing and the President. Admirals and other officers followed. After these came the Vice-President; Chief Justice, ex-President Taft; ex-President Wilson, with Mrs. Wilson. In order then came the Supreme Court, General Miles, army officers, the Cabinet, Governors of states, the Senate in columns of eight, the House of Representatives in columns of eight, holders of honor medals, and lastly forty-four patriotic organizations. But who was this unknown young man? What church gave him a Testament? Who was his mother? "And Saul said unto Abner, Abner, whose son is this young man? And Abner said, As thy soul liveth, O king, I can not tell." At the grave

at Arlington, with the mast and anchor of the Maine and her unknown dead only five hundred feet away, with the sky-line to the northeast marked by the Washington Monument and the dome of the Capitol, this unknown, now "well known," was laid to rest amidst the earth brought from France, where he fell. The funeral oration was wonderful. It was Christian. An amplifier magnified the voice to reach the uncountable host; phone and amplifiers made the voice heard by multitudes in New York and San Francisco; we are told. As we heard the voice of the President pleading for a warless world, as he closed his address with the Lord's Prayer, the multitude bowed their heads and repeated with him the sacred words. We wondered if they did likewise in New York and in San Francisco. The day is coming when "all the ends of the earth shall hear."

The Church will gladly join with the President in his conclusions. After describing the deadliness of war's weapons, he said: "Surely no one in authority, with human attributes and a full appraisal of the patriotic loyalty of his countrymen, could ask the manhood of kingdom, empire or republic to make such sacrifice until all reason had failed. There must be, there shall be, the commanding voice of a conscious civilization against armed warfare."

### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

Dr. W. R. King, secretary of the Home Board, whose chief function is promotion of the work of the Board in the churches, by giving information upon the fields occupied by the Board, and the needs that these fields create, and how the Board is to secure and supply these needs, and all other such things as go in the promotion of any great enterprise, is now in Texas heading one of three teams for this work. Dr. Montgomery heads another team, and Dr. Warren H. Wilson another team. They are supported by other representatives of the Board, the New Era Movement and local men. One team spent one Sabbath, Oct. 30, in El Paso, Tex., and from this team I have a report. The pastor of the First Church, Rev. Dr. Poe, writes: "The team was here yesterday, consisting of Montgomery, Crouch and Overstreet. Every man spoke in every church. Twelve addresses in all were delivered, not including greetings in the Mexican Church. We had a great day. Consider the effort successful. Much information that the pastor takes for granted, that his people know, and that they don't know, was given. Interest in home missions was kindled afresh, and incidentally the team got a vision of city home missions, which at least one of them knew little about. It worked both ways." Dr. Poe is right. No secretary goes out on a promotion or other campaign without receiving more than he contributes. I have now been in a secretarial position something over fifteen years, and I do not at this time recall a single instance where I did not receive valuable information.

Dr. King writes that his team is having a great time, and, in his judgment, great good is being accomplished. When Texas has been covered as well as three teams can cover it in a little more than two weeks, after a week's rest, two teams will undertake the same work in the Synod of Oklahoma.

While the team was in El Paso the new church, known as Bethany Presbyterian Church, was dedicated free from debt at a cost of \$10,000. While the name is Bethany, it is situated at what is known in El Paso as the Five Points District. A large field of opportunity is opened before it, and with the new church there is great hope that a great work will be done.

Another interesting bit of news comes out of this visit of the team in El Paso. Rev. Jose Venecia has been pastor of the Mexican Church in El Paso for some years, and recently a splendid building was dedicated for the use of this church. It is the first unit of a group of buildings to be used in the work among Spanish-speaking people in that border city. The night the team was at the church there were twenty-five decisions for Christ made, and this story comes out of it: "For years Mr. Venecia's mother has been opposed to his being in the ministry, and as a matter of fact never heard him preach until last night." The writer adds: "He got into action in good form, and as a result twenty-five decisions were made, and one of

them was his mother." That, it seems to me, justifies the Board, if nothing else had been done for all the money invested in our Spanish work in El Paso. Of course Mr. Venecia has his difficulties. Not all Spanish-speaking people are as true as Mr. Venecia and some of them get into his field and sow tares; but this good man goes on with a growing faith and an intenser devotion to the kingdom of God.

The Synod of Missouri discovered, at its meeting last month, that it was indebted, on account of its home mission work, to the extent of something like \$30,000 for the year ending March 31, 1921, and for the six months ending Sept. 30, 1922, and immediately determined to wipe out this indebtedness and put itself in the column of synods that pay into the treasury of the Home Board as much money as they take out for home missionary work, and designated Nov. 13 to 20 as Home Mission Week, when, in addition to its New Era quota, this \$30,000 would be provided. Prior to the synod meeting, the Presbytery of St. Louis, which is more largely responsible for the deficit than any other presbytery, had determined to use the week beginning Nov. 13 as Church Election Week in the presbytery, because there are at least three mission points in this city that now can not house their Sabbath schools, and have difficulty in housing the congregations that attend their services. The effort is to raise \$50,000, which will be used as a sort of revolving fund to aid churches that are building. In view of this, the presbytery felt it was better to carry out this program, and then make strenuous efforts during the remaining months of the calendar year to bring up the offerings to home missions, and if it is found at the end of the calendar year that the presbytery is still behind, no doubt a special effort will be made in January to wipe out the deficit incurred in promoting its home mission work. There is no greater home missionary field west of the Mississippi River, in my judgment, than in St. Louis. Here are gathered all sorts of people, all sorts of churches, and all sorts of enterprises. Many of them are antagonistic to the kingdom of God, and all of them need the modifying influence and guidance of the Church of Jesus Christ. And yet, with all the efforts the churches are making at the present time, they are by no means overtaking the task.

### REV. R. W. EDWARDS OF FLORIDA.

Rev. Rees W. Edwards was presbyterial evangelist and superintendent of missions for the Presbytery of Florida, for ten years, and did a great and successful work. He was appointed to convene the Synod of Florida for organization on Oct. 11, but died on Oct. 10. Resolutions of deepest respect and appreciation and affection were passed by the synod, presented by Rev. Dr. Joseph P. Calhoun, the chairman of the Home Mission Committee, as follows:

(1) That synod record its sense of loss and unfeigned sorrow in the decease of Rev. R. W. Edwards, our faithful, efficient, and self-sacrificing superintendent of missions. For ten years Rev. Edwards has labored with a zeal and passion for the welfare of our weak and struggling churches that has endeared him to all who love our Zion. A minister in every mission church at a living salary was Mr. Edwards' effort, hope and prayer. For this he toiled, made long journeys, exhausted his physical energies and counted not even life itself as dear. His last work was for one of our feeble churches and then he returned to his home, in a few short hours to go up to receive his glorious reward from the head of the Church. Our loss is his eternal gain. It is only his mortal body that is being laid away in the cemetery today. His glorified spirit has ascended upon the ever brightening path of immortality. Our dear brother has been called to a wider sphere. He entered into the joy and boundless activities of the eternal kingdom.

(2) That a copy of this memorial minute be sent to the bereaved family, to our church papers, and to the daily press.

(3) That the remainder of this hour be devoted to a memorial service as a token of the synod's appreciation of the life and work of our dear brother and co-worker in the Lord.



## PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

The Rescue Mission, which has for several years been supported by our presbytery, with some assistance from the United Presbyterians, is at present a subject of consideration by the trustees of presbytery as to its future. It was recently removed from its location on Market Street to a new location on Seventh Avenue, much finer as to accommodations. But it is more expensive in every way, and at present is costing the presbytery about \$15,000 annually. If ante-prohibition conditions had continued, and the considerable number of men and women submerged by liquor and vice was still as great, the purpose and usefulness of the mission would effectually appeal to the Church. But prohibition has changed many things, and the actual number for whom such a mission should be opened has been greatly diminished. Today the mission is more of a haven or stopping place for the unemployed. This is a class for which the city should provide, and considerable is done by the Salvation Army. The direct religious opportunity has been greatly narrowed. Superintendent P. W. Snyder is giving this subject much thought, for the needs of presbytery's missions are so large that none of the resources of our treasury should be uselessly applied.

Rev. Leon Stewart, pastor of the Fourth Church, has been in one of our hospitals for a minor throat operation.

Rev. George S. Watson, pastor of the Boonville Church, Kentucky, and who is supported and regarded as its pastor in the mountains of that state, preached in the Third Church of this city last Sabbath, and gave a very interesting account of the work in that region. In the eight years of his pastorate there he has been instrumental in organizing seven churches, besides participating in the development of schools, Red Cross, and other work. God has signally blessed him in his ministrations in a region so isolated and uninfluenced by modern progress and changes. Slowly these people, almost entirely of native-born American stock, so long untouched by railroad or modern advantages, are being led to the light.

In Mr. Watson's address mention was made of two facts of life among these mountains of Kentucky and Tennessee which are suggestive of work among the Negroes. A description of the class and ideas of many preachers with which the educated Presbyterian comes in contact or opposition, may be duplicated by that of thousands of illiterate and ill-taught Negro preachers, who constitute a hostile force which our Presbyterian Negro ministers have to meet and endure. The "hardshell" preachers among the whites, with their sneers at education, and derision of all culture, and with their boastings of direct inspiration, even when they can not read the Bible, are no more intense in their ridicule of and antagonism to such ministers as Mr. Watson, than are the colored illiterate and unmoral, if not immoral, "hardshell" preachers who attack the Presbyterian colored ministers. That a region should exist where piety rests on ignorance, and the Bible is no foundation for religious teaching, is one of the amazing and quickening facts of our national life.

The other fact mentioned by Mr. Watson was most encouraging, concerning the usefulness and persistent value of the small churches, which do not appear likely to soon, if ever, reach entire self-support. In the thinly populated and extremely diversified localities, steep hillsides, and narrow brooks, and the poorest of roads, in those ravines, the membership of a church is often so limited in numbers and wealth that self-support is a very distant consummation. And yet from these small churches, Mr. Watson told us, are coming the candidates for the ministry, the larger supply of our waning ministry. He showed that in his presbytery there was a candidate for the ministry for every five hundred members, while in the Presbytery of Pittsburgh the proportion was one to every four thousand, and I am not sure that Mr. Watson was not misled into considering several candidates as belonging to our presbytery by the proximity of the theological seminary.

We who realize the reasons for the slow growth of the colored churches in rural regions would not suggest less zeal or mission effort, but we must and do realize that

a small church among that people often is the birthplace and training ground of consecrated and able preachers of the Gospel at last.

A reception was given by the Session, on the evening of Nov. 10, in the chapel of the Third Church, to Mr. Watson and his wife and little boy, and participated in by Assistant Pastor Thomas C. Peers, Jr., and Rev. Mr. Connolly, with music not only by the choir, but by Mrs. Watson, whose musical genius and culture has been of use in that land of deep valleys, rude homes, great trees, and the silence unbroken by train or mill.

As the Freedmen's Board has been severely stricken in the last few days by the burning of Barber Memorial Seminary at Anniston, Ala., one of its finest and most useful schools for girls, fortunately with no loss of life, Secretary Gaston was obliged to hasten to aid the president of the seminary in arranging for everything that might enable it, Phoenix-like, to rise from its ashes, vigorous, beautiful and alive. It fell to my lot to take the secretary's place at Atlantic City, for consultation with the Executive Commission in arranging for the budgets of all the boards and agencies for the year beginning next May. Out of the routine consultation two facts of public present interest arose, one being the request to the Executive Commission, in view of the present apparent likelihood that the collections for this year may not reach the budget planned, that a day of prayer shall be fixed by the Commission, for every church, to arouse interest and devotion and such self-sacrifice as shall not permit the contributions for Christ's great work to be lessened because of the financial depression.

The other was the very earnest and convincing declaration of Moderator Swearingen, whose conviction was contagiously eloquent and reassuring, that our great Church, having arranged through the Boards for the immediate liquidation of the Interchurch debt, will hold the obligation to the Boards as sacred, and will set itself to work to repay to the Boards these advanced moneys, either in the five-year limit, or before. It was hoped that in future conferences, which are to be held in different parts of the country with the Moderator and secretaries, parts, at least, of Dr. Swearingen's remarks on this high, conscientious and loyal plane will be often repeated.

As I write, the moonlight touches the in-rolling waves on the near-by shore. Far out, near the horizon, the tiny lights of a coast-wise steamer sparkle with mystery and romance, and in the great hall at Washington rests, flag-covered, and whispering of loyalty and unheralded sacrifice by an unknown soldier in lands beyond this ocean.

## CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

The Church of the Covenant has resumed its Wednesday evening forums. Mr. Richard Feiss, a clothing manufacturer of the city, spoke on Wednesday evening on "The Problem of Continuous Employment." Dr. P. F. Sutphen, one of the pastors, is delivering a series of sermons at the vesper service, on "Civilization." The topics are "The Evolution of Civilization," "Modern Civilization Fighting to Survive," "Progression and Retrogression" and the "World's Hope." There was held in this church a mass meeting in the interests of Berea College of Kentucky last Friday evening. The speakers were President W. J. Hutchins, a member of Cleveland Presbytery, and Rev. Dr. Jonathan Day, of New York City.

The Old Stone Church, Rev. A. B. Meldrum, D.D., pastor, welcomed sixteen new members at the November communion. A half-hour service for prayer only was held in this church on Armistice Day, praying for the reduction of armaments and the establishment of international understanding and co-operation in the spirit of Jesus Christ, as the only basis of enduring peace.

The annual Christian Endeavor Convention for the city has just held a three days' session in this church. The speakers were all Presbyterian pastors: Dr. A. B. Meldrum, Dr. Charles D. Darling and Rev. A. H. Limonze. The music was furnished by the Welsh Presbyterian Church choir.

Phillips Avenue Church, Rev. W. P. Thomas, pastor, is holding two weeks of evangelistic services in which the pastor is assisted by Dr. W. F. Dickens-Lewis, Rev. A. H. Limonze and Rev. George Gerlach.

Rev. Alexander Vinton, D.D., was recently

installed pastor of the Noble Road Church. The ministers who participated were Rev. A. P. Higley, D.D., Rev. Charles D. Darling, Ph.D., Rev. W. F. Dickens-Lewis, D.D., and Rev. W. C. Mickey, D.D.

Lakewood Church, Rev. A. J. Wright, pastor, has heard in the last two Sabbath evenings, Mr. Benjamin Karr, editorial writer in a Cleveland daily, and Miss Boyer, a missionary in Africa. All of the Presbyterian Sabbath schools of the city will send six visitors each to spend the whole of Sabbath, Nov. 27, with the Lakewood Sabbath School, inspecting its work and attending a conference in the afternoon. Rev. James A. Verbung, state superintendent of Sabbath School Work under our Sabbath School Board, will be one of the speakers.

Rev. W. F. Dickens-Lewis, pastor of the Cleveland Heights Church, is giving a series of historical sermons on Wycliff, Luther, Calvin, Knox and Savonarola.

Most of our pastors spoke, Sabbath morning, commending the Community Chest Fund that is being raised this week. The goal is \$3,763,545, to be given to ten different institutions during 1922. Last year \$4,500,000 was raised, \$500,000 of which is still on hand to be used for the new year. The cost of administration is only one-half of one per cent. It has successfully solved the problem of combining all the important groups and religious faiths in the city in one campaign appeal.

## NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The great cosmopolitan city that never stops, day or night, stood still for the first time in its life, in all probability, on Armistice Day, while for two minutes all was quiet in honor of the Unknown Soldier and his brothers who died in the war. As the people in Madison Square Garden and out beyond for a considerable distance heard every word and sound from Arlington Cemetery, they were almost awe struck, and many joined with the President in repeating the Lord's Prayer. Over at the Fox Hills Hospital, Staten Island, where your correspondent is chaplain, patients and officers and nurses, in so far as possible, stood for two minutes at attention at noon. There is not any one in that hospital, loyal as all are, who has the least desire for any more war. It is to those who suffered and are still suffering that the hope of permanent peace comes as a burst of sunshine from heaven. Peace sermons were preached all over New York last Sabbath.

The Red Cross drive is on for new members and the people are responding. The Red Cross, like the Y. M. C. A., has been criticized, but a fine work is being carried on, nevertheless, in behalf of the wounded and sick soldiers. We know whereof we speak, for we see the good work every day in the hospital.

Ministers of all denominations were on Monday, Nov. 7, given opportunity to see the motion picture, entitled "The Makers of Men," by Rev. James K. Shields, superintendent of the New Jersey Anti-Saloon League. The pictures illustrated clearly that life is worth living, provided a man worships God and not Mammon. Mr. Shields has another motion picture, entitled "The Stream of Life," which is even more valuable for the consideration of the young than the last picture.

Methodists of New York celebrated last Sabbath, in the old John Street Church, the one hundred and fiftieth anniversary of Francis Asbury's first Sabbath and first sermon in New York, including his subsequent record of forty-five years of service rendered to America and American Methodism. During his American career he preached seventeen thousand sermons and ordained four thousand preachers.

Last Sabbath morning, Rev. Dr. J. Oscar Boyd, who is just leaving the pastorate of the Church of the Redeemer, Paterson, N. J., that he may become the representative of the American Bible Society in Egypt, preached in the Fourth Presbyterian Church, Rev. Dr. E. W. Work, pastor. In the evening the letter carriers and postal clerks of New York City were addressed by Dr. Work, Dr. Bowlby and others.

This is the annual Week of Prayer of the Y. M. C. A., and the local organizations are observing the week. Hon. William Jennings Bryan will address a meeting in Carnegie Hall, Nov. 25, under the auspices of the old

Tent Evangel Committee of New York. Mrs. Charles M. Alexander, widow of the singer, will give a brief address. There will be a choir of three hundred voices. An overflow meeting will be held in Calvary Baptist Church, across the street from Carnegie Hall. At the Classon Avenue Presbyterian Church, Brooklyn, last Sabbath, the pastor, Rev. Dr. R. M. Huston, preached on "Will the Golden Rule Work?" At the Central Congregational Church, Brooklyn, of which Dr. S. Parks Cadman is pastor, Rev. Samuel Zwemer spoke in the morning on "The Will of God for the Moslem World," and on Monday evening Dr. Zwemer spoke at a meeting under the auspices of the World's Sunday-school Association on "The Call of Childhood in Moslem Lands."

Monday evening last, in the parlors of the Fourth Presbyterian Church, the New York Alumni Association of the College of Wooster, Ohio, held its annual reunion. The president of the college, Dr. Wishart, was present with a strong address, and others spoke briefly. The endeavor is being made to secure as much money as possible in New York and vicinity from alumni and other friends of the college. There are at least one hundred alumni in New York and almost as many more within easy reach of New York. Dr. Wishart preached last Sabbath at Vassar College.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Mr. Charles E. Schenck, for many years a worker in the Illinois Sabbath-school Association with the beloved Jacobs, has entered upon a term of like service with the Illinois Synod under the supervision of the Home Mission Committee, holding Sabbath-school conferences. Mr. Schenck brings to this work a ripe knowledge of methods and an extensive knowledge of the workers throughout the synod. He has already entered upon his service in the southern part of synod.

Austin Church, Rev. Robert Clements, D.D., pastor, has just closed a week of jubilee celebration of the fiftieth anniversary of the organization of the church. Millard Avenue Church, Rev. E. W. Symonds, pastor, enters next week upon a series of services celebrating the twenty-fifth anniversary of the organization of Millard Avenue. Former pastors will take part, and Dr. George L. Robinson, of McCormick Seminary, who came to the aid of the church at the time of its enlargement and building of the present house of worship, gave an address at the opening of the week's activities. Millard is now in the midst of a foreign population and is ministering to its constituency with grace and fervor.

Chicago Presbytery devoted the greater part of its meeting of Nov. 7th to the consideration of foreign missions, as presented by Dr. Cleland B. McAfee, of McCormick Seminary, chairman of Presbytery's Committee. An illustrated demonstration of foreign missions was given by Mr. A. Gordon Bradt, son of Dr. C. E. Bradt, superintendent of the Central District of Foreign Mission Board. A description was given of the School of Missions, which Dr. Hepburn had conducted in the Buena Memorial Church, of which he is pastor. News was presented, fresh from the mission fields, by missionaries home on furloughs: Dr. Campbell, of Siam; Strahler of India; Allison of Guatemala, Brown of Manila and Mr. W. D. Boone, a student in McCormick Seminary, from China. It was a great day for missions. So impressed were the presbyters with the day's exercises that a resolution of thanks and appreciation was extended to Dr. McAfee "for the superb manner in which he has presented his report on foreign missions and has arranged for the illustrative and stimulating features accompanying the report."

A resolution was passed unanimously to be forwarded to President Harding in which he is told that presbytery "welcomes with peculiar eagerness the conference, beginning on Nov. 11th, because it seems to the presbytery a possible step toward a goal of human brotherhood and peace," pledging also that "presbytery will pray daily during this conference for guidance of the President and his advisers and for other members of the conference."

Resolutions were also adopted on recommendation of the Temperance Committee assuring our representatives in Congress of

our steadfast loyalty for the enforcement of our statute law, and asking them to further strengthen the laws to carry out the purpose of the Eighteenth Amendment. The Board of Temperance and Moral Welfare was most cordially indorsed for its progressive policy.

Armistice Day was observed by holding a prayer meeting in Orchestra Hall at 11 a. m., at which Bishop Anderson, of the Protestant Episcopal Church, presided. Dr. John Timothy Stone, of our Fourth Church, Father Siedenburg and Rabbi Stolz participated. Raymond Robbins gave an address on "Disarmament or Bankruptcy—Which?" The service was held under the auspices of The World Friendship Information Bureau.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

Dr. James Morrison Barkley was the honored guest at a reception tendered by his brethren at Fort Street Presbyterian Church on Friday evening, Nov. 11. The occasion was the thirty-fifth anniversary of Dr. Barkley's coming to Detroit as pastor of Forest Avenue Presbyterian Church, then a new organization. After a pastorate of nearly thirty years, Dr. Barkley was made pastor emeritus, in which position he remained until about a year ago, when Forest Avenue and Redeemer churches formed a merger. But, as pastor emeritus and as president of the Board of Trustees of Alma College, and most of all as the beloved minister without definite pastoral charge, Dr. Barkley has always been greatly in demand for preaching appointments in the leading churches of Detroit, needing supplies for longer or shorter periods of time. This happy condition is not likely to end while Dr. Barkley preserves his remarkable vigor of mind and body. The Church at large knows him as a former Moderator of the General Assembly. His brethren did not need any such attraction to cause them to attend the reception of Nov. 11, originated, as we suppose, by Dr. M. C. Morgan, pastor of Fort Street Church. This gathering also gave opportunity for a prayer meeting for the Armament Conference at Washington.

On Sabbath, Nov. 13, and the next day, Memorial Presbyterian Church of Bay City celebrated the fiftieth anniversary of its organization as a Sabbath school and the thirtieth of its organization as a church. It derives its name of "Memorial," not for any particular person, but in honor of the Reunion of the Old and New School Churches. In the succession of pastors there appear the names of Rev. Perry V. Jemness, D.D., now of Denver; Dr. David Burchard Gregg, formerly of Baltimore; and your correspondent. The present pastor, who is doing an excellent work, is Rev. Henry Kreulen. Among those who are scheduled to have a part in the services are Rev. J. Roy Van Wyck, D.D., Rev. A. T. Tomshany, Rev. H. A. Simpson, and those now or formerly connected with the church.

The Big Rapids Presbyterian Church, which was unfortunate enough some time ago to lose its building by fire, has now adopted plans for its new building. The architect is the same as the one who erected the handsome churches at Alma, Cairo and Ionia. Rev. C. L. Attig is the pastor.

Sometimes a minister with beautiful theories tells us how to build up an evening congregation, which is one of the problems that most of our churches are trying to solve. It was not theory, but a rich experience, that enabled Dr. M. E. Anderson, pastor of Immanuel Church of Detroit, to encourage us all as he told us how he had succeeded in transforming an evening congregation of possibly seventy-five into a congregation of about eight hundred, with conversions at practically every service. The beauty of it all is that this change had been wrought, not by what some might call modern methods, but by preaching plain gospel sermons, intensely evangelistic in tone, supplemented, it is true, by a gospel chorus, singing gospel songs. When a church, not exceptionally well located, or with anything unusually attractive as to its building, receives over five hundred new members on confession of faith during the year, and at the same time reaches a most satisfactory financial condition, we are all interested. Naturally there are expenses as to music and publicity, but when the plate offering is more than double in the evening what it is in the morning, the cost does not figure very strongly. Dr. Anderson preaches with

intense conviction as to a Savior for the lost, never compromising to please modern notions. Nor does he try to make it too easy to accept the divine requirements. His paper was intended to open the way for a symposium, but we were, as a rule, wise enough to omit the discussion, and do some quiet heart-searching as to why the evening service has been so largely declared to be hopeless.

On Sabbath, Nov. 6, Rev. Thomas G. Sykes, D.D., entered upon his work as pastor of the church of Mount Clemens.

#### DECIDING FOR THE MINISTRY.

The Yellow Creek Church, in Steubenville Presbytery, closed a successful evangelistic service on Sabbath night, Nov. 6. This is one of the many meetings now going on in Steubenville Presbytery under the Rochester plan.

The pastor, Rev. R. L. Ryall, was assisted by Rev. W. Wilson, of Columbus, one of the General Assembly's evangelists. The attendance was large and the interest excellent. As a result, thirty were added to the church roll, twenty-four being on examination, and seven were baptized.

The closing meeting was one of unusual interest, when the evangelist asked if there was one young man ready to offer himself for the ministry. After showing what it might mean, that it would not be a life of ease or luxury, and that such a one might have to give up home and friends to go to a foreign field, the evangelist asked if there was one ready to place himself in God's hands to be so used if it was his will, to raise his hand and come forward. And to the glory of God five young men came forward. Words can not describe the feeling that came over that congregation of four hundred people. The young men were asked to kneel in front of the pulpit, and Rev. James S. Cotton, who was in attendance, led in prayer, followed by the pastor, then by Mr. Wilson, asking God to accept the offering and hear the vows taken. Robert Ryall, son of the pastor, was one of the five to offer himself. The spiritual life of the entire congregation was quickened.

#### HOW ONE CHURCH CAME TO BE.

BY REV. J. MONT TRAVIS.

In August, 1919, Mr. W. H. Schureman, the veteran Sabbath-school missionary of the Presbytery of Denver, discovered that the Sedalia community, thirty miles out of Denver, had no religious services. Mr. C. F. Helwig, an elder in the Littleton Church, twenty miles away, became interested, and on Sept. 7 he, with the help of Mr. Schureman, organized a Sabbath school with fifteen members.

Mr. W. K. Ramsey, a student, consented to preach to the little company gathered for Sabbath school each Sabbath, and under the devoted supervision of Mr. Helwig, the interest grew so rapidly that in June of 1920 a petition, with thirty signers, was presented to the presbytery, asking for a church organization, and on Sept. 21 the organization was formed by the presbytery.

The community began at once to plan for a church building, which would be an honor to the town; but the people were very limited in financial means and the prospect for an adequate building was far from being bright.

About this time Mrs. C. D. Abbott, a former member of the Littleton Church, now living in California, sent to her church, at Littleton, a gift of \$250, consecrated with prayer, and asked that it be used for some special need. Littleton was planning for a new building of its own, but generously set this gift aside for the Sedalia Community Church. Then the Home Mission Committee and the Church Extension Board of the presbytery took a hand in the project and things began to happen in rapid succession. By January, 1921, definite plans were made for a building of very moderate cost. The men of the community became deeply interested. One man donated a building site in just the right location, and followed that with a substantial cash contribution. The Board of Church Erection made a grant of \$2,000, and local friends, encouraged by the presbytery's Church Extension Board, loaned money to begin building operations at once. Men did the digging and hauling of material, and women prepared lunches for the men who worked, and on Aug. 6, 1921, just two years from the discovery by the missionary, the

cornerstone of the Sedalia Community Presbyterian Church was laid in the presence of the entire population of the community, and amid great rejoicing.

In the meantime, Rev. John Knox Hall, of Denver, was secured as the temporary pastor of the church, and served for fourteen months. The work of construction went forward with great rapidity.

The dedication of the church, Oct. 23, was a great day for the whole country side. The building was filled to its capacity. When the building committee made its report, it was found that there was a deficit of \$1,500; but that instead of the \$6,000 building first planned, they had a building worth \$10,000. The people, who had already given to the limit, promptly subscribed another thousand, and the Central Church of Denver assumed the other \$500, and the building was dedicated free of debt. At the communion service, held at 11 o'clock, seven new members were received. At the close of the dedication service twelve persons confessed Christ.

Addresses were made by Rev. W. H. Wray Boyle, D.D., of the Central Church of Denver, and president of the Church Extension Board; Rev. Howard I. Kerr, D.D., executive secretary of the presbytery; Rev. J. Mont Travis, Stated Clerk and chairman of the Committee on Home Missions, and Elders O. A. Erdman, chairman of the Committee on Church Extension, and Judge H. C. Riddle.

#### OMAHA BETTER.

BY REV. W. H. JORDAN.

The service at the First Church, Omaha, Neb., Oct. 2, was of more than usual interest, it being the occasion of the dedication of a table presented by Mr. and Mrs. Edward Updike, and a baptismal font, presented by Elder and Mrs. Robert Demster.

After Mr. Updike's presentation speech, Elder N. H. Loomis, on behalf of the congregation, accepted the beautiful gift. Elder Robert Demster's presentation speech was followed by that of Elder Warren Switzler accepting the gift in behalf of the church.

The font is of Italian marble, and is placed just beneath the bronze tablet which bears the names of one hundred and twenty-eight who went from this congregation to the world war. The tablet was unveiled with appropriate services in January last.

After the dedicatory services the pastor, Dr. E. H. Jenks, baptized thirty-seven children and several adults. It was a great day for all. The First Church was host to the Synod of Nebraska, which was the largest ever held, on account of the Gipsy Smith campaign. Most of the evening sessions were omitted to attend the auditorium meetings. The Gipsy gave an address before the synod.

The four weeks' Gipsy Smith campaign closed Nov. 13. Most of the services were largely attended. Thousands of cards were signed, but probably less than one-fourth represent actual conversions. The evangelist, Gipsy Smith, gives a great gospel message, Calvinistic to the core. More than sixty churches united in the campaign. Great good has been accomplished, and now much depends upon the follow-up work. It was to be regretted that there was no place for an inquiry room or opportunity to deal with those who went forward or signed cards. The best time to deal with a man who professes interest is right then. A sheep-raiser once said that the life of a lamb depended upon its getting milk immediately, and that in lambing time he was with the flock the whole night long.

The Omaha Bible Institute, which omitted its evening classes during the Gipsy Smith campaign, began its classes Nov. 13, meeting Monday and Tuesday evenings. It is hoped that a permanent headquarters may be found soon. Mr. Jordan, who is at the head of the institute, is minister at the Third Presbyterian Church. On Nov. 16 he began a series of noon addresses at the Y. W. C. A. on themes relating to the Birth of Christ, leading up to the Christmas season: The Desire of All Nations; His Birth Foretold; Preparation of the World for Christ; Mary, the Mother of Jesus; The Song of the Angels; and the Visit of the Wise Men. He will also teach the International Sabbath-school Lesson at the Y. W. C. A. Saturdays, 12:15 to 1 p. m.

Rev. James Marquis Wilson, D.D., who has been an Omaha pastor for many years, will be inaugurated, Nov. 30, as president of

Omaha Theological Seminary, services being held in the First Presbyterian Church. Moderator Rev. Henry C. Swearingen will deliver the address. Dr. A. B. Marshall, of Clarinda, Ia., president of the Board, will preside. Dr. Wilson, who has already served the seminary a year, will give the inaugural address. The program will be preceded by a banquet. The Seminary Board will meet at 2 p. m.

#### SUFFERING PRESBYTERIANS.

The World Alliance of Reformed Churches, holding the Presbyterian System, which includes all the Presbyterian and Reformed churches in America, issued an earnest appeal for aid for the oppressed and suffering Presbyterian and Reformed churches of Europe, and to that end suggested that Sabbath, Oct. 30, be observed in the churches as a day of prayer, especially for the suffering brethren of the Presbyterian faith, that a suitable sermon be preached and that money be gathered and sent to denominational treasurers of European funds. Many churches followed this suggestion.

A clothing drive is also suggested for November and December, in which new clothing, slightly worn clothing, underclothing, shoes, sheeting for hospitals and orphanages, etc., be gathered, with sufficient money to defray the expense of shipping, which amounts to about fifteen cents per pound.

A committee of six, appointed from the various denominations, is in charge of the movement, James I. Good, 3260 Chestnut Street, Philadelphia, Pa., being the chairman. A tract, giving fuller details of the needs of the churches in Europe, was prepared to be sent to Presbyterian and Reformed ministers.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

The Chidester Church has just passed through a very fine series of evangelistic meetings, conducted by the pastor, Rev. Otis C. Epperson, and Evangelist Richard W. Lewis, D.D., of Chattanooga, Tenn. The meeting closed Nov. 3rd. Dr. Lewis preached forty-nine sermons. There were thirty-six professions of faith in Christ and seventeen additions to our church. The whole town and surrounding country felt the good effect of the meeting. The new church building was used for the first time. The pastor reports the work of the church in excellent condition.

Evangelist Lewis is now in the midst of a very fine meeting at Huntington. The other churches in the town are co-operating most heartily. I opened the meeting for Dr. Lewis on Nov. 6th, and he came and took charge on the 7th, and will continue until the 20th.

Upon invitation of the church session at Mansfield, I visited there on Nov. 7th, and held a meeting in the theater. A majority of the membership was in attendance. Two members were received by letter. A committee was instructed to purchase lots on which a new building, in the very near future, will be erected. Something over a year ago, this church sold its property, with the idea, on the part of a few, of disbanding and going into other churches. During these months they have become very much dissatisfied, and none of them could find suitable church homes. They are now a unit in taking hold of the work and going on with it on a larger scale than in former years.

The church at Benton, Rev. H. Heinecke, pastor, is diligently at work preparing for the coming of Evangelist Lewis, the latter part of November. The Benton Church is one of our best in this section of the State.

Plans are now being drawn for a modern five-room manse at Dumas. It is proposed to put about \$2800 into the lot and building. Rev. E. T. Preston is the stated supply.

Under the ministry of Rev. H. W. W. Allen, the Brinkley Church has received during the past year twenty-five members, eighteen of them being on confession. Mr. Allen belongs to the Congregational Church. For some reason, the regular order was not followed in calling this good man, and because of that he has been somewhat embarrassed in his work.

I spent Friday evening, Nov. 4th, in

Fort Smith. Dr. Lewis had an hour or more to talk over future plans of work. Dr. Galloway is the pastor of the church. I desire to call special attention to the voting ballots prepared by the National New Era Committee. These ballots can be had for the asking. Several of our pastors have used them successfully. In Fort Smith the voting was a great success, for every member was requested to indicate on the ballot just what he or she thought the work of the Church should be during the coming year. The result of this voting has made the interest in the Fort Smith Church intense.

The church at Clarksville, Rev. E. Hefner, D.D., pastor, is making good progress in completing their new building and in other lines of church work. On Nov. 2nd at a prayer service, forty men and thirty-eight women were present. New members are being received every month.

I will attend the New Era meeting at Atlantic City, N. J., Nov. 15th and 16th. Am planning to be back at my desk on the 18th, and visit Dumas in the morning, and Tillar in the evening, of the 20th.

#### PHILADELPHIA NEWS.

BY REV. W. P. FULTON, D.D.

The Presbytery of Philadelphia met, Nov. 7, in Chambers-Wylie Church. The overture on eligibility of women to the deaconship was answered in the affirmative; the overture on commissioners in the negative. Presbytery arranged for the installation of Rev. A. Gordon MacLennan as pastor of the Bethany Church on Nov. 10, and for the installation of Rev. George F. Ellison as pastor of the Reeve Memorial Church on Nov. 17. Calls were presented from the North Church for Rev. Edward B. Shaw, Presbytery of Marion, Ohio, and from the Southwestern Church for Rev. Ralph E. Wallis, of West Jersey Presbytery. These calls were approved by presbytery and held awaiting the reception of these brethren into presbytery. Secretary John S. Conning, of the Home Mission Board, spoke on Jewish Evangelization, and Secretary Charles Scanlon on the subject of Temperance. Presbytery arranged for the celebration of the thirtieth anniversary of the organization of the Committee on City Missions and Church Extension at the January meeting of presbytery, and designated Sabbath, Jan. 15, as "City Mission Sabbath," when all the pastors will be requested to preach on some phase of city missions and Sabbath schools, and Endeavor Societies will be requested to conduct appropriate exercises relating to city evangelization. The committee, which is composed of nine ministers and fifteen elders, will give a dinner to the pastors and one elder from each church on Jan. 5.

In connection with the report to presbytery on the Minutes of the General Assembly, reference was made to the expenses of the General Assembly and its committees for the year ending March 31, 1921, as printed in the Minutes (pp. 380-383), as being \$164,723.43. Because of the growing increase in the expenses of the General Assembly, its committees and its boards and agencies, presbytery unanimously voted to appoint the moderator, Rev. John A. MacCallum, D.D., and its Stated Clerk, Rev. William P. Fulton, D.D., as a committee to bring in a report to presbytery of the expenses of the General Assembly and its administrative agencies.

The Welfare Federation of Philadelphia, representing one hundred and twenty-five welfare agencies, consisting of hospitals, social centers, homes for aged, blind, helpless, family and child welfare agencies, Red Cross, etc., will present its annual financial appeal to the citizens of Philadelphia from Nov. 14 to 18. It is hoped, through this single drive, to raise sufficient funds to maintain all these welfare agencies.

The Executive Commission of the General Assembly, together with representatives of the boards and agencies and other committees, met in Atlantic City, Nov. 10 to 14. A considerable number of representatives of the Assembly's agencies was present from all over the Church. It is hoped good results were accomplished by this conference.

Armistice Day was observed as a holiday in Philadelphia, many churches being open for religious services. A number of ministers preached on phases of the "Limitation of Armament Conference" last Sabbath.

## MISSION WORK

### THE ENTRANCE OF THE WORD.

Although the people of Italy are as hungry for the open Word as Russia, China, or the Near East are for bread, there are those who refuse it for fear of the priests, or because of misconstrued apprehension. The returned emigrants from the United States, who have appreciated its worth here, when equipped with the Bible, have little difficulty in giving it out to their relatives and more immediate friends; but unless this is done quietly, they receive rebuffs of all descriptions. With "I can't read" as the principal reply, there are others that are illustrative of the difficulties which attend the entrance of the Word. Here are some of the replies received from Italian people, who are still Roman Catholics, or who have been driven by Catholicism to a rejection of all religion:

"We workmen have no use to read the Bible."

"No; that is a Protestant book. We know where your Protestant business started. Some king of England wanted three wives and the Pope wouldn't let him."

"No, I am a Catholic."

"You Protestants are persecuting the Catholics in Ireland, and starving them in prison. And you want us to take your Bible-book! Get!"

"We are tired of you. You are of England and Germany."

"Away with your book! You are a deceiver."

"Gospel! What Gospel? Don't talk to us about God. Bring us bread and work."

"Take your books and light a fire with them, and put yourself on it."

"You better bring us bread for our little ones instead of those books!"

"That book of yours is the foulest of all books. It is written by those imposters, the priests."

"You talk about Jesus, faugh! I no longer believe in anything. The priests have sickened me."

"What Gospel? What Jesus? He does not think of us, and we do not think of him."

"See! You tell me that God is, and that Christ came down to this earth; but until I see them, I will not believe that."

"We want a red book—red inside and out!"

"What God? If there were a God, I, a poor woman, would not be here with two children, whose father was killed in the war. If God really exists, he had ought to make himself seen, and I would talk with him. So much misery! So many people ruined! I do not believe any longer in anything."

"Oh, your books about God! I have never yet been able to see him, and I would just like to do so some time. Say, you man-from-that-America, have you ever seen him?"

"You call it the Gospel of Christ, heigh? Give us the Gospel of Mazzini, or Marx, or Lenin! That is what we would willingly take."

"Sho, that is the priest's book! We want no more priests."

"Go away! Away! No more saints! No more religion!"

"Not for us, that book. We are workmen. Everybody must work."

"We want Lenin's book! We want the Red Flag!"

"When the revolution comes, we shall drive all of you people out—all of you, priests and all. You have troubled the earth long enough with this God of yours, and made us live and die in misery!"

"Such misery! So many people ruined! And your kind are at the bottom of it."

"Can you convince me that the God you talk about really exists? For my part, I can't believe what I can't see."

"Oh, this vile business! These books from that America! They keep catching us everywhere!"

These are but specimens of some of the negative replies, every one as reported by the colporteurs. All of the replies are

not like them, and in fact, those of this description are in the minority. As a rule the people are only eager to receive anything and everything that is brought from "that America." But at the same time there are those who, in these days of stress and turmoil, reject the Bible, and rebuff the would-be giver, all because they want to find some one or something that is censurable, and attribute their "trouble times" almost insanely, to the Word of which they have so long been deprived.

W. H. Morse, M.D.

### A MISSIONARY TO THE INDIANS.

BY REV. H. P. CARSON, D.D.

Rev. Andrew F. Johnson, of Pine Ridge, S. D., missionary to the Sioux Indians in all that region the past twenty-nine years, after he had graduated from Princeton Seminary and offered himself to go as a missionary to Africa, has wrought a remarkable work, and into it he has put the best years of his life, so far.

He found heathenism rank there then, and the Indians saying they did not want Christianity. They were then hostile to the white man, for it was soon after the Indian uprising under Chief Sitting Bull. He was once shot at just as he was leaving the church of Wounded Knee, the only church organization there at that time, and located near the scene of the battle of Wounded Knee, the last during that uprising. But he never carried a rifle, as did other men, for self-defense. Today he has ten church organizations on the Pine Ridge Reservation, besides a mission at the agency, and the total church membership is 332. All of Sitting Bull's connection there have become church members, and Mr. Johnson fraternizes with them daily.

Each church has a house of worship and a manse, most of them built of logs which he himself cut down and hauled with his own team. In doing this building he has traveled eighty-five miles by team on Monday to do the carpenter work, lived in a tent and prepared his own meals, till time to drive back for the next Sabbath's services. One of the churches is one hundred and ten miles from his home at the agency. He loaded trees twenty-four inches in diameter on his own wagon and hauled them ten miles to the government sawmill to get boards for buildings for use in divine worship. Moreover, he has secured titles from the Government for those houses of worship and manses. He now has three Indian ministers to help him in the care of these churches, but he himself supplies the preaching to six of them, besides his care of the mission at the agency. All honor to such a self-denying, courageous, devoted soldier of the cross!

### THE STUDENT VOLUNTEER MOVEMENT IN 1921.

BY ROBERT F. WILDER.

In the early days of this movement, President James McCosh, of Princeton, wrote of its Student Volunteers, "Has any such offering of living young men and women been presented in our age, in our country, in any age, or in any country, since the day of Pentecost?"

When those words were penned the movement had not demonstrated its right to exist. Dr. McCosh's statement was in the nature of a prophesy. What would he say if he were living now? In 1920 more Student Volunteers sailed to foreign fields, sent out by the various church missionary societies of North America, than went out during any previous year in the history of the movement. The exact number is 595, which is 26 per cent more than the record of the preceding year and 50 per cent more than the average for each of the last ten years. They were appointed by seventy-four different missionary societies. The total number of Student Volunteers who have sailed from Canada and the United States since the movement began is 8,742. Their distribution by fields is as follows: Africa, 942; Arabia, 31; Central America, 63; China, 2,709; India, Burma, Ceylon, 1,708; Japan, Korea, 1,062; Latin and Greek countries of Europe, 43; Mexico, 212; Oceania, 75; Persia, 88; Philippines, 226; Siam, Straits, 107; South America, 624; Western Asia, 289; West Indies, 248; other countries, 202.

The question is often asked as to the qualifications for spiritual leadership of the Volunteers of today. The following facts

bring us to believe that the present Volunteers are not less able or devoted than their predecessors. Of those graduated in 1921 from North American colleges, three to ten have served on the cabinets of the Student Christian organizations in their respective colleges; one in ten has been president of a college Christian association; eight in ten of the women and five in ten of the men have taught in Sabbath schools; three in ten have had experience in city missions or social settlements; three in ten of the men have been in charge of churches for a least a summer.

The Student Volunteer Movement has made and is still making a real contribution to missionary education. During the past year 271 institutions reported 781 classes in mission study, and 19,269 men and women were enrolled in these classes. Two hundred and thirty colleges report that they have promoted the individual reading of missionary literature. Missionary education is now very widely adopted by the churches, but the plan of such voluntary study originated with the Student Volunteer Movement, the pioneer in its leadership being D. W. Lyon. When he sailed for China he was succeeded by Harlan P. Beach, who after ten years of service for the Student Volunteer Movement became professor in Yale University in the first chair of missions in a great university in North America. He was followed by J. Lovell Murray, who has served as educational secretary of the Student Volunteer Movement during the past fifteen years.

After the success of mission study was demonstrated in the colleges, the Student Volunteer Movement was urged to extend its advantages to the churches, but the leaders of the movement felt and still feel that its efforts should be limited to work among students. During all these past years a stream of young men and women have poured out from the colleges with a passion for mission study and to their influence is due in no small measure the growth of missionary education in the churches, both in young people's societies and in Women's Missionary Societies.

The Student Volunteer Movement is a source of strength to the Christian Church in its emphasis on giving to missions. Last year students contributed to home and foreign missions, through the regular agencies of the Church, \$240,550, as against \$135,919 during the preceding year. This does not include the gifts of faculty members. Such giving is due in no small degree to the work of the movement in the colleges. As a result, thousands of students are being trained in habits of systematic and proportionate giving. One of the largest contributors to foreign missions in America was influenced in his habits of giving by a traveling secretary of the Student Volunteer Movement. Many similar cases could be named.

The extent of the movement's contribution to the spiritual life of the colleges and universities can not be estimated. Today students are not provincial in their thinking as formerly. There is a world consciousness now in the colleges. The movement has had no small part in creating this interest in world affairs. It is due largely to the addresses of traveling secretaries of the Student Volunteer Movement and to mission study and discussion groups, also to the striking posters and text books the movement has produced and to the conferences it holds. There is today in the colleges a spirit of unselfishness and international sympathy which is a counteracting influence to the spirit of materialism and narrow parochialism. The study of the triumphs of the Gospel in mission lands serves as a powerful apologetic for Christianity. The study of comparative religion demonstrates the uniqueness of Christ. The challenge of the watchword of the movement, "The evangelization of the world in this generation," stimulates the faith of Christian students. As was well said at the Des Moines Convention last year, the watchword "has called out the latent energies of the students . . . as has no other challenge ever presented to them." The movement has also made for the spirit of co-operation and the working together for a common end, and a deeper reliance upon God.

It would be difficult to exaggerate the influence of the groups of devoted volunteers to be found in student centers. They are generators of spiritual power as well as of missionary zeal. Year by year the traveling secretaries of the movement carry into the

colleges the call of Christ for heroic service in the most neglected lands.

The Student Volunteer Movement is expected to cultivate one thousand institutions of higher learning each year. For this work it employs at present sixteen men and women secretaries. During the past academic year no less than ten thousand students came under the influence of the thirty-seven Student Volunteer Union Conferences which were held in the United States and Canada. It is necessary to give missionary information and influence constantly as the call of the Boards for recruits is constantly increasing and the student population is continually changing. This year over two thousand new missionaries are called for by the mission Boards. The Student Volunteer Movement is the recognized interdenominational recruiting agency for the foreign Boards; accordingly all the Boards turn to it for help.

The question is often raised as to how the results attending the work of the movement can be explained. Those who have thought most on the subject are united in their conviction that the greatest single factor is the prayers of those earnest followers of Christ who have faithfully interceded with the Lord of the harvest that he will send forth laborers into his harvest. The demand for Student Volunteers for the non-Christian world can only be met by young men and women who respond to that call because the spirit of the living God moves on their hearts and makes clear what the Lord would have them do. It is a super-human task that is laid upon them. "Pray ye therefore the Lord of the harvest."

#### CINCINNATI PRESBYTERIAL.

The regular monthly executive meeting of the Women's Missionary Society of Cincinnati Presbytery was held in the First Church, Tuesday, Nov. 8, at 10 a. m. Mrs. J. Shane Nicholls, the president, presided. The treasurer, Mrs. E. M. Martin, asked that the auxiliaries send in as much money as possible by Dec. 10 so that she can make a large quarterly payment to the Board on that date. The Young People's secretary, Miss Blanche Tudor, reported that the Young People's Institute was a great success, 130 being registered. Mrs. Worcester, the secretary for Overseas Work, asked that all articles for the Overseas Work be at 420 Main Street before Nov. 15, as on that day and Nov. 18 the boxes would be packed for shipment. Volunteers are needed to assist in this packing. Mrs. Blinn, the secretary for Missionary Education, has her department well organized, and Mrs. Riesner, who is especially interested in the Stewardship branch of this work, gave a very fine talk. Mrs. H. A. Wilson, the Social-Service secretary, told of the plans for the holidays at the Italian Mission. It is proposed to have a community dinner Thanksgiving Day at the mission and gifts of food or money will be greatly appreciated.

On Dec. 2 a bazaar will be given by the Italian women at the mission. A spaghetti supper will be served. The women of the presbytery are urged to support this bazaar in every way possible. Dec. 8 will be Presbyterian Day in Cincinnati. There will be separate meetings for men and women during the day and a mass meeting for both at night. The Moderator of the General Assembly will be here, as will other well-known Presbyterians. Let us make it a great day. Mrs. W. E. Lewis led in the devotional exercises. Prayers were offered for those who will sit in the Disarmament Conference. At this time of great crisis in the affairs of the world let us spend much time on our knees before the throne of grace.

Mrs. A. W. Massman, Publicity Sec'y.

#### COLORED Y. M. C. A. CONFERENCE.

A national conference of the Colored Men's Department of the Young Men's Christian Associations of North America will be held at Cincinnati, O., Dec. 1 to 4. Leading men of both races will participate as speakers.

The time is ripe and the call impelling for a more thorough consideration of the outstanding needs of the colored men and boys of America and of their relationship to their country and the world at large.

Underlying the program for the conference in all its features is a deep spiritual purpose. It will be emphasized that only through a quickening of Christian effort can the problems in hand be effectively dealt with. This

keynote will be struck at the very beginning of the conference in an opening address by Dr. John R. Mott, general secretary of the International Committee, who will speak on "Christian Brotherhood, the Hope of the World."

The list of speakers also includes Dr. W. W. Alexander, of Atlanta, director of the Inter-Racial Commission; Dr. R. R. Moton, principal of Tuskegee Institute; Dr. George E. Haynes, formerly director of Negro Economics in the United States Bureau of Labor, and various other religious and educational leaders.

Inquiries concerning the conference may be directed to Dr. J. E. Moorland, senior secretary of the Colored Men's Department, 347 Madison Avenue, New York City.

#### A CREED FOR BELIEVERS IN A WARLESS WORLD.

(Isaiah 2: 2-4.)

1. We believe in a sweeping reduction of armaments.
2. We believe in international laws, courts of justice and boards of arbitration.
3. We believe in a world-wide association of nations for world peace.
4. We believe in equality of race treatment.
5. We believe that Christian patriotism demands the practice of good-will between nations.
6. We believe that nations no less than individuals are subject to God's immutable moral laws.
7. We believe that peoples achieve true welfare, greatness and honor through just dealing and unselfish service.
8. We believe that nations that are Christian have special international obligations.
9. We believe that the spirit of Christian brotherhood can conquer every barrier of trade, color, creed and race.
10. We believe in a warless world, and dedicate ourselves to its achievement.

(Proposed by the Commission on International Justice and Goodwill, of the Federal Council of the Churches.)

#### EAST TENNESSEE NOTES.

BY REV. ROBERT I. GAMON, D.D.

Six members were received at Rockford Nov. 6 by Rev. E. W. Hall, pastor.

The West Emory Church has taken on new life this year, under the leadership of Rev. W. J. Shelton. During the past month twenty-six members have been welcomed. Three young people have volunteered for life service.

New Providence has decided to redecorate the interior of the church auditorium and to make other improvements on the outside. This church occupies a very important place in the life of the students of Maryville College as well as of the town folks. Its membership is over 600. The pastor, Rev. W. E. Graham, is in Washington City for a few days and expects to attend some of the sessions of the great conference on the limitation of armaments.

The Erwin Church has commenced a six weeks' school of missions, with an enrollment of ninety. A Sabbath-school-attendance contest has just been closed, with the Watauga Avenue school of Johnson City. Both schools were helped.

Rev. D. C. Johnson, pastor at Graysville, is conducting evangelistic meetings at Bakewell, formerly called Retro. The outlook is bright. The church building was recently purchased by the people, assisted by Chattanooga Presbytery. A new roof and improvements inside make it a comfortable place for services.

Park City Church, Knoxville, has been greatly revived by the special meetings conducted by Rev. Will Bartlett.

The Program for Home Missions will be used on the Sabbath near Thanksgiving Day by some of our schools. Supplies may be obtained at Dr. Mack's office in Nashville or from the Board rooms in New York.

Dr. H. C. Wilson, of the Knoxville Second Church, will attend the New Era Conference in Atlantic City next week, representing the synod.

The local union of Christian Endeavor Societies of Knoxville is composed largely of Presbyterians. They hold a monthly rally. Dr. H. C. Wilson delivered the address at the November meeting.

#### THE THANKSGIVING HABIT.

The habit of expression serves many purposes. Thankfulness is the Christian's mode of expressing his love and appreciation. Parents spend years in cultivating the habit of expressing gratitude in their children. There is a queer twist in human nature that resists such expression. We, children of the Father, must cultivate the habit of thankful expression. Perhaps, it would be wise for us Christians to set aside a brief period of each day for meditation and thanksgiving. There are two things we are told to do always, viz: to pray and to give thanks. Just as faith is a habit of our lives, so, too, are prayer and thankfulness.

#### FALSE GRATITUDE.

What is false gratitude to God? Gratitude is false when, having received bountiful, undeserved spiritual and material gifts from God, people thank God for them with their tongue, and use them only for their own advantage, not sharing them with their neighbors; when they obtain them and conceal them in their treasures, chests, libraries; thus depriving many of their brethren of spiritual enlightenment; or of food, drink, clothing, dwelling. Such gratitude is false and impious. It means thanking God with the tongue, and meanwhile showing extreme ingratitude indeed.—John Sergieff.

#### THANKSGIVING.

An old legion tells that every morning the Angel of Petitions and the Angel of Thanksgiving spread their wings and speed to the earth to carry back to the throne of heaven the petitions and thanksgivings of mankind. The legend says that the Angel of Petitions nightly returns loaded with prayers for blessings and for help, but that the Angel of Thanksgiving returns often almost empty handed.

The legend teaches the great truth we are constantly seeking new blessings and forgetting to count the blessings we have.

On this Thanksgiving day it well becomes all to render praise to God for his infinite benefaction and one by one to enumerate the blessings with which our country and we individually have been crowned.

Today we may well unite in a swelling song of praise such as will require many Angels of Thanksgiving to carry back to the heavenly land.

#### HARVEST THANKSGIVING DAY.

One of the most peculiar Thanksgiving days in the world is found in Jamaica, and is called Harvest Thanksgiving Day. It is essentially a holiday for the children, and how they do celebrate it! It is a red-letter day for them. Why? Well, for this reason: The children of that island do not have so much as we do in this country; for new clothes, new hats, new toys, and new everything they depend entirely upon the crops that their fathers plant. How they do watch the crops, the rain, the heat rising and all! They know that what they are to get is dependent upon the weather. Then when it is announced that the sugar, ginger, bananas, coffee and whatever their fathers may be raising is coming along nicely, how eagerly they plan for the Harvest Thanksgiving Day. Merrymaking and feasts are held, and those that go to church devoutly praise God for his goodness. They all believe that the merrymaking and feasting are just as much parts of the thanksgiving

celebration as the religious sober seriousness; so they plan for the best, make themselves look their best and have the best time of the whole year.

#### FOR GIVING OF THANKS.

O give thanks unto the Lord; for he is good: for his mercy endureth for ever.—Psa. 107: 1.

Life without thankfulness is devoid of love and passion. Hope without thankfulness is lacking in fine perception. Faith without thankfulness lacks strength and fortitude. Every virtue divorced from thankfulness is maimed and limps along the spiritual road.—J. H. Jowett.

### NEW PUBLICATIONS

**Baptism Into the Name of the Lord Jesus.** By Rev. W. A. Cutler, Milwaukee, Wis. Published by him. Cloth. \$1.00.

This is a very carefully prepared and thoughtful presentation of the subject of Christian baptism. The author has given much attention to the subject, and of course he realizes and emphasizes that sprinkling or pouring, and not immersion, is the proper form. But it is to the spiritual meaning and significance of baptism that most attention is given. It means a confession of Christ as Lord and Savior. It is meant to honor him. It is intended to be a profession of faith in him as the only possible Savior, and an expression of belief that his Holy Spirit alone can cleanse the soul from sin. The book is full of loyalty to Jesus whose name is above every name.

**The Infinite Artist.** By Frederick F. Shannon. Cloth. \$1.25. The Macmillan Company, New York.

The author is a member of Chicago Presbytery and pastor of Central Church, in which he is the successor of Dr. Gunsaulus and Dr. Hillis. He has prepared several volumes of sermons. This is one in the series, and it takes its name from the title of the initial sermon. Dr. Shannon is a preacher of attractiveness and ability and his sermons are readable and pleasing.

**Peloubet's Select Notes for 1922.** Edited by Amos R. Wells. Cloth. \$2.00. W. A. Wilde Company, Boston.

The 1922 volume of Peloubet's Select Notes on the International Uniform Sabbath-school Lessons is the 48th annual publication of this popular commentary. It has stood the test of almost half a century, and to many the world over it has become indispensable. The lessons for 1922 take up for nine months the history of the later leaders and prophets of Israel and Judah, while the last three months are devoted to the Life of Christ as given by Luke. Dr. Amos R. Wells, who succeeded Dr. Peloubet upon his death, was for twenty years associated with him in editing the volume, so that in its method, breadth and fullness in the treatment of the lessons, it remains the same. Its suggestions to teachers, its maps and pictures are comprehensive and thorough, and all this material is presented in a form which can be easily and profitably utilized. Great study and pains are put into its mechanical appearance, for it is illustrated by over 150 pictures and maps.

**What Japan Thinks.** Edited by K. K. Kawakami. Cloth. \$2.00. The Macmillan Company, New York.

This is a volume of essays, prepared by various Japanese writers and officials, and in it we get various expressions on a rather varied number of subjects. It is of great interest to read what these men say as to their own country, and its place among the other nations of the world. The writers are deeply and warmly patriotic, and are concerned to have their country maintain a position which shall command the respect and the confidence of all civilized nations. We read what is thought best in preserving the strength and influence of the Japanese na-

tion, and what seems to be expedient in view of the great questions that are being considered by the world today. We are glad to have the opportunity of reading these papers. One realizes that the Japanese have a certain timidity in claiming a position as one of the world's great powers, and yet feel that they must do this with a show of real assurance.

**When I Was a Girl in Switzerland.** By S. Louise Patterson. Cloth. \$1.25. Lothrop, Lee & Shepard Company, Boston.

This is one of the attractive and instructive books that young girls and many other people will like and be profited by. Switzerland is a country that stands well among all the people of the world. A daughter of this beautiful land who has long made her home in the United States, where she is well known, tells entertainingly of her early life at home and at school, with much about the country itself and its customs. One understands from this book why the Swiss are the remarkably high type of people that we know them to be.

**When I Was a Boy in Norway.** By D. J. O. Hall. Cloth. \$1.25. Lothrop, Lee & Shepard Company, Boston.

This book is one of many that are calculated to instruct and interest young people by making them acquainted with life and customs in foreign lands. Norway is a most interesting and wonderful land in many ways and the author has done a real service in writing this really valuable and charming book. The author is a man of ability and distinction in our country, who calls Norway his native land, and who loves it still. He tells of his own early life and experiences in his native land, and he knows the art of telling stories in a way to make people love to listen. All who read this book will find it exceedingly attractive.

**From Tenderfoot to Golden Eaglet.** By Amy E. Blanchard. Cloth. \$1.75. W. A. Wilde Company, Boston.

This is a real Girl Scout story, as indicated by its title, and one does not need to be a Girl Scout to enjoy it, as it is full of the healthful and hearty life of the outdoors. It is full of good cheer and charm. One learns from it much about this fine organization for girls, and comes to have a desire to be one of that worth-while organization.

**The Valley of Gold.** By David Howarth. Cloth. \$1.75. Fleming H. Revell Company, New York.

This is a story from the On' Appelle valley of the great Saskatchewan region in Canada, where the gold in the valley is wheat and oats, and where the threshers are the miners. The story is one of rivalry between two opposing threshing crews, and passion and violence mark the course that is taken. A love story winds its way through the scenes. The writer is new in the field of literature, but he shows himself a master in the art, after the general style of his fellow-countryman, Ralph Connor. As it is his own country of which he writes, we find a strength and assurance that come from a full and general knowledge of the conditions. The story is one of a painful interest, in some of its tense situations, but there is a very delightful element in it which pleases the reader.

**The Isolation Plan.** By William H. Blymyer. Cloth. \$2.00. The Cornhill Publishing Company, Boston.

While we are all thinking of and discussing disarmament as a means of putting an end to war, the author puts forth his idea of a proper punishment for outlaw nations, in isolating any that refuse to submit or comply. The nations can agree to simultaneously cease their military and naval activities and institute compulsory arbitration. It would not be necessary to go to war against any such nations as refuse. All that would be necessary would be to agree to withdraw any dealings with such nations, in any financial or business operations. They would soon come to their senses, through bankruptcy or starvation. This book presents excellent and sensible suggestions. The author is an authority on international law and

for many years has been developing the plan which is presented in this volume.

**American Boy's Book of Wild Animals.** By Dan Beard. Cloth. \$3.0. J. B. Lippincott Company, Philadelphia.

The very name of this book suggests and insures that it will be fascinating to boys. It is one of the famous "Woodcraft Series," meant especially for Boy Scouts, and, hence, for all who have keen senses and good tastes. The book is filled with descriptions of places and animals, of adventures and incidents, and bears and wild cats and deer and opossum and all sorts of wild things dash and scamper through the stories and over the pages. The author is National Scout Commissioner for the Boy Scouts of America and it may be set down as certain that what he writes for the boys will be for their good and will bear the stamp of truth. He has spent much of his life in the open and is as well acquainted with outdoor life and with the life and habits of wild animals as any one well can be. It is a great pleasure to find such a book.

**The Mantle of Elijah.** By Damon Dalrymple. Cloth. \$1.50. George H. Doran Company, New York.

The writer, who chooses to conceal his personality under an assumed name, undertakes to give some striking and forceful counsel to the young preachers of the day. If Elisha wears the mantle of Elijah, he should be a prophet, and should do the work of a prophet. The main thought and purpose of the volume is good and is worthy of attentive consideration by all to whom it is addressed.

**The Beggar's Vision.** By Brookes More. Richly Illustrated. Cloth. \$2.00. The Cornhill Publishing Company, Boston.

This is a book of remarkable poetry and of still more remarkable pictures, each of the many full-page photographs being a startling work of art. As one reads its pages he is led on, stirred and deeply aroused by the beauty of the words and the spirit of the message.

**The Truce of God.** By Mary Roberts Rinehart. Cloth. \$1.50. George H. Doran Company, New York.

This is a very attractive book that comes in well for the Christmas season, and is full of the Christmas spirit. It tells the story of a French monarch, estranged from his queen, but reunited and reconciled in the touching circumstances of the birth of a little son. The book is beautifully printed and embellished, as is proper, in carrying the story of this gifted writer.

**In Blessed Cyrus.** By Laura E. Richards. Cloth. \$2.00. D. Appleton and Company, New York.

The reader will find that Cyrus is not a great national leader and commander, but a rural village, where the ordinary happenings are of so safe and stereotyped a character that any unusual occurrences cause an actual upheaval of the very life of the community. Two very unusual occurrences are recorded, with exhibitions of excitement and distress. One is the visit of a real actress, with very modern manners and customs and appearances, and the other is an outbreak of small-pox. An expert writer, as the author of this story, can describe these things in a way to promote lively interest throughout the limits of the volume, from cover to cover. It is an amusement and recreation to read the story.

#### PAMPHLETS.

**Annual Report of the State Board of Agriculture of Kansas.** Filled, as it is each year, with matter of exceedingly great usefulness to all who wish to keep informed as to the best things going on in the agricultural world. Printed by the Kansas State Printing Plant, Topeka, Kansas. Bound in cloth.

I always receive a great deal of good reading your valuable paper. It is a great joy to see you stand for the eternal truths, and for the cause of righteousness. To miss the weekly readings would be a great loss.

San Jose, Calif.

W. J. M.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Louis J. Albert, from Marysville, Kan., to Pueblo, Colo., 217 E. Routh Ave.

Rev. Wm. H. Clagett, D.D., from St. Louis, Mo., to Dallas, Tex., 428 N. Harwood St., for the winter.

Rev. Wm. C. Munson, from Frankfort to Zanesville, O., 228 Woodlawn Ave.

Rev. George McNab, from Hoberg, Mo., to McCune, Kan.

Rev. Wm. E. Hunter from Auburn, Ind., to Aberdeen, S. D.

### DEATHS IN THE MINISTRY.

Rev. Roebert Murray, a member of the Presbytery of Erie, died Oct. 27, in the 74th year of his age, at the home of his daughter, Mrs. Ralph Peck, Cleveland Heights, O. He was born in England, April 7, 1848, and was ordained in the Congregational Church, serving several churches in England. Coming to the United States he became a member of the Presbytery of Erie in 1885. He served the church at Kerr Hill, and was, afterward, Field Secretary for the American Tract Society. He was married on March 18, 1874, to Miss Emma Burgess, who survives him, with two daughters, Mrs. Ralph Peck, and Mrs. J. L. Smith of Lakewood, O. He was an invalid for a long time. He was greatly beloved, and was a good and useful minister.

### CINCINNATI AND SUBURBS.

The Presbyterian and Methodist churches of Loveland, gave a successful Father and Son supper on Armistice night for Loveland and vicinity in the basement of the Presbyterian Church, and 113 men and boys were present.

Rev. George S. Watson, of Booneville, Ky., was heard with great interest in the Mt. Auburn Church, on the work of Presbyterianism for the mountain people and schools of Kentucky.

President Hudson of Blackburn University will be heard in Mt. Auburn Church next Sabbath night, and in Wyoming Church in the afternoon.

Rev. D. W. MacMillan conducted a temperance service last Sabbath morning in Elmwood Place Church, Rev. Reginald Coleman, pastor.

Dr. J. V. Stephens preached in the Price Hill Church last Sabbath.

A musical service was given last Sabbath afternoon in the First Church, Dr. McKinney, pastor, a large choir rendering the sacred cantata "The New Jerusalem." There was a large attendance and the service was very impressive.

In a great many churches last Sabbath representatives of the Anti-Saloon League were heard. Dr. McDill of Cincinnati was heard in Dr. Lee's Church at Evanston; Rev. J. Sanford of Columbus in the College Hill Church, Rev. C. A. Austin, pastor; Judge Long of Dayton in Silverton, Rev. C. S. Williams, pastor; and others.

Dr. Frank Granstaff of Lane Seminary preached in the Norwood Church, Rev. W. T. Paterson, pastor, last Sabbath evening.

The Cincinnati Federation of Churches met last Monday morning and was addressed by Rev. Dr. Herbert L. Willett, on "The Church Facing Its Responsibilities."

The Trinity Missionary Auxiliary is to hold its Thank offering meeting, Sabbath, Nov. 20th, 7:45 P.M., in Trinity Church, Savoy Place, Avondale. Mrs. P. G. Turner of the girl's council will speak on India.

One hundred and twenty members of the Girls' Club sat down to supper at the Church of the Covenant on Nov. 8. They had Ren Mulford, Jr., for a guest and he gave them a half hour talk on "Peep Into Sunshine-Land."

Reservations for the dinner to Dr. Henry Chapman Swearingen, Moderator of the General Assembly, can be made by addressing Elder Guy Roush, 3634 Zum-

stein Avenue. Only 270 can be cared for at the Church of the Covenant, and when that number is taken sale tickets stop. The Presbyterian men of Greater Cincinnati has the affair in charge.

Norwood's Sunshine Girls of the Floral Avenue Sabbath school will have charge of the service at the Home of the Incurables on the second Sabbath afternoon in December. The girls are to give their beautiful little playlet, "Her Choice."

Howard Saxby is to talk on "Memories of Dickens" at the Evanston Church under the direction of Elder Kreidler's Philatheans the night of Nov. 18.

Rev. John E. Kabisch of the Kennedy Heights Church is giving a series of Wednesday night studies of the Book of Revelation. The attendance is large. The new manse is nearing completion and will be ready for occupancy in December.

Dr. A. C. Yount of Sayler Park preaches the sermon in the Episcopal Church on Thanksgiving Day.

Cincinnati Presbytery meets in Hyde Park next Monday morning at 10 o'clock.

### ST. LOUIS AND VICINITY.

Rev. W. M. Cleaveland, D.D., associate secretary in the Foreign Missions office, preached at the Richmond Heights Church last Sabbath morning.

Rev. N. J. Moring, of McLeansboro, Ill., was called to the pastorate of the Northminster Church, at a congregational meeting Nov. 2, moderated by Rev. F. C. Reiner.

A new pipe organ was dedicated at Oak Hill Church on Sabbath morning, Nov. 6. Rev. R. Calvin Dobson, D.D., secretary of Church Extension, preached the sermon.

A Father and Son banquet was held at the West Church on the evening of Nov. 4. The chief address was by Mr. William H. Danforth. Dr. Cleaveland and Dr. Lampe offered the opening and closing prayers.

Rev. G. W. King, Rev. Ira L. Livingston and Rev. F. C. Reiner were delegates at a regional conference in the Daily Vacation Bible-school interest, held at Kansas City, last Thursday. The last-named has been superintendent of the St. Louis system for several summers.

Two weeks of evangelistic meetings opened at the West Church on Sabbath, Nov. 6, to conclude next Sabbath. The opening sermons by the pastor, Rev. W. B. Lampe, D.D., were on the topics, "What Doest Thou?" and "What is the Gospel?" A. E. Carter, tenor soloist, is leading the singing.

At a union meeting of ministers of the city, Monday morning of last week, at the Third Baptist Church, an address on the minister's calling was made by Rev. George W. Truett, D.D., of Dallas, Tex., who has been holding evangelistic meetings at this church. He counseled the ministers to avoid the "itch for notoriety," and to remember to keep "the seeking note" in their sermons.

Rev. George W. King reported in brief but interesting narrative the sessions of the recent eleventh General Council of the Alliance of Reformed Churches holding the Presbyterian System, at the evening service at Markham Church, Nov. 6. He had also made a review of this subject at the October meeting of the Alpha Tau Epsilon, a Presbyterian ministers' club, at the Washington Hotel.

Rev. William A. Sunday gave a sermon, which was extensively reported in the newspapers, on the evening of Nov. 4, at Centenary Methodist Church. He was on his way to Oklahoma, and stopped over between trains. A conference with a number of ministers was held early in the evening at the Jefferson Hotel, and while nothing definite is established, it is possible that Dr. Sunday may be brought here to St. Louis later.

Last Sabbath was observed in the Presbyterian churches of the city, with a general exchange of pulpits, as a day of "pulpit fellowship," and the keynote of the sermons was City Evangelism. A conference of laymen at a supper is to be had Tuesday evening of this week, and there will be various activities in the interest of "Church Extension Week." The Church Extension Committee of the presbytery is planning the program, and the presbytery has set the financial goal for building purposes, in the coming year, at \$50,000. This is to be expended in

five or six sections of the city, where new buildings are needed.

### OHIO.

Rev. Edward B. Shaw of Belle Center, O., has been called to North Church of Philadelphia, Pa., and will enter upon his duties Dec. 1.

Portsmouth Presbytery met at Jackson, Nov. 3. Rev. W. S. Martin was received from Lima Presbytery, and arrangements were made for his installation at Sardinia.

Rev. J. Chester White was installed at Jackson, O., Rev. Chas. C. McKinney, Rev. H. M. Eagelson, Rev. B. B. Cartwright and Rev. E. B. Townsend conducted the service. The pastoral relation between Rev. M. G. Clayton and the West Union Church was dissolved.—B. B. Cartwright, S. C.

Preparation has already begun in Cadiz, looking forward to special meetings in the Presbyterian Church, commencing Jan. 24. Evangelist and Mrs. R. Hayes Willis, of Winona Lake, Ind., will be the leaders.

At the meeting of the Synod of Ohio at Cambridge, the appointment of Rev. James A. Verburg as Field Representative for the Board of Publication and Sabbath School Work was confirmed. Mr. Verburg is now on the field with headquarters at 80½ N. High Street, Columbus, O. Rev. J. V. Stephens, Jr., chairman of synod's committee on Religious Education says: "The field representative for religious education in the synod are responsible for the promotion of the Board's program in their territory. We are very desirous that Mr. Verburg shall receive the co-operation of the ministers and that an opening shall be made for him in the churches and presbyteries. He is eminently qualified to give expert advice in the matter of religious education and week-day religious instruction. Mr. Verburg will be available for conferences either with the workers of an individual church or of a group of churches."

### INDIANA.

Bethany Church of Whiteland has recently enjoyed a series of meetings in which the pastor, Rev. T. N. Hunt, was assisted by Rev. S. S. Affkan, D.D., pastor of the First Church of Brazil. The meetings were from Oct. 17 to 28. The attendance was excellent, and there were a number of confessions. Six persons united with the church on Nov. 6th, and at the communion in Oct. four had been received. A general evangelistic campaign is going on this fall and winter in all the churches of Indianapolis Presbytery. The pastors are assisting each other, and several churches report successful meetings. The pastor of the Whiteland Church goes to Grammer the latter half of November to assist the pastor of that church in special meetings.

Rev. Dr. Charles Little of Wabash has entered upon the fiftieth year of his pastorate, and with the increasing affection and appreciation of his people. On Friday evening, Nov. 4, a reception was tendered him, attended by nearly every member of his congregation, and a token of \$200 in gold was handed him. Addresses were made by Rev. E. F. Rippey of Marion, Rev. J. M. Burge of Largo, Rev. Robert Little of Fort Wayne, and the pastor, Dr. Little went to Wabash immediately after graduating from Lane Seminary in 1872. He has had all the honors and successes that a minister may win.

### PENNSYLVANIA.

Dr. William J. Johnson, of the Board of Temperance and Moral Welfare starts the first of December on a four months' trip to the Pacific Coast. His December meetings are: Dec. 5, Havre, Mont.; Dec. 6, Lewistown, Mont.; Dec. 7, Great Falls, Mont.; Dec. 11, Moscow, Idaho; Dec. 14, Kalispell, Mont.; Dec. 15, Cour d'Alene, Idaho; Dec. 18, Spokane, Wash.; Dec. 20, Wenatchee, Washington.

The First Church of Oil City received twenty-seven new members at its November communion, making ninety-two since Dr. Thomas G. Koontz became pastor March 1. This church has just been repaired at a cost of \$10,000. The renovation includes a new lightning system, redecoration of the entire church building, new heating system and new carpet. The church has begun a school of

missions with an initial attendance of nearly 150. A Bible class of over 100 members meets for the study of Romans every Monday night.

Dr. H. N. Faulconer, of Hillsboro, O., has recently conducted three meetings in Pennsylvania: Berwyn, Milton and Williamsport First, with excellent results. Congregations were fine. He is now in a union meeting at Lewisburg, Pa., seven churches uniting.

The First Church of Monongahela celebrated the fifteenth anniversary in the pastorate of Rev. Dr. W. F. McKee, on Oct. 30. On the following Sabbath, Nov. 6, special exercises celebrated the 125th anniversary of the organization of the church and the beginning of the pastorate of Rev. Dr. Samuel Ralston, one of whose descendants, Miss Jane Williams, took part in the service. Reminiscences of the pastorate were read by Mrs. Alonzo Linn, the daughter of one of the early elders of the church. The day was also the fiftieth anniversary of the beginning of the pastorate of Rev. Dr. W. O. Campbell, who was present, with a deeply-interesting address. Dr. Scanlon, of the Board of Temperance and Moral Welfare, made a strong address here on Oct. 30. The church is vigorous and flourishing.

ILLINOIS.

During the first part of Rev. H. B. Ellwood's pastorate at Nokomis, forty members have been received into the church, and there have been eighteen baptisms. Improvements have been made on the church building and manse, and all the current and special expenses, including an old debt, have been paid, except a small balance. The attendance has greatly increased and there has been advance in all departments.

MICHIGAN.

Elk Church, Brown City, Rev. M. B. Tanner, pastor, has recently received thirty-three new members. The church expects to pay off the standing debt on its lighting system, and adopt a budget system another year.

DISTRICT OF COLUMBIA.

Rev. John D. Keith, of Westminster Church Memorial, Washington, D. C., has accepted a call to Mizpah Church, U. S., Richmond, Va.

NEW JERSEY.

Rev. D. H. Johnston, D.D., of Scranton, Pa., gave an address to the students of Princeton Theological Seminary, Oct. 25, on "The Preaching Task of Today." About two hundred were present and it was well received.

The Presbytery of Morris and Orange met on Nov. 1 at Schooley's Mountain. Rev. Paul R. Dickie was received from the Presbytery of New Brunswick and accepted calls from Schooley's Mountain and Pleasant Grove. He was installed in the former in the forenoon and in the latter in the afternoon.—John F. Patterson, S. C.

Elizabeth Avenue Church, Newark, Rev. Arthur Northwood, pastor, received fourteen members at the October communion, among whom were the members of an entire family, consisting of father, mother and two grown daughters, all on confession of faith. During the pastor's absence for two weeks, preaching at Weedsport, N. Y., recently, the pulpit has been supplied by Dr. F. E. Stockwell, of the General Board of Education.

IOWA.

The Church of Storm Lake, Rev. Donald M. Grant, D.D., pastor, received eight members on Nov. 6.

Dr. William J. Johnson, of the Board of Temperance and Moral Welfare, will address two mass meetings in Waterloo, Iowa, on Nov. 27 in the campaign against Sunday movies. The election is Dec. 6.

Rev. Francis R. Casselman, of Middletown, will take charge of Haskins and Bethel.

Rev. J. W. Keicher has resigned the charge of the Italian church of Des Moines.

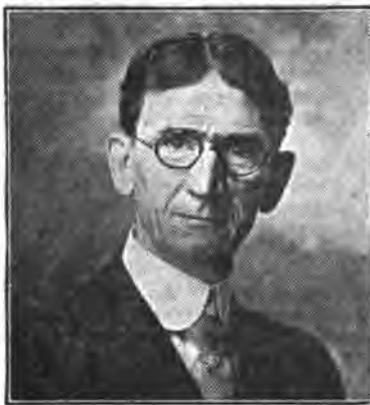
Rev. F. L. Provan, of Weak Side, Ia., will supply the churches of Derby and Lucas.

Dr. W. A. Sunday has closed his six weeks' meeting at Sioux City and has commenced a meeting in Oklahoma City. Over three hundred thousand persons "hit the trail" during the meeting, many of whom, of course, were already members of the church. Dr. Sunday preached eighty-four sermons in the tabernacle and made nearly as many addresses at

various other places. The offering was over thirteen thousand dollars. All the evangelical churches of Sioux City took part in the meeting.

The Italian Presbyterian Church of St. John the Divine, of Des Moines, was dedicated Nov. 6, and the Walker Community House, in connection with it, was dedicated Nov. 13. During the intervening week services were conducted by the various churches of the city. At the dedication of the community house several Italian societies brought greetings. The church and community house was built at a cost of over \$30,000, and provides equipment for a much-needed work among the more than five thousand Italians of Des Moines. The work is being carried forward with the co-operation of the Extension Board of the Des Moines Presbytery.

MISSOURI.



REV. C. P. FOREMAN, D.D.

Rev. C. P. Foreman, D.D., of Louisiana, Mo., was elected moderator of the Synod of Missouri at its recent fall meeting. This was a deserved honor. All of his life and most of his ministerial service have been in Missouri, where he has been devoted and useful in his work.

KANSAS.

A religious day school has been organized in the church of Girard for the young people, the sessions being held in the afternoon, after the city schools are closed. Teams for service have been organized in the Endeavor Society. As a part of their work they are holding religious services in surrounding communities. There were six accessions to this church recently. Rev. George S. Sutton is pastor.

Two members were added recently in Arundel Avenue Church, Emporia. The work in all departments has never been more prosperous. Rev. T. J. Strickler is pastor.

Rev. Louis J. Albert, of Marysville, Kan., has accepted a call to Mesa Church, Pueblo, Colorado.

The Kirchers, of Emporia, Kan., recently closed a meeting with the churches of Mount Hope, Kan., which proved to be a blessing to the entire community. There were many conversions and reclamations, and members are being received into all of the churches. They are now in a meeting co-operated in by both churches of Sylvan Grove, where Rev. H. C. McMican is pastor.

NEBRASKA.

Clontibret Church, Primrose, Neb., Rev. J. M. Norris, pastor, received eighteen members on Nov. 6, of whom fifteen were on profession, and there were seven baptisms. Rev. Dr. B. M. Long is conducting evangelistic meetings here, Nov. 13-27. The membership is eighty-three. Repairs to the amount of \$500 were recently put on the manse, and a contribution of \$12 was made on Oct. 6 to Home Mission Immigrant Work.

Rev. E. H. Sayre, of Gering, has resigned as Stated Clerk of Box Butte Presbytery, being in his eighty-fourth year, and Rev. Thomas K. Hunter, of Kimball, has been elected as his successor.

Rev. M. S. Axtell, formerly of Manitowoc, Wis., is to be pastor of the church at Scottsbluff. Rev. P. O. St. John is removing from the Dix and St. John's Chapel field to Bushnell. Rev. C. A. Litchfield has ceased to supply the McGrew Church. Rushville and Lisco are also vacant.—E. H. Sayre, ex-S. C.

Hickman Church, Rev. Julius F. Schwarz, D.D., pastor, is holding special evangelistic services, and Dr. Benjamin M. Nyce, D.D.,

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(The Westminster Press)

Headquarters: PHILADELPHIA, Witherspoon Bldg.  
New York Chicago Cincinnati  
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of Lincoln, Neb., is preaching each night this week. Dr. Nyce is chairman of Evangelism in Nebraska City Presbytery.

A fine evangelistic meeting is in progress at Auburn, being held in the Presbyterian church. Evangelist and Mrs. R. Hayes Willis, of Winona Lake, Ind., are the evangelists. They have already won the hearts of the people and great good is expected. Mr. Willis has some open dates.

OKLAHOMA.

The Chelsea Church, Rev. D. Rees Jones, pastor, just closed a successful three weeks' series of evangelistic services under the leadership of Rev. W. H. Thompson of Des Moines, Iowa. There were about twenty professions and a number of re-dedications. The congregation has been strengthened. The evangelist delivered his address on "The White Life" to the young men of the high school.

MINNESOTA.

The church at St. James, Rev. J. W. Dickson, pastor, recently received eighteen members, and two were received at Butterfield. There were four infant baptisms.

WISCONSIN.

Great interest is taken in Milwaukee in the meetings of the Presbyterian Forum. The first of a series of four forums following a supper and conference was in Calvary Church. Among the speakers were: Dr. John McDowell, Dr. Cleland B. McAfee, Dr. R. B. Jenkins and others.

Sir William Ramsey of Scotland has been lectures on "Wonderings of an Archeologist, in Bible Lands" and his lectures have been greatly prized by all the church people and many others who have thronged the churches.

The old Indian church of the Menominee and Stockbridge is doing a good work under the charge of Rev. John A. McGraham. There are about 2,300 people who attended this mission field and during the past three months the work is growing in interest. Several new members have been received and ten children have been baptized. Our other Indian missions are making arrangements for regular services and it is hoped that by next spring a good work will be outlined, at Reserve and Lac du Flambeau.

A community school of religious education was held in Beaver Dam, closing on Nov. 12, with large attendance. Rev. E. A. Finn, the field secretary of Presbyterian Sabbath school, addressed the meeting in Bible study and better ways of teaching. Rev. C. A. Boyd, presided and addressed were made by Prof. LaRue and local



pastors. These services were held from 3 P. M. to 9:15 P. M., for five successive days.

## MONTANA.

Rev. H. A. Brown, of Stanford, Mont., is now in charge at Polson and Pablo, in Kalispell Presbytery. A church was recently organized at Pablo.

The First Church of Kalispell, Rev. Dr. B. Scott Bates, pastor, received twenty-eight members at the communion, on the thirtieth anniversary of the church.

## COLORADO.

Seventeen new members were received on Nov. 6 at the First Church, Boulder, making forty-five on the goal of seventy-five for Thanksgiving Sabbath. This church subscribed \$2,600 for the Board of Relief and Sustentation, and gave more than \$1,000 for the Near East Relief. The group system has proven a great stimulus for work, and large results are expected as a result of its adoption. Rev. Robert Karr is pastor.

## OREGON.

The Presbytery of Southern Oregon met on Oct. 11 at Rogue River. Rev. Aaron Wolfe was elected Moderator; Rev. J. K. Howard, of Jacksonville, Permanent Clerk; and Joseph W. Angell, of Phoenix, Stated Clerk and Treasurer. In response to a call to become student Y. M. C. A. secretary at Oregon Agricultural College, Rev. E. W. Warrington was released from Roseburg, where he will be succeeded by Rev. L. B. Quick, who has been pastor of Calvary Church of Portland. Rev. H. G. Hanson, recently pastor at Grant's Pass, was released to take charge at Moro, Ore. Rev. C. C. Hulet, of the Presbytery of Seattle, was received, to become Sabbath-school missionary in Southern Oregon. A permanent Committee on Evangelism was appointed, consisting of Rev. C. F. Koehler, of Ashland; Rev. Joseph W. Angell, of Phoenix, and Rev. J. K. Howard, of Jacksonville. Plans for "pastoral exchange" and special meetings in several churches were started. The overture on women as deacons was answered in the affirmative, and that on commissioners in the negative. Lakeview is a thriving county-seat town, with a nearly new and adequate church building, and a fine opportunity for work, but for which it will be hard to provide immediately, in view of the recent action of the Home Board curtailing new contracts. The Ashland Church is completing a new addition to its building, to cost, with other changes, about \$6,500.—J. W. Angell, S. C.

## CALIFORNIA.

In the First Church of Long Beach, Nov. 6, the pastor, Rev. George M. Rourke, D.D., welcomed thirty-nine new members. The pastor preached on "Is Disarmament Practical?" At the close of the sermon, Hon. Frank F. Merriam read a resolution, which was unanimously adopted by a rising vote of the fifteen hundred persons present, and sent to the Disarmament Conference, expressing desire for the success of the Conference.

The sixth annual Bible Conference was held in the Glendale Church Oct. 5-9. The speakers were Mrs. Frances Neth, Rev. F. W. Farr, D.D., Rev. W. E. Blackstone, D.D., Rev. George B. Davis, D.D., and Rev. J. R. Pratt, D.D., with Rev. Cortland Myers, D.D., of Tremont Temple, Boston, speaking each evening. The interest and attendance was greater than at any preceding conference. At the October communion forty-four new members were received, making two hundred received since April 1. A new building site has been secured, and the officials of the congregation have nearly completed a canvass for \$150,000 to erect a new church building. The pastor, Rev. W. E. Edmonds, has been on this field for ten years, and holds a high place in the esteem of the entire congregation and community.

## A WARNING TO THE NATION.

During the high price period of abounding prosperity in 1919 the total value of our manufactured products was in round number \$62,000,000,000, of agricultural products \$24,000,000,000, and of mineral products about \$4,600,000,000, or about \$90,600,000,000.

With such a stupendous output at profitable prices it was possible for the country to carry the heavy taxation required to meet the expenses of the National Government.

But under the false teachings of political economists and narrow-minded financiers, prosperity has broken down to a point where the total value of agricultural and manufactured and mineral products will this year not exceed \$50,000,000,000. Possibly the figures will drop to \$45,000,000,000 or half of the value of the output of 1919.

But more than that; on the output of 1919 there was a wide margin of profit; on the output of 1921 there is a dead loss. Farmers are selling their output at less than actual cost of production, and we think it safe to say that the entire manufacturing interests of the country will in the aggregate not yield a dollar of profit during 1921. The profits made by some manufacturing interests will probably, we think, be entirely offset by the gigantic losses in others.

In 1919, with large profits, the enormous taxation expenses could be borne without serious trouble.

In 1921 low prices, without any profits, will yield very little revenue.

And yet the Government must collect under the present taxation plan \$5,000,000,000 a year for its expenses, while state, county and city taxes are likewise enormously burdensome.

The business of the country can not possibly stand such a drain under low prices. Present prices mean stagnation, poverty, unemployment and little or no profit to the vast majority of the agricultural and industrial interests of the country and to a very large proportion of the general mercantile trade. Counting all taxation, state, county, city and national, we will this year have to collect between 15 and 20 per cent of the total output of all the country's agricultural, manufacturing and mining interests. Continued much longer that would mean bankruptcy of all producing interests and ultimate national repudiation of obligations.

There is only one way to escape this inevitable outcome and that is by higher prices and larger profits, and these can only come through enlarged credit from all financial institutions, from that of the small country bank to that of the greatest dominant power of the country, the Federal Reserve System.

Continued low prices will lead to national and state confiscation of property or repudiation of obligations.

We can not continue to collect 15 to 20 cially when this output is on an unprofitable basis to start with, without going straight down the toboggan to inevitable ruin.

The nation has followed the political economists, so-called, and the financial influences which have been fighting for low prices, until the nation is beginning to realize that it has been blinded by false teachings and led by blind teachers and is headed for the abyss unless a change is made very quickly.

Unless the Administration, the Treasury Department, the Federal Reserve System, and our bankers and political economists generally right-about face, and do it quickly, the nation will have to pay within the next few years a tremendous penalty for blunders of finance immeasurable in their evil consequences. Fortunately there are indications that these facts are at last driven home into the Federal Reserve System and financiers generally.—From Manufacturers Record, Baltimore, Md.

## NOTICES

## PRESBYTERIAL NOTICES.

Dayton, Dayton Westminster, Dec. 19, 10 a. m.  
Cincinnati, Hyde Park Knox, Nov. 21, 10 a. m.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

LAMAR—Mrs. Martha Ann Lamar, of Maryville, Tenn., wife of Professor Thomas J. Lamar, of Maryville College, who died in 1887, and daughter of Rev. Ralph Erskine Tedford, who died in 1878, passed away on Oct. 7. She was a great and noble Christian woman, and had been a life-long friend and benefactor of Maryville College. Her funeral was conducted by President S. T. Wilson, assisted by Dr. W. E. Graham, pastor of the New Providence Church.

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## HOME CIRCLE

### PUMPKIN PIE.

BY MARGARET E. SANGSTER.

Through sun and shower the pumpkin grew,  
When the days were long and the skies were blue.

And it felt quite vain when its giant size  
Was such that it carried away the prize

At the county fair when the people came;  
And it wore a ticket and bore a name.

Alas, for the pumpkin's pride! One day  
A boy and his mother took it away.

It was pared and sliced, and pounded and stewed,  
And the way it was treated was harsh and rude.

It was sprinkled with sugar and seasoned  
with spice;

The boy and his mother pronounced it nice.

It was served in a paste, it was baked and browned,  
And at last on a pantry shelf was found.

And on Thursday, John and Mary and Mabel  
Will see it on amty's laden table.

For the pumpkin grew 'neath a summer sky  
Just to turn at Thanksgiving into pie.

—Ex.

## "Miss November" And the Pink Silk Dress

By MARY McCRAE CULTER

(Copyright, 1921, by Monfort & Co.)

### CHAPTER I.

"The day is cold and dark and dreary:  
It rains, and the wind is never weary;  
The vine still clings to the mold'ring wall

But at every gust the dead leaves fall;  
And the day is dark and dreary."

Miss Nancy Oliva Varden repeated the gloomy words gloomily to herself as she stood at a window of the Dean's office in Harwood Hall and watched the November rain as it swirled around the college buildings, beat the leaves from the live-oak trees besides the drive, and bent the heads of the late-blooming chrysanthemums to the earth. Across the narrow campus street, a laughing chattering group of students—some with umbrellas, some unprotected—raced from the Library building to Science hall, their lively spirits all unquenched by the beating shower, their voices merry with the gladness of sunny souls that had not as yet been eclipsed by the shadows of life.

Nancy Varden watched the familiar scene with unappreciative eyes, barely taking time to wonder how any one could be so frivolous, so utterly unconcerned, on such a forbidding day. After they were all gone, after the electric bells had clanged their "tardy" warning, after drive and pavement resounded only with the splash of the rain, the girl's thoughts returned to her own gloomy self, and she took up the murmur which the little interlude had interrupted:

"My life is cold and dark and dreary:  
It rains, and the wind is never weary:  
My thoughts still cling to the mold'ring past,  
But the hopes of youth fall thick in the blast,  
And the days are dark and dreary."

It was characteristic of Nancy Varden that her quotation of Longfellow's beautiful poem stopped abruptly with that second stanza, leaving the third one with its message of hope and cheer, unthought of and unremembered. She was barely thirty years of age, but as she stood there in her sombre grey suit, her hair drawn smoothly back into the primest of old-fashioned coiffures, her eyes dark with the carefully-nurtured gloom of her heart, her face shadowed with discontent and ambitionless apathy, she well merited the name with which the merry college girls had dubbed her and by which she was known all over the campus, a name coined from her own signature "N. O. Varden,"—"Miss November."

It was a common matter of wonder to the lively students, that Dean Burton could abide such a gloomy personage in the narrow confines of his private office year after year, when he might easily obtain the services of a more congenial spirit; and sometimes the same thought obtruded upon the mind of the good dean himself.

Old Doctor Varden had been one of the staunchest friends of the college during early, struggling years, had labored for its welfare, had taught in its class-rooms, had given liberally toward its endowment, and had been one of its bright and shining lights until death had promoted him to the great university. His office had been next to that of his beloved friend dean Burton, and their relationships had been most cordial and intimate so long as they were permitted to work together. Nancy was the good professor's only child, and had been his sole joy and comfort after the early death of her mother. Her graduation from his dearly-beloved college had been one of the epochs in the old professor's life—her diploma, one of his proudest possessions. He had installed her at once as his private secretary that he might have the pleasure of her constant presence and participation in his labors, had made her his confidante, had absorbed her time and her attention so utterly that youth with its pleasures and its frivolities had been swept aside, until the girl had become the unemotional, intellectual business woman so necessary to his plans and interests. When the old professor had been suddenly called to cease from his labors, Dean Burton had kindly proffered the bewildered Nancy the position of private secretary to himself, more because of gratitude to her father than because of pity for her forlorn self, and for five years she had efficiently performed every task given into her hands. She knew every detail of college business: was familiar with the standing of every student; could coldly and conscientiously make out credentials for departing ones, and with equal coldness and indifference outline courses for newcomers. She carried a "master key" which unlocked every room and every desk in all of the college offices, and was even trusted with the signing of important papers and messages in the Dean's name—so much had she become a part in the machinery of the institution. She was trusted, she was respected by every one, but no one thought of loving her. Who could love an icicle? For a year after her father's death she had dressed in conventional mourning robes. At the end of that time she had changed to the somber grey that had been her unvarying costume for business, for college affairs, for church services, and for what

few social functions she had reluctantly attended. No wonder, then, that the students had named her "Miss November," for college students rarely err in their selections of nicknames, especially for those unfortunates who fail to win their sincere respect and approval.

Thus Nancy Varden's grey life had come up to the grey November day on which we find her; and it bade fair to go on unchanged to its gloomy end; for, as one frivolous girl had expressed it, "Miss November would be just miserable if she couldn't be gloomy."

Nancy at length turned from her contemplation of the dark out-of-doors with an appropriate sigh, switched on her desk lamp, and resumed the copying of college records which was the business in hand. Dean Burton was laid aside with a good, so that she had the office to herself, a fact which unconsciously to herself, enhanced the dreariness of the day.

She went methodically on with her labors until after the last bell had jangled release to the busy students, and until the janitor came to put the office into order for the next day; then she carefully arranged her papers, closed her desk, covered her typewriter, donned her grey storm-coat and hat, and silently departed for her own home.

"The Varden House" was a big old-fashioned mansion of colonial type set back from the street beneath the shelter of two huge pines that had been planted by Professor Varden in the early days of his coming to Belmont. The building had once been very attractive and stately in its coat of shining white, surrounded by shrubbery and draped with never-fading vines, but that was years ago. Time and indifference had turned its snowy whiteness to dull grey, had left its shrubbery and vines unpruned, and had made it an appropriate setting for its mistress, "Miss November." It was such a familiar scene, however, that Nancy did not even sense the change nor notice its shabbiness as she walked up to its entrance and closed its heavy oaken door behind her.

Inside, however, there was a subtle sense of homeliness—the warmth of a well-kept fire, the smell of something appetizing that Mammy Lou was preparing for her beloved mistress' dinner. For a brief space the dreariness of the rainy day was shut out as Mammy Lou bustled out into the hall to greet "her Honey Chile."

"La! la!" she ejaculated with upraised hands. "Yo' pore Honey Chile! Yo' plum soaked froo an' froo. Yo' bettah hustle right upstaiah an' git dem drippy clo'es off'n you, or you'll be plum daid on mah han's. Dis sho'ah am a scrumptious day foh catchin' chills an' fevah. Hurry now, Honey Chile, foh suppah 'most nigh to eatin' time. Dar's somepin mos' special good, too."

"All right, Mammy Lou," responded Nancy in a tone that would have surprised dean and students alike. "I'll be down in just no time."

She hastened up to her room, put off her business suit of grey and donned an equally grey house-dress that had a bare touch of white lace at throat and wrists, put on fresh stockings and slippers, and hurried down to the warmth of the blazing fire which Mammy Lou had built in the livingroom fireplace.

As she sat in her big easy-chair before the fire, she was an nearly happy as Nancy

Varden ever was known to be. Before she had time to lapse into the greyness of her November day, Mammy Lou called her out into the little breakfast-room where all of her solitary meals were served, and seated her in state at the table which she had delighted to spread for the mistress whom she had loved from babyhood up to the present time.

"Jes' a-lissen to dat rain a-pourin' itse'f down. 'Pears lak it t'ought it was behin' time, an's tryin' to cotch up wif itse'f. Yo' shuah yo' plum dry, Honey Chile?"

"Yes, Mammy Lou, I am really 'plum dry' and warm as toast, thanks to your nice bright fire. And such a supper! Why, it looks as if you had prepared for company." Miss Varden gazed over the daintily spread table with satisfaction. She had not realized that she had been both cold and hungry for several hours, or sense the fact that because of this physical discomfort her mental self had been reduced to the grey despondency in which we glimpsed her at the first of this story.

Now, warmed, freshly-clad, with a bountiful supper before her, and with Mammy Lou's cheerful presence hovering about her, life all at once took on a different hue. If she had bethought herself of Longfellow's unfinished poem, she would certainly have quoted the remaining stanza:

"Be still, sad heart, and cease repining.  
Behind the clouds is the sun still shining.  
Thy fate is the common fate of all,  
Into each life some rain must fall  
Some days must be dark and dreary."

But Mammy Lou's comical stories concerning the butcher boy and the neighbor's poodle; the antics of children passing to and from school; a joke she had read in the paper; coupled with the throaty laughter of the old negress, effectually banished even the memory of the grey day and the grey rain and the wet pavements and the sodden leaves, and sent Miss Varden's mental calendar ahead to spring days and budding flowers. Such is the magic alchemy of a cheerful spirit, a mind at ease, a heart content.

The mistress of the house went back to her cheerful fireside ten years younger at heart than when she had left it half an hour previous; while Mammy Lou, seeing the change, went happily about her evening work, chanting loudly:

"I gotta Hahp, an' you gotta hahp!—  
All God's chillen gotta hahp!  
When we git to hebben we'll take ouah hahps  
An' play all ovah God's hebben—  
Hebben Play-all-ovah-God's-hebben!"  
(To be continued.)

#### WHY SHE WAS HAPPY.

The small girl of the family was busy over the flower beds. She pulled the weeds and grass out carefully, so that not a flower root was disturbed. She dug and watered and trimmed, and all the while she hummed a happy tune to herself. A passing neighbor looked and listened for a moment, then said:

"You must like your work, Bessie. You seem very happy over it."

Quickly the child looked up with a laugh. "I'm doing it for mother, and I'm always happy when I'm doing things for folks, aren't you?"

Her reply was the key that will unlock

the door of happiness for any one who will use it.

#### THE CRIPPLE'S THANKSGIVING.

"With salt and potatoes and meal for bread, We needn't be hungry today," she said.

"Though I can not stir from this queer old chair,

I look at the cupboard and know they're there;

And mother has left this lunch by me; How thankful I am for it all!" said she.

"With coal for the stove and quilt for the bed,

We needn't be chilly today," she said;

"For as long as my arms and back don't tire I can reach very well to feed the fire;

And mother'll be home to an early tea;

How thankful I am for it all!" said she.

"There's only one thing I really dread,

And that is the pain in my back," she said.

"But it's better, a great deal better, I know, Than it was at the first, three months ago;

And the doctor is ever so kind to me; How thankful I am for it all!" said she.

"And by and by, when the winter is dead, He thinks I'll be almost well," she said;

"And I'll have some crutches and walk, and then

I can get the dinners for mother again; And, oh, how glad and happy we'll be.

How thankful I am for it all!" said she.

—Ex.

#### A STORY OF OLD FURNITURE.

Susan Winslow looked very pretty indeed in her chintz gown, and snow-white cap, as she swept and dusted and put in order the rooms behind the shop in which she and her sister, two years younger, kept house for their father.

Their mother had been dead two years, and Susan had put aside her school books, and taken charge of the little home. Many and varied were her duties—for at the time our story opens spinning, candle-making, soap-making, quilting, and scores of other things, were a part of every good housekeeper's work. Indeed, so busy was pretty Susan, that she had not time to perceive what others had often noticed.

Only last Sabbath at the meeting house, where she sang in the choir, she wondered why a strange young man in the Doby pew had looked at her so persistently.

At dinner that day, her father told them the stranger, Joseph Brodie, was a cousin of the Doby's that he was very wealthy, and was thinking of going into business with Mr. Doby, and they would likely see him often.

But today, Susan's thoughts were all centered on the old bureau, to which, with the mahogany table, the tip-top stand, and old family portraits she had lately taken a great dislike, because Nancy Collins had told her, they were so old-fashioned, and made the room too crowded. Nancy also said her father was well-to-do, and should furnish his home, as was befitting his station. Impulsive Susan had told her father what Nancy had said, but was met with such stern disapproval, she had not dared venture again.

"Susan, Susan, guess what Patience Doby told me at school today," said Martha, hardly waiting 'till her father finished the lengthy Grace, which was always observed in this home. But Susan was looking at Martha's crumpled dress, which she had ironed stiff, only that morning—

"She told me," hurried on Martha, "that her cousin from the city said he had traveled much, but he had never seen a fairer maiden than Merchant Winslow's eldest daughter; he said her hair was like burnished gold and—"

"Tut, tut," said their father, as he took

a second helping of Susan's good boiled dinner. "You are a chatter-box, Martha. Let us have no more of such foolishness."

For the first time since she kept her father's house, the dinner dishes stood that day one full hour unwashed, while Susan gazed at herself in her mother's Chippendale mirror, and wondered if the dark-eyed stranger really thought her fair. Could it be possible he really admired her hair; the hair her kinsfolk all called red, and teased her about so unmercifully—

\* \* \*

"The Elders will come forward and remain after the congregation is dismissed," was the announcement after the sermon at the meeting house the next Sabbath.

Josiah Winslow was an Elder, highly respected and deferred to by the community, and his young daughters watched him with pride as he left the family pew, and took his place with the other Elders at the left of the minister.

They walked slowly homeward with Patience Doby, whose father was also an Elder.

"I know what church business they are discussing," said Patience, "Joseph Brodie would like Presbytery to meet in our meeting house in October."

"And pray," said Martha, "what concern is it of Joseph Brodie's?"

"He is a Ruling Elder in the City Church, and has authority," said Patience, her eyes on Susan's blushing face.

At dinner that day their father told them they would entertain several delegates at the October meeting of Presbytery, among whom would be Joseph Brodie.

"And why him," said the irrepressible Martha. "Why does he not go to his cousin's?"

"I do not know," said her father. "It was so arranged, but I count it an honor to entertain so exemplary a young man."

\* \* \*

On the Monday preceding the first Sabbath in October great preparations commenced in the Winslow home. Bedding was aired. Windows and furniture polished, and Martha, much against her will, was kept home from school to scour the brass and irons and warming pans.

On Friday Susan had the great outdoor oven ready for the good things to be baked in it, when her father came in hastily from the store. "I must make the next boat, as I have just had word that I must come to the city at once on urgent business. Put my clean linen into the carpet bag quickly." "But, father," said the bewildered Susan, "will you be home for the big meeting?"

"I am afraid I will not, I have told the apprentice what to do in the store—and you must get your Aunt Betsy to stay with you. She will help you entertain our guests."

On Saturday morning all was in readiness for the guests, who were to arrive that evening, but Susan's face wore a frown, as she surveyed the spotless parlor. Then a daring idea came into her head.

"Martha, Martha!" she called. Martha was in the pantry looking at the loaded shelves.

"Martha, if you will help me, and do what I want you to do, I will give you my coral beads."

Martha had long coveted the coral, and very willingly agreed.

"Help me push this bureau into the room back of the store."

"Oh, Susan," began Martha, but Susan reminded her, she was hired to help.

"Now this ugly chest," said Susan.

"You will catch it Susan, when father comes home."

"He will not know it," said Susan, "unless you tell."

"I dare you to send Grandfather Winslow's portrait to the attic," said Martha, as she saw Susan looking at it with a calculating eye. Of course, red-headed Susan would not take a dare. "I like the portrait, but not the frame," said she, and soon Martha was tugging the heavy walnut framed, hand-painted portrait, up the steep attic stairs.

The mahogany table groaned under its weight of good things at the late dinner on the following day. Aunt Betsy was presiding at the head of the hospitable board. Mr. Joseph Brodie seemingly deep in a discussion of presbyterial business with a brother Elder, yet conscious of every movement of the graceful maiden who waited upon the table.

It was Martha who heard the sound of horses' hoofs going toward their stable. "Oh it is father," she cried, and sure enough he soon appeared, mud splashed and weary. He told them he had purchased a horse in the city, and expected to reach home before the Sabbath, but was obliged to go many miles out of the way—to avoid an unsafe bridge.

"Do you think he noticed the room?" said Martha as soon as the girls were alone.

"It did not escape his eyes," said Susan. "I took note of that."

Very quietly at three o'clock the next morning the girls put everything back in its accustomed place—and waited anxiously to be called to account, but their father seemed to have forgotten the occurrence, and never mentioned it.

Ten years later, Susan, now the happy wife of Joseph Brodie, was waiting her husband's return from the notary's where her father's will was to be read. Her youngest child was only a few week's old, and her heart was full of love and pride as she watched the two older, as they played about the room.

Presently her husband's step was heard, and she rose to meet him. He drew her to him (the lover still).

"Your father was worth a goodly sum, Susan, though he was a plain man, and loved plain living."

"Do you know what Mrs. Moore said to me yesterday, Joseph, when she called to see our little daughter. She said our father's family was surely of much distinction in England, else we would not have so much beautiful mahogany, and other rare furniture."

"It seems queer, wife," said Joseph, "but the will gives all the old furniture to Martha. The money and land is divided equally between you."

"All the furniture to Martha!" said Susan.

"We do not need it," said her husband looking at their beautifully appointed home. "We do not need it, but I would like it for the children's sake."

"Can you account for this item in your father's will, Susan?" said her husband, his black eyes looking teasingly into her blue ones—but Susan for once had no answer.

Jessie Aiken.

### A THANKSGIVING PARTY.

BY HELEN M. RICHARDSON.

Thanksgiving Day I had some friends  
To dinner, five in all.  
I spread my table in the yard;  
My guests were very small.

Miss Chickadee quite early came,  
Dressed all in black and gray.  
A woodpecker flew to her side,  
Red-capped, with neck-band gay.

Pert Mr. Nuthatch next arrived,  
A gymnast of renown.  
He could do stunts on any tree  
With head or up, or down.

Miss Sparrow then came, smartly dressed  
In pretty mottled brown;  
And last of all a squirrel gray  
From home in squirrel town.

When all my friends had found a place  
At my Thanksgiving board,  
They made a very charming sight,  
And I could well afford

To give them all that they could eat,  
For I knew in the spring  
They'd be my unpaid foresters,  
And gaily work and sing. —Ex.

### A THANKSGIVING DINNER.

"Morning paper, sir? 'Public Ledger,' only five cents." An old gentleman who was about to enter a second-class restaurant stopped and looked at the lad. "It is late in the day to purchase morning papers," he said. "You have only one left, I see; couldn't you fall a cent on it?"

"That I could, sir," was the cheerful answer. "I've been going ever since 6 o'clock, and I am ready to have a Thanksgiving dinner now. Were you going in here?"

The old gentleman hesitated and put his hand in his pocket. "I don't know, lad," he answered.

"He is as poor as can be," Nat thought, as he took a hasty survey of the rusty coat and well-worn hat. "I reckon he can't even afford a decent dinner on Thanksgiving day."

"See here, sir," Nat said, as he laid a detaining hand on the old man's arm, "come in and have dinner with me. I'm going to treat myself and there's nobody to share it with me."

The old gentleman looked startled, and examined the boy closely. "Why, lad, you are poor," he said, "and I can not take advantage of your kindness."

Nat raised himself on tip-toe, snatched off his dirty little cap, and thrust his hand into his jacket pocket. "Hear that money jingle? Why, I cleared fifty cents this morning and as much more yesterday. You don't call that being poor, do you? Some of the fellows even call me Nathaniel Brown, the millionaire."

The old gentleman smiled encouragingly. "But you don't spend it all, do you? There is little good derived from money thoughtlessly squandered."

The boy's face fairly shone. "Well, sir, there's one boy in our set that has a kick against me, and he calls me Nat Brown, the miser. But," growing confidential and drawing nearer, "I'm saving it for mother and sister Betty. When we get enough ahead they are coming to the city to live; then I shall have my own home."

"You are, indeed, better off than I thought, Nathaniel," the gentleman said. "Go in and have dinner, lad, and enjoy it as you deserve."

"I want you to come in too, sir. Never mind about the cost; I'll attend to that. Thanksgiving comes but once a year, and mother would say, 'Share your blessings with the needy, Natty, boy.'"

"Come in, sir, do come," Nat continued, as the old gentleman hesitated and was about to turn away.

"Well, I will since you so much wish it, but never mind about luxuries, boy; a cup of hot coffee would satisfy me." "A sup of coffee for a Thanksgiving dinner! Why, what kind of fare is that? Here, waiter, pie enough for two, a round slice of ham, dish of potatoes and a pot of coffee, smoking hot." "Anything else you would like, sir?" But the old gentleman shook his head, and looked approvingly at the boy over the rim of his steel-bowed glasses.

"This is something like a dinner, now, ain't it," Nathaniel declared fifteen minutes later, while in the midst of enjoying a hearty meal. "Folks that ain't used to such a living knows how to appreciate it, don't they? I reckon I ain't knowed such a treat since last Christmas, when I went out to see mother. Do you live all alone, sir?"

The old gentleman sighed and gave a silent assent.

"He's old and poor, and nobody cares for him," thought Nat. Here, sir, you take most of this pie and I'll finish up the potatoes. Does the coffee suit your taste? Wasn't it lucky that we got here together? Not much sport eating alone on a day like this, is it? Would mind telling me your name, sir?" The old gentleman took a pencil from his vest pocket and wrote Henry Turner, 1018 Diamond Street. "Drop in lad, and see me," he said. "Thank you, sir." The gentleman put his hand in his pocket. I'll pay for my share of this feast, lad."

Nathaniel eagerly remonstrated. "It was my treat, sir," he said. "Here, waiter, I want to settle my account. This gentleman is my guest." And while Nat squared his bill the old gentleman quietly arose and left the restaurant.

The week which followed Thanksgiving was a busy one for Nat, but he did not forget the old gentleman and his resolution to call upon him soon. One day Nat sold out earlier than usual and hastened his steps toward Diamond Street. "No mistake here," he said, "with the name on the door, Henry Turner, agent." Nat modestly stepped into the office to find his old friend busily engaged in counting greenbacks, while two or three gentlemen stood by waiting his leisure. A pair of kindly eyes looked over the glasses and motioned Nat to a seat.

"Well, lad," he said, an hour later, when they found themselves alone. Nat thrust his hands into his ragged pockets and looked bewildered. "I—I thought"

"You thought what?"

"I thought you was poor, sir!"

"So I am, boy, for I have no one to make a home for me. Gold and silver are poor substitutes for love and tenderness. You have a good mother; send for her to come and make a home where I may spend my declining years."

Nathaniel Brown no longer cries daily papers, but is a pupil in the public school, while Mrs. Brown, in the home which Henry Turner provided, makes her benefactor so comfortable in the many little ways known to women that he says he no longer realizes the weight of his three score years.

"But," he is fond of saying, "I never expect to taste another dinner quite so good as that which Nathaniel provided out of his well-earned savings."

## THANKSGIVING AND THE CHILDREN.

Encourage the children to help in the Thanksgiving preparations. The little ones love to be busy, and will work cheerfully if they are shown how. Let them pare the apples and stone the raisins, and they will feel a proprietorship in the feast. Midday dinners are best where the children participate, and leave plenty of time afterward for the games, which even the Pilgrim Fathers did not disdain.

The day should close with merry-making and fun, but the deeper lessons that it brings must not be forgotten. Gratitude is not a characteristic of childhood, which accepts what is done for it as a right, but even the very little ones can be told in simple language the meaning of the day, and that true thankfulness should prompt us to share our blessings with others. The blessedness of giving is in itself a wonderful education.—Annetta Talliday-Antona.

## IS YOUR TABLE FULL.

How many dining-room chairs have you?

Then be sure you have them all full on Thanksgiving Day. But don't let that limit your hospitality. There are other chairs in your house that will answer the purpose, no doubt. Sit on a kitchen chair yourself and you will enjoy the feast the more.

There are some people who see in this year's Thanksgiving Day every excuse not to have any guests at all. They think that there is nothing to be thankful for and with food prices as they are and servants so scarce the task of setting a bountiful table on Thanksgiving seems like too much of an undertaking. Then there are others who feel somehow that Thanksgiving Day is just the one when their hospitality should go farthest.

During the war there were soldiers, far from their own homes, to be invited. But there are lots of homeless folk besides the soldiers this Thanksgiving who would appreciate a Thanksgiving dinner invitation. In any town where there are industries there is a large temporary population—men and women—whom you perhaps know, at least by sight, perhaps from seeing them at your own church on Sabbath, or in other ways.—Ex.

## THANKFULNESS.

At this time of the year the minds of young people unavoidably turn to Thanksgiving, but it may be in a different way from which older people think of the day. To some, Thanksgiving means only a holiday rather than a holy day. With the holiday is associated a good time, a big dinner, a day of sport, recreation or meeting friends in one way or another. With the thought of a holy day is associated the thought of thankfulness and joy unspeakable. Indeed the person who is thankful is thoughtful, for these words are closely associated in meaning and derivation.

It will be impossible to enumerate the many things for which we should be thankful, but we must not forget in our enthusiasm of youth how we have been peculiarly and abundantly blessed.

## LULU'S TRUE ANSWER.

"Mary had eight eggs," said the teacher. After using four for her cake, what part was left?"

Lulu waved her hand frantically.

"What is it, Lulu?" asked the teacher.

"Eggshells," she answered promptly.

## CONTENT.

He that hath so many causes of joy, and so great, is very much in love with sorrow and peevishness who loses all these pleasures, and chooses to sit down upon his little handful of thorns. Enjoy the blessings of this day, if God sends them; and the evils of it bear patiently and sweetly; for this day only is ours, we are dead to yesterday, and we are not yet born to the morrow. But if we look abroad, and bring into one day's thought the evil of many, certain and uncertain, what will be and what will never be, our load will be as intolerable as it is unreasonable.

## A MODERN SIR WALTER RALEIGH.

Most people have read the story of Sir Walter Raleigh, who threw down his coat for Queen Elizabeth to walk on. An exchange tells the story of a little boy born in a slum, in the poorest quarter of Liverpool, where there is a society which attends to the slum kiddies. Little ones without boots, with clothes past repair, come for help. They are given a meal, a hot bath, their old, dilapidated garments destroyed and a new set of warm, clean clothes provided.

One winter evening a number of children were in the corridor, waiting their turn for the bath. As one entered the bath room, the others would move forward toward the door. One little girl hesitated to move forward; and the ragged boy soon discovered the reason. The unheated corridor has a cold cement floor and the kiddies were mostly barefooted. When they had stood for a little while on one spot the place became warm. So the girl hesitated to move from her own warmed spot and thus risk losing her place in the line.

The boy threw his little ragged cap on the floor and turning to the girl said: "There, stand on that, you'll find it warmer."

He was finer than Sir Walter Raleigh—for Raleigh could buy another coat.

It takes one little girl or boy,  
Two hands to work and play,  
And just one loving little heart  
To make Thanksgiving Day.

## No. 658.—HISTORICAL ENIGMA.

My whole, consisting of 84 letters, gives the name, date and place of an event of interest at this season.

My 81, 63, 43, 33, 78, 36, 32—48, 30, 22, 39, 52, 34 give a famous date in our history.

52, 34 give a famous date in our history.

My 67, 70, 3, 28—37, 7, 13, 61, 5, 54, 9 name one of the first Pilgrims to set foot on the Plymouth Rock.

My 60, 67, 24, 14, 56, 58 signify their first governor.

My 30, 2, 61, 61, 15, 19, 64—23, 51, 83, 40, 1, 38, 58, 18 name of his successor.

My 21, 61, 66, 31, 24—82, 27, 36, 30, 4, 6, 45, 51 one who had the oversight in spiritual concerns.

My 67, 84, 61, 46, 11—35, 29, 26, 16, 18, 50, 41, 75 a mighty man of valor.

My 31, 47, 12, 61, 73, 55, 66 name the land from which they all came.

My 64, 62, 20, 21, 61, 59, 30, 65, 58 mention a celebrated ship.

My 14, 70, 77, 71, 8, 72, 38, 42, 44 name a friendly Indian.

My 30, 2, 61, 18—68, 76, 24, 10, 31, 53, 11 the game that he and his friends brought.

My 57, 45, 26, 74, 56 name the best gifts offered.

My 49, 25, 55, 17, 27, 53 what the Colonists were often afraid they would be.

My 29, 38, 24, 79 and 49, 25, 80 the type of building erected at first.

## ANSWERS TO PUZZLES.

No. 657.—Pattern.

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# SABBATH SCHOOL

## FOURTH QUARTER.

### Lesson IX—November 27.

#### PAUL'S VOYAGE AND SHIPWRECK.

Acts 27:30-44.

30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under color as though they would have cast anchors out of the foreship,

31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye can not be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34. Wherefore I pray you to take some meat: for this is for your health: for there shall not be an hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36. Then were they all of good cheer, and they also took some meat.

37. And we were in all in the ship two hundred threescore and sixteen souls.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed themselves unto the sea, and loosed the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land:

44. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

Golden Text: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12).

Catechism—Q. 49. Which is the Second Commandment? A. The Second Commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

Home Readings—(M.) Acts 27:1-18; (Tu.) Acts 27:14-29; (W.) Acts 27:30-38; (Th.) Acts 27:39-44; (F.) Ex. 33:12-23; (Sa.) Josh. 1:19; (S.) Psa. 107:23-27.

#### INTRODUCTORY.

We have been following the experiences of Paul before the Sanhedrin at Jerusalem, and before Felix, Festus and Agrippa at Caesarea, and have seen how he appealed from his unjust treatment to Caesar, and how it was arranged that he should be sent to Rome to receive the judgment of the emperor. In our lesson today, covering the whole of the twenty-seventh chapter, we see him on his long and perilous sea-voyage, ending up with the shipwreck, and the escape of all who were on the ship. We first find him delivered by Festus to Julius the Centurion, and starting in a ship. The ship first touched at Sidon, then sailed near Cyprus, and then stopped at Myra, a city of Lycia. Here the centurion found a ship of Alexandria that was sailing for Italy and he there transferred Paul. After slow sailing against rough winds and seas for many days, they came in this new ship to a place called Fair Havens. Here Paul told them they should not try to go any further, as it was stormy weather, and late in the season. But the ship authorities thought they knew more about it than Paul did and started out to reach Crete to winter in. A great storm broke and beat them about for two weeks, in which time all gave themselves up for lost, but Paul was encouraged by God, and gave assurances to the captain and cen-

turion that they would all come through safely. It is a great description of a storm at sea we have here. At last they drive up close to land, and for fear of being dashed upon the rocks the anchors are thrown out to hold in the bottom of the sea until the storm should abate.

#### EXPOSITORY.

30-32. Here is an exhibition of selfishness and treacherousness and cowardice on the part of the sailors, who should have been willing to stay by the ship and manage it, so as to preserve the lives of the passengers. But, no, they were intent on saving themselves, and, so, pretending that they were attending to the anchors, they got together at the fore part of the ship, and commenced to get out the life-boat and let it down, that they might get away in it safely. But Paul was wide awake, and caught them at it, and reported it, so that the soldiers made a rush, cut the ropes, dropped the boat into the sea, and kept the sailors on oarboard. What difference did it make? If God had promised to save them all, could he not have done it even if the sailors had all run away? Think about it. If God gives us promises he expects us to observe all the conditions, whether it is being saved from a shipwreck, or in having our souls saved for all eternity.

33-36. Comparative safety having been reached, Paul insisted that they should all eat. In the tremendous storm they had all been overcome by fear, for one thing. It may have been, too, that it was impossible to get at the food and distribute it during the great commotion. It may have been, too, that they were too sea-sick for food to be taken. But now it was possible to eat, and Paul insists that they shall all eat. He gives them anew assurances of their personal safety, has the food distributed, and then gives thanks to God, as a religious leader, and shows his faith and gratitude to God as he leads the people to take food. It might be said that if God had promised to preserve them all he would do so even if they did not eat. But if God gives us promises he expects us to observe all the conditions, and, if we would be strong and well, we must eat. This is all a lesson in God's good providence. So the people ate and were encouraged. Paul showed himself a good friend and leader. Christianity cares for the bodies as well as for the souls of men.

37. The full and exact count is given. It shows that not one was lost. The very hairs of our heads are numbered. The full number of all on board is given and every one is saved. God is never short in his mercies. He does all that he promises to do, if we will let him do it.

38. After they had eaten, and had no further immediate use for the wheat, they lightened up the ship by throwing into the sea everything that was not immediately needed for preserving life.

39-44. Now they make the final effort to reach the land. They did not know what the name of the land was, but they saw by the light of the morning, that they might reach it. They could not stay out there in the sea much longer. The wind was blowing toward the land. So they ran up the sails for the wind to blow against. They cut the anchors loose and let them drop into the water and stay there. They loosed the rudder bands, so that they could guide the ship as well as they could by all. Some could swim and they were com-

their last venture and were driven toward a little bay which they saw, and which they hoped to be able to reach. The wind drove them on. The ship struck aground, and began to go to pieces. The soldiers wanted to kill the prisoners, so that they might not escape, and they have the blame of it. But the centurion would not permit this, having particular regard for Paul, and so it was that the lives of all were preserved. God fulfilled his promise. He may be depended on. From the fury of the elements, and from the worse fury of still more savage men, God delivered Paul, and he is still delivering those who trust in him. Out through the waves the two hundred and seventy-six went from the ship to the land. God took care of them all. Some could swim and they were compelled to swim. Some made use of boards, and some got hold of broken pieces of the ship, but in some way, and by some means, each and all were saved, and reached land safely. There they found it was the island of Melita. So God takes care of all his people who put their trust in him, and after all the storms of life he will bring his people to heaven, their eternal home.

#### THE FIRST THANKSGIVING.

It was years and years ago,  
Mid the winter's ice and snow,  
That our sturdy old forefathers kept the first  
Thanksgiving Day;  
What though hearts were sorely tried!  
What though half of them had died!  
"Let us make a feast together and give thanks  
to God," said they.

How the wilderness stretched round,  
Without limit, without bound;  
Filled with beasts of prey and savages who  
lurked to do them harm!  
How the gray waves lashed with foam  
Tossed between them and their home!  
Stout of heart, they never faltered, safe in  
God's protecting arm,

And they labored and contested  
Till from forest gloom they wrested  
Game and fowl in great abundance fit to grace  
the festive board.  
And the snarling sea they plundered,  
While its breakers roared and thundered,  
For the fish to flank the wild fowl and the  
harvest's gathered board.

Then they sang with souls uplifted  
Till the gloomy skies seemed rifted,  
And heaven's glory shone upon them, filling  
all their hearts with cheer.  
Let us read Time's yellow pages  
For this story of the ages,  
And like them in grateful praises sing the  
harvest of the year! —Ex.

#### TRY THANKSGIVING.

BY JANE BENNET HEILMAN.

Barbara was a plain, working girl in a rich family. She had come to the city from a comfortable farm home, where she had been taught thrifty habits and cleanly household duties. She had found a church home in the city, and, for weeks, slipped into the evening services, never missing the Young People's meeting.

One evening at a church social, the pastor's wife found Barbara sitting in a quiet spot, free from observation, where she could see the throng of happy people as they walked and talked.

"Why, Barbara," she said, "what are you doing here by yourself?"

Barbara turned a troubled face to the lady and replied: "Oh I am just thinking this may be my last look on earthly things. I go into the hospital tomorrow. The doctor tells me it is a dangerous operation, and that I may not come out alive from under the knife. I have written home, and now come here to be in church the last

place. Though this is not a prayer-meeting, it is the house of God."

A long while the pastor's wife and the young woman talked in the quiet corner—of the wonderful power of God to hear and answer prayer—of his willingness to respond to the cry of his children, even before they ask sometimes; and when the time came for Barbara to leave, the pastor's wife said, "Go in peace, Barbara; daily I shall ask God for your life if it is his will, and for Christian fortitude and submission for your own heart."

The next day, Barbara entered the hospital, pale and calm, as goes the trusting heart who leans on the promises and the promiser. A few hours later, she lay in the white bed, quiet and still hovering between life and death, the surgeon and nurse watching in the shaded light for the first indication of life.

"I think she will live," at last said the surgeon, "It is remarkable, but I think she will live."

A few days of feverish suffering, then Barbara was allowed to see callers, and she had not a few. The Young People's Society sent her lovely flowers regularly, when they missed her from the meetings and learned where she was. A whispered word here and there sent the church ladies to the hospital, and, not even for a day, was Barbara allowed to feel that she was forgotten, though she possessed not many acquaintances in the big city church.

Barbara saw the power of loving consecration and giving of self in a changed light even to her faithful nature. She read it in the services of her nurses and the kind surgeon, it was plain to her in the daily fresh flowers, she saw it in the visits

of the church people and in the attention of her lady, whose carriage stood before the hospital every day.

Barbara had heard the medical missionary talk in her church and heard her say there would be no hospitals and no missionaries if there were no Jesus; and so she meditated in the long hours while she lay upon her bed in the beautiful ward. She saw it all, as she afterwards said, just what thankfulness for the love of Jesus will actuate his followers to do.

Barbara arose from her illness a wiser young woman. She awoke to newness of life indeed. Her lady's carriage stood before the hospital one day for its last visit. When it drove away, Barbara sat on the back seat and the silent tears fell fast as she thanked God for her life.

One morning, a few weeks later, the pastor was in the study talking with a gentleman, when, hearing a low knock on the door, he opened it to find Barbara standing there with a tiny roll of money in her hand. "No, I can not come in, thank you pastor; I just want to hand you this. My bill at the hospital was much less than I expected. Everybody was so kind and God was so good that I must make this thank-offering to him," and she was gone.

When he was alone, the pastor began to look at the money he held in his hand, put on his hat and went home. When he saw his wife, he said, "There is a thank-offering; you may count it." She smoothed out the bills and saw three twenty-dollar bills and four ten-dollar bills. One hundred dollars!

Then the pastor told of Barbara's visit to the study, what she said, and why she

wanted to give a thank-offering to God. "And to think, only yesterday, our missionary committee agreed to pray for the rich; and here our Father has made us ashamed in less than a week, and not with the rich," said the pastor's wife.

After three days, the pastor visited Barbara, thinking that, perhaps, in the joyous excitement of getting well, she had been led to imprudence, and said that if she had reconsidered the matter, it was not too late; but Barbara knew what she was doing. She was sure that God had spared her life, and though the money had been laid aside for her burial, should it be necessary, it must now go to the work of God.

With such really sanctified thanksgiving, there would never be any debt or deficit heard of in connection with any of our boards!

**BETTY'S THANKSGIVING WISH.**

She held the wishbone tight with me,  
And pulled and won esultingly.  
"Now, Betty, wish," I said, "for when  
You get the biggest half, why, then  
The wish you wish will all come true.  
Now wish, dear, as we told you to."  
Then Betty looked with longing eyes  
At all the dishes, nuts, and pies,  
And, holding up the bit of bone,  
She said, with triumph in her tone:  
"All right. I wish tomorrow, then,  
Would be Thanksgiving Day again."

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**YOUNG PEOPLE**

**PRAYER MEETING, NOV. 27.**

**Expanded Topic:** Christian Progress Among the Immigrants. Isaiah 48:1-7.

As one of the departments of Home Missions we are called on to give special attention to what is being done, and what is possible to be done, for the religious welfare of the immigrants who are coming to make their homes in our country. We should be interested, as patriots, in their welfare, for they are to be our fellow-citizens, and, by their life and conduct, are to raise or lower the standards of morality, and of public safety in the land. As Christians we are to be deeply concerned, of course, in seeking their spiritual salvation and well-being.

All of this may be said to proceed from a selfish interest, as well as from a philanthropic and religious motive. For if these newcomers are immoral, irreligious and unsanitary in their lives, they will introduce dangers wherever they may locate and our own conditions will be under the menace which they introduce.

We are trying very hard in this country to raise the standards of life, in education and morals and religion, and it is possible for these standards to be greatly lowered by the incoming of millions of immigrants who have but little interest in the better side of things.

The new regulations as to immigration very considerably limit the number of those who are permitted to come, and thus, for a year or two, at least, we may be better able to assimilate the incoming population from other lands.

It is not from any feeling of narrowness, or bigotry, or selfish conceit, that we view the incomers. We are, all of us, late comers; a few score or hundreds of years measure off the time that most of us have been able to count this land as the home of ourselves and our ancestors. But many of the early settlers, and many of our ancestors, came here with high ideals, and it is not right, after these years of struggle and endeavor to make this a good and safe land, that we should surrender to those who would introduce lower and baser customs and thoughts and purposes of life. Let us keep on lifting. Let us help those who are ready to be helped, and let us exclude those whose presence in large numbers would be a menace.

We are glad for all the efforts to Americanize and evangelize those who are coming. It is a patriotic duty. It is a Christian duty. It is a work of humaneness and kindness. It must not be neglected. We must suffer as a nation if it is neglected, and the immigrants must suffer if they are not thus cared for.

Many of the immigrants come with merely sordid and material ideas. They want to better themselves in a material way. They want to escape the hard conditions of their previous life. But, even so, this is not so bad, as far as it goes, and, perhaps, these people are not to be altogether blamed if it does not go much farther. The very fact that they wish to better their conditions in any way, is an intimation that they may be ready for what is better in some ways of which they have never known before.

If we are interested in foreign missions, and we should be, trying to give the Gos-

pel of Jesus Christ to all the people of the world, we have an excellent opportunity to do a part of this work on our shores. Some of those who come here will stay for only a time and will go back to their old homes. If they have been won for Christ and his service, they will go back to tell about the Gospel to their old friends, and to win them to him and his salvation. But if they do remain in our country permanently, we may call our work for them a very important part of home missions. The more surely these immigrants are led to be good Christians, the more surely will they be good citizens. Thus our work is for God, and for home, and for our native land.

**MY THANKS.**

BY LOUISE M. OGLEVEE.

This world is such a pleasant place,  
I'm thankful every day  
That God has let me come to it,  
Some happy years to stay.

So many blessings he has sent  
To make earth glad and fair,  
And, best of all, he gives to me  
Each day his loving care.

He gives me home and friends and food,  
The Sabbath school I love—  
Oh, I can't tell you half the things  
He sends me from above.

So I am glad that once a year  
We all can stop and say,  
A whole day full of praise and thanks  
Upon Thanksgiving Day. —Ex.

**GODLINESS AND CONTENTMENT.**

St. Paul said, "I have learned in whatsoever state I am, therewith to be content." There is no source of unhappiness worse than a complaining spirit. No matter what some people have, they complain because of something that is denied them. They have no contentment because they have no proper appreciation of their blessings. They cannot give thanks for what they have, because they want something else.

**PRAISE OUR GOD.**

We are rich in spiritual blessings. We have the open Bible, and the clear pathway to God in prayer. We have our churches, and our pastors to bring to us the message of truth from the Word of God. We have a Savior who can save unto the uttermost all who come unto God by him. We have a superintending Providence that watches over us. We have the Holy Spirit who is our Comforter, and the divine promise, "I will not leave you comfortless," from the Savior himself. We have the promise of eternal life with God in heaven. How we ought to thank God for these blessings!

**THANKSGIVING IN ACTION.**

The best outlet for thankfulness is to try to make others happy. Selfishness has no songs for this day, but he who follows the Christ will love for his fellow-men, as the best way to live for and to praise his God. We may not only on this Thanksgiving Day scatter the sunshine of joy and gladness, but make every day of the year full of abounding blessedness.—Rev. Edwin Whittier Caswell.

God of all comfort, thou!  
Hear us and bless us now,  
Our solace be;  
Let every tear be dried,  
Each heart be sanctified,  
No throb of love denied—  
We look to thee!

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## PRAYER MEETING

NOVEMBER 23.

CAUSES OF THANKSGIVING.  
Joel 2:21-27.

We must not forget that God, wonderfully revealed to us in the Holy Scriptures as our Creator, and still more wonderfully revealed to us as our Savior, in the person of Jesus Christ, is the God of Providence. In these three great departments he is good and gracious, and we are to adore him and love him and serve him day by day.

We must be careful not to accept the daily blessings of our lives as a mere matter of course. If we are in the right frame of heart and mind we will realize that every good gift is from above, coming to us from the right hand of God, and expressions of his tender interest in our welfare. God is behind and above all the laws and processes that we call "Nature," and it is he who causes all the events in our natural, daily life, as he provides for those whom he has called into existence.

It is a beautiful and happy thing to live in the sense of constant dependence upon God for all the blessings of life. We realize that he is not far from us and that we are not far from him. He remembers us and loves us and cares for us and provides for all our returning wants. Each day God's loving kindnesses and tender mercies crown our lives. Each night we lie down under his protection. Each morning we rise under his care. He is our God and he takes care of us.

It is an awful thing to live without the sense of God's personal love and goodness to us. Some persons claim to be actual atheists, theoretical atheists, denying that there is any God. They do not find any place for him in their lives, and they are so blind and so wicked that they say there is no God. There are some others who do not permit themselves to do so wicked a thing as to deny God's existence, but they are practically the same kind of persons as those who do. They live and talk and think just as if there were no God, and so are what we may call practical atheists. God is not in their thoughts; in any of them, or in all of them. God has no place in their lives.

The Christian is entirely different from all of these. He knows that God is in everything; around, and about and above and within his own life. He adores him as his Creator, and he trusts him as his Savior, and he is grateful to him as the one who is his provider and benefactor, doing good for him all the good that comes in his daily life.

Our President has called all the members of our nation to observe Thanksgiving Day in rendering thanks to God for his goodness. Our Governors join in this, as Presidents and Governors have been doing for many years. In this they are following the teaching of the Holy Scriptures, in which we find many a call to think of God as the author and supplier of the blessings of our daily life, and as the giver of every good and every perfect gift.

The prophet Joel in the passage before us speaks of God as the one who makes the trees yield their fruits, and the fields to produce their harvests, by sending the and the sunshine, and thus making

the grain and the fruits to come abundantly to the people. He calls the people to consider that it is God, their personal friend and benefactor, who does all this, and he says that because he does it they are to know him and acknowledge him, and never be ashamed of him.

Each day should be a Thanksgiving day, in fact, although we only observe one day a year in a national way. We are to be loyal and patriotic each day in the year, although we have only one Fourth of July as a national celebration each year. God is the same every day of the year, and we should be grateful and loving and obedient every day of every year of our lives.

We should be grateful for the unnumbered material blessings of our lives, but especially should we be glad and grateful for the central and supreme manifestation of divine love, in the unspeakable gift, the Lord Jesus Christ.

### THANKFUL TO GOD FOR ALL THINGS.

This is one of the tests of Christian character. It is not very difficult to be thankful for all these blessings we have enumerated, but it is difficult to be thankful for all things. To do that you need to look below the surface and see life as it touches eternity. A sorrow, for instance, enters your life. One of your precious flock is called home. "You long for the touch of a vanished hand and the sound of a voice that is stilled." It is much easier to be resentful to the Father than thankful, and that because you have not tried to view life from the other side nor from an unselfish viewpoint. "Thankful for all things." Aye, even for sickness and suffering and pain. Perhaps we were never nearer God than in the day of our trouble, and that alone is reason sufficient to call pain our friend. "Thankful for all

things." Aye, even for adversity, for some failure of earthly plans, for a decreasing income. One of the sayings current among early Christians, most of whom were poor people, ran: "Godliness with contentment is great gain." Let us be thankful for sunshine and shadow, blessings given and blessings withheld, pleasure and pain. Thankful on this day to the Father for all things. Thankful that he did not give what he knew was not good.

### THANKSGIVING.

"How sharper than a serpent's tooth to have a thankless child," said Shakspeare in referring to an earthly parent and an earthly child. No matter how much such a child may have to be thankful for, a child of God has far more for which he should give thanks.

There is no duty oftener enjoined in the Scriptures than that of giving thanks. But it should be considered a privilege rather than a duty. It should afford us pleasure and happiness.

### PREAMBLE IN VERSE TO THE AMERICAN CONSTITUTION.

"These verses are an effort to put the Preamble of the Constitution into verse suitable for singing," says Sophia W. Browser, in a letter to the New York Herald:

We, people of this great United States,  
In singleness of heart and loyalty,  
In order that more perfect evermore  
The union of the several states may be,  
Do now ordain with heart and hand  
This Constitution of our land.

In order to establish justice true,  
And to insure for all tranquility,  
In order to provide a sure defense,  
A wholesome soundness, and stability.  
We now ordain with heart and hand  
This Constitution of our land.

In order to promote the general good,  
Secure the blessings born of liberty,  
And, not alone for us who frame these laws,  
But for all those who after us shall be,  
We now ordain with heart and hand  
This Constitution of our land.

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## SELECT READINGS

Let not his praises grow  
On prosperous heights alone;  
But in the vales below  
Let his great love be known.  
Let no distress  
Curb and control  
My winged soul  
And praise suppress.

—Richard Baxter.

The greatest blessings that come to us  
sometimes seem the smallest.

There is no enjoyment of blessings for  
which we have no gratitude.

The soil of the thankful heart brings  
forth the flowers of holiness.

A blessing is doubly blessed which is  
received with a thankful heart.

"Those who complain most, are most to  
be complained of."—Matthew Henry.

In our weakness how glorious to know  
that our God is almighty.

On Thanksgiving Day we should "strike  
a balance" to see if our blessings have not  
been greater than our disappointments.

"When all my hopes are gone,  
'Tis well my hands must still keep toiling  
on for others' sake;  
For strength to bear is found in duty  
done,  
And he is blest who makes the joy of  
others heal his own heartache."

"Count your many blessings." This is  
the arithmetic of the thankful heart. It  
is easy to count our trials, but it is not  
worth while.

There is light in the densest darkness,  
and love in the keenest pain. Men have  
stood upon the graves of their dead and  
reached the hand of God.

The numberless mercies of God ought  
to keep us praising God. The poet sang:  
"When will the growing numbers end?"  
There can be no end to praise for there is  
no limit to the mercies of God.

Praise is contagious. A sunny spirit  
sets others locking for sunshine. one joy-  
ful singer starts a chorus of happy song.  
A grateful soul warms the grouch out of  
the growler.

The ministry of the grateful soul is to  
the needy ones. The heavenly joy is at  
that shrine where we offer the incense  
of loving service to those who sit within  
the shadow weeping o'er the dead. To  
sing a song of hope is to walk in the foot-  
steps of Jesus, and to taste the joy of  
the cross.

Confute with candor, where you can  
confute,  
Reason and arrogance but poorly suit.  
Yourself may fall before some abler pen,  
Infallibility is not for men.  
With modest diffidence new schemes  
indite,  
Be not too positive, though in the right.  
—Thomas Campbell

It is noble to oblige. That man is great  
who forgets his sorrows and needs in the

sorrows and needs of others. "How is  
your soul? some one asked of Wilber-  
force. The man replied, "I am so occu-  
pied with the cares of the oppressed that  
I do not have time to consider it."

Two things this old world needs—ten-  
derness and cheer. All about us are  
hearts hungry for sympathy, for kindness.  
Then everywhere are weary and discour-  
aged ones, needing the uplift of hope to  
make them brave and strong enough to  
go forward to meet the future. We could  
do nothing better with our life than to  
consecrate it to a ministry of tenderness  
and encouragement. This is one of heav-  
en's paths to happiness, for the merciful  
shall obtain mercy.—J. R. Miller.

There are false gods many. If in the  
honesty of your heart you were now to  
sit down and name your god what would  
it be, money, pleasure, popularity, appetite,  
dress; what would it be? A man should  
punctuate himself with many an inter-  
rogation point.

"Ere thou risest from thy bed,  
Speak to God whose wings were spread  
O'er thee in the helpless night—  
Lo, he wakes thee now with light!  
Lift thy burden and thy care  
In the mighty arms of prayer."

Christianity is the greatest adventure  
ever set on foot. It has set itself to  
create the world anew. Christianity is a  
romance. It appeals to all who can give  
themselves away. Christianity is a mighty  
effort to build the City of God on earth;  
and it wants those who will labor on with  
their tools in one hand and their weapons  
in another in defiant and holy glee.—H.  
Scott Holland.

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## GENERAL NEWS

### AMERICA HONORS HER DEAD.

On Armistice Day, an unknown soldier, typical of the thousands who died for their flags, was buried with full military honors.

The unknown hero, recipient of the highest decorations in the gift of the allied governments, was laid to rest in Arlington Cemetery, while the President, Government officials, representatives of foreign governments and citizens throughout the entire United States, paused for two minutes of silent prayer.

### ARMAMENT CONFERENCE RECEIVES UNEXPECTED PROPOSALS.

At the formal opening of the Armament Conference last Saturday, after a short address by President Harding, Secretary of State Hughes laid the United States proposal before the conference.

Secretary Hughes' proposals in brief are: A ten-year naval holiday and the United States. Great Britain and Japan shall scrap sixty-six capital ships, aggregating 1,878,043 tons.

Within three months after the conclusion of an agreement the United States would have 18 capital ships, Great Britain 22 and Japan 10. The tonnage of the three nations respectively, under such a plan, would be 500,650, 604,450 and 299,700.

Ships twenty years old might be replaced under the plan, and the replacement scheme is 500,000 tons for the United States, 500,000 tons for Great Britain and 300,000 for Japan. No replacement ships could exceed 35,000 tons.

The United States would scrap 30 capital ships, aggregating 843,740 tons; Great Britain, 19, aggregating 583,375 tons, and Japan, 17, aggregating 448,928 tons.

The figures include old ships to be scrapped, ships building or for which material has been assembled.

It is on this line that the conference will commence its discussion.

Comment by foreign diplomats and the foreign press generally was favorable to the proposal as a basis, though by many the belief was expressed that it is overbold.

### THE WAR IS OVER.

Ratification of the German-American peace treaty were exchanged Nov. 11th, at the Berlin Foreign Office between Ellis Loring Dresel, Karl Wirth, Chancellor and Minister of Foreign Affairs.

Article III. of the peace treaty with Germany provides that the treaty "shall take effect immediately on the exchange of ratifications."

### GOVERNMENT TO WAGE WAR ON MAIL ROBBERS.

President Harding and his Cabinet have ordered the marines to guard United States mails against bandits.

As many "Devil Dogs" as are needed for the service will be riding on every train and mail truck which carries valuable mail and stationed at every point where valuable mail is handled. They have instructions to shoot to kill.

Orders were telegraphed by Postmaster-General Will H. Hays and Major Le Jeune, commandant of the Marine Corps, instructing detachments of marines to report at once to Postmasters and Mail Superintendents at thirteen large cities, where the bulk of valuable mail is handled. They will be equipped for warfare and will guard the mails until a permanent force of more than 1,000 former service men who saw active fighting in the World War can be organized to take their places.

Coincident with the announcement of plans to wage military warfare against mail bandits, Postmaster-General Hays ordered the suspension of three leading officials in the New York City postoffice. They are charged with dereliction of duty in connection with the robbery of \$1,000,000 worth of registered mail recently in the New York financial district.

### GREAT SUMS TO BE SPENT FOR IMPROVEMENTS.

Recent sales of municipal bonds in thirteen states have totaled \$60,000,000, and in addition \$34,000,000 of the securities has been

offered for sale, according to figures made public by the National Unemployment Conference.

In addition \$10,000,000 in state bonds have been sold and a like amount offered for sale. These figures, it was explained in a statement, were compiled in connection with the studies made of the possibility of hastening public works as a measure of relief for the unemployment situation.

"The largest state bond sale," the statement said, "was Illinois, of \$5,000,000 for highways. Michigan offered \$4,000,000 bonds, also for highways, and \$3,000,000 of these had been sold when figures were compiled, Oct. 31st. The state of Michigan also is offering \$10,000,000 in bonds for the soldiers' bonus. Connecticut recently disposed of \$2,000,000 in bonds. The rate of the state bonds was 4 per cent for Illinois, 5 per cent for Connecticut, 5.5 for the soldiers' bonus of Michigan, and 5.75 for that state's highway bonds.

"A wider variation of rate was shown in the municipal bonds. These ranged from 4 per cent as in the Chicago issue of \$1,500,000 for park improvements, to 7 per cent for the \$1,000,000 in school bonds being offered at Hibbing, Minn., but the majority were six per cent bonds.

### BASE FOR ARCTIC PARTY ESTABLISHED.

Vilhjalmur Stefansson, Arctic explorer, has announced that a party he had sent from Nome, Alaska, to Wrangel Island, one hundred miles north of Siberia, to establish a base for what he said would be a huge British exploring party into the North, had arrived safely at its destination.

In making the announcement, Mr. Stefansson said the safe arrival of the party on Wrangel Island had made it possible for him to discuss certain of the plans under consideration.

There are six men in the Wrangel Island party, he explained, all of whom were picked for the expedition because of heroism or especial initiative shown on previous expedition with him. The party left Nome secretly last September. "I financed and sent the expedition into the North," Mr. Stefansson said.

The work of the six men will be confined entirely, he stated, to arranging the base for the big British party, which, he stated, will be formed in Canada or England in March. Beyond saying that it is planned to make the British party one of the most extensive exploring expeditions that ever went into the North, Mr. Stefansson refused to divulge details.

### VOTING IN KENTUCKY.

Election day in Kentucky was far from peaceful. Fighting at the polls cost eleven lives in addition to the wounding of twelve persons.

Eight persons are dead and five wounded following a fight precipitated soon after the polls opened at the Clayhole voting precinct on Troublesome Creek, Breathitt County.

At Auburn George W. Pottinger, vice-president of the Bank of Auburn, was shot in the leg by Deputy Sheriff Barclay Dial in a fight resulting from an election dispute. He was not wounded seriously.

In Louisville Patrolman Bennett Gardner, during a quarrel with Harry Ross, fired several shots. One shot struck and seriously wounded Ross and another struck Mrs. Lillian Collins, sixty-four years old.

At Ravenna one man is dead and two are wounded seriously as a result of an altercation at a voting place.

P. F. Wolfmarger, Republican candidate for Sheriff at Estell County, was shot five times by Floyd Winkler, thirty-five years old. Wolfmarger's son Jeff saw the shooting, following which he shot and killed Winkler, and a bystander was hit above the heart by a stray bullet and is in a serious condition.

It is President Harding's policy to develop Alaska, the Senate Committee on Territories, was informed last week, by Secretary Albert B. Fall, of the Interior Department, and Senator Harry S. New, of Indiana, Republican, Chairman of the committee, during hearings on bills to consolidate Government activities in that territory.

"I am not violating any confidence," Secretary Fall said, "when I say that it is the President's policy to open up Alaska, and

that he intends to direct all possible effort to that end."

Premier Lloyd George's speech at the annual Lord Mayor's dinner at Guild Hall, brimmed with optimism.

Hailing the world recovery from the depression following the war, declaring that the nations of the world are settling down to business, acclaiming the Washington conference as the greatest event in history, and asserting that a settlement of the Irish question which will keep Ireland within the empire is nearer than ever, the Premier aroused great enthusiasm.

"We are now at the most critical stage of the negotiations," he declared, "and all parties must give and take."

President Harding has asked the American public to give liberal support to the annual campaign of the Red Cross for relief contributions which begins on Armistice Day and continues for two weeks.

The call of the Red Cross, the President said in a formal statement, should be regarded as "the call of the country and humanity." He set aside Nov. 13 as "Red Cross Sunday," and requested that churches throughout the land devote that day to emphasizing "the gospel of service."

Nikolai Lenine, Soviet Premier, made the fourth anniversary of the Soviet Republic the occasion of an article in an anniversary number issued by the Pravda, in which he predicts the world chase for gold will result in wars between America and Japan or America and England by 1925 or 1928.

From the number of times Bolsheviki agitators have made this prediction, it is apparent that they wish it were true.

Recommendation that the United States Railroad Labor Board be changed from its present form of three representatives each from the carriers, employes and public, to a board of five persons representing the public, was among the changes in the administration of the railroads considered by the National Industrial Traffic League, representing many shippers of the country.

Other changes suggested were that in disputes where shippers were affected the shippers should be heard; that no decisions should be given to the board without consultation with the Interstate Commerce Commission, and that certificates of convenience and necessity be not required where a railroad operates in one State only.

The Legislative Committee of the League, which drafted the proposed changes, also recommended that the power of States over railroads be preserved, subject only to the right of the Interstate Commerce Commission to remove unjust discriminations upon specific complaints.

The much-revised tax revision bill finally was passed by Senate last week. It still must run the gantlet of the Senate and House conferees before it reaches the President.

The vote was thirty-eight to twenty-four, three Republicans—La Follette, Moses and Norris—voting against the bill, and one Democrat, Broussard, supporting it.

As now drawn the bill is estimated by Treasury experts to yield \$3,250,000,000 for the fiscal year ending next June 30th, or \$200,000,000 less than the existing law.

If all of the changes proposed become effective, however, the measure ultimately will reduce the nation's tax bill by \$750,000,000 a year.

President Harding is being urged to issue a blanket order suspending all naval construction in the United States while the conference on limitation of armaments is in session.

The Attorney-General is to render an opinion as to whether the President has authority to stop work which is being done by act of Congress.

Retail food prices decreased between Sept. 15th and Oct. 15th, in nine of the eleven principal cities from which reports were received, the Department of Labor announced.

In Milwaukee there was a decrease of 3 per cent; in Chicago, Detroit and Indianapolis, a decrease of 2 per cent; in Peoria and St. Louis, a decrease of 1 per cent; in Bridge-

port and Minneapolis, a decrease of four-tenths of 1 per cent; in Newark, a decrease of one-tenth of 1 per cent. In Columbus there was no changes during the month. For the year period, Oct. 15, 1920, to Oct. 15, 1921, there was a decrease of 26 per cent in Mobile, 25 per cent in Detroit; 24 per cent in Minneapolis and St. Louis; 23 per cent in Chicago, Indianapolis, Milwaukee and Peoria, 22 per cent in Bridgeport and Newark, and 21 per cent in Columbus.

The Bolshevik prisons in Russia have been ordered to be opened for release of thousands of persons, in celebration of the anniversary of the revolution, but according to a wireless message from Moscow, hundreds of important political prisoners, for whose release or commutation of sentence Russians abroad had hoped for, do not come under the amnesty.

While the absolute release of certain classes or great reduction in their sentences have been arranged, the decree announced that this is not applicable in the case of "those sentenced for participation in White Guard plots, espionage, open armed revolts, or in the case of the leaders of anti-Soviet political parties.

Temporary lease of power plant No. 2, of the Muscle Shoals, Ala., project to the Alabama Power Company, was announced by Secretary John W. Weeks.

The lease was made in order that the Alabama company might supply power principally to mills in Georgia, Alabama and the Carolinas, which have been forced to close down because of drouth in those states.

Although plant No. 2 is a part of Muscle Shoals project for which the Secretary is negotiating with Henry Ford for permanent disposal by the Government, it was said, the report submitted by an investigating board strongly recommended its immediate leasing to the Alabama Power Company.

Steps to halt the release of imported liquor from custom houses and bonded warehouses pending scrutiny and proper approval of withdrawal permits are under consideration by Commissioner Roy Haynes and prohibition and customs officials.

Action is to be taken, officials say, to prevent imported liquor being withdrawn upon forged permits or irregular papers. Prohibition headquarters, it is stated, has detected eight forged Pennsylvania permits on which approximately 2,000 cases of imported whisky, gin, champagne and cordials recently were released at New York.

"There does not exist any military or naval agreement, understanding or arrangement of any sort between England and Japan not rising from the terms of the Anglo-Japanese treaty," said Prime Minister David Lloyd George, in the House of Commons, last week. This statement was made in answer to a question whether, in view of the impending Washington conference, he would state if any supplemental arrangement existed.

Wine supposedly made for sacramental purposes, and valued at more than \$500,000, was seized when fourteen Federal prohibition agents descended upon a winery in East Third Street, New York, confiscated 5,556 barrels of the fermented liquor and arrested six men for alleged violation of the Volstead act.

Premier Hara was stabbed to death last Friday at a railroad station in Tokyo. Premier Hara was one of the most prominent men in the public life of Japan's capital, and his death, it is said, may mean a political crisis in the Orient.

Births recorded in the "birth registration area" during 1920 totaled 1,508,874, the Public Health Service announced, exceeding deaths by 672,720.

The birth rate showed a relative increase of 7.6 per cent over 1919.

The registration area now includes twenty-three states, comprising 58 per cent of the national population.

Bradstreet's trade review for the Middle West for the week says:

Merchants and manufacturers, while expressing relief because of the set-  
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of the proposed railroad strike, feel that there remains an uncertainty in the situation which will continue to be a depressing factor for a considerable length of time. While it has relieved the strain of nervous tension, yet the evil and uncertainties remain and can not help but retard business progress.

William E. (Pussyfoot) Johnson, of the Anti-Saloon League, is being received with honors usually accorded to royalty, dispatches from India say.

President Harding received the honorary degree of Doctor of Law from William and Mary College Oct. 19th, at exercises of installation of Dr. J. A. C. Chandler as President of the institution.

In cap and gown Mr. Harding, in an address, appealed for increased patriotic attention to the national educational system and praised the part played in American history by the institution, which is the second oldest college of the country and among whose graduates are three Presidents of the United States.

New Yorkers who often pretend to be indifferent to the city's wonders, have been stirred by the daring plan, announced last week, to extend Manhattan Island six miles down the bay by building mammoth sea walls from both sides of the Battery and filling in the intervening space with earth.

A company has been incorporated to carry out the project, and T. Kennard Thompson, an engineer, has prepared the plans. The Broadway Association, composed of merchants along the famous thoroughfare, has indorsed the idea.

If the plan is carried out its proponents say that six square miles would be tacked onto the most valuable piece of land on earth; that twelve miles of needed docks would be added to the port's facilities; that transit would be improved, and that the tax on all real estate might be reduced 1 per cent.

The plan already has been outlined to the War Department, Mr. Thompson says, and no objections have been raised, since the proposed extension still would leave on either side of the island the same clearness for navigation that now exists on the Hudson and East River sides.

The work could be completed, its advocates say, in five years.

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## HOME AND FARM

### THANKSGIVING.

Thanksgiving should be a day of gladness and of good cheer. The thought of going home to Thanksgiving makes the heart glow in anticipation of happy reunions. The Thanksgiving dinner may be a "harvest feast," displaying in variety the products of the farm; an object lesson, teaching us to recognize the good hand of our God who has abundantly blessed our labor.

#### MENU.

Salsify Soup  
Smothered Chicken—Gooseberries  
Fricatelli—Jellied Apples  
Brown Bread—White Bread  
Cream Salad  
Sweet Pickles—Sour Pickles  
Potatoes—Onions—Squash  
Pudding—Pie  
Fruit—Nuts  
Coffee

**Salsify Soup.**—Wash and quickly scrape eight or ten large roots and keep them under cold water until ready to slice. Slice them crosswise into enough boiling water to cover, and add a small piece of nice salt codfish. When tender, take out the fish, put into the kettle a quart of milk, a rounded tablespoonful of butter, thicken with a tablespoonful of cornstarch dissolved in half a teaspoonful of sweet cream. Add a dash of pepper and serve with oyster crackers, crisp from the oven.

\* \* \*

**Smothered Chicken.**—Dress and joint two large spring chickens, cut the breast crosswise into three sections, or two if the fowl is small. Place pieces in layers in a deep baking pan, reserving the gizzard, neck and back, and season each layer with salt and pepper. Sift over the top a thin layer of flour, cover with sliced canned tomatoes, dot with bits of butter (using at least two-thirds of a teacupful), pour into the pan a quart of boiling water, set in the oven, cover closely and bake. When tender, uncover and brown. Boil the gizzards, back and neck pieces, strain the liquor thicken with browned flour, and just before setting it upon the table drop in a heaped teaspoonful of butter. Serve with canned green gooseberries.

\* \* \*

**Fricatelli.**—Soak one and three-quarters pounds of pickled pork over night in cold water, chop it very fine and season liberally with pepper. Add two small onions chopped, half as much in quantity of bread soaked in milk until soft, and the yolks of two eggs. With floured hands shape into round or oblong patties and fry brown on both sides in a spider with a very little fat. Arrange on a platter and garnish with tiny pickled cucumbers, and serve with jellied apples.

\* \* \*

**Jellied Apples.**—Butter a large earthen or granite pudding dish, fill it with layers of thinly-sliced tart apples, sprinkling each layer with a tablespoonful of sugar and a dash of cinnamon. Pour in a pint of cold water, cover with a well-buttered plate that will press a little upon the apples. Set the dish into another containing boiling water and bake three hours in a moderate oven. When cold it will tuck from the dish like jelly. This can be made the day before it is to be served.

\* \* \*

**Brown Bread.**—At night, to a quart of warm water add half a teacupful of sugar, a yeast cake dissolved in warm water, and a very little salt. With entire wheat flour, make a batter so stiff that it will hold a tablespoon upright in the center. Fill baking tins half full, set on the reservoir nearly full of hot water, cover, and in the morning it will be risen double and ready to bake. The water in the reservoir should not be so hot as to scald the bottom of the pans.

\* \* \*

**Cream Salad.**—Chop finely a head of cabbage and sprinkle lightly with salt. Mix well together a tablespoonful each of cornstarch, sugar and butter, add a beaten egg, half a teacupful each of cream and vinegar, and cook in a double boiler until smooth and creamy. Pour this dressing over the cab-

bage, mix with a silver fork and dust a little pepper over the top. Serve any time within twenty-four hours.

\* \* \*

**Sweet Pickled Grapes.**—Pack in a jar small clusters of ripe grapes, taking care that no grape is loosened from its stem. Fill the jar with cold, sweetened sugar (three pounds of sugar to a quart of vinegar). Add spices, tied in a cheesecloth bag, if liked.

\* \* \*

**Potatoes Baked.**—Pare rather large potatoes and bake them a nice brown. The bottom of the oven or grate upon which they are baked should be spick-span clean.

\* \* \*

**Onions Boiled.**—Cut a slice from each end, drop into briskly boiling water, cook fifteen minutes, skim out, drain, and when perfectly cold peel and boil tender, but not so as to break. Arrange on a platter, in the center of each put a bit of butter, and serve hot.

\* \* \*

**Squash Steamed.**—Cut a hard-shelled winter squash into several sections, put in a steamer shell side uppermost. When tender, remove the soft part with a spoon, season with salt, pepper and butter, and cream if very dry. Arrange in a mound, flatten the top and place on it a piece of butter.

\* \* \*

**Peach Compote.**—Carefully, with a spoon, remove the fruit from canned peaches, and arrange them in a glass dish. To the juice add sugar and boil to the consistency of honey and pour over the fruit. Beat the whites of two eggs with a teacupful of powdered sugar, spread over the top, and dry but not brown by placing in the oven with the doors open.

\* \* \*

**White House Pudding.**—Soak two teacupfuls of fine, dry breadcrumbs in a quart of milk. Rub a tablespoonful of butter into a teacupful of sugar, stir this to a cream with the beaten yolks of five eggs, and mix with the bread crumbs and milk. Add a scant tablespoonful of lemon, rose of vanilla extract. Fill a pudding dish (it should not be more than two-thirds full) and bake until well set. Without removing entirely from the oven, cover the top with strawberry, plum, or any conserve, spread over a meringue made of the whites of the eggs and sugar, and brown. To be served cold.

\* \* \*

**Pumpkin Pie.**—To each teacupful of sifted pumpkin add a beaten egg, scant teacupful of sugar, pinch of salt, two-thirds teaspoonful of ginger and a pint of milk. Pour into a large, deep pie tin, dot with bits of butter, dust over cinnamon and bake in a quick oven until nicely browned.

\* \* \*

Place in the center of the table a pretty dish of red and golden apples tastefully arranged. In the absence of silver nut-picks, horseshoe nails will do excellent service. With the nuts serve salt as a hygienic accompaniment as well as appetizer.

A most interesting feature of "Thanksgiving Day" is a side table on which are exhibited, as far as may be, all the products grown upon the farm during the year. Children will be especially interested in gathering and arranging. A bouquet of green or ripened wheat, oats, rye, with specimens of the grain, a white, red and yellow ear of corn, turnip, carrot, cabbage, etc., an apple of every kind, quince, grapes, winter pears, nuts, etc. Such a display will tend to silence the cry of "hard times" and incite to devout thanksgiving.—Ex.

### POT ROAST WITH YORKSHIRE PUDDING.

Select a three-pound cut of meat, a Boston roast, cut from the brisket, or thick part of the shin of beef. Wipe the meat and tie securely into shape. Melt a piece of suet in an iron cooking kettle, and when melted add the meat and brown nicely. Add one-half cup of boiling water and cover closely, and cook very slowly. Turn and shake the meat occasionally. When tender, about one-half hour before serving, make the desired amount of gravy, and then turn the kettle into another saucepan. Now add one-half cup of melted suet. Do not remove the meat, and while the suet is heating place in a mixing bowl, one and one-quarter cup of milk, one teaspoon of salt, one-half teaspoon of white pepper, pinch of thyme, one egg, one and

three-quarters cup of flour, two level teaspoons of baking powder.

Beat to a smooth mixture, and then turn into the kettle and pour all around the meat. Close the kettle and place in a moderate oven for one-half hour. Remove the lid after ten minutes and bake, and then keep the gravy hot.

To serve, lift the meat and loosen the pudding from the sides and turn from the kettle. Serve with gravy.

### DON'T BLAME COFFEE.

If the flavor of your coffee isn't right, or if it is muddy or too weak, don't blame the brand of coffee that you use. That is, don't blame it until you have made perfectly sure that your method of making coffee is what it should be. Good coffee must be made in a clean coffee pot. It is not enough to rinse out the coffee pot every day. Every few days it should be washed very thoroughly in hot soapsuds and water, and then allowed to dry in the open air, preferably in the sunlight. If you use an electric percolator, or other type of coffee pot that can not be put right into the dishpan, an excellent plan is to wash it in the usual way, then fill it with water to which you add a teaspoonful or more of borax, and let it boil for five or ten minutes. Then rinse it thoroughly and let it dry in the open. The point is to rid it perfectly of the taint of coffee which, in the course of time, becomes stale in the coffee pot and ruins the flavor of any new coffee infusion you may make.

Don't blame the coffee if you start making breakfast coffee three quarters of an hour before breakfast; fifteen minutes is to be the maximum. Don't blame the coffee if you serve it with skim milk or with just ordinary milk. For some reason coffee served in this way never tastes right. If you must use plain milk, boil it. Evaporated milk is a boon to many coffee drinkers, as it has the richness of cream and is much less expensive. A little can that may be bought for five or six cents may be kept easily from two or three days if it is poured out of the tin on opening, and this will be sufficient for three persons for breakfast two days.

A very easily prepared dainty is hot-buttered scones, spread with gooseberry jam or orange marmalade. Place in a bowl four cups of sifted flour, one teaspoon of salt, three level teaspoons of baking powder, two level tablespoons of sugar.

Sift to mix, and then rub half a cup of good shortening into the prepared flour. Now place one cup of milk and one egg in a small bowl and beat well to mix. Use one cup of this mixture to form a dough. Knead until smooth, and then divide into five pieces, and form each piece round and as large as a small tea plate. Cut in four wedge or pie-shape pieces, and brush with egg and milk mixture left in the small bowl, and sprinkle lightly with granulated sugar. Place on a greased baking sheet and bake for twenty minutes in a hot oven. Split and butter lightly. Lay on a napkin and send to the table.

These scones are delicious, especially when served with the sweet dairy butter, and then spread with the orange marmalade. If spread with gooseberry jam, they are especially good.

Roger W. Babson, the famous statistician, author of the widely read book, "Foundations of Prosperity," has said:

"The great need at the present time is not for more railroads, or for more steamships or more factories or more cities, but for more character.

"To develop the character, we must start in the home, school and church when the children are young."

In his book on "Human Behavior in Relation to the Study of Educational, Social and Ethical Problems," Dr. Stewart Paton comments upon the mental peculiarity of the Anglo-Saxon which leads him to make the greatest effort to provide generously for the pauper, the insane, and the criminal, while he does little to find out and eliminate the causes which produce them.

In this country we are spending approximately \$3,500,000 a day upon our criminal classes—and at the same time leaving 4,000,000 of our little ones to their own devices during their most impressionable years, when

they should be receiving kindergarten training in industry, honesty, fair play, and self-control.

"Alcohol first impairs the most delicate part of the mental machinery—that which has been most recently and fragilely built up in the evolution of character; the moral part."

**AUTOMOBILES, JEWELRY AND ART.**

The Internal Revenue Bureau, reports that the total outlay on automobiles the past year was \$1,675,760,800, as against \$2,008,665,080 in 1920, and on jewelry \$486,078,100, as against \$517,372,140 in 1920.

In the field of art the curtailment was heavy, the amount spent for pianos and musical instruments dropped from \$273,582,420 in 1920, to \$231,358,620 in 1921, and the national bill for sculpture, paintings and statuary falling off from \$15,431,330 in 1920, to \$11,163,370 in 1921.

**SINGING IN THE HOME.**

BY ELISE U. EATON.

Those who were fortunate enough to see the all-star performance of Hartley Manners' "Out There," which was given for the benefit of the Red Cross during the world war, will never forget the effect produced upon the audience in the hospital scene when "aunted Annie" (Laurette Taylor) sang "Rock-a-bye-baby" to a few wounded soldiers; until one by one, they ceased tossing and turning and fell asleep.

There is a human sympathy and a spiritual uplift induced by the singing of beautiful melodies, and the craving for music is part of the heritage of every normal person. Why is it then, that present day parents are so neglectful of this educative force, so careless of the necessity for laying the foundations of artistic appreciation in the impressionable years? Why do so few mothers and fathers nowadays sing either to or with their children the songs which combine fine sentiment and really good music to offset the current atrocities which masquerade as melody? What has become of the parents who used to sing the nursery songs and other good melodies to their babies, and follow them with a wider range of music as the children grew older and needed it? Where are the grandmothers who knew all the fine old hymns and ballads and were not afraid to let their voices be heard by admiring youth? Where, oh, where are the modern children who are brought up on anything but ragtime or jazz?

As a nation we are losing the power of expressing ourselves in song, and the younger generation is losing all the joy and cultural value of being brought up in households where music is as much a daily habit as speech, and father, mother and children sing separately or en masse as regularly as they eat and sleep.

Nothing can take the place of the child of the living human voice as a musical medium. In no other way than by listening and trying to copy can he so easily be taught to sing himself. There is no fund of memories in later years which will yield him such rich treasure as those connected with the music of his childhood, provided it has been made by mother, father, and the rest of the family.

Whatever the reason for the disappearance of singing in the home, be it lack of time, fancied lack of ability, the prevalence of the "record" or the family exodus to the "movie" every evening, the songless condition of the modern household is a national menace and should be remedied without delay if we want to do what we can to bring back to the world some of the old grace and charm and peace of the days that are gone.

If every mother and father would resolve to spend ten minutes a day singing with and to their children, preferably the songs of their own childhood, I venture to predict that in a few years there would be a marked change in the too often insolent, modern attitude of many children towards their elders, and that we should not hear so much as we now do of the bad manners of young people. Music still hath its charms, and a mother's music is a charm which ought to surround a child's life from babyhood, be a delightful and living memory in later years and an inspiration to do likewise, when the time comes, for the new generation.—Ex.

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CINCINNATI

**PUMPKIN PIE.**

BY TED ROBINSON.

The skies they are ashen and sober; the leaves they are crispen and sere. As Poe has remarked, 'tis October—and 1921 is the year. To Poe, 'twas a season of sorrow, a season to weep and to sigh—the trouble that guy used to borrow! But Poe didn't know Pumpkin Pie!

The skies may have got somewhat duller, and some of the leaves have been shed; but the woods are a riot of color, the forests are golden and red, and there 'mid the stalks lie the pumpkins, those globes that are gorgeous with gold! Why weep that the weather is chilly? Why mourn for the summertime's doom? There's nothing so perfectly silly as greeting the autumn with gloom. Forget we the frosts that annoy us, forget we the hue of the skies—let's think of the season as joyous, the season of sweet Pumpkin Pies!

Oh, slice for me generous slices! Of each varied sort I am fond. There's some like 'em darkened with spices, while some like 'em soothing and blonde. But pies are like women, dear brothers—there may be a difference in worth, and some may be sweeter than others, but all are the cream of the earth. Don't make it too spicy, like mustard; don't go to the other extreme, and make it too much like mere custard—and all Pumpkin Pie is a dream!

The Spaniard with chili is smitten; French pastry was made for the Frank; plum pudding's the prize of the Briton—but pie is the joy of the Yank. And apple pie, peach pie or plum pie may hold us from springtime till fall—but then comes the pie that is some pie—the Pumpkin is king of them all.

But listen, ye ladies who make it, to the plea of a pie-loving man. Whatever you do, never bake it in a shallow, inadequate pan! Two inches is fair—three is better. The price of the fruit isn't steep; and if you would make me your debtor, you'll build your pie more than nose-deep! Oh, be neither niggard nor sloven! And bake it full time—but just stop, when you, as you open the oven, can see a brown film o'er the top. We'll eat it with forks, at the table, in view of politeness' demands—but too! when it's cold, and we're able to pick up a wedge in our hands! To just hold our breath lest we smother, and bite in clear up to our eyes! O nectar—O rapture—O mother! O acme of food—Pumpkin Pies!—Ex.

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**WIT AND WISDOM**

**HIS ONLY COURSE.**

A certain Virginian was well known as a delightful raconteur. This gift made him not only a welcome guest, but a valuable member of his own home circle, for it is related that at a dinner party which he was giving to some friends his old darky butler whispered to him in a perfectly audible undertone:

"Sub, yo' must tell another story. The second course won't be ready for five minutes yet."

**A WELL-TRAINED HORSE.**

A man who wanted a horse for general use explained to a dealer that he wished to buy a nice, quiet, good-looking animal that could be driven by his wife and that would not object to being hitched up to a lawn mower.

After listening attentively for some moments, the dealer, with the utmost gravity, finally inquired:

"And would you like him to wait at the table, sir?"

**IMPORTANT IF TRUE.**

An American who has spent much time in London tells a story to illustrate what he calls the condescending attitude of the British public toward art and artists and its equally marked reverence for birth.

A relative of Swinburne's was showing some ladies miniatures of the poet's titled relatives. One of the ladies, after studying a miniature of Lord Ashburnham, turned to her daughter and said:

"My dear, I had no idea Swinburne was so well connected. Remind me, when next we are at Mudie's to buy his works."

*Fifty-Fifty*—A man from the East had on one occasion partaken of a celebrated brand of sausage made in the West, and was so

pleased with its flavor that he endeavored to find out the trade secret of its composition. To the repeated requests of the Easterner for information the manufacturer finally said, with an affection of matter-of-factness:

"It's very simple. The chief ingredients are rabbit and horse."

"Rabbit and horse!" repeated the other, in amazement. "You don't mean to tell that you use horse meat in the preparation of this sausage?"

"Yes, but not exclusively," said the manufacturer, with a grin. "It's fifty-fifty—one horse and one rabbit."

True Politeness.—Dickie's father was shocked to see his son kick his little playmate.

"Why did you kick John?" he asked, severely.

"I am tired of playing with him. I want him to go home," was Dickie's answer.

"Then why didn't you ask him to go home?"

"Oh"—it was Dickie's turn to be shocked—"why, daddy, that wouldn't be polite!"

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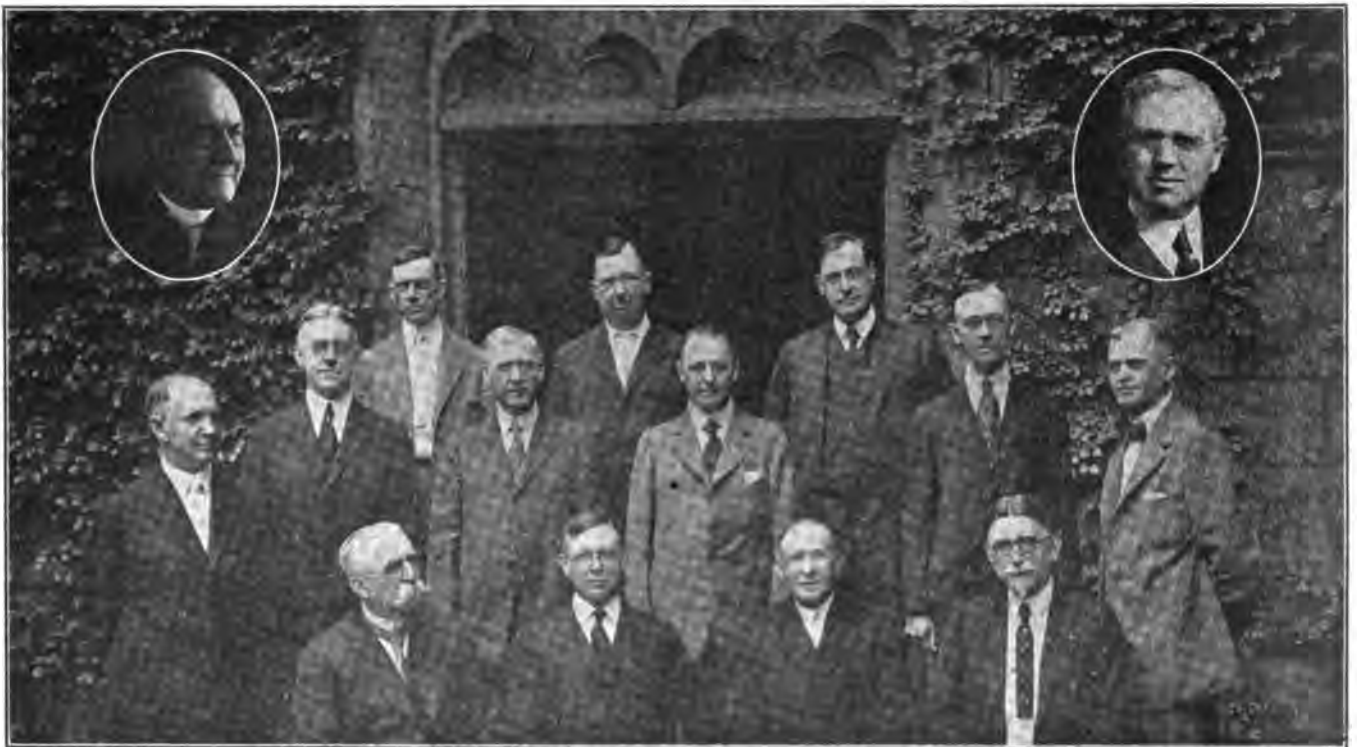
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# HERALD AND PRESBYTER

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REV. ALFRED LEE WILSON, PASTOR,  
AND THE ELDERS OF THE

FIRST PRESBYTERIAN CHURCH, CANTON, OHIO

Left to right, standing: C. W. Metzger, J. L. G. Pottorf, E. W. Stevens, F. A. Hanna, O. B. Gard, S. G. Zimmerman, C. W. Fretz, R. R. Cordey, J. L. Colmery; left to right, sitting: W. S. Forshee, Rev. A. L. Wilson, T. H. Currie, E. B. Proctor; left insert, T. H. Rabe, deceased; right insert, C. N. Vicary, deceased.

**A PRESBYTERIAN FAMILY PAPER.**



## OUR EXCHANGES

### A GOOD AVERAGE.

While ministers of the Gospel who tower above their fellows are much less numerous than they were a generation ago, the rank and file, the general average, stands much higher than it did. The most worthy are they who care least for the applause of men.—The Lutheran.

### WAR AND PEACE.

If the world will resolve not to have another war until the recent one is paid for a long peace will be assured.—Greenville Piedmont.

### CHURCH ATTENDANCES.

Surveys of church attendance in Pittsburgh and in Duluth showed in both cities large attendance of men and wage-earners, too! In Duluth, 47 per cent of church audiences were found to be males and 81 per cent were wage-earners. The Duluth Herald comments on it by declaring that people are more than ever allied to religious influences, including working people. It is, indeed, the church's great opportunity for evangelism.—Eastern Methodist.

### RAILROAD RATES.

Railroad rates must come down. That is absolutely inevitable. But unless the railroads are given the power to control their employes and to make their rate of wages fit the present conditions and the lower freight and passenger rates that must be given to the country, they will encounter great difficulties in carrying out a lowering of rates.—Manufacturers' Record.

### A PRESCRIPTION.

The way to get religion into politics is to get religion into politicians. As a panacea for the civic ills of the times we offer to our politicians the old-time Methodist "mourner's bench."—Methodist Protestant.

### EXPENSIVE MUSIC

"Daddy," pleaded the sweet young thing, "can't I have an automobile? You can buy one for a song?" "Yes," said her parent, "and I know what that song will be—"Over the Hill to the Poorhouse."—Country Gentleman.

### SIMILAR.

"Did you ever hear anything so perfectly wonderful?" exclaimed the daughter of the house, as the phonograph ground out the last notes of the latest thing in jazz. "No," replied her father, "I can't say I have, although I once heard a collision between a truck-load of empty milk cans and a freight car with live chickens."—Judge.

### A GLOOMY OUTLOOK.

Without some reduction in the burden of armaments, it will be exceedingly difficult for the world to recover from its present distress. If another protracted conflict between great powers comes within the next few years, it is quite likely that the whole structure of civilization will go to smash.—Times-Star.

### PROHIBITION AND UNEMPLOYMENT.

It is highly unreasonable to point to prohibition as one of the causes of the existing unemployment. Great Britain,

the drinker's paradise, has a larger proportion of unemployment than dry America. The sober fact is that prohibition is greatly mitigating the distress which always follows unemployment.—Christian Advocate.

### THE MINISTER'S ASSISTANT.

Most ministers would consider themselves fortunate to have an assistant who would visit periodically all the families of the congregation, keep the members informed on the general work of the Church at home and in the foreign field, plead the claims of worthy causes, uphold the hands of the minister and bring messages of comfort and cheer to his people. Only the larger and wealthier congregations, however, are able to provide such a helpmate for their pastors. The great majority of our ministers have no pastoral assistance apart from the voluntary help of men and women whose time is necessarily very fully occupied in their daily work.

It is such a situation that the Church paper offers its services, not as an occasional helper on special occasions, but as a weekly visitor to all the homes of the congregation. The influence of such an agency in the moulding of the life of the home and in arousing and maintaining interest in the great enterprises of the Church is beyond calculation.—Presbyterian Witness.

## Thanksgiving at BLACKBURN COLLEGE

Carlinville, Ill.

We have so much to be thankful for at Blackburn just now that it is hard to even begin enumerating.

First of all though is the wonderful spirit that pervades the student body. There are no finer young people anywhere. It surely is a great pleasure to work with and for them.

Then there is the large number of friends who share in making this work possible.

And we must add also the progress made for a larger future. The Central Heating plant is just being completed. This was necessary before another building could be erected.

We trust that before the year has passed we shall have cause to be thankful for a new dormitory. Who will build it?

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## EDITORIALS

### CEASING FROM WAR.

The Conference for the Limitation of Armaments, which met at Washington City on Nov. 11, has gone about its work in a way to really surprise the people of the world, and greatly to the gratification of all sensible and well-disposed persons. The Conference, with delegates from the leading countries, after being opened with an exceedingly straightforward and practical address by President Harding, and an earnest prayer by Mr. Abernathy, pastor of the First Baptist Church of Washington City, elected Hon. C. E. Hughes as chairman and listened to a paper from him in which he laid down the wishes of the United States in the matter of the Conference.

The proposition was as plain and positive as could well be, for the immediate limitation of the navies of these countries, to what is necessary for police purposes, and in proportion to the present relative strength of these countries and their present navies. The other nations at once expressed their readiness to agree to this, and word has already been sent to Great Britain which suspends the work on great ships which are being built. Of course, many details must be studied out and agreed to, but it is a most gratifying thing to know that the great nations are really ready to get together on a plan which will lift the heavy burden of naval construction from the necks of the people; and, further along, all great martial burdens; and finally, all wars; and leave the world agree to do its legitimate work for the relief and comfort and well-being of all the people, in educational, sanitary, social, religious and ameliorating accomplishments.

President Harding said that the work before the Conference was that of preparing to do away with oppressive armaments, and, finally, with war itself. This is not, at all, an impossible thing. Men are not all regenerate, but this does not make impossible the doing away with some of the worst crimes. Men are not all regenerate in our own country, but, all the same, dueling is outlawed, and the carrying of concealed weapons, and difficulties are settled by courts instead of on the streets with bare fists or deadly weapons. It is just as feasible for nations to do away with war as it is for the people of a civilized country to get along without dueling.

There is a common-sense and Christian way for countries to deal with one another in these matters. Any good woman, or minister of the Gospel, or upright judge, could lay down, in a few sentences, the great principles underlying a possible world peace, and a peaceful conducting of the world. They would be in emphasis of the great teachings of Christ's Golden Rule, applied to nations, as we try to apply them to individuals. It is not impracticable for this Conference to agree on such principles.

Let there be prayer unceasingly that the minds and hearts of all these delegates to the Conference may be disposed to do what is really right and just and good, and that

## THE HERALD AND PRESBYTER

the whole world may be disposed to accept their suggestions and findings.

### A GOOD SUGGESTION.

Following the President's Thanksgiving Proclamation, the Governors of the various states have issued their individual proclamations and each of them has added some good and wholesome suggestions. For instance, Governor McCray, of Indiana, closes his proclamation with the following words:

"Let the day be marked as being free from frivolity and riotous pleasures, and let it be observed with the full realization of the sacredness of the purpose for which it was first instituted." The tendency to make the day one simply for sport and frivolous amusement is too common, instead of using it for religious purposes.

### FIXING THE BUDGET.

The Executive Commission of the General Assembly met on Nov. 10th in Atlantic City, N. J. Dr. Swearingen, as Moderator of the Assembly, presided and Dr. L. S. Mudge, as Stated Clerk of the Assembly, was Secretary. The meeting was attended by almost every member and was in session for about a week.

Arrangements were made for a new and improved Narrative blank for use next spring. There is room for improvement and it will be heartily welcomed.

The Commission recommended the General Assembly to make a rule as to receiving invitations from localities desiring to entertain the Assembly, so that all such invitations shall be sent in at least a month before the meeting, in order that expenses may be calculated.

The Stewardship enrollment period was changed from spring to fall and the time for the Every Member Canvass was fixed for Sabbath, March 12th.

A number of other matters were decided, among them being arrangements for making the Board of Church Erection the "building agency of the Church," other boards and agencies operating through this board in all their programs of building.

The principal matter was fixing the Budget to be presented to the General Assembly of 1922. The total is fixed at \$14,500,000, of which the Woman's Board of Foreign Missions is to be \$1,200,000; Woman's Board of Home Missions \$1,000,000, and Woman's Missions for Freedmen, \$185,000. For the Board of Foreign Missions, \$3,443,000; the Board of Home Missions, \$1,790,000, and self-supporting synods, \$2,228,745; Education, \$1,570,110; Publication and Sabbath School Work, \$628,000; Church Erection, \$558,000; Ministerial Relief and Sustentation, \$1,000,000; Freedmen, \$256,280; Temperance and Moral Welfare, \$70,000; Evangelism, \$75,000; Men's Work, \$50,000; Sabbath Observance, \$25,000; U. S. A. Chaplains, \$6,000; Vacancy and Supply, \$12,000; Bible Society, \$50,000; Interchurch and New Era debts, \$352,865.

It was agreed that out of all funds received from any source by any board or agency, creditable on the Budget, except the three Woman's Boards, two per cent shall be paid by the boards for the Interchurch debt, and one per cent for the New Era debt. It was also decided to raise \$22,000 for the Publicity Department. The question will doubtless arise, as it should, over the appropriating of any amount raised for these Boards, to pay the Interchurch debt. It is one thing to put this debt on the Budget, for special offerings; it is another thing to take any part of the money raised for missions

and appropriate it to this debt, and without doubt there will be warm discussion over this point before the Assembly.

It is necessary to pay this debt in some way, and the only way will be by a special contribution for this purpose, and not by the diversion of any amounts from the treasuries of the Mission Boards. Cloaking this debt under the name of certificates of indebtedness makes no difference in fact or in principle. Let the debt be paid, but let it be paid in a right way.

### NOT BIBLE STUDY.

It is a crime to obtain money under false pretenses. So it is to obtain an audience under pretense of Bible study and then do nothing but criticize and deny the Bible.

We have received an article cut from a daily paper giving account of a great movement to arouse interest in Bible study, under way in an eastern city, where an open forum for the discussion of the Bible has been established. Details are given as to methods of advertising and promises as to the teaching to be furnished. Then comes the report of one meeting. We are told that "the subject selected for discussion was the mystical vision of Jacob's ladder, as told in Genesis xxviii. The chairman introduced the theme with a brief statement as to how the story came to be handed down and what its probable meaning was to the men who incorporated it into the original document from which, in part, the book of Genesis was compiled. He then explained the Freudian theory of dreams."

From this brief statement we learn that the teacher held the documentary theory as to Genesis, and denied inspiration, and regarded the vision as only an ordinary dream. There is nothing profitable in this method of dealing with the Word of God. It is not Bible study, but rationalistic speculation.

### CHURCH UNION IN CANADA.

Several times during the last four or five years the union of Presbyterian, Methodist and Congregational Churches in Canada has seemed practically accomplished. At other times it has seemed to halt. The last Canadian Presbyterian Assembly voted to "take such steps as may be deemed best to consummate organic union with the above-named Churches as expeditiously as possible," and that a representative committee be appointed with instructions to confer with the negotiating Churches; and to carry out the policy of this Assembly.

This committee has held meetings, but from reports in the Presbyterian Witness, the official organ of the Canadian Church, is working towards co-operation rather than organic union. The Witness says: "The General Assembly did not intend to overlook the minority in our membership which is opposed to the measure, as the fact that anti-unionists were appointed on the committee as well as unionists clearly shows, and the much-discussed phrase, 'as expeditiously as possible,' required that the advancement which the Church had decided on was to be made with full recognition of the difficulties raised by this factor in the situation. The committee agreed that the only way to carry out the General Assembly's instructions in the spirit in which they were given, was to explore the whole field of the legislation required for the consummation of union." It also says: "Whatever differences may have found expression on the floor of the Assembly regarding Church Union, there

was no difference on the question of co-operation. The committee was instructed to push co-operation to the limit."

Our impression is that the real obstacle to union is the conviction that the minorities in the three denominations would refuse to go into it and that it would result in four denominations instead of three..

#### TWO WAYS OF LIVING.

Well were it for all young people to learn from God's Word, in early life, in happy belief and experience, "the way of the transgressor is hard," but that the ways of true religion are "ways of pleasantness and all her paths are peace." The other night four young girls started out in a crowded automobile, with four young men, two of whom were married, and after a corousal at a roadhouse, all started back for a reckless ride, only to be dashed down a hillside at a curve in the road, from which three were taken up dead and the other five were sent to the hospital. They called it having a good time. They did not want to be bound by the rules of respectable life and good behavior. It was irksome to them to have respect to the laws of God. So they have reaped of their own sowing and have been filled with the fruit of their own ways. Such occurrences are reported frequently from all parts of the land. To be moral and religious, God-fearing and believing, seems to many young people today to be a dull and a prosy way of life. But it is a safe way, and a happy way, and a respectable way, and it leads on to happy, eternal experiences.

#### MODERN HEALTH CRUSADE.

A new knighthood, in which the membership is already six million and is still growing, has arisen in America. This is the Modern Health Crusade and its members are children who are following health habits which fortify them against the attacks of disease.

It was less than four years ago that a small group of public school children, not at all enthusiastic over the old-fashioned course of hygiene, were enrolled in the Crusade. As valiant knights they set forth in quest of better health. Each day they performed a certain number of health chores to win their war against the dragons of disease. The name, "Modern Health Crusade," appealed to their imaginations. It was all part of a really interesting game and the idea spread rapidly. Today more than six million school children, as pages, squires, knights and knight bannerets of this new order of chivalry, are battling for a healthier world. The new order has spread to Canada, France, Belgium, Italy, Czecho-Slovakia, Serbia, Japan, Alaska and the Virgin Islands. Everywhere it is welcomed with enthusiasm, not only by instructors and pupils, but by parents as well.

The chief purpose of the Crusade is to cause the children to form health habits. These are summed up in the eleven chores which every Crusader is required to perform in order to win advancement. These chores include such widely varied habits as bathing, washing the hands before meals, brushing the teeth, breathing deeply, sleeping with windows open, playing outdoors, eating slowly and eating wholesome food, such as vegetables and fruit, and drinking plenty of water and milk. In order to impress unforgettably upon the young Crusaders the necessity of performing these chores, pageants and plays are presented in the

larger schools, while tiny theaters and marionette shows impress these lessons dramatically upon pupils in small communities.

All of this is part of the country-wide campaign of education conducted by the National Tuberculosis Association, with its 1,200 affiliated organizations. By raising the standard of health among children they are fortifying the coming generation against the disease which was responsible for 132,000 deaths from this disease in this country alone last year. In the fifteen years since the National Tuberculosis Association began its work, the death rate from this disease has been reduced from 300 in every 100,000 population to 120 per 100,000 population. In spite of this, however, there are still a million active cases of tuberculosis in the United States and an equal number of persons who have the disease in a latent or quiescent form. Funds to carry on the campaign of education are provided by the sale of Tuberculosis Christmas Seals. The Fourteenth Annual Christmas Seal Sale will be held in December of this year and every dollar's worth of Seals purchased is a blow aimed directly at tuberculosis.

#### THE OUTLAWING OF BEER.

The passage of the anti-beer bill by the United States Senate, by a vote of 56 to 22, on Nov. 18, is a victory for law enforcement and blasts the hopes of the brewers for the return of beer, even under the hypocritical and specious claim of its use for medical purposes. It should have passed the Senate last summer when it came from the House, and would have done so, by a more than two-thirds vote, had it not been for the vicious, filibustering tactics of a handful of Senators, who have worked to overthrow prohibition and law enforcement. The beer contingent of the nation felt highly elated by the announcement of Attorney General Palmer last spring, just before he went out of office, that beer could be used for medicine. This same element was highly pleased by the rules recently laid down by the Treasury Department for the distribution and sale of "medicinal beer." Neither of these announcements should ever have been made. They were in the interest of lawlessness, and the anti-prohibition crowd thought that the day of the brewery and beer drinking had come back. But the cause of Prohibition was never so bright as it is today, and enforcement officials are prosecuting offenders with more zeal than ever. Some people have been reared in the delusion that there is some medicinal virtue in whisky and wine, and physicians are permitted to prescribe these things in limited quantities under very stringent regulations. Law breakers will be found and punished, and although private dwellings may not be entered without search warrants, these can be had when necessary, and automobiles and other places may be summarily searched. And now let all good citizens encourage officers of the law to be vigilant against offenders.

The Conference at Washington has started off with encouraging manifestations, but it is entirely too early for Christian people to conclude that everything is settled in the right way. Now is the time to keep on praying that God will properly dispose the minds and hearts of the delegates, and to impress upon the delegates the fact that actual results are desired and expected. Those delegates, if so minded, can agree on plans that will save the world immensely economically, vitally, morally and socially, and they should do so.

The proposition of Mr. Henry Ford to buy up all the discarded war vessels of all the navies of the world, and convert the material into automobiles and trucks and other useful machinery, is like the fulfillment of the prophecy as to beating spears into plowshares.

Better than using metal and oak for offensive naval warfare, and better than wastefully sinking the ships in the ocean's depths, is it to use this valuable material for purposes of agriculture and the arts of peace. We should practice peace and economy both, for the welfare of the world.

A Protestant Episcopal Conference in Memphis gave special attention to evangelism and work for colored people. The color line does not seem to bother them. Bishop Beatty, in addressing the assembly, said: "We need to do more soul-saving work. The Methodists and Baptists are far ahead of us in this matter, and we have had to take their dust until we are nearly suffocated."

Historians, professors of political economy and others raise the question whether our present civilization is safe and will last. Greece, Rome, Spain have perished. Are England and America to go the same road? Professor Flinders Petrie and others have suggested that there is a "parabola of peoples," that after eighteen hundred years a race comes to its height and then rapidly falls. Some count on education as the braces which will insure against decline. Others say that the power of education is overestimated. Professor Wm. McDougall says: "We must have regard to moral and intellectual achievements of kinds less easily appreciated than the airplane and the big gun, the submarine and the poison-gas. It is true that we have obtained a wonderful command over the physical energies of the world; but if we have not, individually and collectively as nations, the wisdom, the patience, the self-control, to direct these immense energies conformably to high moral ideals, our tampering with them will but hasten our end, will but plunge us the more rapidly down the slope of destruction."

The Herald of Gospel Liberty, the able organ of the "Christian Church," thinks the time has come for a better understanding between the Christian Church and the Disciples Church, and that the two should get together. Both claim to be The Christian Church. Both make a specialty of Church Union. They are so near alike in doctrine that only denominational experts can tell them apart. If they can not unite, they can not expect other denominations to unite with them.

When one begins to guess as to the age of the universe, or of our earth, he might as well guess high enough and then multiply by two or ten. A Glasgow scientist announced at a meeting of the British Association that the earth is eight billion years old, and that the modest figure of twenty million years, held by Darwin himself, is wrong. This scientist's "discovery" was made as follows. He "assumed" the sea originally was fresh water. "The next step was to find out how salty was the land, and then how long it would take the oceans to absorb the salt of the land." There are other scientists who say that this scientific discoverer is a humbug.

## THE CHANGED SHADOW.

(Amos 5: 8.)

BY MARGARET H. BARNETT.

'Tis sometimes said of that bright constellation  
Which gleams on high, amid night's starry hosts,  
The Pleiades, that one from out the number  
Of seven brilliant sister stars is lost.

And so, some one from out each dear home circle  
Has gone, lost for awhile to human sight;  
But they are safe, within his tender keeping.  
Who made and guides the radiant hosts of light.

He who of old the seven stars created,  
And guides them on their long, mysterious way,  
Has turned death's gloomy shadow into morning  
Into the morn of an eternal day.  
New Bloomfield, Pa.

## THE FIGHT VICTORIOUS.

BY REV. JOHN Y. EWART, D.D.

Let no Christian be a laggard in the race because there is hard work to do and heavy burdens to be borne. Look to the goal, the victory, rather. "Looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12: 2.)

I am helped myself, as a believer, by the very invigorating expositions of the Epistles of James, Peter and John given by Dr. William Hiram Foulkes, of New York, to those who attended the recent sessions of the Synod of Colorado held in Denver. Dr. Foulkes gave us the pith and marrow of Gospel truth, and we will all go in the strength of the meat he set before us many days, I can assure him.

I am led to think of the encouragements the Christian has to push on vigorously and valiantly in the footsteps of the Master, and never to yield an inch to the foe. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. 2: 10), says our enthroned Lord.

Think, dear friend, of that heartening promise Jesus gave to his disciples when alone with them, that the gates of hell should not prevail against his Church. (Matt. 16: 18.)

Terrific are the onslaughts of the wily and mighty foe. Often seems unequal the contest, but when we are braced by the promises of the Book, and led on to victory by the Rider on the White Horse, who goes forth conquering and to conquer, new courage will strengthen our hearts for the fray.

A wonderful inspiration to fidelity and zeal come to us from Isa. 55: 10:

"For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; so shall my Word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." (Isa. 55: 10, 11.)

Take courage, weary worker, be you minister, elder, worker in the vineyard in whatever capacity. Even as the seed that had been centuries encased alongside an Egyptian mummy, when brought into

contact with the soil became fruitful once more, so your prayers, your labors when vitalized by the Holy Spirit's energizing power will be renewed miraculously for effective service in human hearts and lives.

Another strong Scripture is Ezek. 47, the vision of the holy waters. The prophet sees water issuing out from the door of the temple eastward. At first the waters reached to his ankles. A little farther down the stream they reached to his knees, then to his loins, and soon the stream was a river he could not ford.

"And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit, according to months, because their waters issued out of the sanctuary: and the fruit thereof for medicine. And everything shall live whither the river cometh."

Thus flows on down the centuries the Church of the living God, ever widening and deepening in gracious influence upon the millions of mankind. The Church is the parent of ideas and of institutions, of conscience and of culture. She has carried the Gospel of Christ and the cross into the remotest parts of the earth. She has leavened communities with Gospel truth. The high ideals she has held before men and everywhere have taught the world to be just and generous, loving and giving and in every sense Christlike. Every human interest has taken on a richer and more wholesome life, whithersoever the river of Christian truth and grace has come.

Coming down to the individual, the Church has exerted an elevating, strengthening and sweetening influence upon personal character.

I have read a very interesting story which will illustrate the influence of the Church. A boy lived in a mere hamlet in a state well to the west of New York. The district school and the near-by church with its semi-occasional preaching and irregular Sabbath school were the only community enterprises to influence his life. His house was without anything that might be called a library, except that the Bible is a whole library in itself, and in this house it was both read and studied. His parents were church members, and the family had a Sabbath habit. It was to read the Church paper. When the boy was small the mother, regularly every Sabbath afternoon, read to him all the stories in the children's department, and, later, the stories intended for other folks. As he became a little older he developed a desire to write some for the section devoted to stories from the children. How it thrilled him to see his own name in print! Still later he found much satisfaction in hunting out items about ministers who were known to the family.

This boy formed the Church paper habit. That weekly publication was his mentor and guide. It caused him to think. It helped solve many of the problems that arose from his thinking. It gave him ideals of life. It stiffened and fixed his purpose. Week after week the Church paper came to be his most reliable friend. It stirred him up to attempt and secure a good education, for which his parents were not able to pay. On two or three occasions, when help from some wise counsellor was much needed, a letter to the editor brought him a kindly and help-

ful reply. Today he is an active Christian worker, using his business success in helping the community where he lives, and in extending the Gospel to the uttermost parts of the earth.

The Church is a mighty engine of gracious power. One of its agencies is Christian literature. Let the Church paper and other pure and stimulating reading matter be introduced into every Christian home. Let no Christian family think that it can afford to do without such a quiet yet powerful means of usefulness. In far too many professedly Christian homes the Church paper is not found, it is lamentable to say. Other publications are regularly subscribed for. But the lack of the denominational weekly from a home leaves a gap which no other influence can fill so well. Its information about the local Church and the Church universal, its instructive editorials, its wide outlook and elevating uplook are absolutely necessary, it seems to me, to the intelligent, aggressive Christianity which the whole Church and the whole world need today.

Colorado Springs, Col.

## SUPERNATURAL SELECTION.

BY REV. CHRISTOPHER G. HAZARD, D.D.

It is interesting to trace the progress of scientific thought as it pursues its way over the fields of knowledge offered to us in the natural world and now so largely developed and applied in this marvelous age. The works of God are honorable and glorious, sought out of all those that have pleasure therein. The scientific theories that now constitute so large a part of the wisdom of men, and that are so flattering and acceptable that their assumptions are generally granted, are commanding the modern mind to a great degree, and even the modern religious mind is bowing down to them. Materialistic and theistic evolution have each their multitudes of enthusiastic disciples among the wise and great of earth, the one ending logically in self worship and the other in an unsanctified and unauthorized worship of God, but neither recognizing that Christ of God and Foundation of a new creation who is revealed to us in the Scriptures and attested to us by the fruits of Christian history. The world is growing too intelligent to grant faith to authority, while it is not intelligent enough to discover and accept that great and only Authority, Jesus Christ. It must have sight of the invisible, while it despises the revelation of the unseen. It will go to the bounds of things natural, but dismiss as unscientific that supernatural realm out of which nature came and which rests its scientific demonstration upon the testimony and observation of history.

But, whatever may become of natural selection in the final adjustments of thought, supernatural selection stands out like a promontory upon the coast line of progress. Whatever place evolution may at last take in the settlement of scientific problems, involution will be its associate. God is as transcendent as he is immanent. The first truth that an inquirer must come up against is this: "Ye must be born again." Nothing is profitable with God but a new creature. Spirit must come in upon the case. Not only man, but the whole groaning and travailing creation must be reborn from above. Science must be born anew. Thought must become spiritual. Heaven and earth must be united by the ladder of the Son of Man, who was in heaven when he was here because he lived in communion with the Father, and who became an avenue between heaven

and earth, between God and man, a means of spiritual fellowship with the divine.

Faith shares ever more abundantly the consciousness of Christ and thus lives more and more unto God and in God. Let God in Christ be the soul's environment and we will grant Herbert Spencer's definition of life, his statement that life consists in harmony with environment. That God made the heavens is of greater interest than all the details of astronomical science. God is still doing all the Bible things; that is the interest of history. Believers in development by natural selection must make room for supernatural selection. Christ is still engaged in subduing all things to God. If any man has hopes of a course of degradation, let him consider how rarely Rescue Missions rescue any one; yet, if any degraded and sinful man is tempted to despair, let him remember the gracious words that gave a dying thief a passport to Paradise. God has not chosen many of the noble, wise and great of the world, but God has chosen the weak, the base, the foolish and the nonentities among men, that his being and his gracious salvation may be clearly revealed. And God has chosen to save all who call upon him through Christ. It is greatly corrective to see how scientific the spiritual world is and how scientific that Christianity is that has always been composed of twice-born people and led by the outstanding, twice-born leaders of twice-born progress: and blessed is the man whom God chooses and causes to approach unto him, that he may dwell in God's courts.

Catskill, N. Y.

#### OUTGROWN.

BY W. H. MORSE, M.D.

They lay there on the mantel, a pair of children's shoes, partially worn. The Italian woman saw me looking at them, and spoke, quickly:

"Ah, the shoes!" she said. "Those are my husband's. Eh, Milo?"

"Yes, sure!" Milo said. "Mine. I wore them when was just young. And ah, of them I was proud. My mother bought them in Napoli, and I—strutted!"

"Tell why you keep them there," the woman said.

"Ah, just plain to remind me by them what I have outgrown," he replied.

I knew what was coming, for both Milo and his wife are most zealous Protestants.

"Just to remind me of what I have outgrown—in Jesus," he said reverently. "Understand?" he added. "I was given when very young by that same mother that which I was to believe, to wear, to be proud of. So I was. But sure, I outgrew."

He laughed.

"Birtie and I look at the shoes," he said, "and think of when we thought the Pope's government the government of God, and he the concentration of the church. And the church? Oh, my! it was the incarnation of religion, as Christ was the incarnation of divinity. The divine truth incarnate in the church, it could not err. To accuse it of error was to accuse God himself. See! I could not put on that belief now! What a wonderful thing was the church! I was taught that it was an organized political and social body as palpable as France. The Pope was at the head of a potential state—before 1870. When he made a concordat with another state, it was not in the least synallagmatic, as we called it, or as you would say, equal in its two parts, because the other ruler was bound to conform to it, and the Pope only made a graceful concession, a scrap of paper, revocable by him at any time.

I outgrew that idea, and I hope Washington will never try it on, for it would not fit."

He spoke next of the mass.

"It was a close fit," he said, "pinched some, but I thought it was all right. The host, consecrated and offered again, was Christ himself offered again. The priest was more than a man, more than an angel. He controlled the authority of God himself. I could not, dared not, question. I had to believe in priests and the Pope, all times; yes, from Peter down. Yes, I was taught, Peter was the first Pope, and held the office twenty-five years, one month, and nine days—nine thousand, one hundred and sixty-four days. He was infallible, and so were all the Popes. I had to believe it. I could not see that the real triumph of infallibility is Jesuitism. Infallible, absolutely sovereign, and absolutely perfect, it was an unpardonable crime to do as I have found that Paul did in withstanding Peter to his face, in saying any light word of priest or Pope. I was not permitted to even think of Peter as a Jew, for he was something, somebody, far above the human. If I had known then that Peter was not the first apostle to come to Jesus, that he fled and denied his Lord, and that after the crucifixion it was James, and not he, who was the head of the church, I would not have dared to have said so, for it would have been such a crime. The shoes did not fit, but I did not know it. My mother would grease them up with melted tallow, so they would not hurt my feet; and she would have me go to the priest to learn the catechism, so that on exposure of the slush and mud of atheism and Protestantism, myself would not get—chilblains."

"Birtie," he said to his wife, "get your stays."

The woman produced from a closet two pieces of thin board, about six inches long and an inch wide.

"These," she said, "I wore when as a little girl I had to go to the Sisters looking prim, to recite. Oh-h, they hurt, but I had to wear them."

"Artificial get-up," Milo said dryly. "Tell him what they taught the prim small maid."

"Oh, all about the Virgin Mary," the woman said.

"Artificial get-up to learn artificial stuff!" Milo exclaimed.

"But, like his baby shoes. I have outgrown the stays and—that stuff," the wife added. "Mary was a good woman, but to worship her as mother of God, is for me to dress up with these stays on!"

Hartford, Conn.

#### THE ONLY GUARANTEE OF PEACE.

BY REV. H. C. SWEARINGEN, D.D.

The only guarantee of peace is the frank application of the principles of Christianity.

The Washington conference had a most auspicious opening, much more so than many dared expect. The proposals made at the first meeting show the sincerity of America, and are full of promise of a better day. It now remains for the Church to support the commissioners from all lands by developing and maintaining a Christian sentiment that rings true in every note. Drastic reduction of armament when achieved will not remove the causes of war and until these fires of strife have been utterly quenched by the prevalence of Christian principles, there can be no true or enduring peace.

The motives behind the conference are

mixed, which does not mean that any of them are bad, only that some are better than others.

One of the controlling considerations is economic. Had business revived after the war, and if nations were now being borne forward on a wave of commercial prosperity, probably we should have heard nothing about disarmament. We simply can not stand the expense of further preparations for war. This may not be the best motive, but even the Church can not afford to disregard it, if it turn our feet into a safe path. It was an empty stomach that started the prodigal son homeward.

Another fact that pleads for world peace is our disillusionment about what war can do. It accomplished some things, but it did not insure peace; it did not make democracy safe; it deepened racial antagonisms; it stiffened opposing national purposes; it showed that a nation which sets the world on fire can not be punished adequately. Indemnities hurt the country receiving them more than the country that pays them. Another cause for the recent wave of sentiment in favor of peace is that threatened destructiveness of new wars has smitten the imagination of the world with terror. The words of the President on Armistice Day cut like a knife. The dead mechanism of modern warfare is revolting, and the prospects of whole armies and of entire communities destroyed by poison gas is too horrible to contemplate.

The Church, however, must not be lulled into silence because the above considerations appear to be producing results. Changed conditions may render any one of them less effective, and even all of them less important in the face of national ambitions.

The only certain guarantee of peace is the frank application of the principles of Christianity. The Church has scarcely begun to make this application. It has permitted false ideals of national greatness, of national dignity, of national well-being to prevail. Except in its amenities and its external courtesies, diplomacy has been the dark domain of paganism. Diplomacy has been a clever game sometimes with the destiny of helpless peoples as stakes, a barter, often with the liberties of millions as the stock in trade.

All this must change. Christianity must have witness born to it in the field where the interest of nations meet and clash. War prevails because there is no other institution for composing international differences; and there are no such institutions because there has been no sufficient Christian opinion to support them. When the people of these nations—the Christian people—once get it into their consciences that the primary and elemental ideas of Christianity are to have sway in international affairs; that the nations are a great family; that the real good of one is the good of all; that fair dealing and justice and good will and sincere brotherliness must control if the earth is not to be denched with blood and surrendered to unspeakable material and moral waste,—then the voice of the Most High will get a hearing in the chancellories of the world and startled cabinets will hear him say: 'Yet have I set my King upon my holy hill of Zion; now, therefore be wise, O ye Kings; be instructed, ye judges of the earth. Serve the Lord with fear and rejoice with trembling.'

## FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

In my last letter I referred to the conversion of Rev. Mr. Venicia's mother. Dr. Montgomery has returned and has given me a little fuller account of this interesting event. In the first place, his mother objected most seriously to her son entering the ministry and especially the Protestant ministry, and up to the evening to which I referred in my last letter, she had never heard her son preach, so bitter was her opposition to his course. So far as I know he had never argued the case with her, but prayed for her and treated her as a dutiful son should treat his mother. What induced her to attend services on that particular evening, I do not know. She was there, and that fact evidently stirred her son in an unusual way, and the effect of his sermon was most powerful on the whole congregation, and his mother, with tears streaming down her cheeks, put up her hand as a signal that she wanted the prayers of the church. They were given and then she made her public confession of her faith in Jesus Christ.

This case is well known, but how many hundreds of people have been blessed by the ministry of these men who represent the Presbyterian Church in the five States of California, Arizona, New Mexico, Colorado and Texas, preaching as they do the Gospel of Jesus Christ in the Spanish tongue.

I have had occasion to say that our need in the Spanish work is better buildings. We have only one building that is in any way adequate to our needs and that is the building in El Paso, where Mr. Venicia is doing this conspicuous work. We have a poor building in San Antonio, and our minister there, Rev. Mr. Lopez, says that the only way he can take more people into his church is to turn out some that he has, as he can not accommodate the people who want to come into his church and who are eager to know more of Jesus Christ and his Gospel. These Spanish-speaking Americans have been accustomed to large cathedrals and impressive school buildings, and from their youth have been taught to believe in a certain type of religious service as being the only approved type. These services have been conducted in great cathedrals, and now we are hoping to draw them away from this instruction and these buildings to an entirely new approach in religion, and to a modest unimpressive building somewhere on a side street, and wonder that our progress in making them Christian is so slow. If there are a million and a half Spanish-speaking people now in America, that is to say, almost one-tenth of the whole population of Mexico, why shall we not give more attention to them while they are here at our door? They and their children will become citizens and the type of citizen they become will depend very largely upon the culture which we as Protestants give them, and the friendship which we show to them.

Letters are coming from all over Texas where the teams provided for by Dr. King have been, saying that the series of conferences have done great good in giving information as well as help in the great cause of America's evangelization. One church reports the organization of mission study classes, in which were enrolled the first night, 167 members. That will mean at least two hundred or three hundred people will become interested in the cause of Missions, both at home and abroad, as these mission study classes study both problems here and there. Dr. King conducted his last conference on Nov. 14th, and will, no doubt, give a good report of what was done by his team, as he headed the team in the more thickly populated sections of the state around Dallas; Dr. Montgomery's team making centers in El Paso, San Antonio, Austin and Houston, and everywhere interest was created.

One thing impressed itself on the minds of the representatives of the Board, and that is that Texas is rapidly becoming an urban state, and villages, towns and cities are rapidly developing. While they are not large enough, perhaps, at this time, to call for the same treatment as our great centers of population, they have features which challenge the interest of us all.

A plan of publicity for all our benevolent

work has been worked out in Minnesota, where a forenoon meeting is held with three addresses on three of the boards, afternoon addresses on three more and evening addresses on three more, taking in all the Boards and Men's Work, and the program is such that they work on week days as well as on Sabbaths. The purpose is publicity, pure and simple, on the theory that before you can get action that will be worth while, there must be information, and the men who are foremost in this movement are expressing, what some of us have known all the time—their wonder that the people at large know so little about what the Church is undertaking in its benevolent enterprises. The people are busy these days and are not disposed to hunt up information, and it is up to the pastor, and those who will co-operate with him, to bring to all the people the facts that now are in possession of only a few of the people.

I am giving these illustrations in the hope that other synods, both aid-receiving and self-supporting, may undertake a synodically wide policy of giving.

## CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

The inauguration of Dr. Herbert M. Moore as President of Lake Forest University, was a most auspicious occasion. More than a hundred guests, college presidents, professors, representatives of faculties, Synod of Illinois, in addition to a large number of friendly visitors gathered in Lake Forest, Nov. 3-6, to witness the induction into office of Dr. Moore, president of his own Alma Mater. The evening of the 3rd was given over to the social side of the occasion when the guests and delegates were banqueted. The inauguration proper took place on the morning of the 4th, when Dr. James G. K. McClure, president of McCormick Theological Seminary, formerly pastor of the Lake Forest Church and president pro tem. at one time of Lake Forest University, delivered the historical address. Mr. J. H. S. Lee, president of the Board of Trustees, presided at the induction and President Moore responded. Other speakers of the morning were Dr. John H. Finley, of the New York Times, who spoke on the influence of education on world affairs; and Prof. J. W. Jenks, of New York University, who spoke on: "The Teachings of Jesus as Factors in International Politics." The inauguration was linked with the series of lectures given on the Bross Foundation. Principal Robert Bruce Taylor, of Queen's University of Kingston, Ontario, closed with an address on "Personal Religion and Public Morals." Dr. Moore has, in the months in which he has already served Lake Forest, made a place for himself. He is greatly desirous that Lake Forest might again take its rightful place in the affections and interests of the Presbytery of Chicago, and that it might be spoken of as one of its institutions. That is where it is historically and that is where it should be vitally.

Dr. John H. Boyd, professor of homiletics in McCormick Seminary finds that his health will not permit of his retaining his position with the seminary and has offered his resignation. He is now in the Presbyterian Hospital under treatment. He hopes soon to be able to make his residence in Evanston, where he was a beloved pastor for many years, and eventually to go back to Portland, Oregon. His going from McCormick is greatly regretted by all, for Dr. Boyd was fast making a large place for himself in the hearts of both faculty and students.

Chicago Presbytery met for the Annual Day of Prayer in the Second Church on Nov. 14th. The program was varied, including the needs of both men and institutions of the presbytery. The leaders were Drs. John Timothy Stone, Howard Agnew Johnston, Ralph D. Kearns, the moderator, Norman B. Barr, and Professor Cleland B. McAfee, who closed the day with the communion service.

The old landmark of reform institutions, the Washington Home on West Madison Street, has been sold. It has kept open door for refuge for inebriates since 1863. Here hundreds of physical

wrecks have been cared for and turned out real men. During the days before prohibition this home cared for a weekly average of 77 patients. With the coming of prohibition the average dropped to 12 or 15 per week, and now the house has been sold and the institution died a natural death.

Armistice Day was observed with appropriate services in Chicago. A prayer meeting was arranged for by the World Friendship League at Orchestra Hall at 11 A. M. It was a community mass meeting and was attended by hundreds. Bishop Anderson, of the Protestant Episcopal Church, presided. Dr. Van Nuys, of the Fourth Church, Bishop Nicholson, of the Methodist Episcopal Church, Father Seidenburg and Rabbi Joseph Stoltz took part in the devotional service, and Raymond Robbins delivered the principal address on "Disarmament or Bankruptcy; Which?" A fine spirit of fellowship and devotion prevailed.

## NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

Thanksgiving services will be held in most of the Presbyterian Churches of New York City. At the Brick Church last Sabbath afternoon, Mr. Merrill preached on "What the World Needs Most—Work." The number of the unemployed is not greatly reduced, particularly among the higher-grade men who seek office positions.

The West End Presbyterian Church, Rev. Dr. A. E. Keigwin, pastor, will send out one thousand Thanksgiving baskets to the needy.

Friday evening of this week the big attraction will be the lecture on the Bible by William Jennings Bryan. There is a big demand for seats in Carnegie Hall.

Monday evening the New York Bible Society will have addresses by Rev. Dr. Masse, of Brooklyn, upon "From the Heart of God to the Heart of Man," and by President Blanchard, of Wheaton College, Illinois. Dr. Blanchard preached last Sabbath in the Gospel Tabernacle Church, founded by the late Rev. A. B. Simpson.

Rev. Dr. Arthur J. Smith, General Secretary of the Evangelistic Committee of New York City, is conducting a series of evangelistic meetings in the College Point Reformed Church, and has been greatly blessed in his preaching.

A three-day Bible Conference, emphasizing evangelism, has been held this week in the Baptist Temple, Brooklyn. Two Presbyterian pastors of New York City, Drs. Robert Watson, of the Second Church, and Dr. John McNeill, of the Fort Washington Church, were among the speakers. Both pastors are much in demand, hither and thither.

The thirty-third anniversary of the Lord's Day Alliance of the U. S. A. was celebrated Monday, Nov. 12, by an all-day meeting in the Madison Avenue Baptist Church. For the morning service the various Ministerial Associations adjourned their meetings and attended in a body. The spiritual, social, moral, physical, industrial and economic aspects of the American Christian Sabbath and the American Sunday were discussed. The general secretary of the alliance, Rev. Dr. H. L. Bowlby, and Dr. John H. Willey, of the Board of Managers, gave some plain facts about the blue-law propaganda which started a year ago in the camp of the enemies of the Christian Sabbath. Among the speakers were Walter E. Ellis, president of the New Jersey Letter Carriers' Association; Dr. A. L. Moore, of the New Jersey Legislature; Dr. Alexander Alison, Dr. H. H. McQuilkin, chairman of the Presbyterian Sabbath Observance Committee; Frederick A. Wallis, Dr. David J. Burrell, Rev. H. E. Blair, Korea; Mrs. Robert D. Hull, of the Woman's Sabbath Alliance, and Rev. Dr. F. W. Johnson. At the meeting Sabbath evening, Nov. 13, in the Fourth Presbyterian Church, Senator W. M. Calder and representatives of the letter carriers and post-office clerks' associations made addresses.

Central Presbyterian Church, Rev. Dr. Dwight W. Wylie, pastor, is sending Christmas remembrances to the nearly two dozen missionaries, Home and Foreign, supported by the church. A memorial service for the late Rev. James B. Cochran was held in the Central Church Nov. 16, the speakers being Rev. Dr. Wilton Merle Smith, former pastor of the church, and Rev. F. S. Niles, one of

the church's missionaries, at home on furlough from China.

The sixth annual Sailors' Day service was held in the Cathedral of St. John the Divine on Sabbath afternoon, Nov. 13, there being a capacity crowd. Among the organizations participating in the service were the Seamen's Church Institute, American Seamen's Friend Society, the New York Port Society and Marine Branches of the Y. M. C. A. Bishop Charles E. Woodcock, of Kentucky, preached the sermon.

Dr. John Dill Robertson, Health Commissioner of Chicago, speaking Sabbath evening, Nov. 13, in the Central Presbyterian Church, Brooklyn, Rev. Dr. John F. Carson, pastor, said: "The members of the medical profession are becoming the saloonkeepers of America." Since beer has been taken out of the hands of prescribing physicians by the recent vote of the United States Senate, the physicians will be relieved of responsibility in the matter.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

In the report to Synod of Michigan last October, the chairman of the Home Mission Committee mentioned the fact, which really needed no apology, that the expenses of administration, which now amount to about 22 per cent of the receipts, were only 14.7 per cent in 1903. No one expects to secure competent men at the salaries paid eighteen years ago. Year after year Dr. David Howell of blessed memory would only accept \$1,200 as his salary, and when in 1907 he felt obliged to have assistance in the work, the salary of his assistant was placed at the munificent sum of \$1,000. During the first ten months of this assistant's labors he traveled over 15,000 miles, and visited 117 churches. To save Home Mission work needless expense in traveling expenses he mapped out routes, which sometimes kept him weeks and even months away from home. No wonder expenses were low for a few years, too low to do justice to the worker as well as to the work. In 1908 the Home Mission Committee paid the salary of the student-pastor at the University of Michigan, which was another injustice to the work. But if, as the chairman stated, the administration expenses in 1911 were as high as 59 per cent, and in 1915 48 per cent, it is a wonder so little was said about it. There was no Superintendent of Home Missions. Your correspondent looked after Detroit Presbytery. Rev. J. M. Rogers confined his work to the Upper Peninsula. Rev. E. H. Bradford had charge of Flint and Saginaw Presbyteries, and Rev. George B. Crawford had charge of the rest of Michigan. Detroit expenses were not included in the budget, but cared for by its Church Extension Committee. This makes it somewhat puzzling to understand the 59 per cent referred to. It was a startling item of news to many of us.

It is the most natural as well as the most Christian thing that all of our churches should most earnestly pray for the "Armament Conference" in Washington. Detroit observed the occasion not only on Sabbath, November 13th, by special sermons as well as prayers; but the ministers of the various denominations met on the following morning to listen to Dr. C. B. Emmerson speak on, "These shall not die in vain." At a mass meeting held in Arcadia Hall resolutions were passed in favor of disarmament, and especially urging the four American delegates to use their utmost personal opinions on the subject. Rightly or wrongly there is a widespread impression that at least some of the four favor a big navy for America, rather than any cutting down of the building program.

Detroit acts a good deal like a Methodist city religiously just as present, for we are welcoming the most influential Methodist gathering of many years. All of the bishops, all of the district superintendents and a great army of leaders are to assemble here to plan great things for the Kingdom. They come from Canada, as well as from various parts of our own land. Dr. M. C. Pearson, Executive Secretary of the Detroit Council of Churches, with characteristic heartiness, devotes large space in the daily papers to welcom-

ing these Methodist brethren. If Presbyterians could only learn to advertise their plans as extensively as do Methodists, they might still be regarded as the leaders in evangelical ranks today, instead of too often watching the procession go by.

The Baptists also have caught the vision of larger publicity. The papers are full of their "Biggest in the History of the Church" Institute to be held at the same time. Twenty different subjects, all discussed by national specialists, are on the program. It deals with every phase of Christian activity at home and abroad. Classes every afternoon and popular meetings every evening offer opportunity for intensive as well as extensive study. It is not envy, but real regret that makes some of us wonder why Presbyterianism, for so many years strongly in the lead in all aggressive religious movements in Detroit, seems to have turned all its forces into individual and local directions, instead of a statemanship grasp of the whole situation. Here we have a city of a million people, half of them foreigners, and as far as Presbyterianism is concerned, all we are even attempting is a lamentably weak effort to look after a handful of Italians housed in a plant expensive enough to care for half a dozen promising openings, towards which we close our eyes and feign to be asleep.

#### OREGON NOTES.

BY REV. WALLACE HOWE LEE, LL.D.

On Tuesday, Oct. 25, 1921, Brownsville celebrated the twenty-fifth anniversary of the dedication of the present church edifice with a home-coming of the pastors and members of other days, and friends of twenty-five years ago and since. It was an old-fashioned all-day gathering with a grand country dinner in the church at noon, and again at night. Rev. J. E. Snyder, now of Corvallis, was pastor when the building was erected, and he was present on this occasion with messages and kindly cheer. This church is one of the oldest in Oregon, having been founded by Rev. Dr. Geary, and the church is intimately associated with the lives of the earliest Presbyterian ministers of Oregon, as Rev. H. H. Spalding, who came out with Marcus Whitman, and Rev. Robert Robe, who was one of the three who organized Presbyterianism in the Oregon Territory, an early pastor, and who remained so for thirty years. His widow still survives, and was present. This church has sent out several young men into church work, among them Rev. Harry S. Templeton, of Bellingham, Wash.; Rev. James Thomson, Spokane, Wash.; Rev. George T. Pratt, Wendling, Ore.; Rev. John Thomson, Harrington, Wash.; Delos Foster, secretary of the Y. M. C. A. in the Philippine Islands; Lloyd Carrick, now in a theological seminary. The first three were back on this occasion, and helped greatly in the success of the meetings. Rev. Wallace H. Lee, Dean of Albany College, was also present to represent his father, who preached the dedicatory sermon twenty-five years ago, and who has since passed away. In the afternoon service there were forty-eight persons present who were present twenty-five years ago at the dedication, speaking well for the stability of the church and community.

An interesting experiment and variation in Home Missions is being worked by our pastor at Woodburn, Rev. R. W. Achor. Owing to the retrenchment of the Home Mission Board in this presbytery, the Woodburn Church has consented to a morning service only from their pastor, and he has been caring for two other fields, Gervais and Fairfield. Recently Mr. Achor, with our Sabbath-school missionary, Mr. Large, organized a Sabbath school in a country schoolhouse a few miles away with thirty members, and has added that point to the list. Then three miles east is a Congregational church, known as Bethel Church, which has asked for help from us, and so Mr. Achor goes there as often as he is able. Presbytery has given Mr. Achor a student in our synodical college at Albany, Mr. Clive Saiz, as an assistant, who goes every Sabbath to one or another of these points, and holds services. Mr. Saiz is a student for the ministry. At the Bethel Church recently Dean Wallace H. Lee, of Albany College, administered the communion in the morning, and preached morning and evening, and

Mr. Achor received ten members in the evening, baptizing seven of them.

The Lebanon Church has received twenty-seven new members in the past three months, Rev. John J. Canoles, minister.

Rev. F. S. Thomas, of Toledo, Wash., has been asked to supply Dallas Presbyterian Church for the coming year. This completes the list of churches in presbytery. All are now supplied.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

At our Ministerial Association on Nov. 14, Rev. A. I. Good, of Africa, gave us most interesting incidents of missionary work, repeating the story of the great progress, and the firmness of disciples under persecution. One speaker, commenting on the long and careful probation through which each convert must pass to membership, remarked with a sigh that he should not dare subject his applicants to such a test. Missions at home and abroad act as great exhortations, and present religion in the needed light.

The pastor of the Swissvale Church, Rev. W. O. Yates, utilizes his experiences for five years as a missionary in Siam to interest Women's Missionary Societies in these cities.

Secretary Gaston, of the Freedmen's Board, has returned from the ashes of Barber Memorial Seminary at Anniston, Ala. Great is the loss and severe the interruption of the schooling of this large number of fine colored girls, our motto is "*Sursum Corda*," and for the sake of the race we must rise and build. We believe God wishes this, and his people will come to our help and provide a way. In the meantime President Scherer and his wife will remain at Anniston and give their personal attention to the rebuilding and its problems. And also, in the meantime, we appeal to every Christian to help in this rebuilding of our only school in Alabama for colored girls.

The officers and members of the Carrick Church, on Brownsville Road, one of our suburbs, will celebrate, by a series of meetings extending from Nov. 27 to Dec. 4, the ninetieth anniversary of the organization of that church. On Sabbath, Nov. 27, Rev. Drs. J. M. Duff and A. H. Jolly will preach. On Monday, Young People's night, President J. C. Acheson, of the Pennsylvania College for Women, will speak on "Christian Education." On Thursday, the history of the church, illustrated by living pictures, will be given by Mrs. John M. Phillips, with social and entertainment exercises on other evenings, and closing with an address on the morning of Dec. 4 by Superintendent P. W. Snyder, D.D., and in the evening with a sermon by Rev. C. E. Luding, on "The Next Decade."

On the evening of Nov. 16, Rev. C. Carson Bransby was installed pastor of the Homewood Church. The recent pastor, Rev. P. W. Snyder, D.D., now Superintendent of Missions in the presbytery, presided; Rev. W. A. Jones, D.D., preached; Rev. Duncan Cameron offered the prayer of installation. Your correspondent gave the charge to the pastor, and the charge to the people was given by Rev. Dr. P. W. Snyder. The musical program was in fine harmony, and the services were carefully adapted to the occasion. Mr. Bransby is called to enter upon a field wherein others have most faithfully labored, where lingers the influence of devout and able pastors.

The celebration of the one hundred and twenty-fifth anniversary of the Monongahela City Church, on Nov. 9, was made most interesting by the presence of Rev. W. O. Campbell, D.D., who, beginning his pastorate over that church fifty-one years ago, served it for fifteen years. He was presented with a bouquet of fifty yellow chrysanthemums. The present pastor, Rev. W. F. McKee, D.D., was similarly honored with fifteen white chrysanthemums, one for each of his pastoral years. Mrs. Alonzo Linn read a history of the beginnings of Presbyterianism in this region, giving events connected with the first pastor, Rev. Dr. Samuel Ralston.

For forty-five years Prof. Henry Woods, D.D., of Washington and Jefferson College, carried on the pastorate of the East Buffalo Church, in the neighborhood of Washington, Pa. On Nov. 10 a tablet to his memory, and that of the members of the Session serving with him, was dedicated. Addresses were made by James P. Eagleson, Esq., Washing-

ton; John N. McDowell, clerk of the Session; Rev. Drs. W. E. Slemmons, Matthew Rutherford, of Washington, Pa., and Prof. R. B. English, who succeeded Dr. Woods in the Chair of Latin in the college, and the benediction was pronounced by Rev. C. L. McKee, so long the efficient Superintendent of Missions in Washington Presbytery.

During the nine months' leave of absence granted Rev. Dr. Samuel Semple, pastor of the First Church, Titusville, Pa., the pulpit will be supplied by Rev. W. G. B. Edgar.

The action of the Roman Catholic Archbishop in New York City, in asking the police to prohibit the holding of a popular meeting of a set of social reformers, is causing, and should cause, a considerable questioning as to such ecclesiastical interference. And, further, it should be followed by an explanation or apology by the police authorities. However much it is assumed that Mayor Hylan and his official associates are influenced by loyalty to the Roman Catholic Church, it is an incident that reflects no more credit upon the dignitaries of that Church than did the action of the mob, unresisted by the cathedral authorities, upon a club in that city displaying the flags of the Allies. When an official of that Church attempts in this manner to repress a meeting which he regards as unwise, there is an indication either of unwise judgment or insolence.

A recent comment in my letter concerning the advertisements inserted by Roman Catholics in our secular papers brought me a note written, presumably, by a Roman Catholic resident of Chicago, who regards my attitude toward his "Holy Mother Church" as caused by "ignorance or envy." It is possible the writer of this critical note is ignorant of the Reformation and the great results of Protestantism, which even learned Roman Catholics have recognized. Thus Lord Acton, who died unrebuked, never hesitated to assail the claims of the Vatican.

A pleasanter subject is the remarkably appropriate sentiment attached to the memorial wreath sent by King George, of Great Britain, to be placed upon the bier of the "Unknown Soldier" at Arlington. "As unknown, and yet well known: As dying, and behold we live." All literature could give no more admirably appropriate expression. Across the centuries the great martyr and hero of the faith, unknown to the pagan world, forgotten by Rome, sank to an unmarked grave, probably outside the city walls, but he is forever known. He was dying; but does he not live?

From Canada, for the same loving recognition, came a wreath of maple leaves, and with it the sentence from "Pilgrim's Progress": "But that which put glory of grace in all that he did was that he did it out of pure love to his country." Again Christian literature gives the finest sentiments and the noblest thoughts. Little did that unknown soldier imagine that some day, far across the seas, a hundred millions of people and more would recall his sacrifice and turn to God's Word and one of the most devoted of Christ's disciples, and the truths his teachings beautified, to express the meaning of that sacrifice, and lift it into the light of heaven's purposes and values.

#### STUEBENVILLE EVANGELISM.

Encouraging reports have come for October, the second month, of the Steubenville Presbyterian Evangelistic Campaign. The meetings are successful in proportion as pastor and people have made preparation before the evangelist comes upon the field.

At New Cumberland prayer meetings were conducted for two weeks preceding the meetings. As a result Evangelist Wilson found an excellent spirit already existing when he came. The literature supplied by the Presbytery was freely used, and every home received notice of the meetings. Evangelist Wilson presented his messages earnestly and effectively. On the closing Sabbath the Lord's Supper was administered, and two congregations gathered around one common table of the Lord. A number of persons have been received into each church, and there is a most excellent spirit of co-operation as a result of the meetings.

Rev. E. G. Morris and his congregation at Island Creek had also made preparation for the coming of Mr. Wilson. Some of the results of the meeting were twenty-

one accessions to the church; and the placing of a copy of "Day after Day" (Dr. Chapman's book on family worship) in each home by the session. The church's quota for the budget was \$115; the offerings amounted to \$165.

Unionport is a small congregation without a pastor. Yet the meetings by Evangelist Warnoch were successful. The services resulted in a real revival.

At Lima the new pastor arrived on the field while Evangelist Bailey was conducting the meetings. The Methodist congregation co-operated, and the interest was excellent. There will be several accessions to the church.

At Bethesda Rev. Mr. Travers and his people had made very thorough preparation for the coming of Evangelist Bailey. Mr. Travers says: "The results surpassed my fondest expectations, and I believe those of Bailey. The interest was excellent. Twenty-one members were received; all but one being on profession. We send our quota, \$150, to the treasurer next week." K. J. Steward.

Carrollton, O.

#### AUBURN SEMINARY.

President Stewart of Auburn Theological Seminary announces that while their School of Religious Education was organized primarily to give training to young men and women who expect to make leadership in church and Sabbath-school work and social service a life-work, it is welcoming every opportunity to be of service to churches that can not employ salaried helpers of that kind. It is conducting evening classes in which many volunteer helpers in churches of Auburn and vicinity are enrolled. It now proposes to extend opportunities to those who are at a distance. It is offering a special short course of study which will occupy the whole time of students for five weeks, from Jan. 18, to Feb. 24, 1922. An arrangement has been made by which a payment of fifty dollars will provide room, board, and all tuition charges. This offers to churches an opportunity to secure trained leadership from their own membership by encouraging one or more of their young people to take the course, and, if need be, of meeting part or the whole of the cost.

#### SYNOD OF NEBRASKA.

BY REV. JULIUS F. SCHWARZ, S. C.

The synod met in the First Church of Omaha, Oct. 18. The retiring Moderator, Dr. Thomas K. Hunter preached the opening sermon. Rev. Edwin Hart Jenks, D.D., the pastor-host, was unanimously chosen as moderator. Rev. Wilton Merle-Smith, D.D.; Rev. George P. Horst, D.D.; Rev. Harold McA. Robinson, D.D.; Rev. Edwin A. Wilson; Rev. Charles E. Bradt, D.D.; Rev. George C. Mahy, D.D.; Rev. Harry W. Barr; Rev. James A. Laurie, D.D., and Miss Maude M. Aldrich presented the work of the Boards. Rev. J. W. Boyer, Professor of the Bible Chair at Hastings College, conducted the Bible hour each morning. A memorial service was held in connection with the report of the Committee on Necrology which was given by Dr. B. M. Long, a tribute to Rev. Albert B. Byram was given by Rev. Edgar C. Lucas, D.D.; Rev. Dean R. Leland, D.D., spoke of Rev. William W. Lawrence, D.D., and Rev. J. M. Wilson, D.D., spoke of Elder Phelps of the North Church of Omaha, an elder for 60 years.

The presence of the Evangelist Gipsy Smith was greatly appreciated, and the Synod attended the Evangelistic meetings, two evenings, in a body.

Reports showed a gain along all lines. The total of benevolences for the last year amount to \$165,420, and for miscellaneous purposes \$563,755. The total membership is 28,571.

Some of the resolutions that are of general interest are as follows: That our churches be advised to employ only properly accredited evangelists.

With reference to the National Prohibition the synod resolved: That we will not support any candidate for Congress next year, who is not avowedly opposed to any change in the Volstead Act that would allow the return of light wine and beer, or that would, in any other way weaken that law; and, furthermore, we

will oppose the nomination and election of any other candidate for public office who is not right on the prohibition question." Synod approved limitation of armaments.

Rev. Benjamin Markley Nyce, D.D., was appointed Chairman of the Committee on Christian Education. Plans are being made for holding Evangelistic meetings in the churches throughout the synod. Rev. S. S. Hilscher, D.D., is Chairman of Synod's Committee on Evangelism. The next meeting will be held in the First Church in Norfolk.

#### TITHING LITERATURE AT LESS THAN COST OF PRINTING.

Until March 1, 1922, we offer to furnish postpaid all the tithing literature we publish at fifty per cent discount from list prices. This is less than the cost of printing. Send 20 cents for a package of 22 pamphlets comprising over 200 closely printed pages containing articles by fifteen or more different authors. Please mention the Herald and Presbyter; also give your denomination. The Layman Company, 35 N. Dearborn St., Chicago, Ill.

#### THE TREND OF THOUGHT

AS REVEALED BY THE SIX BEST SELLERS AT THE PRESBYTERIAN BOOK STORES, OCTOBER, 1921.

Philadelphia: The Shepherd of the Sea, by W. L. Watkinson, D.D., LL.D.; One Thousand Evangelistic Illustrations, by Aquilla Webb, D.D., LL.D.; Fundamentals of Prosperity, by R. W. Babson; Religion and Business, by R. W. Babson; The Meaning of Service, by H. E. Fosdick; Ambassadors of God, by S. P. Cadman.

New York: What and Where is God? by R. L. Swain, Ph.D.; Outline of History, by H. G. Wells; Jesus in the Experience of Men, by T. C. Glover; Shepherd of the Sea, by W. L. Watkinson, D.D., LL.D.; Making Good in Business, by R. W. Babson; The Home of the Echoes, by F. W. Boreham.

Chicago: The Intention of His Soul, by Rev. H. L. Simpson, M.A.; The Home of the Echoes, by F. W. Boreham; What and Where is God? by R. L. Swain, Ph.D.; Jesus in the Experience of Men, by T. C. Glover; Outline of History, by H. G. Wells; Studies in Christian Philosophy, by W. Matthews.

Cincinnati: Unfinished Business, by Fred Eastman; Outline of History, by H. G. Wells; What and Where is God? by R. L. Swain, Ph.D.; New Testament, by James Moffatt, D.D.; Truth About Christian Science, by James H. Snowden, D.D., LL.D.; Foundations of Faith, by John Kelman, D.D.

Nashville: Meaning of Service, by H. E. Fosdick; Jesus and His Cause, by A. B. Curry, Jr.; Life of Paul, by James Stalker; Foundations of Faith, by John Kelman, D.D.; What and Where is God? by R. L. Swain, Ph.D.; Fundamentals of Prosperity, by R. W. Babson.

St. Louis: The Shepherd of the Sea, by W. L. Watkinson, D.D., LL.D.; Religion and Business, by R. W. Babson; Evangelism, by W. E. Biederwolf; Evangelistic Preaching, by C. S. Davis; The Truth About Christian Science, by James H. Snowden, D.D., LL.D.; The Home of the Echoes, by F. W. Boreham.

San Francisco: Week Day Church School, by Walter Abion Squires; Meaning of Service, by H. E. Fosdick; Dictionary of the Bible, by John D. Davis, Ph.D., D.D., LL.D.; The Days of His Flesh, by David Smith, M.A., D.D.; Ambassadors of God, by S. P. Cadman; What and Where is God? by R. L. Swain, Ph.D.

Pittsburgh: The Enchanted Universe, by F. F. Shannon; Peter; Fisherman, Disciple, Apostle, by F. B. Meyer, D.D.; Foundations of Faith, by John Kelman, D.D.; Lies, by G. A. S. Kennedy; The Next War, by Will Irwin; Social Builders, by C. R. Brown.

#### IMPORTANT MISSION MEETING.

The annual meeting of the International Association of Agricultural Missions will be held at 25 Madison Avenue, New York, on the morning of Dec. 6. Preceding this meeting the China Society will give a dinner in New York, at which the problems of "Permanent Famine Prevention" will be discussed. The two meetings are arranged in co-operation. At the meeting on Tuesday morning in the Student Volunteer Headquarters, 25 Madison Avenue, New York, an important program will be carried out. In the afternoon the Inter-



national Association of Agricultural Missions will have at the same place its regular business meeting. The Executive Secretary of this Association is Dr. Thomas S. Donohugh, of the Methodist Board of Foreign Missions, and the President is Dr. Warren H. Wilson, of the Presbyterian Board of Home Missions.

#### KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

Rev. J. F. Claycomb had fine services at Kuttawa the first Sabbath in November. He received two members into the church that day.

Rev. J. F. Claycomb has accepted a call to the Providence group and will take charge of that work the first of December.

Rev. L. F. Goodwin is assisting Rev. J. A. Callan in a meeting at Smith's Grove. The prospects are fine for a good meeting.

James T. Smith recently made a tour through Edmonson County. He hopes soon to establish a new mission at Chyroc. He recently held services at Pine Grove Church. They are soliciting funds at this church building.

Rev. J. R. Crawford is holding services at the Kentucky Avenue Church, Paducah, Ky., preparatory to special services to begin Nov. 27.

The writer is now in a meeting at Morgantown, Ky. Morgantown is the county seat of Butler County. We have a good manse there. Butler County is really Presbyterian territory. What we need is a man stationed at Morgantown on a living salary. Let him preach at Morgantown, and at outstations around. There are six or eight places where he could easily establish work. We shall lose ground if we do not soon get a good man to live on this field and cultivate it.

#### IDAHO LETTER.

BY REV. J. H. BARTON, D.D.

A meeting was recently held in Boise for the purpose of organizing a Home Mission Council for the state, the same to be auxiliary to the National Home Mission Council. Eight denominations were represented: Methodist Episcopal, Congregationalist, Christian, Presbyterian, United Presbyterian, Episcopal, Lutheran and Free Methodist. Rev. J. H. Baird was elected president and Rev. L. G. Wright secretary. A committee was appointed to draft a constitution and report at a meeting to be called by the president. It is hoped that this organization will be the means of promoting comity among the denominations resulting in greater efficiency and a saving in both men and money.

Rev. A. B. Irwin, D.D., who has been serving the Gooding Church as Stated Supply, closed his work there the last Sabbath in October and the field is now vacant. It is hoped that a minister can be soon secured and the work carried forward vigorously.

The Bellevue Church, after being vacant nearly a year, has secured as supply Mr. H. M. Shirk, a licentiate. Mr. Shirk has had considerable experience in Christian work, having served several churches as stated supply, and good results are anticipated.

Our work in Idaho is suffering as a result of the financial stringency. We hoped that when the crops had been harvested we would see a decided improvement, but in this we were disappointed. Financial conditions have never before been so bad. This is especially true in farming communities. Crops are unusually good this season, but prices of hay and grain will not cover the cost of production. Many of the farmers have nothing for their summer's work and are in debt besides. Under these circumstances the churches find it very difficult to meet their obligations for either local support or benevolences. Some are vacant because they are not able to provide a pastor's salary.

This is a very truthful expression. The paper is a veritable companion to me; by your grace and a little money, you have been with me for many years and now, since I am almost entirely deaf, my companionship is largely through the printed page. The Herald and Presbyter is greatly appreciated, especially as to its safety and saneness as a unit, and the depth and richness of its component parts. I want to continue in the companionship. Enclosed find the money order and accept my word as that of a friend. E. W. B.

## MISSION WORK

### MISSION WORK IN PORTO RICO.

BY REV. ARTHUR JAMES.

Is not the Catholic Church looking after the spiritual needs of the Porto Rican people? This question, though it does not bother the missionary on the field, besets him on all sides the moment he sets foot in the homeland.

In the first place the Roman Catholic Church itself only claims to reach fifty per cent of the population. Without discounting this claim there are left 650,000 people for the Protestant churches to evangelize. Taking into consideration the loose requirements for membership in the Catholic Church the evangelical forces have easily one million of the million and three hundred thousand people to work among. If after four centuries of exclusive control of this island people the Catholic Church have no greater numerical results than this, surely the Protestant Churches have ample reason for the occupation of the territory.

Churches and other religious organizations are not to be judged merely by the number of adherents. Some of the smaller organizations have the greatest spiritual results. Is, then, the type of Catholicism practised in Porto Rico meeting the spiritual needs of the Porto Rican people? It is not a difficult matter to get an unbiased reply to this paper. Professor Ross in his "South of Panama," tells of seeing "The Butcher Shop of the Holy Spirit," and of an advertisement for the "Wine of the Last Supper," and of half-caste priests in the Andes whose annual fees from the ignorant Indian would make the stipends of our metropolitan pastors pale into insignificance. Twenty years of American occupation of Porto Rico has not changed this state of things a great deal.

On Dec. 17, 1919, some astronomical quack predicted the end of the world by a curious arrangement of the heavenly bodies. The priests of Porto Rico seized on this prediction as a means to stimulate interest in their Church. For a week before the 17th they worked night and day giving special masses and hearing confessions and, of course, collecting the fees connected with this kind of work. When the day passed without any disturbance the devout were informed that their faithfulness had been rewarded and, as a thanksgiving they should join in a special pilgrimage to the nearest shrine. This they did to the financial benefit of the priests of the particular shrine chosen.

Lack of conviction does not form a part of any criticism of our Catholic fellow-citizens of the States. Indeed, we Protestants may learn much from their faithfulness to their Church and their observance of ceremonial obligations. The reverse is true in Porto Rico. The Protestant is eulogized by the Catholic for his loyalty to his Church, and this same Catholic will bewail the lack of interest and lack of conviction of his fellow Catholic. Through her interest in the public school the missionary's wife became intimately acquainted with Terest, a Catholic girl. The acquaintance developed to such an extent that the priest of the town forbade the girl under the pain of penance to visit the missionary's home. As soon as she could get to the Manse, Teresa had to tell her friends of the prohibition. For this act at the next confession she was sentenced to say the Lord's prayer twenty times. Not at all dismayed, and far from contrition, she rattled off her "Padre nuestros" next day during the school recess. Apparently she is as good a Catholic as before and her visits to her Protestant friends are perhaps more frequent than ever.

It has been suggested that the Catholic Church recognizes this shallow tendency among its followers in Latin countries. Certainly some of the requirements are not nearly so rigorous for the Porto Rican Catholics as they are for their northern co-religionists. With the other Latin-American Catholics the Porto Ricans were

relieved from fasting, and from abstinence from meat on Friday, by special dispensation of the Pope centuries ago, and the Latin-American carries this privilege with him wherever he goes.

The anti-social nature of the Catholic system is better seen in Porto Rico than perhaps in any place under the American flag. To the native it is the greatest supporter of the caste system that dominates the island. This is not only seen in the indifferent and antagonistic attitude of the Catholic Church to the temperance and social purity campaigns, but is seen even in the administration of the sacraments. The seats in the Catholic churches in Porto Rico are so arranged that the wealthy and socially prominent have the best positions while the poor are crowded on the benches at the back of the church. The large number of people in Porto Rico living together without civil or religious sanction, is charged by most people to the prohibitory marriage fees of the Catholic clergy in Spanish days. In the matter of funerals the priest will mumble a few formularies for the country peon who can only pay a few cents; for those a little higher in the social scale he will walk down the steps of the church with the procession; for the rich families, however, he and his assistants, in their finest regalia, will go to the graveyard with the cortege.

There are, of course, many other reasons for the existence of Protestant Missions in Porto Rico than the shortcomings of the Catholic Church. To the missionary, the dense ignorance, the immorality, the sickness, the high mortality rate, together with these facts about the dominant religion of the island, indicate a sin-sick people and the need of a robust faith. It is the missionary's privilege to offer these spiritually-impoorished folk the open Bible and the Living Christ. It is his joy to see the Gospel of Jesus Christ dispel the dark superstition that has for centuries passed as religion, and to see in its place a simple trust in the infinite Savior.

#### ILLINOIS SYNODICAL.

The Presbyterian women of Illinois at their recent Synodical meeting voted unanimously to form a joint Home and Foreign Society with one president. The spirit throughout the whole meeting was sweet and gracious, and as an expression of appreciation and gratitude to Mrs. A. G. Beebe, of Chicago, for her years of splendid service as president of the Home Mission work, the women presented her with a crescent brooch, with a pearl to represent each presbytery in the state. The new president of the joint society, Mrs. B. H. Pinnell, of Kansas, Ill., is especially adapted to take up this new work, having served for several years as president of the Foreign Society.

(Mrs. Horace) Margaret S. Safford.  
Synod. Sec.

#### DEATH OF MRS UNDERWOOD.

Mrs Lillias Norton Underwood, widow of Rev. Dr. Horace G. Underwood, of Korea, died on Oct. 29, and her death is a serious loss. Dr. Underwood, who recently died, had been the leading influence in missions in Korea, going there in 1884. Mrs. Underwood was appointed by the Board in 1888, and was an able and useful worker in the mission both before and since her husband's death. She was deeply evangelistic and deplored the entrance of modernistic views into the Korean mission work, and did all she could to withstand the influence, knowing that it was destructive of the very life and power of the Gospel. She had been in feeble health for some time, but her death is very greatly lamented.

Enclosed find check for my subscription. Thank you kindly. Appreciate your fine paper. It's spiritual standard and scholastic note appeals to me. F. E. S.

Please find enclosed M. O. for \$2.50 for which renew my subscription to your paper for another year. I have been a reader of your paper for many years when it was just the "Presbyter." I suppose it has been sixty years, and I would not like to do without it. It always has the true ring.  
G. K. C.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. William Baldwin, from Washington, D. C., to Atlantic City, N. J., The Pennhurst, for the winter.

Rev. Isaac O. Best, from Broadalbin, N. Y., to Grantwood, N. J., 215 Columbia Avenue.

Rev. John S. Hamilton, from Wabash, to Napanee, Ind.

Rev. James Aiken Smith, from La Grande, to Portland, Ore., 1959 Everett Street.

Rev. Otis A. Smith, from Kokomo, to Alexandria, Ind., 119 John Street.

Rev. Frederick E. Stemme, from Colorado Springs, Colo., to Crawford, Neb. Box 384.

### DEATHS IN THE MINISTRY.

Rev. Robert A. Davison, D.D., of Falls Church, Va., near Washington, D. C., died Nov. 7th, in the 82nd year of his age. He was born March 16th, 1840, at Georgetown, Pa., graduated at Westminster College and Princeton Seminary and was ordained in 1865 by the Presbytery of Hudson. His charges were at Monticello, N. Y.; Throgg's Neck, Greenbush, St. George's, Del.; and Falls Church, Va. His wife died a few months since. He is survived by his daughter, Mrs. George T. Mankin, and a grandson, Robert Mankin. The funeral was conducted by Rev. W. R. McElroy, of Falls Church, assisted by Dr. Wallace Radcliffe and Dr. J. T. Kelly, of Washington. He was a useful minister.

### CINCINNATI AND SUBURBS.

President Hudson, of Blackburn College, spoke in the Mount Auburn Church, Rev. J. W. Christie, pastor, last Sabbath evening, and in the Wyoming Church, Rev. D. G. Smith, pastor, in the afternoon.

President Hutchins, of Berea College, spoke in the Seventh Church, Rev. Jesse Halsey, pastor, last Sabbath evening.

Missionary annual thank-offering and praise services were held in many churches last Sabbath evening. Rev. Arthur James, of Porto Rico, spoke in Pilgrim Church; Mrs. P. G. Turner at Trinity; Miss Rose Steinmetz in Sixth; and Rev. E. M. Wherry, D.D., of India, in St. Bernard.

Thanksgiving union services will be held by the churches of Wyoming in the Baptist Church at 11 a. m., with the sermon by Rev. D. G. Smith.

A special plea is being made for an offering to the Waldensian Church, on Thanksgiving Day, or at some other time, early and convenient. Contributions may be sent through the Foreign Board, 156 Fifth Avenue, New York.

Seventy-five fathers and sons were together at supper in Avondale Church on a recent evening, Rev. Dr. Jesse Herrmann, pastor.

Seventy-five sat down to the Brotherhood dinner given last week at the Norwood Church to the four-time champion Norwood Presbyterians of the Church-Y. M. C. A. League. Ren Mulford, Jr., presided. Judge Fred L. Hoffman spoke. Miller Huggins sent a message of congratulation to the undefeated flag winners. Each player received an ovation.

The Men's Club of Harrison gave their November dinner at the Presbyterian Church last Thursday night, and heard Ren Mulford, Jr., in "Playing the Game."

Reservations are going fast to the dinner of the Presbyterian Men of Greater Cincinnati at the Church of the Covenant on Dec. 8. Dr. Swearingen, Moderator of the Assembly, will be honor guest. The Executive Council is to meet at the Havlin for luncheon on Nov. 30, to make final arrangements.

At a union service on Thanksgiving Day morning in the Avondale Methodist Church the sermon will be preached by Dr. Jesse Herrmann.

Rev. Dr. Frank H. Stevenson, of the Church of the Covenant, has announced a series of sermons for the next eight Sabbaths on great doctrinal matters in the struggle between the friends and foes of the Gospel of

Christ, such as: "Christianity as a Supernatural Religion;" "Is Jesus Christ God?" "What is the Plan of Salvation?" "What is the Essential Fact and Doctrine of the Christian Faith?" The evening sermons for the same period deal directly with the "Gospel of the Cross."

All the Walnut Hills evangelical churches will hold a union service on Thanksgiving morning in the Orpheum Theater.

President W. J. Hutchins, of Berea College, a member of Cleveland Presbytery, preached last Sabbath morning in the Walnut Hills Congregational Church.

### ST. LOUIS AND VICINITY.

Church Extension Week, Nov. 13-20, in the St. Louis Presbytery, was carried out understandingly in the churches. Many of the ministers who exchanged pulpits said, at a meeting of the Presbytery, Monday, that they found in the various congregations a better appreciation of the movement than ever before. The raising of the \$50,000 as a revolving fund, to be paid in 1922, is generally approved. Attractive booklets, with illustrations showing the churches which have been benefitted by Church Extension funds in the past, and the other inadequate buildings which need assistance now, were distributed in the pews, on the opening Sabbath. Rev. R. Calvin Dobson, Executive Secretary of Church Extension, filled the pulpit of the Second Church. The pastoral exchange on that morning was general, with the sermon theme, "City Evangelism." A conference of Presbyterian laymen was held on Thursday evening, at the First Church, not for pledges, but for the better dissemination of information.

Roy C. Linberg, a member of the First Church, was received under the care of the presbytery last week, as a candidate for the ministry. The presbytery voted to change its hour of meeting, for the monthly adjourned sessions, to 7:30 in the evening, with a view to bringing out the elders, many of whom can not come at the morning hour. The meetings will henceforth be held in the Second Church. Rev. W. A. Murdoch, who is supplying the Southampton Church, was received into the presbytery, from the Free Church of Scotland.

A general meeting of ministers and elders (including all Presbyterian communions) will be held on the day of Dr. Swearingen's visit, Dec. 13th.

Rev. David Reiter gave an address before the St. Louis Christian Endeavor Union, at its meeting, Tuesday of last week, at the Curby Memorial Church.

First Church is one of four neighboring churches in which divisional meetings have been held, in the last week, of the Missouri State Sabbath-school Association, whose main sessions are in the Third Baptist Church. Never was better co-operation seen than in the thorough preliminary preparation for the entertainment of delegates. It was desired to open private homes for the visitors, with payment of \$1 for night's lodging and breakfast. Each congregation of the city took up this matter, with a definite quota, and thus the more than 1,000 delegates were entertained, without resorting much to hotels, which are now overcrowded. Gov. Hyde was one of the speakers.

Miss Edna S. Cole, who is the Second Church's missionary in Siam, is spending several days with this church. She addressed the Woman's Missionary Society on Thursday, and the Sabbath-school on Nov. 13th, as well as the midweek service, last Wednesday. She told in a simple, convincing way, of the need of these Buddhist people for the Christian religion, although they are physically prosperous.

A dinner for fathers and sons at McCausland Avenue Church, last Friday evening, was attended by more than 100. Addresses were made by popular speakers on civic subjects.

Four of the Presbyterian pastors gave addresses, among others, at the thirty-fifth annual day of praise and prayer, at Boyle Memorial Center, last Friday. These were Rev. R. M. Davis, D.D.; Rev. W. B. Lampe, D.D.; Rev. William Crowe, D.D.; and Rev. W. F. McMillin, D.D. Besides

these, the Boyle Center pastor, Rev. Paul E. Nelson, spoke, and there was a testimony meeting by the veteran city missionary, Mrs. Sue Owns.

A Mission Study class, to continue on Tuesday mornings for six weeks, has been started by the Women's Missionary Society at the Second Church. Mrs. William M. C. Bryan is the leader.

### OHIO.

The First Church of Canton has just celebrated the one hundredth anniversary of its organization. It has had a vigorous and useful life. Never has it been more prosperous and aggressive than now. On the first page of this paper are the pictures of the pastors and elders, a group of earnest and devote Presbyterian men. During the pastorate of Mr. Wilson nearly 200 members have been received—less than a year, and the entire membership is about eleven hundred.

The church building at Forest has been redecorated in its auditorium, Sabbath-school room and basement. A new, indirect lighting system, and a new furnace have been secured. At the recent communion five members were received. Rev. James S. Freeman is pastor.

Rev. Edward B. Shaw of Belle Center, has been called to the North Church of Philadelphia, Pa., and will assume his duties there Dec. 1. In the two and a half years of his pastorate the net increase to his membership has been eighty-five. Gifts to local expenses, double; to benevolences, fourfold. The church is in the best condition in its history and is one of the most attractive fields in Marion Presbytery.

### KENTUCKY.

Rev. E. N. Hart, of Prestonburg, Ky., has accepted a call to Marion, Ky., and goes, greatly to the grief of his people. He has done a great work at Prestonburg during the past five years, finding only twenty members, a dilapidated building, and, on his first Sabbath, a congregation of twelve and a Sabbath school of thirteen. The membership now is 127, the Sabbath school 200, and the building is in excellent and attractive condition. The hope is that he may duplicate in the needy field at Marion what he has done in the church he now leaves. The Clerk of Session, E. E. Clark, writes most appreciatively of him and his work.

Kentucky Avenue Church, Paducah, Rev. J. Russell Crawford, pastor, is engaged in evangelistic services, beginning Nov. 21st. During the evenings of this week Mr. Crawford is being assisted by the local pastors of Paducah; one each evening.

### INDIANA.

The Fourth Church of Indianapolis is arranging to celebrate the seventieth anniversary of its organization the latter part of November. The church has an excellent building and a growing membership. Although it has never been a large church and it has always been a good and useful church, with a cultured and devoted people. Dr. E. H. Kistler is pastor.

Walnut Street Church, Evansville, is celebrating the centennial of its organization this week. Dr. John Q. Adams, of Auburn Theological Seminary, the oldest surviving pastor, will preach the sermon on Sabbath morning, Nov. 27th, and take part in the exercises of the week. Dr. E. P. Whallon is the only survivor of the Committee, consisting of Rev. Messrs. Martin, Jones, Morey and McCarer, that installed Dr. Adams in 1879. Dr. S. N. Wilson, Dr. Otis A. Smith, Dr. C. N. Nickerson and Dr. J. W. Kennedy have also been pastors. Rev. L. G. Whitcomb is the present pastor.

Beech Grove Church, twelve miles east of Salem; the Walnut Ridge Church, ten miles north-west, and the Delaney Church, twelve miles north, make up a rural home mission field in Washington County, Indiana, New Albany Presbytery. Fortunately most the farmers own their homes and there are few tenants. Rev. Claire S. Adams, of Knoxville, Tenn., recently assisted in evangelistic meetings at Beech Grove and Walnut Ridge. So far this year there have been fifty-seven accessions to these churches. It is a difficult and

trying field to serve, the churches so distant from each other, and each with its own peculiar problems quite unlike that of the others. But there is an exceptional opportunity for service. Rev. H. B. Gebhart, of Salem, is pastor, and is doing a faithful and good work. The churches are well organized, and have good buildings.

The Brotherhood of the First Church of Vincennes, Rev. Dr. A. Kistler, pastor, enjoyed a largely attended banquet at the church on the evening of Nov. 14, with a fine address by Rev. Dr. W. J. Johnson on "The Greatest Blot on our National Government." Mr. E. N. Haskins, President of the Brotherhood, preside.

Rev. B. H. Rankin, of Aurora, has accepted a call to Attica and begins his new work Dec. 1.

Rev. Dr. John Robertson, one-time minister of the City Temple, Glasgow, Scotland, held evangelistic services at the Presbyterian Church at Elwood, Rev. H. C. Cornuelle, pastor, Nov. 13-20. Large congregations and good interest marked the services. Dr. Robertson preached on "Jesus as John Saw him."

Rev. Matthew F. Smith, D.D., was installed as pastor of the First Church of Indianapolis last Sabbath evening, by a committee of Indianapolis Presbytery, consisting of Rev. Dr. M. L. Haines, Rev. Dr. E. H. Kistler, D.D., and Rev. F. W. Backmeyer. Dr. Smith has been successfully at work here for several weeks.

Union Thanksgiving services will be held in the Fourth Presbyterian Church, Indianapolis, Thursday at 10 A.M.

Evangelistic services were held in the Cable Tabernacle, Indianapolis, last Sabbath afternoon and evening by Evangelist Bob Jones. Rev. Dr. W. E. Biederwolff is in charge.

#### ILLINOIS.

Rev. Herbert Andrews, formerly of Grove City, Pa., was installed as the pastor of the Wood River Church, near Alton, Ill., on Nov. 16th.

House of Hope Church, Elgin, Ill., Rev. Hurd A. Drake, pastor, received five members at the October communion.

First Church, Ottawa, Rev. J. F. Vonckx, pastor, received nine new members on Nov. 13.

Armistice Sabbath was made the occasion of a great rally in the Church of Macomb, Ill. Rev. Dr. W. T. Rodgers, pastor. There were 932 at the Sabbath school. In the city of 5,000 population over 3,000 were in the various Sabbath schools. The Presbyterian Church has a membership of 700 and these are divided into thirty-five groups of twenty each for all sorts of progressive church work. The congregations are large and the work of the church is full of encouragement and enthusiasm.

The Presbytery of Springfield has released Rev. C. H. M. Graves from Clementine Memorial Church, of Springfield, and has dismissed him to the Presbytery of Boulder.

Alton Presbytery received Rev. Herbert E. Andrews from the Presbytery of Geneva, and installed him at Wood River, Nov. 16th. He is also Stated Supply at Roxana. Chester was chosen as the place for the annual meeting.—James R. Sager, S. C.

#### NEW JERSEY.

The First Church of Orange, Dr. H. H. McQuilkin, pastor, has resolved, by the grace of God, to secure 150 new members before next June; to have its Sabbath morning attendance at 500, and evening at 300, and prayer meeting at 125. They want 125 family altars and 100 church papers in the homes.

#### NEW YORK.

Babylon Church, Rev. J. M. Brockie, pastor, recently received nine members on confession and three by letter.

Rev. Frank B. Cowan, pastor of the Glen Cove Church, has been out of the pulpit for more than two months, and under the doctor's care. He is now improving and hopes for rapid recovery.

Rev. S. Horace Beshgetous, Ph.D., was installed pastor at Gorham, Nov. 11. Rev. G. H. Michelson presided. Rev. Alexander Thompson preached, Rev. Esta E.

Grosh offered the installing prayer, Rev. Acher B. Temple, D.D., gave the charge to the people and J. Wilford Jacks, D.D., the charge to the pastor.

Rev. Emanuel J. Kallina has received a call to Carandague, and will commence work there soon. He graduated at Princeton Seminary.

#### MICHIGAN.

Immanuel Church, Detroit, Rev. Dr. M. E. Anderson, pastor, has just received sixty-two members.

Reopening and dedicatory services were held at Yale, Mich., Nov. 13. Extensive improvements have been made on the church property. The basement has been reconstructed and made adequate to modern needs. A two-manual memorial organ has been installed, the gift of Mrs. James McColl. Beautiful art glass windows were given. Electric light fixtures were given by the Sabbath school. Twenty-one years ago the church was built at a cost of \$4,200. The present approximate value is \$20,000. Rev. C. B. Hawkins, assistant synodical superintendent, preached, and raised \$4,000 during the day. Rev. Alfred Martin will soon begin his fourth year in this delightful pastorate.

#### PENNSYLVANIA.

Rev. William Leishman has been released from the pastoral charge of Stewartstown, Pa., and dismissed to the Presbytery of New Castle.

Rev. Guy D. Wingerd has been installed as pastor at Columbia, Pa.

Rev. C. R. Scafe, pastor of Tyrone First Church, has been very ill for several weeks, but is now recovering. Rev. Dr. Merle H. Anderson preached for him two Sabbaths, and Rev. A. J. Weisly, a former pastor, and Rev. H. W. Bieber, a former pastor, one Sabbath each.

The Missionary Society of Park Church of Erie conducted a two-day sale of hand-made spreads and toys, made by the mountaineers of North Carolina. Over \$500 was realized from the sale and goes directly to the persons making the articles. The first dinner of the Park Church Brotherhood was held Nov. 10, with 190 men present. A number of wounded service men were guests of the Brotherhood. Bishop John C. Ward, of Erie, who was a chaplain overseas, was the speaker. Harry Burton Boyd, pastor of the church, was overseas as senior chaplain of the Eighty-eighth Division.

The Presbytery of Northumberland, with Rev. H. G. Moody as pastor-at-large director, is conducting a presbytery-wide campaign, intending to have evangelistic services in each church. At present nine meetings are in progress, with great results. Ministers are assisting each other.

#### IOWA.

Rev. Curtis H. Page has resigned the pastorate of the Plathe Center and Prairie Star Churches. This is a fine field for a man interested in rural community work, as both houses of worship are modern and well equipped for service, and social activities. The manse is located in the village of Kent; the postoffice, half way between the churches, about three miles from each.

#### KANSAS.

Rev. R. L. Barakman, of Thief River Falls, Minn., has accepted a call to Lincoln, and will be on the field in a few weeks.

Rev. C. L. Shelby, of Larned, has begun work at Ellsworth, with encouraging outlook.

Rev. B. F. McMican has been asked to take up work at Manchester and Cheever.

Rev. J. F. Clokey, of Salina, is conducting revival meetings at Junction City, assisting Rev. D. M. Clagett, D.D., pastor, Mrs. Clokey having charge of the Salina services during his absence.

Rev. W. H. Course has received five members at Harmony and three at Westfall this month.

The Church of Oak Hill, Rev. J. Clayton Wingerd, pastor, has appointed a building committee and is hoping to build in the Spring. Special meetings were held in Oct., that were a great blessing to the community.

The Men's Class of the First Church, Independence, Rev. W. Clyde Howard, pastor, served a dinner to the congregation and several hundred people were

served. The men cooked the meal as well as served it. The men make this an annual feature of their work. The class has a membership of over a hundred and is creating an excellent influence in the work of the church.

#### MISSOURI.

Rev. W. T. Walker of Oregon, Mo., was moderator of Kirksville Presbytery at its fall meeting.

#### UTAH.

The First Church of Salt Lake City, Rev. George E. Davies, D.D., pastor, dedicated its new building, costing \$200,000 on Nov. 13th. The cornerstone was laid in 1903, and the Sabbath school portion has been occupied since 1906. By great effort and sacrifice the building has been completed, as an adequate church home in this headquarters of Mormonism. The dedication occurred on the fiftieth anniversary of the organization of the church. Rev. Josiah Welch, the first pastor, assisted by Dr. Sheldon Jackson and Dr. George S. Broadman organized the church Nov. 12th, 1871, with eleven members. Rev. Dr. R. G. McNeice was the second pastor, from 1877 to 1897. During his pastorate the membership grew from 68 to 300. Dr. W. M. Paden was the third pastor, for 1897 to 1912. During this pastorate the debt on the present building was essentially constructed. The present pastor, Rev. George E. Davies, has been here since 1914, and is doing a fine work.

#### WISCONSIN.

The Presbytery of Madison met at Poyette, Wis., Nov. 15th. Rev. W. T. Williams was received from the Presbytery of Dodgeville. Presbytery will meet at Muscoda, Wis., Dec. 20 and will install there as pastor Rev. W. T. Williams. We enjoyed a spiritual conference with two days of fellowship, prayer and devotion. Presbytery will hold evangelistic services in each church; pastors exchanging.—E. C. Henke, S. C.

#### OKLAHOMA.

McAlester has been greatly blessed by an evangelistic campaign continuing for five weeks under the leadership of Evangelist George P. Stephens and party. The churches have been greatly revived. Rev. G. B. Spangler writes: The work of the evangelist was very thorough and the results far reaching. As a result of the campaign the Presbyterian church, Rev. Harry C. Shiffer, pastor, received sixty-eight members on Nov. 13th. The people of McAlester are thankful to God for the coming of these deeply spirited leaders."

#### TEXAS.

The City Temple Presbyterian Church of Dallas, celebrating the first anniversary of the pastorate of Rev. L. D. Young, D.D., the pastor preaching in the morning and Dr. Wm. R. King, Secretary of the Board of Home Missions at night. The day was marked by an attendance of 951 at Sabbath school, the Men's Class reporting 210. The morning church attendance was 1,300. During the Sabbath, sixty members were received, bringing the total during the one year pastorate to 602, of whom 188 were on profession. The first year of Dr. Young's pastorate has witnessed the dedication of one young man to medical missions on the foreign field and one young woman to hospital work abroad. The church has been in a constant state of revival for a year, the earnest Gospel invitation of the pastor having met with response every Sabbath. Parents within the year have brought fifty-one infant children and dedicated them to Christian baptism. The present force of two hundred personal workers, divided into twenty committees of ten each, will continue their steady campaign in connection with the special meetings in January under Gipsy Smith, Jr., and party. The whole church is being organized looking forward to the campaign.

#### COLORADO.

The church at Holyoke, Rev. L. C. Iisley, pastor, received twenty-four members recently, and the spiritual life of the church is on a high plane. Dr. Horst recently visited the church, making a fine address on Men's Work. The church building has been greatly improved by fitting up basement rooms for

social and Sabbath-school work, putting in line new furniture and furnishings, painting and decorating inside and outside, and putting everything in fine condition for the church life and work.

## CALIFORNIA.

Rev. George Henry Whistler, a graduate of the last class of San Francisco Seminary, is succeeding well in the Palo Alto Church, to which he has gone as the successor of the late Rev. Dr. Walter Hays.

## GEORGIA.

Harris Street Church, Atlanta, Rev. Roy Talmage Brumbaugh, pastor, received eleven members during October.

## ROOSEVELT'S NINE POINTS ON CHURCH-GOING.

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs, is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling some responsibility for others.

3. There are enough holidays for most of us. Sabbaths differ from other holidays in the fact that there are fifty-two of them every year. Therefore on Sabbaths go to church.

4. Yes, I know all the excuses. I know that one can worship the Creator in a grove of trees, or by a running brook, or in a man's own house just as well as in church. But I also know as a matter of cold fact the average man does not thus worship.

5. He may not hear a good sermon at church. He will hear a sermon by a good man who, with his good wife, is engaged all the week in making hard lives a little easier.

6. He will listen to and take part in reading some beautiful passages from the Bible. And if he is not familiar with the Bible, he has suffered a loss.

7. He will take part in singing some good hymns.

8. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitably toward all the world, even toward those excessively foolish young men who regard church-going as a soft performance.

9. I advocate a man's joining in church work for the sake of showing his faith by his works.

## A SLOVAK REMONSTRANCE.

A communication from Slovakia occasioned by some utterances in the recent Pan-Presbyterian Council at Pittsburgh, has been received by Rev. Wm. Regnemer, and translated by Rev. Frank Uherka, editor of the Slovak Presbyterian, at Ambridge, Pa. The writer is Rev. Fedor Ruppeldt, a prominent Slovak Lutheran pastor, who had a course of study in Scotland, and is acquainted with many Scottish divines. He takes strong exceptions to misleading maps, especially in the pamphlet "Struggles and Trials," which he can only regard as an illustration of Magyar propaganda. The evident intention was to color extensive regions with red, to indicate Magyar territory, and make the colors of Slovak, Russian and Rumanian populations relatively insignificant, disintegrated remnants, inhabitants of forests and mountains. He is indignant at such an untruthful representation. It is true that some parts of Slovakia are mountainous; but he scorns the description, "uninhabited" as applied to them. Mr. Ruppeldt's own father was born in one of these uninhabited districts. Magyars possess regions not mountainous, fertile plains, yet instances occur of intervals between their villages, of twenty to twenty-five kilometers. Moreover, in the "uninhabited" mountain districts are villages, thickly settled, cultivated by Slovaks or Russians or Rumanians. Hundreds of Slovak villages are there, and the letter intimates that among them are thousands of Slovak Calvinist, who should have their own classis or presbytery. He says that one might as well assert that the Rocky Mountains are uninhabited, no English spoken there, and that they do not and should not belong to America! These misrepresentations also ignore the existence of Slovak colonies, some of which he names, in Magyar regions, and that twenty to thirty

thousand Slovaks are in some of the lowlands of central Hungary. Even in Budapest, according to an old Magyar census, there were forty thousand Slovaks. He warmly protests against such a propaganda for Magyar interests in connection with an international religious assemblage. Pittsburgh, Pa. Chas E. Edwards.

It is with pleasure I send this check to renew my subscription once more to your paper. It seems to me I would not enjoy life without my church paper. It keeps me from feeling that I am not an "old fogey," too antiquated for these loose, fast times, when ballast is woefully needed, lest we lose our balance and go under. Your editorials are positive and to the point—your answers to all inquiries firm and clear. You sit steady all times, and best of all never depart from the faith of your fathers in your teaching. Mrs. L. C. H.

## NOTICES

## PRESBYTERIAL NOTICE.

Wheeling, Wheeling Second, Dec. 12, 3 p. m.  
Dayton, Dayton Westminster, Dec. 12, 10 a. m.

## MARRIAGES

No Charge is made for Marriage Notices

MEYERS—HECKENDORN—Nov. 16, 1921, by Rev. E. P. Whallon, D.D., Mr. William Clifford Meyers and Miss Hilda Heckendorn, both of Cleves, Ohio.

COMPTON—SCOTT—At Walsenburg, Colo., by Rev. James P. Hutchison, of Colorado Springs, Oct. 30, 1921, Mr. George Compton and Miss Alma Scott, both of Hoerfano, Colo.

## OBITUARY

Obituary Notices at the rate of 75c per 100 words

MORRISON—Mr. James A. Morrison, of Sweet Springs, Mo., died at his home on Oct. 25. He had been a reader of the Herald and Presbyter for over fifty years, and was an earnest Christian man. He is survived by his wife.

HANNA—Lena Scott Hanna, of Sterling, Kan., was born in Ireland. She was the daughter of Hugh and Mary Barber Hanna. Being a child of the Covenant, she early claimed the fellowship of Jesus Christ. Her sister, Mary J. Hanna, because of an

accident, became a life-long invalid, and for two one years, until the death of the invalid sister, M Lena gave her most tender and skillful care. Of those who were admitted to the inner circle of the home could know the faith, courage, sympathy and hope that radiated from these quiet and chaste lives. Early taught in the Holy Scriptures, the hearts and minds were well stored with the precious treasure. After the death of the sister, Miss Lena gradually failed in strength, but not in courage. Her ready cheer so covered her illness that her most intimate friends did not know the seriousness of her condition. Her death occurred at the Sterling Hospital, Oct. 21. A funeral service was held at her home in Sterling, Kan., on Wednesday, Oct. 20, conducted by Rev. Edwin S. Evans, of Arlington, Kan., assisted by Rev. W. P. McGary, of Sterling. The text used on this occasion was one selected from the Bible: "Unto him that loveth us, and washed us from our sins in his own blood and hath made us kings and priests unto God his Father; to him be glory and dominion forever; and ever; Amen." As a Sabbath-school teacher Miss Lena has exerted a wide and helpful influence. Many who have studied the Word under her leadership will join with nephews, nieces and intimate friends to cherish her memory and delight in her reward. E. S. E.

## ANNUITY BONDS OF THIS BOARD

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## The Presbytery of Chicago Approves

A recent meeting of the Presbytery of Chicago adopted the following resolution as certified by its Permanent Clerk, Rev. E. N. Ware, D.D. The Chairman of the Committee is Rev. Duncan C. Milner, D.D. The resolution reads as follows:

"Resolved, that we heartily approve the work of our BOARD OF TEMPERANCE AND MORAL WELFARE, which is zealously carrying out its progressive plans for the education of our citizens, not only as to the evils of the drink habit and traffic, but also its war against other forms of vice, that not only peril the morals of young people but are seriously threatening the sanctity of family life."

For information regarding the many lines of work conducted by this agency address—

## BOARD OF TEMPERANCE AND MORAL WELFARE

COLUMBIA BANK BUILDING  
PITTSBURGH, PA.

## HOME CIRCLE

### THE TWO SIDES OF IT.

There was a girl who always said  
Her fate was very hard;  
From the one thing she wanted most  
She always was debarred.  
There always was a cloudy spot  
Somewhere within her sky;  
Nothing was ever quite just right,  
She used to say, and sigh.

And yet her sister, strange to say,  
Whose lot was quite the same,  
Found something pleasant for herself  
In every day that came.  
Or course things tangled up sometimes  
For just a little while;  
But nothing ever stayed all wrong,  
She used to say, and smile.

So one girl sighed and one girl smiled  
Through all their lives together,  
It didn't come from luck or fate,  
From clear or cloudy weather.  
The reason lay within their hearts  
And colored all outside;  
One chose to hope and one to mope,  
And so they smiled and sighed.  
—The Children's Friend.

## "Miss November" And the Pink Silk Dress

By MARY McCRAE CULTER

(Copyright, 1921, by Monfort & Co.)

### CHAPTER II.

Two blocks down street from the Varden home, Professor Phineas Darker sat in the livingroom of "Mrs Martin's Boarding House," waiting for the sound of the electric gong announcing dinner. While he waited, he occupied himself with the evening paper, glancing over its pages casually and with a bored expression as he noted the customary glaring headlines announcing murders, robberies, divorce cases, automobile accidents, strikes, and other items of supposed public interest. He was about to throw it down in disgust as unworthy of the attention of so cultured and superior a man as himself, when his eye chanced to light upon a paragraph announcing a lecture by a noted English savant, which was to be given that very evening in one of the downtown theatres.

"Why!" he ejaculated to himself. "Why! I would not miss that lecture for anything. It is just what I need to hear in connection with that next lesson on economics. I must hear it—I simply must! What good fortune that I saw the notice in time! But—" the memory of a pile of student theses on a subject connected with that same economics course suddenly presented itself to him. Every one of those papers must be read and graded before the next recitation in that subject, and this evening was the only free time he had in which to do it. How could he manage to hear that very necessary lecture, and yet examine those very tiresome, but equally necessary papers? A bright thought came to him. Miss Varden, the Dean's secretary, had acted as reader of student papers for various burdened professors at various other times.

He himself had never, previously, felt the need of such assistance; but now that

the desire to attend the evening's lecture was strong upon him, he decided to request the help which she had rendered so willingly to others. He did not stop to realize that her work for the other professors had been done during regular working hours, nor consider that the request he had concluded to make was going to be a decided imposition. Professor Darker had considered only himself for so many years, that no thought of inconveniencing the college secretary intruded itself upon his consciousness. Therefore, as soon as his dinner was dispatched, he changed his ordinary garb for his Sunday best, as befitting one who expected to meet a great man, gathered up his pile of theses and betook himself to the old Varden mansion.

Mammy Lou looked at the caller suspiciously when she answered the door bell, frowning as she noted the big pile of papers he carried and guessing that her "Honey Chile" was going to be robbed of her expected leisure. It was with a reluctant grunt that she acknowledged that her mistress was at home, and ushered the intruder into the cheerful fire-lit livingroom.

Miss Varden greeted her unexpected caller most graciously, although she wondered in her heart why this man, with whom she had a bare speaking acquaintance, had come to her home.

The professor had laid his pile of papers beside his hat on the hall table, so the girl had no idea he was there for assistance, else she might not have been so cordial in her welcome. She had known Professor Darker by reputation and by sight during the entire ten years in which he had been connected with Belmont College, hearing him spoken of by the Dean, as "a master of economics"; by the younger men of the faculty, as "the old man"; by the irreverent students, as "Finney Darker." But she had never more than passed a "good morning" with him when they chanced to meet in the halls.

Ensnconced in a big easy chair before the glowing fire, the professor looked about him with pleased and appreciative eyes while his hostess "made" conversation as best she could until he should condescend to inform her why she was honored by his unexpected presence. The living room of the Varden home was a spacious apartment which had served also as a study for old Professor Varden for many years. There were great cases of choice books adorned here and there by busts of noted authors. The pictures on the walls were carefully-chosen copies of some of the world's most famous paintings. An old-fashioned square piano stood at one side of the long room. There were easy chairs, and an inviting couch; an ample study-table with its shaded lamp; and over all, the dancing firelight spread its cheerful glow, shining upon the polish of the rare antique furniture, but kindly casting softening shadows upon the well-worn rugs and faded curtains. It was a charming room, a "home-y" room, a most inviting room to a man of scholarly mind; and as the professor mentally compared it with his cramped quarters and the public living room at Mrs. Martin's, the wish entered his heart that he might call such a place as this his home. He was so pleased with his surroundings, so comfortable in the big easy-chair before the fire, so entertained by the conversation of his young hostess, that he almost for-

got both his errand and the lecture that lay beyond it. The chiming of the half-hour from the clock above the mantel recalled both things to his mind, and in sudden haste, because of the lateness of the hour, he broke in upon what Miss Varden was saying:

"O—ah!—yes quite true! quite true! Ah! Miss-Miss-Varden, I believe you act as reader for some of the college teachers, do you not?"

"Why," hesitated the girl, surprised by sudden interruption, "I have done a little of that work when the professors were ill, or were called away; but, as you know, the Dean keeps me very busy with the regular office routine. It is only now and then—by special arrangement with him—that I have been able to accommodate some of the teachers in that way."

"Yes, yes. I understand. Very commendable of you, I am sure. I—ah!—I rarely—indeed, I never hitherto have trusted any such work with any one, for I believe a teacher can better understand his own students than any disinterested person can do; but, well, this evening there is a very important meeting which I wish to attend—a very important meeting, indeed—so I have taken the liberty of bringing over a few theses on economics which must be read and graded before the next recitation, and I shall be very much obliged—yes, very greatly obliged—if you will do them for me. You can hand them to me tomorrow after chapel services. That will be sufficiently early.

And now I must be going—I really must hasten—if I would get down to the Colonial in time to hear the great Dr. Van Dusen."

He rose as he spoke, and almost before his hostess had recovered from her surprise, had bowed himself away.

Mammy Lou closed the front door behind him with unusual vigor, then as she turned to go back to the kitchen, discovered the pile of papers which the caller had left upon the hall table. She went to the door of the livingroom and said:

"Honey Chile, dat ole man done lef' a heap ob he papahs heah on de table. Do you s'pose I bettah hollah aftah him to come back an' git 'em?"

"No," Miss Varden answered wearily, "he left them for me to read for him. Will you please bring them in here, Mammy Lou?"

"Whaffor he lef' dem wif you? Why doan't he read foh hese'f? Don't he know you plum tiahed out aftah yo' wo'k all day? Whaffor a big stout man lak him want to shove he's wuk onto a pore tiahed lil gal lak you?"

"That is all right, Mammy Lou," the girl assured her. "This is the sort of work I am expected to do, so don't worry any more about it but just let me get busy."

"Yes," grumbled Mammy Lou as she poked up the fire with vigorous thrusts, "Dat sho' am what youah paid to do, foh jes' eight houahs in a day. Youah nebber paid to wuk all night too. What dat fool man thinkin' 'bout, any way?"

But Miss Varden, after one dismayed groan at sight of the pile of fifty theses, set desperately to work and was oblivious to Mammy Lou's grumblings.

As for Professor Darker, he carried the memory of that cheerful livingroom with him through the chilly streets, even through the profundities of the great man's lecture, and back to his cheerless

boarding-house. The memory stayed with him through following days until the desire to return for another visit was so strong upon him that he invented the excuse that "he would like to consult some of the books which Dr. Varden had once mentioned to him." "No, he would not take the liberty of carrying them home to read—something might happen to them—and he knew his dear departed friend had cherished them greatly. No, if Miss Varden would be so kind as to tolerate his presence for a brief time, he would just sit there by his dear friend's table to examine the precious volumes."

Thus it gradually came about that the pompous professor became a frequent visitor at the Varden home, so much so, that Miss Nancy became accustomed to seeing him seated there in her father's chair, poring over her father's books, until it almost seemed as if the dear old times had returned again and her days of solitary loneliness were over.

And the professor, leaning back in his comfortable chair to digest some profound exegesis, began to look approvingly at the quiet, dignified woman across the hearth from him and to connect her with the other elements of his physical and mental satisfaction.

Gradually, a daring thought crept into his mind and grew and grew until the professor was fairly carried away with it. Why not secure all these good and desirable things—all the abundant property which old Dr. Varden had accumulated—for his own daily and constant and life-long enjoyment, by making Miss Varden his wife? To be sure he was much older than she—nearly, if not twice as old—so far as years counted. But was she not old beyond her years? Had she not associated so closely and entirely with her lamented father as to have absorbed his ideas and become practically a generation ahead of herself? No doubt she had never received an offer of marriage from any man, and therefore would feel duly and highly honored if given the opportunity to become his wife.

Mammy Lou, hovering ever about her "Honey Chile," making frequent visits into the livingroom "to fix de fiah," to consult her mistress on trivial household duties, to bring a letter or a book or the evening paper, watched the intruding professor with hawklike, resentful eyes, noted his increasing proprietary air, his critical study of the woman across the hearth from him, his growing expression of smug satisfaction, and seeing, grew sullenly jealous and angry.

"Ole Bumblebee!" she exclaimed to herself shaking her fist at his retreating figure one evening. "Mebbe you tink yo' smaht enuff to catch my Honey Chile an' steal all de sweetness out'n huh life. Mebbe yo' t'ink yo' git all dis house an' all dem books foh yo' own. Mebbe yo' call'late dat Mammy Lou gwine to slave 'roun' foh you all-de res' ob you'ah days. Mebbe, yes? Well. Mammy Lou tell yo' right now, you's gwine to be flambusticated—dat's what yo' are."

(To be continued.)

#### CHUMS.

"He lives across the street from us,  
An' ain't as big as me;  
His mother takes in washin' 'cause  
They're poor as they can be,  
But every night he brings his slate  
And then I do his sums,  
And help him get his lessons straight  
'Cause him and me is chums."

#### BABY'S CHARMS.

BY ELIZABETH MOODY.

(Aged Ten.)

A baby's voice's like music—  
As it falls upon my ear—  
A snatch of baby music  
Wonderful to hear!

Its smile is like the sunshine  
Which shines upon the flowers,  
Or like the glistening dewdrops  
Hanging from the bowers.

Its rosy lips upheld  
For just a single kiss,  
Are to my lonely heart  
A bit of heavenly bliss.

Its chubby arms cling tightly  
Around my neck, and lo!  
They're chained fast to my heart—  
And I'll never let them go!

#### A PRICKLY PREACHER.

Tom, Tom! You are the most careless boy I ever knew. Now you have upset grandma's work-basket, and the spools have run everywhere. No, you needn't come back. I'll pick it up for you!" And Marian gathered up and replaced the contents of the basket, which Tom had upset in his hasty passage through the room.

"I'd say you were a brick, Marian, if you hadn't scolded me so!" exclaimed Tom, as he rushed through the front door to join some boys who were waiting to go fishing.

"Sister, I can't get this sum right. Won't you help me?" asked little Nellie, coming into the room with her slate.

"You must be dreadful stupid, not to understand such a simple thing as that," Marian answered, as she took the slate impatiently out of the child's hand. "Now, if I have to stop and fuss with your old arithmetic, I sha'n't have any time to practice my music!"

"Never mind," said Nellie, meekly.

"Oh, you needn't go away. I suppose I can spare the time somehow." And very clearly, though in a disagreeable manner, Marian explained the puzzling example, so Nellie found out where her mistake had been.

"Marian!" cried her mother from the kitchen, "I'm afraid Tom forgot to stop at the grocer's and order the peaches. Did you remind him again before he went?"

"No'm! I thought he ought to remember for once without being reminded all the time," Marian answered pettishly. "I suppose I have got to go and order them."

"You need not if you are busy," her mother answered. "I can manage to wait for them till this afternoon, when Tom comes home."

"No, that isn't worth while; I'll go." And Marian put on her hat and executed the errand.

It was a warm morning, and when Marian returned, heated from her walk, she went out on the porch to cool off.

A green, prickly chestnut-bur had fallen from the tree in front of the house, and grandpa pushed it mediately about with his cane.

"It's too bad that anything with as good a heart as a chestnut-bur should have such a prickly, sharp covering, isn't it?" he said.

"Yes; I'd rather go without the chestnuts than hurt my hands opening such a prickly bur," answered Marian, fanning herself slowly with her broad-brimmed hat.

"Yet it's only on the outside that it is sharp," said grandfather. "It has a velvet

lining to its prickly exterior, and there are no sweeter nuts than the brown, polished beauties that nestle in their soft hiding-place. That chestnut-bur makes me think of some one I know."

"Who?" asked Marian, with interest.

"A little friend of mine, who has the kindest heart possible. She is always ready to do a kindness for any one, and she never refuses to grant a favor; but she always is so ungracious about her kind deeds, and says so many sharp, irritating things, that one is tempted to forget the warm heart underneath and remember only the prickly-bur. If she would do her kind deeds in a kindly way, they would be doubly appreciated."

Marian blushed. "I suppose you mean me, grandfather," she said, after a little pause. "I didn't think it mattered much if I did grumble a little, as long as I always do what I am asked."

"It makes one feel sometimes as if it was hardly worth while to get the fingers pricked for the sake of the nut," grandfather answered. "Let this prickly preacher preach you a sermon, dear, and teach you to do deeds kindly."

#### THE BARN PARTY.

Down in the barn the light from several lanterns shone from the big, open doors. A half dozen boys and girls came down the lane.

"Oh, look! The others are there first," cried Grace, pointing to shadowy figures moving within.

"Because we had to wait for Patty," laughed one of the boys. "If she doesn't work faster than she did getting ready, we'll put her out," and he tweaked the offender's long braid.

Patty laughed back good-naturedly. "I hurried so, I couldn't find a thing," she declared. "Come on I'll show you I can run now," and she dashed for the open doors. It was a breathless lot of workers that joined those already on the scene. They were not allowed a minute's rest.

"Here you are," cried the largest boy in the barn. "Take a pan in your lap and rub two ears of corn together like this," and he made the loosened grains rattle into his pan. "It's easy and it's fun. Get to work, and see who can have the most shelled cobs in his pile at the end of the job."

That sent them all flying for pans and ears of corn out of the big bushel hampers nearby.

Almost any sort of job is easy and good fun when it is done in company with a lot of other willing workers. It was all the more fun because of the loving, helpful thought that lay back of it.

Patty had discovered that Aunt Margaret Barnes had a chance to buy a lot of corn on the cob—enough to feed her hens for months. But Aunt Margaret's hard-working old hands were so stiff and bent with rheumatism that she had said, in telling Patty about it:

"It's a wonderful bargain, but I don't know how I'll ever get it shelled, after all. It's going to be hard on my stiff fingers."

Then Patty had said, as quick as a flash:

"Indeed you'll not shell it yourself. I'll get the boys and girls together and we'll make a party of it. Pay? Now, Aunt Margaret! Who ever heard of being paid to come to a party?"

Patty won the race, with the biggest pile

of cobs. But they all won the grateful thanks of the old friend, through Patty's clever idea of the barn party.

#### POOR MARY!

Mary had a lovely face  
With nature's blush aglow,  
But Mary painted both her cheeks  
And nature had to go.

Mary had two lovely ears  
As shapely as could be,  
But Mary hid them with her hair  
So none could ever see.

Mary had a little frock,  
The latest style, no doubt,  
And when she got inside of it  
She was over half-way out.

#### CARRYING ON.

"Are you coming, Pen Harman?" asked Zelma Freer.

Pen's steady, smiling eyes seemed to be trying to draw her friend's attention from her wistful lips. "Not I," she replied. "Chemistry."

"But, Pen, a trip like this is worth a chemistry lesson ten times over."

Pen's eyes lowered to a little tintype on her desk, a cheap photograph of a girl in a poor, ill-fitting dress with the big sleeves of the eighties. Yet, poor though the photograph was, it showed the eagerness in the dark eyes, the firmness in the sweet mouth. "You see," Pen said, "I can't fail Helen."

"Who is Helen?" Zelma inquired. I've often wondered. Why, she must be old enough to be your grandmother—almost!"

"She was my aunt, mother's youngest sister, who died when she was eighteen. She was a pioneer's daughter. If you want to know what that means, you should hear mother tell of her childhood in the Far West—of the blizzards in winter and the droughts in summer; of the bare plains without a tree for shelter; of the failure of the crops year after year; of the hard—oh, heartbreakingly hard!—lives of the women, who had no pleasures, no conveniences, nothing except endless work. Mother married and escaped, but Helen remained, and all the time she dreamed about college. She did not want an education for itself; she wanted it so that she might go back and teach the children of the settlement—children who were starving for an education, as she was.

"She got her chance at last,—father helped give it to her—but she never went to college. She died while she was still in the preparatory school; her hard life had exhausted her vitality. She did not know how to spare herself when her chance arrived, and when pneumonia came she had no strength to resist it.

"I can't quite tell you how I feel, I know she was not the only girl like that. But it's girl's like her and women like grandmother that have made life so different for you and me. And somehow—I feel it always—I can't fail Helen. I've got to carry on her life. I've got to make mine worth while to pay a little for her sacrifice. Do you see?"

"Yes, I see," Zelma replied gravely.

#### No. 659.—DIAMOND.

1. A letter in ember. 2. Attempt. 3. A company. 4. An elf. 5. A river in France. 6. An article of food. 7. A letter in ember.

#### ANSWERS TO PUZZLES.

No. 658.—First Thanksgiving Day, February 22, 1634. Proclaimed at Massachusetts Bay.

Key: Sixteen-twenty. Mary Chilton. Carver. William Bradford. Elder Brewster. Myles Standish. England. Mayflower. Massasoit. Wild turkeys. Peace. Hungry. Fort and Hut.

## SELECT READINGS

Soul's vow, not airy voice;  
Sound heart, not sounding string;  
Pure love, not piercing noise.  
In God's ear sweetly sing.

Francis Roberts.

We can show our gratitude to God in a beautiful way by showing kindness to his needy children.

To be thankful is to be thoughtful, thoughtful, or mindful of benefits received. It is the thoughtless who are the thankful. It is the thoughtful who are the thankful.

The violin and the piano can not make good music unless they are tuned to the same pitch. One can not live in harmony with God, unless he has God's pitch. Godliness is harmony, spiritual harmony.

That life is most holy in which there is least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving.—F. W. Robertson.

The prayer that begins with thankfulness, even while in sorrow and sore need, will always end in thankfulness and triumph and praise.—Alexander Maclaren.

They are not dead who live  
In hearts they leave behind.  
In those whom they have blessed  
They live a life again,  
And shall live through the years  
Eternal life, and grow  
Each day more beautiful,  
As time declares their good,  
Forgets the rest, and proves  
Their immortality.

The path of power is not only in doing what God commands, but in using the instruments which he has ordained.

Let candidates for heaven bless the Lord. There is no place there for such as have not learned this art. Praise him so far as you know him; and he will make known to you more of his glory.—George Bowen.

Some men have wonderful absorbing powers. They take any number of favors and never remember one of them. If this be so as between man and man, what wonder that the charge should heighten in solemnity and gravity in its religious application.

If the home does not train the child to know God and to serve him, the chances are all against the child's ever knowing him, or serving him.

You do not know how much good you may do, and how greatly you may glorify God, if you praise him in your dark times.—C. H. Spurgeon.

One of the blessings of Bible history is the figures of gigantic moral heroes who tread its pages, and light up its story. There were giants in those days and they wrought mightily for God.

He who would lead his people to a choice of God must first himself wholly, and unreservedly choose God. Men will follow an example very much more readily than they will heed a precept.

He who does God's work must live close to God. There is a sign seen often in our large cities: "Rooms to let with power." It depends upon where a man lives whether he has power or not. When a man lives with God, in vital communion with him, he has the assurance of power. He has a room with power. He is close to the dynamo and the connection is easy.

#### IT DOES NOT PAY.

To "have a good time" at the expense of an uneasy conscience the next morning.

To lose our temper at the expense of losing a friend.

To cheat a corporation at the expense of robbing our own souls.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of life in remorse or regret for the first half.

To be discourteous, irreverent, cynical, cruel, or vulgar.

To give God the husks instead of the heart.

#### OPTIMISM.

Optimism is worth a great deal in helping people to be comfortable in life. Why should we think of the evils and discomforts and not of the pleasanter things that may be in store for us for present or future enjoyment? A Chinese boy was shivering in one thin garment. A missionary asked him if he was not cold. He replied, "Yes, I am cold, but it is only three months till spring." Shall the Chinese boy be more optimistic than we?—Presbyterian of the South.

#### THE CALL OF HOME.

Of all the days in the year, Thanksgiving is supremely in the home day. It is the day to be glad and grateful in the homes of our own making. Better still, it is the day to return in gladness and gratitude to the homes of our childhood, the dear homes where mother and father wait to welcome us as they did when we were children indeed. Of the two—the new home that a new love of our proud efforts have secured us, and the old where the blessing of life itself was given us, and where, one by one, so many other blessings have been granted us—the claim of the old home seems to be incomparably the stronger on such a day. There comes a time in the life of almost every one of us when return to it is no longer possible, a time when the dear, familiar house is strange with silence and emptiness—when it is a mere blind, dumb thing from which the soul has fled. So, while we yet can—if we yet can—let us spend Thanksgiving in the home that still lives with the life of those who love us.

#### THANKSGIVING CONUNDRUMS.

When is a turkey like some after-dinner speakers? When is it stuffed with chestnuts.

When is a boy like a turkey? When he's a gobler.

What part of a turkey fits into a sentence? The claws.

Where are the turkey's bones after Thanksgiving? In the soup.

What part of a turkey does the farmer like? The crop.

What part goes with the army? The drumsticks.

## SABBATH SCHOOL

### FOURTH QUARTER.

#### Lesson X—December 4.

##### PAUL IN MELITA AND IN ROME.

(Acts 28:1-16.)

1. And when they were escaped, then they knew that the island was called Melita.

2. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold.

3. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand.

4. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live.

5. And he shook off the beast into the fire, and felt no harm.

6. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.

7. In the same quarters were possessions of the chief man of the island, whose name was Publius: who received us, and lodged us three days courteously.

8. And it came to pass, that the father of Publius lay sick of a fever and of a bloody flux: to whom Paul entered in and prayed, and laid his hands on him, and healed him.

9. So when this was done, others also, which had diseases in the island, came, and were healed:

10. Who also honored us with many honors; and when we departed, they laded us with such things as were necessary.

11. And after three months we departed in a ship of Alexandria, which had wintered in the isle, whose sign was Castor and Pollux.

12. And landing at Syracuse, we tarried there three days.

13. And from thence we fetched a compass, and came to Rhegium: and after one day the south wind blew, and we came the next day to Puteoli:

14. Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15. And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum, and the three taverns: whom when Paul saw, he thanked God, and took courage.

16. And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by himself with a soldier that kept him.

Golden Text: "I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:15, 16).

Catechism—Q. 50. What is required in the Second Commandment, A. The Second Commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his Word.

Home Readings—(M.) Acts 28:1-16; (Tu.) Acts 28:17-31; (W.) Rom. 1:8-17; (Th.) Jonah, ch. 3; (F.) Isa. 52:1-10; (Sa.) Luke 8:15; (S.) Psa. 134.

#### INTRODUCTORY.

In our last lesson we had a description of the great storm and the incidents of the shipwreck, from which, although the vessel was totally destroyed, all those on board were providentially rescued, so that they all came safely to land. They had not known what country they were approaching, but they came to the shore safely and reached solid land.

#### EXPOSITORY.

1. On landing they discovered that they were on the Island of Melita, or as it is now called, Malta. God's promise to Paul, which Paul had repeated to his fellow voyagers, was that they should be cast "upon a certain island." As they found out that they were now upon an island, just as Paul had foretold, they must have realized anew, as they had many times before, that Paul was no ordinary man, but that he was indeed a man of God, able to know the future and able to help and direct in the important matters of life.

2. The islanders were "barbarians," in the sense that they were not Romans and could not speak the language of the Roman people, but they were kind and sympathetic and hospitable. The people from the ship were cold and wet. They had been tossed about in the storm for weeks and were in a sad and suffering condition. These

people, instead of being cruel and savage, treated them with kindness, built a great fire, and did what they could to make them comfortable. It appeared to be still raining and the winter's cold was coming on. In return for this kindness they were to receive still greater favors. Paul was to bring to them the power and truth of the Gospel. Wherever the Gospel goes the world receives great blessings. It is well to welcome the Gospel and its proclamations with material support, for it will bring blessings of eternal and temporal richness.

3, 6. This incident was calculated to impress the islanders with the thought of Paul's extraordinary character. He was busily engaged in gathering up wood for the fire, just as the other men were, working with his hands and doing his best to relieve the discomfort in a natural way, although he possessed miraculous powers from God. Laying the wood on the fire a viper, warmed by the heat, flung itself out and fastened on his hand. Usually the poison is so intense that death is certain and very soon in coming. The islanders saw the viper and expected to see Paul fall dead suddenly, or, at least, suffer greatly. They thought that he must be a murderer, who, though he had escaped the storm and the sea, was doomed by justice to die. But when they saw Paul shake off the venomous reptile into the fire, and suffer no harm, they changed their minds and concluded that he was a god. He was neither, but a man of God, who was being providentially preserved for God's own work. These islanders made a mistake. We can not be sure that because a man has material prosperity that he is good, nor, because he has distress that he is wicked. That was the mistake that was made by the friends of Job.

7, 10. Paul's stay was a great benefaction to the people of Melita. We read of his courteous treatment by Publius, the chief man of the island. Then we read of the sickness of the father of Publius, and his recovery under the healing powers of Paul. It was well for Publius to make friends, with his wealth, for he seemed a friend who could do for him what all the money in the world, of itself, could not do. And Paul's treatment of this sick man opened up the way to the hearts and the confidence of all the people, so that all the sick people of the island, learning of the power of the great apostle, came to him and were healed. A great door of usefulness opened before Paul and he was ready to enter in, and be useful in the name of Jesus Christ. The people were grateful and appreciative, and when the time came for Paul and his companions to sail on another ship for Rome, they put on board the ship such things as they needed. Paul had much evil treatment at the hands of bitter persecutors, but he had many warm and loving friends, wherever he went he drew the people to him by his gracious words, and his holy example, and his power to do them good.

11, 14. Three months were spent in Melita, until the winter had passed and the weather was safe for sailing the sea. The little sailing vessels were not adapted for travel in the winter as our large steamships are. The ship on which they traveled had wintered at Melita, but in the spring it started. Their first stop was at Syracuse, where they stayed three days. They then sailed to Rhegium, and after one day went on to Puteoli, near Naples,

and the best place to disembark for their future progress on to Rome. There they stayed for seven days, and then started to go directly to Rome.

15. The friends at Rome knew that he was coming, and started on toward Puteoli to meet him. At the place known as the Appii Forum, or market of Appius, and the Three Taverns, they met, and Paul had his welcome from the Christian people of Rome. It was a glad and happy meeting. Paul's heart was warmed. When he saw them he thanked God and took courage. He never forgot God, or that he was the one who was watching over him and caring for him. From that place he went on in company not only with Luke and the Centurion and the others who had come all the way with him, but with those who had come out from Rome to meet and welcome him.

16. So they came into the great City of Rome. Even here Paul was treated with courtesy and deference. He was still under guard, but the Centurion knew that Paul could be trusted, and so no restrictions were put upon him, except those that were compulsory. Paul was in Rome, the center of the Roman Empire, the center of the world's civilization. From this place he could look out over all the world and minister to the Church of God, by epistles and other communications. We do not know that Peter was ever in Rome, and do not believe that he was, although it is claimed by the Papacy that he was, but we know that Paul was there, and that he did much there for the advancement of the Kingdom and Church of Jesus Christ. Paul's persecution had brought him to this point of vantage, and God had made all things work together for his good. So let us trust in him that he will guard and lead us on if we are his.

#### HOW NED SUCCEEDED.

Some boys, you know, will try to find

A good excuse for shirking—

Not so with Ned, the doctor's son,

He was almost always working.

He ran on errands, till his feet

Were truly sore and aching,

But still he whistled, smiled and sang,

A deal of comfort making.

'Twas, "Ned, do this," and "Ned, do that,"

(But still there was no whining)

Till dear Aunt Sarah said she feared

His health would be declining.

"O, exercise is good for boys,"

Said grandma, wise and loving,

"And I have noticed every day

His appetite's improving."

So Ned worked on, in school and out,

De-vel-o-ping his powers;

He came out leader in his class,

And carried off the flowers.

Mrs. J. M. Hunter.

North East, Pa.

#### A LITTLE GIRL'S PRAYER.

By L. P. Mc Aroy.

Among the loveliest things that the missionaries are doing is taking poor, homeless, sad little children into their homes and helping them to grow up to be strong, happy, good men and women. In one of these homes in India was a sweet little girl, six years old. One day two new little girls were brought in. They had been whipped and hurt and treated un-



kindly and never had known what it was to have any one love them and take care of them, so they were as dirty and unlovely and cross as they could be.

The little six-year-old girl who lived there wanted to be kind and loving to them, but it was just as hard for her as it would be for you if two very dirty, unpleasant little children suddenly came to live in your home. But as she was a very wise little girl and she knew about a dear Friend who could help her, and her teacher heard her praying aloud, off in a corner all by herself. This was her prayer, "Help me to love the two new little girls just as if they were nice."

Perhaps the next time you have to be with some one whom you do not like, you can think about that prayer, and I am sure that it will help you just as it must have helped the little girl in India.

#### THE THANKSGIVING SEASON.

Thanksgiving season comes at "the dying of the year," when frost has stricken flower and tree and land is preparing for a winter of bleakness and cold.

Every season of life brings its experiences. The loyal Christian soon begins to understand that there never is a time when God may not be praised. In the midst of disappointment, sorrow or temptation he knows there are joys even then to be harvested. Sometimes the future's bitter trials are quite overshadowed by the coming of a sudden blessing which God long has been preparing. For that blessing the Christian is quick to thank God, and from his newly stimulated faith in God's love, he gains strength against the future's testing.

#### "GOING HALVES" WITH THE HEATHEN.

"The tousle-headed newsboy, in the line of giving to a famine fund, could barely reach up to the long shelf to push his contribution under the window.

"Is'n't that a pretty big lot for you to give, sonny?" said the man who had bought papers of him often enough to know him.

"Give nothin'!" said the small youngster growing red with bashfulness or some other feeling. 'Tain't giving, this kind ain't."

"Oh!" said the man enlightened, 'Sort of an investment, eh? Well, that's a good business. Glad you are starting out early to save.'

"Taint savin,' returned the boy, honestly fidgeting to be off about his business. Making out the cards took some minutes, necessarily.

"Not saving and not giving,' laughed the man, blotting the card and handing it over with a pleasant if puzzled smile. 'Then I'd like to know what you do call it?'

"Look here, Mister,' the boy broke out indignantly, pocketing his envelope with the card in it. 'When your pal is havin' bad luck wid his papers and you hands him somepin for his supper, yer don't call it givin', do yer? It's goin' halves. Well lots of bad luck folks is going to get supper out'n this! Givin' nothin.' We're just goin' halves; everybody is!'

"Oh, yes, I see!" said the man at the window, thoughtfully holding out his hand to 'next' but looking after the boy who was going toward the door with a long look of something akin to admiration."

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**YOUNG PEOPLE**

**BOYS' MEETING, DECEMBER 4.**

EFFRAIOR TOPIC: Thy Will Be Done. VI. With My Plans. Matthew 6:7-15.

Another consecration meeting finds us with this same petition from the Lord's prayer, as the text for our study. We have thought on preceding consecration meetings of God's will as touching and affecting our Strength, our Pleasures, our Mind, and Time and our Money. Now we think of submitting our Plans in life to the guiding, controlling and good-will of God. We have found, on previous evenings, that it was well, in all the passing days of life to submit ourselves to the holy influence and will of the heavenly Father. We shall find, in considering our present subject, that it is well to think of all our future days in the light of God's guidance, and to make all our plans with the sincere desire of doing just what the Lord wishes us to do.

From our human standpoint our future earthly life is full of uncertainty. We know not what a day may bring forth. In the Epistle of James we read: "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow. For what is your life? It is even a vapor, that appeareth for a little time, and then vanished away. For that ye ought to say, "If the Lord will, we shall live, and do this, or that."

This would be a good text for our present subject. It impresses the fact that in all our plannings for the future, we are to remember that we are subject to the will and control of God. We can not make our own plans and be sure that we shall carry them out. We do not control. We are very weak. We are in God's hands. God alone can control. God alone can speak with certainty as to the future, because he alone knows what will be, and he alone can bring about his plans with absolute certainty and power.

It is said of God, by the Prophet Isaiah: "He shall not fail, nor be discouraged." We are often discouraged because we do not know that we are to succeed, and so, when things look dark we fear that we are to fail. We can not see into the future. But God can see the end as plainly as the beginning. He knows that he will succeed in whatever he plans and purposes to do. Consequently he knows that he will not fail, and of course, he can not be discouraged.

It is for us, if we are wise, to ask God always to direct and to keep us in our plans and our efforts. Let us learn to say: "If the Lord is willing we shall do this." It is only as he makes it possible, that we shall accomplish what we start out to do. It is only as he prospers us that we shall succeed. The Psalmist says: "Except the Lord build the house they labor in vain that build it; except the Lord keep the city the watchman waketh but in vain." God is the only really great and mighty one in the universe, and it is only as we have his blessing and help and grace that we can succeed in what we do.

The way to avoid disappointment and disasters in our life and work is to seek to do only what the Lord wishes us to do. If we can always do the Lord's will

we shall always succeed. If we go on in a self-willed course we will be always failing; we will take up things in which we are sure to be disappointed; we will leave untouched duties in which we might achieve beautiful success and have hearty satisfaction.

Let us make our plans with respect to the will of God. Let us make God's will the will and plan of our life. Then in all that God permits us to carry through we will have the satisfaction of knowing that it is our Heavenly Father's loving and wise will for us. Wherein we suffer loss and pain and grief we will have the comfort of knowing that it was God's will for us, his children, and that it must be for our good. Thus every disappointment will be seen to be God's appointment, and a part of his plan for making all things work together for our good.

**A PRAYER FOR A LITTLE CHILD.**

Can a little child like me  
Thank the Father fittingly?  
Yes, oh, yes! Be good and true,  
Patient, kind in all you do;  
Love the Lord and do your part;  
Learn to say with all your heart,  
Father, we thank thee  
For the fruit upon the tree,  
Father in heaven, we thank thee!

**LUTHERAN YOUNG PEOPLE'**

The Walthers League, an association of Young People's Societies, which recently met at Milwaukee, embraces about 700 local leagues with 38,000 members. Since its organization the league has been active in the interests of the institutions and missionary activities of the Synods. It contributed a large sum of money toward the erection of the sanatorium for tuberculosis at Wheat Ridge, Colorado, which cost about \$260,000, appropriated sufficient funds for the appointment of five missionaries in China, and has resolved to establish hospices in some of the larger cities.

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## PRAYER MEETING

NOVEMBER 30.  
THE CHRISTIAN AND HIS BIBLE.  
II Timothy 3:14-17.

Happy are they who are reared in a Christian home, whose atmosphere is full of the spiritual influences that arise from the knowledge and love of the Holy Scriptures, the Word of God. The truth of the Scriptures comes into the life, and becomes a very part of the being. The child grows up acquainted with the great things of God, and of his salvation through Jesus Christ. The law of God is familiar, and is loved and obeyed without question. The promises and warnings of God are known and heeded, and under their influences the life grows and develops into an obedient attitude of repentance toward God, and faith in the Lord Jesus Christ.

The Christian accepts the Bible as the very Word of God. He believes in its sacred origin, as divinely inspired by God, written by holy men as they were moved by the Holy Spirit. The Bible is not only a great book; it is the greatest book that was ever on the earth. It is not only a good book; it is the best book that was ever in the hands of men. It is not only an important book; it is the one, only really important book that was ever produced. It is for our instruction in matters of which we can know nothing except as we learn them from God on its holy pages.

The Bible is the book of divine inspiration, so that those who wrote it were enabled to write the will of God, truly and safely, and to tell the exact truth in regard to the practical matters which they discussed in the various books. But it is, we may say also, the book of divine revelation, in which God has seen fit to reveal truths about himself, and about Christ, and about the way of salvation, and about the future life, that we could not know in any other way.

The Christian, knowing all this about the Bible, will value it very highly as a sacred treasure of incompatible worth. There is no way of computing its value. There is no way of measuring the proportions of its excellence. We are rich in having it as our gift from God. A great possession is it. A great and sacred treasure is it, which we value the more highly as we come to estimate properly its infinite worth. It is a delight to every good mind, and a joy to every disposed heart.

The Christian, knowing this about the Bible, and esteeming it for its wonderful value, will not only love it, but will use it practically and actually, for the good that will come to him from God, through its pages. He will read it as a message from his Heavenly Father. He will not be content to have a copy of it for his table. He will read it, day by day, and every day. He will search in it for hidden treasure. He will study it. He will become acquainted with its teaching. He will learn from it what God would teach him.

He will pray over it. He will ask God to teach him what he shall learn from it. He will pray that God will give him light to know its truth. He will pray: "Open thou my eyes that I may behold wonderful things out of thy law." He will make

## An Idea Originated by a Cleveland Church Society is Spreading Like Wild Fire



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Dr. E. L. Chapman, D. O., 1017 Jackson St., Anderson, Ind., says: "Our girls are delighted with the '22 Mints.' They sell fine."

Miss Lillian Caldwell, Freedom School, Alliance, O., says: "Enclosed find order for three

cases of '22 Mints.' Please rush this order, as we are having many calls for more candy."

Mrs. Jessie Mevender, Sturgeon Bay, Wis., says: "Please send another order of Mints. Only had the other case a week, and they are nearly all gone."

Mrs. L. F. Johnson, Corresponding Secretary W. C. T. U., Erie, Pa., says: "The Mints sold like hot cakes and are fine. Have recommended same to others."

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his Bible a light to his feet and a lamp unto his paths. He will try to use the Bible as God would have him use it.

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Perchance some soul you aid today, tomorrow

May with the angels sing;  
Some one may go straight from your earthly table

To breakfast with the King.—Sel.

### SALVATION AND SERVICES.

BY HOMERA HOMER DIXON.

We are "saved to serve." Christ told Paul that the "purpose" of the glorious revelation he had received was that he should be a minister and witness of these things unto the nations "to whom now I send thee, to open their eyes, and to turn them from darkness unto light, and from the power of Satan unto God." If we live in the glorious sunshine and rejoice in the full blaze of the Gospel day, and do not take the light and life and healing of Christ to others, we are missing the purpose of our salvation!

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## GENERAL NEWS

### THE ARMAMENT AND EASTERN CONFERENCE.

The sweeping American proposal for reduction of naval armament became the accepted fundamental policy of the Armament Conference by the unanimous assent of the five great powers.

Seconding the bold lead of the United States, the accredited spokesmen of Great Britain, Japan, Italy and France, one after another declared the readiness of their governments to accept the American proposal in spirit and in principle, but with the reservation of a right to suggest modifications of detail.

The problem of these details, which may yet occupy the prolonged attention of the conference and involve the success or failure of the whole plan, was referred for preliminary examination to a committee of five technical naval advisers, one from each of the big five powers. Within this committee, first of all, Great Britain will ask for a further reduction of the limit proposed on submarine tonnage, Japan will endeavor to prove her right to a greater ratio of naval strength than has been suggested for her and France and Italy will request that their naval questions be considered along with those of the three stronger naval powers embraced in the American plan.

Thus the diplomacy of the American delegation has won its first victory in the conference, but still finds itself confronted with questions of admitted importance and delicacy, whose solution is requisite to attainment of the purposes for which the nations were called into consultation. While the technical advisers wrestle with the armament problem and the delegates themselves continue in formal conversations on the American plan, the other big subject of the conference—the far Eastern situation was given its formal consideration at an executive meeting of the delegations of all the nine interested nations.

\* \* \*

At the session last Wednesday, China paved the way for a solution of territorial questions, or rather offered a basis for discussion, by the presentation of a detailed statement setting forth her interests and attitude with respect to the problems in the Pacific and Far East. Briefly summarized, the Chinese statement pleads for application of the policy of the open door in all parts of the Chinese Republic without exception, observance of the territorial integrity and the political and administrative independence of the Chinese Republic, the abolition of secret treaties affecting China, and respect to China's rights as a neutral in future wars to which she is not a party. No mention is made of Shantung, though it is certain that disposition of this province is to be a matter for future discussion.

Many of the suggestions contained in the Chinese statement are known to be in accord with the views of the United States. An official spokesman of the British delegation, while declining to enter into a detailed comment on the statement, said it was obvious that Great Britain could accept several of the suggestions without qualification.

\* \* \*

In the two committees of the Armament Congress, matters are beginning to take shape. The outstanding features of the week are the "5-5-3" ratio of naval strength which Japan wishes altered, and Japan's acceptance of China's proposals.

\* \* \*

The "5-5-3" ratio of naval strength for the United States, Great Britain and Japan, advanced by the American arms delegates as a means to perpetuate the present relative standing of the three Powers, is coming under increasing pressure.

In the main, proposed modifications apparently center about the contention that the "5-5-3" formula, which is based upon tonnage alone, does not reflect present proportionate strength properly when such other

elements as speed, cruising radius and armament are considered, ship for ship.

Thus far there has been every indication that the American group would "stand pat" for its proposal of maintaining the existing ratio, but it is declared that the national viewpoints of the other Powers as to what constitutes a fair basis of comparison will have due recognition as the negotiations proceed.

The result may be a more thorough review of the exact status of the present naval establishments of the three Powers, which, the Japanese hold, will show Japan's right to an increase over the "5-5-3" proportion, but which, American experts declare, will be more likely to establish that Great Britain and the United States each is entitled to almost a two-to-one advantage over Japan.

\* \* \*

Settlement of the questions involving the Pacific and Far East was brought closer to the realm of actuality by a statement from the Japanese delegation, submitted to the Committee on Pacific and Far Eastern questions by Baron Admiral Kato in the absence of Baron Shidehara, Japanese Ambassador to the United States, who is ill.

This statement commits Japan to the principle of the "open door and equal opportunity" in China without condition or reservation.

She also renounces all claims of special rights and privileges in her trade relations with China, and pledges itself to join with the other Powers in bringing about the abolition of extra-territoriality in that country in a manner fair and satisfactory to all parties.

Not a single counter-proposal to the ten points enunciated in the Chinese statement of principles last Wednesday is contained in the Japanese avowal. On its face it is a gesture in common with the other Powers toward an amicable solution of the Chinese problem, the most intricate of the Far Eastern issues that must be solved before the international conference can realize the success hoped for.

The superdreadnaught West Virginia, newest addition to the American Navy, and

scheduled to grace the scrap pile within a few months under the reduction program, was launched successfully last week at the plant of the Newport News Shipbuilding and Dry Dock Company.

With the return to a peace status, Ellis Loring Dresel, of Boston, was nominated last week by President Harding to be Charge d'Affaires to Germany. Mr. Dresel has been American Commissioner to Germany and now is in Berlin.

The nomination of Mr. Dresel was said in official circles to mean that probably no Ambassador would be sent by the United States to Berlin, for a time at least. Although officials said the decision to intrust American representation in the German capital to a Charge d'Affaires was reported independently of any proposals from the German Government, it is considered to be probable that Germany likewise will be so represented in Washington for some time.

Mr. Dresel's presence in Berlin will enable prompt resumption of diplomatic relations as soon as the Senate acts on his nomination. This is expected to be only a matter of several days.

Roy Gardner, mail bandit, who escaped under the fire of a score of guards from the Federal Penitentiary at McNeil Island, Washington, where he was serving a fifty-year term for Pacific Coast robberies, was captured single-handed at Phoenix, Ariz., by Herman Inderlied when he attempted to hold up the mail car on an Atchison, Topeka and Santa Fe Railway train at the Santa Fe Station.

Inderlied was unarmed at the time.

British railroad porters and conductors are protesting against a claim made by the revenue authorities that they are liable to income tax on the amount of tips they receive. The men contend that the tips are gifts and as such exempt from taxation. The revenue agents base their claim on a Court of Appeals decision in 1917,

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when a railroad man with the support of his union proved he was legally entitled to regard tips as part of his earnings. Since then railway companies have taken tips into account in compensating injured employees.

An announcement by Henry Ford that he was willing to buy all warships and use the material in making agricultural implements called forth the announcement that if he wishes to purchase warships and convert them into automobiles and plowshares, he need not wait for the world to disarm if he is sincere in his purpose.

American naval officials are ready now to put Mr. Ford to the test on his offer to buy up the navies of the world. He can begin right away, as the American navy has seven or eight antiquated battleships which it is ready to sell for junk. They are replete with materials that Mr. Ford may convert into agricultural implements and get a start in his new enterprise before the arms limitation agreement is reached.

Naval officials gave assurance, too, that if the Powers agree to scrap large parts of their naval forces, any serious offer to purchase ships to be junked would have careful consideration.

Alexander M. Howat, for twenty years a figure in labor controversies in Kansas coal fields, now stands automatically and permanently expelled from the United Mine Workers of America, with reinstatement possible only through action by the Executive Board of the International Union.

Howat and August Dorchy, the deposed Vice President, are in jail at Columbus, Kan., serving sentences of six months each for having violated the State Industrial Court law by calling strikes in an industry regarded as essential to the public welfare.

Enrico Caruso, famous tenor left an estate of 32,000,000 lire, which at the current rates of exchange would be \$1,280,000.

In an effort to make early Christmas shopping a fact the Consumers' League has embarked on its annual campaign against the last-minute crowding of stores.

In the last six years the last-minute rush of shoppers was greatly alleviated, until 1918, when the campaign was crowned with unprecedented success, with a sharp reduction in night work in the stores, Miss Annette Mann, Executive Secretary of the league, stated.

Since 1918 there has been a decided backsliding, with the result that the stores were jammed to the doors on the last days, last Christmas being the worst of recent years. It is to prevent and even worse overcrowding this year that the campaign is being undertaken, Miss Mann said.

Two men have been shot during the past six days by marines guarding mails sent from Chicago, Arthur S. Brauer, Superintendent of the Railway Mail Service, announced.

One of them was shot at Sioux City, Iowa, and the other at Gerard, Ill. Both were train riders. Neither was hurt seriously.

Twelve persons were killed, thirty or more injured and heavy property damage was caused by two cyclones which struck in widely separated parts of Arkansas, early last Friday.

Steps to give to men greater opportunities to obtain college educations were taken by the Association of Urban Universities, in annual conference last week.

Dr. Adolf Busse, director of evening sessions in Hunter College, College of the City of New York, asserted that evening students were capable of advancing much more rapidly than were day students.

A resolution adopted unanimously urged universities in large cities to offer in night hours the same curricula that were offered in day classes, and to confer the same degrees for the work. Another called on members of the association to use their influence with city educational authorities to organize night high schools offering the same courses as did day institutions.

## HOME AND FARM

### COOKING FOR TWO.

For the housekeeper with the small family, the canned tomato puree will make sufficient for two separate menus. Open the can of tomato puree and place one-half in the ice-box. To the remainder add, one and one-half cups of cold water, one onion, grated, pinch of allspice, two tablespoons of flour, one teaspoon of salt, one-quarter teaspoon of pepper.

Stir to dissolve the flour and then bring to a boil. Cook slowly for ten minutes and then strain into two cups and sprinkle with a little finely chopped parsley, and serve with crackers.

\* \* \*

**Braised Neck of Lamb.**—Have the butcher cut two thick slices from the neck of lamb. Wipe with a damp cloth and then pat with flour and brown very quickly in a skillet containing four tablespoons of melted fat. Now lift to a deep saucepan and add four tablespoons of flour to the fat in the pan. Cook until very dark mahogany color and then stir constantly and add one and one-half cups of cold water. Stir to blend and bring to boil. Cook for five minutes and then pour over the meat, and add four small onions, one medium-sized carrot, cut in quarters. Cover and bring to boil and then place on simmering burner and cook one and one-half hours.

To serve, reheat and then lift the meat on a slice of toast and pour over the gravy. Lay vegetables on top of meat and sprinkle with finely chopped parsley.

\* \* \*

**Goulash for Two.**—Purchase one-half pound of lean beef, one quarter pound of veal, two ounces of salt pork.

Chop the salt pork fine and then place in a deep saucepan and cook gently until a very delicate brown. Now add the meat, cut in inch pieces and rolled in flour. Cook until a golden brown and then add three tablespoons of flour and stir well to blend. Now add four small onions and one small carrot cut in dice, the tomato puree left from day before and one and one-half cups of cold water.

Bring to a boil and cook for five minutes. Place on the simmering burner and cook one and one-quarter hours. Fill into individual casseroles, and sprinkle with bread crumbs and grated cheese and then place in a hot oven to brown. This may be browned under the gas flame in the broiler and then heated in the oven. There will be plenty left for luncheon for the housewife the next day.

\* \* \*

**Braised Steak.**—Have the butcher cut one pound of rump or round steak one inch thick. Now punch holes in the steak with the point of a knife, and pat into both sides of the meat one-fourth cup of flour. Heat four tablespoons of shortening in a skillet until smoking hot and then add the steak and brown on both sides quickly, and then add one and one-half cups of cold water, two-thirds cup of sliced onions, one teaspoon of Worcestershire sauce. Cover slowly and bring to a boil. Place on the simmering burner and cook one and one-fourth hours. Serve garnished with parsley.

**Mocha Pudding.**—Soak two level tablespoons of gelatin in one-half cup of black coffee for one-half hour and then turn in a saucepan and add, three-fourths cup of powdered sugar, three-fourths cup of black coffee. Heat slowly to the boiling point and then strain in a bowl. Let cool; just as it is beginning to set whip with a Dover-style egg-beater, and just as it becomes thick fold in one cup of whipped cream, one teaspoon of vanilla, one-half teaspoon of mocha flavoring.

Line the mold with waxed paper and then separate fifteen lady-fingers and cut in half. Line the bottom of the mold with the lady-fingers, then spread with mocha filling, having the filling about one inch thick. Then place a layer of lady-fingers and repeat until the mold is full. Chill in the ice box for one-half day. Turn from

the mold and brush the waxed paper with boiling water. Remove and then cut in inch slices and serve with vanilla custard sauce. Thin oblongs of sponge cake may be used to replace the lady-fingers.

A real secret about French fried potatoes.—boil large potatoes in their skins until nearly tender and then lift and let cool. Peel when needed and cut in thick strips for the French fried. Cook until golden brown in deep fat, heated until smoking hot.

### GIVING THANKS.

BY ALICE WINGATE FRARY.

All thoughtful parents, I am sure, wish their children to have "wide interest and simple pleasures." Indeed, the two go together, for the farther into the activities of others the child's sympathies carry him, the more wholesome pleasures he is bound to discover for himself. To broaden the outlook, Froebel has given mothers the

## What Ministers Are Reading

THE BOOKS that are claiming the attention in the PRESBYTERIAN BOOK STORES at the present moment are as follows:

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<b>THE OUTLINE OF HISTORY</b> By H. G. Wells. 1 vol.	\$5.00, postpaid
<b>WEEK DAY CHURCH SCHOOL</b> By Walter Albion Squires.	\$1.25, postpaid
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Grassmowing Play. Its gay old-fashioned little song, beginning,

'Peter, Peter, quickly go  
To the fields the grass to mow'

shows the baby how many workers contribute to his well being. It can not fail to interest a child when he knows the cow must be fed to furnish the milk he so much likes, the butter churned and his rolls baked from the soft white flour the miller has ground. This train of thought naturally leads him on to a contemplation of the great source of all supply, the giver of all good. And as the child sings these quaint little verses happily, with their appreciative climax, he is learning to express loving gratitude:

"Thanks to all are gladly said,  
Baker, thank you for the bread.  
Thanks dear mother shall not miss,  
Given with a loving kiss."

Furthermore, if a child grows up realizing how his life is interwoven with those about him he will be safe-guarded against selfishness, and if he is taught to think about work and play in their relationship to each other, over emphasizing either will be prevented. Roosevelt in writing to one of his sons, commended him for having excelled in college athletics, but reminded him that it was not praiseworthy to exert himself to the limit of his strength for a trivial end. He was to keep his powers at their highest, then give himself utterly when a worthwhile occasion arose. Even young children can be taught to keep an idea of balance, and will be richer and happier for the knowledge.

The broader the education of the parents, the more they will have to pass on to their children. Once open your child's eyes to the ways by which he is provided with food, clothing, transportation, heat, light and other comforts, and if he has a normal eager mind, he will as he grows older find means of supplementing what you have taught him. When you have given him the inestimable advantage of a fair beginning, he will see and understand the evidences of cause and effect in his life. For instance late bedtime is pleasant in the evening, but detrimental to school work; eating vegetables may be a trial, but I have seen four year olds devour them with increasing willingness, in order to have "rosy cheeks and straight, strong legs."

But perhaps the greatest advantage we give our children in showing them the relationship of incidents and circumstances in their lives, is the habit of appreciation. Then naturally follows gratitude to the Heavenly Father. Why should every good thing be taken for granted? Saying "Thank you" is more than an amenity. They will be better members of society for having learned to express gratitude, with the knowledge of a reason for "Giving Thanks," in the understanding gained of

"The Life of all life,  
The Light of all light,  
The Love of all love,  
The Good of all good—God."  
Froebel.

**POSITIVE VERSUS NEGATIVE.**

BY HENRIETTA W. BROWN.

We all recall the old alleged incident of the mother who told her child not to put beans up his nose during her absence,—how the child received the suggestion as a new play, and how the mother, upon her return, found that "the worst had happened." This illustrates the negative mother.

The positive mother employs a different method. In leading her child over a muddy street, she says, "Let us step on all the high places," and they both reach the other side dryshod.

The negative mother or teacher is so full of "don'ts" that she herself and the little ones under her become mystified and discouraged. It is like constantly knocking down blocks before anything has been built.

The positive educator constructs. A bit of honest praise for something well done builds up within the heart of a child love for the one who praises, discernment and love of the right, confidence in the good that he can do, and a great desire to do another good thing. Such movements of recognition please even the grownups, and how much more are chil-

dren helped! The mother says, "My child was generous today in sharing his toys with his visiting cousin," and the child glows with joy at the words, pondering over them. Thus his character is being formed and on the side of good.

Why should mothers and teachers ever fall into the fruitless, negative way, when the good fruit is all on the positive side of the fence.

If we are tired or worried, we can not inspire our children. We ourselves must first seek inspiration and the calm and poise which it brings.

Froebel says:

"If you would bind your little one to you, Bind your own soul to all that is high and true,  
And let its light shine clear through all you do!"

Some people always meet us with a tale of woe, and continue to talk negatives. We come away fagged. Others talk about the beautiful, seeing good all about us. We are then able to give something constructive to those we meet, especially to the children, who will surely grow through our recognition and nature of every little impulse of good springing up within them.

If we look for good in our little ones we will surely find it. Yet we must look searchingly with those wiser eyes of Love, for alas! the negative things are far too easy to see.

So let us try for one day to emphasize the good in those about us, to recognize every good attempt in our children, however small, and we will find ourselves on the true highway of peace.—Ex.

**ROYAL RESPONSE TO UTAH'S APPEAL**

Friends reveal themselves in emergencies. When word went out that fire destroyed the boiler house at Utah's Westminster College on Oct. 22, it was discovered that scores of persons from ocean to ocean were definitely concerned that the work of the college should not be seriously interrupted.

Gifts poured in from Utah and the nation until the sum was ample to restore the burned structure. Fortunately the boilers were not injured. Without serious delay a new steel smoke stack was erected, a new building was constructed and the college work goes steadily on.

The President and the Board of Trustees express their deep gratitude to all who had a part in helping Westminster in a day of trouble. Thanksgiving Day will be real to the college this year. The future of this Utah work will be all the brighter because its leaders know that the college has an ever enlarging company of friends at its back. President H. W. Reherd, D.D., Westminster College, Salt Lake City, Utah.

**WANT COLUMN.**

WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kan.

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## WIT AND WISDOM

Delegates to the arms conference and the long train of dignitaries and sub-dignitaries which accompany them are beginning to show the effects of the grind.

Not the grind of work, although that is enough, but the grind of the continuous performance of luncheons, dinners, receptions and late suppers which have been going on since last week.

Many prominent international digestions already have begun to call for "a holiday." Many snappy and close-fitting uniforms are getting closer and less snappy. The telephone girls who jingle the bell and warble "good morning" say the responses are becoming less diplomatic.

It all means that the conference is working full hours and playing overtime, and it begins to look as though there might have to be a limitation of entertainment with a replacement program to be agreed upon later.—Associated Press Dispatch.

Kansas paper: We wish to apologize for the manner in which we disgraced the beautiful wedding last week. Through an error of the typesetter we were made to say "the roses were punk." What we should have said was "the noses were pink."—Boston Transcript.

A Nice Choice of Words.—Young James and the still younger William were engaged in a violent disagreement, during which blows had been exchanged, when their father appeared.

"Why, boys," he said, in a pained parental tone, "what does this mean?"

"I don't care," sobbed William, a little conscious of superior virtue. "He started it! He said—he said that I was a liar!"

"Why, James! What a thing to say about your little brother!"

James hung his head. "Well—I didn't say exactly that, father," he explained. And, in answer to a further question, "I just said that he didn't remind me any of George Washington."

## EVANGELISTIC MEETINGS

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A minimum of \$75,000 is needed—\$50,000 for Persia and \$25,000 for Syria—for evangelistic, educational, medical and relief work for children under the care of our missions. \$15,000 of the total for Syria is for new building to enable the Beirut Press to send the Bible thruout the Moslem World.

There is still time to secure supplies for your School if you write at once.

Preparation for this service should begin Sunday, December 4.

B. CARTER MILLIKIN, Educational Secretary

PRESBYTERIAN BOARD OF FOREIGN MISSIONS

156 Fifth Avenue, New York City, N. Y.

## Wooster Day—Sunday, Dec. 11th

The time has come for all Presbyterians in Ohio to show their interest in a practical way in their college at Wooster. All pastors and church sessions in the State are asked to observe "Wooster Day," December 11th, by previously putting up the Wooster poster and distributing the Wooster literature to their congregations, then on "Wooster Day" distributing the pledge cards and urging their people to make liberal individual subscriptions to Wooster's Endowment Fund.

The subscriptions are on a four-year annual-payment basis, making it possible for people to subscribe in larger amounts. Unless subscriptions to the amount of \$750,000 are received by next June, our great Synodical College at Wooster will lose the \$250,000 offered it by the Rockefeller Fund. The college is prospering as never before under the inspirational leadership of President Wishart, and its abandonment at this time by the Presbyterian Churches of Ohio is unbelievable. Ask your pastor and elders about "Wooster Day." Your church should be on the honor roll.

THE BOARD OF TRUSTEES OF  
THE COLLEGE OF WOOSTER  
WOOSTER, OHIO

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# HERALD AND PRESBYTER

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NUMBER 48.



FIRST PRESBYTERIAN CHURCH

WAMEGO, KANSAS

REV. J. F. THOMPSON, PASTOR

Dedicated Nov. 6, 1921

**A PRESBYTERIAN FAMILY PAPER.**



### OUR EXCHANGES

#### THE ARMAMENT CONFERENCE.

Unless the hopes inspired by the opening of the conference are dashed in the ensuing proceeding, November 12, 1921, may rank with August 4, 1914, and November 11, 1918, as date of infinite importance to the English-speaking world and as a turning point in human history.—London Times.

\* \* \*

The President of the United States has a conviction that it is possible to inaugurate a new diplomacy and to change the nature even of the relations that peoples have with each other. His conviction is shared by the American people. They represent a force that is almost irresistible.—Pars Figaro.

\* \* \*

The way to resume is to resume—that was the sound money war cry in 1878 when the resumption of specie payments was the overshadowing topic of the day. The way to disarm is to disarm, said Mr. Hughes to the astonished conference, and the whole world rejoices and applauds.—N. Y. Times.

\* \* \*

Whatever may be the ultimate outcome of the arms conference in Washington, the United States will have nothing to explain. The purpose back of the drastic proposals of Secretary Hughes can not be misunderstood.—Harrisburg Telegraph.

#### WHY?

Why need a brilliant and influential speaker antagonize an audience by slamming at their inherited faith, or by the intimation that people who differ from him are devoid of first-class intellectual ability?—Congregationalist.

#### MORAL REFORMS.

Moral reforms are good to the extent that they are made effective. They are all repressive, damming up the currents of human nature. Nevertheless moral reforms are worth while. Whatever the laws can do to protect society from the harmful exhibitions of wickedness should be done.

It is possible, however, for the Church of Christ to estimate too highly the value of moral reforms. Jesus was not a moral reformer. He was called Jesus because he came to save his people from their sins. Moral reforms have nothing to do with sin as such, but only with certain manifestations of it. They leave sin precisely where they found it, deep-seated and impregnable in the human heart; as much opposed to God as ever, the worst enemies of Jesus were those who needed no moral reforms—they were the exponents of a high and unimpeachable morality. His most fruitful labors were among those who were noted for their lack of a high moral standard. The publicans and harlots entered the kingdom of God before the Pharisees who were the Puritans of that day. Thus it was abundantly demonstrated in the beginning of the Christian era that morality was an entirely different thing from religion. That religion will produce morality, but it is far from true that morality will produce religion. It does not even have a tendency to produce religion. It is

as true today as it was in the days of the Son of Man that the hardest class to reach with the Gospel are those who pride themselves on their morality. "The good is often the enemy of the best," and such is notably the case in this matter.

"Either make the tree good and its fruit good, or else the tree will be corrupt and its fruit corrupt." Moral Reforms do not make the tree good, they aim merely to destroy the bad fruit, not all bad fruit, but only such as is hurtful to temporal interests.—Presbyterian Standard.

#### BORROWING FROM FUNDS.

All church officials should beware of borrowing trust funds for private use. Pastors handle quite a bit of money during the course of a year. The church treasurers have the possession of moneys in quantity at short periods. Treasurers of Women's Missionary Societies, Ladies' Aid Societies, Sunday-schools, Epworth Leagues, and classes of various kinds are supposed to keep every rule of honor.—Western Christian Advocate.

#### THE CHURCH PAPER.

The religious newspaper question has become a real problem in ecclesiastical life. All the great churches are finding it exceedingly difficult to float their church organs, even where they resort to taking commercial advertising to help support them. It is very rare that a church paper is self-supporting. Practically all of the leading official organs of the great Methodist Episcopal Church are sources of heavy financial loss to the church.

If we need our own religious papers, not simply as news gatherers, but far more as organs of defense for truths we hold dear, and of antagonism to things which put in peril our most precious spiritual possessions, we must provide for putting these papers on a firm and secure basis.—Herald of Holiness.

### Nothing can daunt the student at BLACKBURN COLLEGE

Among the students is a young man who has no kinfolks and no money. In order to get along he is working every spare minute. Recently he asked permission to run the gang plow all day Saturday, as he is quite clever with a tractor. When asked how much time he could put in, he replied, "Well, I can begin plowing at six, I'll get an early breakfast with the cooks, and if some one will bring me a sandwich, I'll not stop for dinner and I'll quit at dark."

Surely such young people ought to have an opportunity to go to college. Many more could be helped at Blackburn if more friends shared in the work. Let me tell you about it. Address President Wm. M. Hudson, Carlinville, Ill.

### SHORT COURSE

Special classes covering five weeks' work in religious education are offered by the lay school of Auburn Seminary.

Jan. 18 - Feb. 24, 1922

This course is planned for volunteer workers of churches who wish to fit themselves for trained leadership. It is distinct from the regular classes of the School of Religious Education which began work last September.

Total cost, \$50; includes room, board and tuition.

School of Religious Education

Auburn

Theological Seminary

Dr. George B. Stewart, Auburn, N. Y.

## AN OPPORTUNITY FOR SUNDAY SCHOOLS

A PASTOR'S SUGGESTION: "The Loan Fund would make a great appeal to the constituency of some of the progressive Sabbath schools of the Church. The Sabbath school of ..... Church would like to head your list."

WHAT IT WOULD MEAN: For a Sunday school to assist in building up the Rotary Loan Fund is something like taking out an insurance policy for the benefit of some needy boy or girl of the congregation.

IN CASE OF ACCIDENT: You know a fine boy who expects to go to college? But suppose his father should die, the family income be cut off! Would it not be a fine thing if, under such circumstances, your school had helped build up a fund to enable that boy to attend college?

THE ROTARY LOAN FUND: It is rotary because it keeps revolving. Money is loaned to worthy students; they pay it back when they are through school; then it is loaned again. Will your Sunday school help make it bigger? Write for information.

GENERAL BOARD OF EDUCATION OF THE PRESBYTERIAN CHURCH IN THE U. S. A.

156 Fifth Avenue, New York.

EDGAR P. HILL, D.D., LL.D., Gen. Sec. EDWARD R. STERRETT, Treasurer.

# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

COMFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Entered as second-class matter, August 8, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

## EDITORIALS

### IDEAL RULING ELDERS.

The Presbyterian Church is strong in its noble body of Elders. They are a choice body of ordained men, who, with rare exceptions, realize the responsibility of their position, and seek to discharge it in the fear of God.

From early years this has been the unvarying characteristic of these officers of Christ's visible Church. It has been understood among the members of the Presbyterian Church that the men elected to this exalted office should be men of high character; intelligence, spirituality, and leadership. Those who have been chosen have been anxious to meet the expectations of the people and of their brother elders and ministers, and have grown in grace and power as the official years have gone by, trying to maintain the type and do their real duty.

A pastor is closely drawn to his elders as he tries to do his work in the church. He feels that he can depend upon these men, and that they are spiritually pledged to make the church strong for Jesus Christ. They will go to the full of their possibilities in their efforts. They will be present at the services, as leaders and helpers and centers of life. They will be as deeply interested and anxious as the pastor himself can be in seeking the spiritual advancement of the Church and Kingdom of Jesus Christ.

A true pastor learns to depend on these elders. In all his plans he consults them as kindred Greathearts and commissioned officers in the army of the Lord. He seeks the fellowship of their sympathy and prayers, and the fraternal guidance of their consecrated leadership. In seeking for the unity of the entire church he seeks and cultivates it first of all in the choice circle of his elders. Seldom is he disappointed.

Occasionally an elder breaks down, and is unworthy and listless and weak and useless. When he does, he becomes a person of most unhappy standing. Said a pastor once: "I have been greatly disappointed in one of my elders. He never opposes and he never makes trouble, but he never takes any interest in leading in the work, and can not be depended on to be present or to do anything of any importance. He seems to have no proper estimate of the meaning of his office, or even of the importance of being depended on in Christian work of any kind." Such a man, although not offensively injurious to the church, fails to come up to the measure of an elder, or real Christian.

Very different from this sorrowful note is that struck by another pastor, who says to his people in the Sabbath church bulletin: "Few churches have elders as loyal and helpful as those of this church. Not only do they aid in making our prayer meeting successful, visit the sick, go with the minister to help administer the commun-

ion to shut-ins, but every Sabbath morning as the people are gathering they are in the study of the church, pouring their hearts out to God for a blessing upon us."

It is fortunate for this pastor to have such elders, and to appreciate them as he obviously does. The only difficulty in the statement is that he is not exactly correct when he says that "few churches" have such elders. From a wide acquaintance we are prepared to say that many churches are blessed of God in having just such elders as these, who are trying to do all in their power to lead on in the work which God has given to them to do.

Let every elder strive and pray that he may measure up to the approved standard and become, by the grace of God, an ideal elder. He who shirks or shrinks back, and is known as one who is indifferent or lazy or undependable, dishonors Christ, injures the church and fails in one of the loftiest places in which a man is ever called on to serve God and his fellow men. That few do thus fail is for the glory of God and the blood-bought Church of Jesus Christ.

### EXACT SCIENCE.

We have been told that science is not science unless it is exact; that hypothesis belong to the domain of philosophy, and is, in fact, only a technical name for guesswork.

A great many times, when some minister has antagonized the evolutionary hypothesis as a method of accounting for the origin of all things without recognition of a creator, we have heard the reply that ministers are not exact, but are "men of faith rather than of profound scientific research," and that science, through the work of Prof. Haeckel and other investigators, has established evolution.

We referred not long ago to the confession of Professor Haeckel that certain diagrams in his book on the evolution of the universe were forged. This reference has attracted some attention. Two correspondents seek information.

One says he has repeated our statement and that it had been challenged. The other calls it in question and affirms that Haeckel's writings are the highest authority. He thinks it "an unpardonable offense to charge such a man with forgery."

Professor Haeckel's confession was in connection with his trial by the Jena University Court about twelve years ago. He had been regarded as a "most careful observer and exact recorder of facts." Many investigators accepted his word as law, and regarded his embryo diagrams as proof that our race is descended from lower orders of life. It was proved that some of his embryo drawings showing evolution were fictitious or purely hypothetical, and the result was his repudiation by the scientists of Germany, who until then worshiped him as a scientific idol.

The judgment of the court was followed by his confession. Here is what he said in the Munchener Allgemeine Zeitung:

To put an end to this unsavory dispute, I begin at once with the contrite confession, that a small per cent. (six or eight per cent.) of my embryo diagrams are really forgeries—those, namely, for which the observed material is so incomplete or insufficient as to compel us to fill in and reconstruct the missing links by hypothesis and comparative synthesis. . . .

I should feel utterly condemned and annihilated by the admission, were it not that hundreds of the best observers and most reputable biologists lie under the same charge. The great majority of all morphological, anatomical, histological and embryological diagrams are not true to nature, but are more or less doctored, schematized and reconstructed.

There is a difference between evolution and the evolutionary hypothesis. All observers recognize certain changes which are properly described as evolution or development. The evolutionary hypothesis, as taught by Haeckel, is that everything has come by evolution, without a creator and without Providence. He believed in some great principle or law, but not in a personal God. He held that man was evolved from the lower animals; and to prove this, published diagrams showing the changes that have come to pass in the development. His diagrams showed the "missing link." Virchow and other scholars who denied the evolutionary hypothesis were discredited. The Bible was discredited. Science had spoken. One writer expressed the situation when he said: "Great is science, and Haeckel is its prophet."

Now it is confessed that the embryo diagrams were forged. About six or eight per cent. of them were not representations of anything in nature, as they claimed to be. Most of the other diagrams were all right. Between these, where Haeckel wished diagrams of the missing links showing the changes, he found nothing. He was "obliged to construct the missing links by hypothesis and comparative synthesis." In other words, he guessed at them, and published his guesses as his scientific observations. Worse than this, he says, that this is what scientists are doing all the time. The majority of such diagrams are "not true to nature, but are more or less doctored, schematized and reconstructed."

Let all unthinking, inexact, uninformed and unscientific preachers take note of this. Haeckel was and is absolutely discredited, but there will be other Haeckels. His theories are repudiated, but there will be other theories antagonistic to the Word of God. These will be classed as scientific, and men will be admonished that science is exact and great, and that some man or other is its prophet. Remember Haeckel and how great he was, and how he collapsed. Remember that the Word of the Lord is true, and that it endureth forever.

### GOSPEL TRACTS.

The Presbytery of Southern Oregon overtures the General Assembly to direct the Board of Publication and Sabbath School Work to furnish free to Presbyterian ministers, and other persons recommended by their Church Sessions, Gospel tracts for free distribution. This plea will strike a responsive chord in many a pastor's heart. Tracts have always been of great value, and are as greatly desired by pastors now as ever, but they are hard to find. The Presbyterian Board and the various tract societies formerly had great numbers of excellent tracts that were available for evangelistic and pastoral use. But of late years, as many will testify, they have been hard to procure. It is especially the province of the Board of Publication to provide these, that pastors may have them for free distribution among the people whom they visit, or otherwise. We can scarcely imagine a better aid to

the work of evangelism than the Gospel tract. The Southern Oregon Presbytery asks that these be furnished free. The Presbyterian Church could well afford to do this. At any rate good tracts, in great abundance, should be easily accessible to all who wish to use them.

#### JEWISH EVANGELIZATION.

Jewish evangelization is to have particular attention given to it in a monthly magazine published by our Presbyterian Board of Home Missions, with Dr. John Stuart Conning as editor, called "Our Jewish Neighbors." This is a subject demanding careful attention. Of course, the Jews of today do not realize or admit the need of evangelization and of conversion to Christ. They have their churches, and have many earnest and scholarly ministers in their synagogues and temples. They preach of religious and moral and social subjects, but they do not preach Christ, nor do they believe in him as the one and only Savior. This is the essential thing. It is not enough to be religious, for one must be Christian. It is not enough to recognize the Old Testament, for one must accept the Gospels and the rest of the New Testament as the Word of God with its divine revelation and the way of salvation. It is not enough to have the faith of the Jew, for this is only a preliminary in the way of true religion.

If one were learning to read he would not stop after having learned the first ten letters of the alphabet. These letters are valuable as far as they go, and a correct knowledge of them is valuable and essential. But if one would know how to spell the words of the language, and know the meaning of the sentences and books that wise men have written, he must learn all the letters of the alphabet, and use them, and be familiar with the way that others have used them. So, the Jew who knows the Old Testament must learn and believe the New Testament, if he would enter into the truth of God in spiritual life. He is defective and partial and inchoate and incoherent in his present faith. He should go on to completion.

The Jews in the time of Christ did not wish to accept the divine truth that had come to them in Christ. So they rejected him and have been in darkness ever since. "He came unto his own, but his own received him not." Some of them received him, however, and "to as many as received him he gave power to become the sons of God." Peter had the privilege of leading thousands of Jews to faith in Jesus Christ, and so had Paul. There have been many Jewish converts during the ages, and there are thousands of them today. The number is sure to increase, and the day is coming when all these flesh-descendants from Abraham will become spiritual descendants also, and will believe in Jesus Christ as their spiritual and only Savior.

Of course, many of the Jewish people resent the thought that they are called to be Christians. They are made indignant by invitations to accept Christ. But they can be no more indignant than were many of those whom Christ called, and whom Peter invited, and whom Paul argued with in his presentation of the Gospel of Christ as their personal need. We need to follow the example of Christ and his apostles. We need to invite our Jewish neighbors to become Christians.

Many of them are moral and good in their way, and set a worthy example of

generous and charitable treatment of the poor and needy, but so did those who were called by Christ to repentance and faith and salvation. Many of them pray to God, in their way, but so did they in the time of Christ, when he taught them to ask in his name, in order that they might receive. Many of them are our neighbors, but Paul found some of them who were his friends and kindred according to the flesh, without Christ, and entreated them to be reconciled to God.

We must not neglect the evangelization of the Jews. We must not forget that the promise is that they shall be gathered in. We must pray for them and must believe that they are to become Christians as a body and nation some day. It is not in disparagement of such excellent characteristics as they possess that we call them to take Christ as their Lord and Master, but it is in a desire for their well-being that we press the Gospel upon them and believe the promises that they shall as a people come to salvation in Christ.

#### THE MORNING STARS.

The other morning we found a great aggregation of planets in the eastern sky shining out as morning stars. There were Venus and Jupiter and Mars and Saturn and Mercury. Beneath us was the earth, which was probably as bright as any of the other planets for those who were properly located for observing its reflection. Seldom are the planets so massed. We had been waiting for this morning for many months. God moves the heavenly bodies by unerring laws and they responded in exact obedience. Infinite power and skill are manifest in the creation and direction of these planets and stars. "The undevout astronomer is mad." Only the "fool" can say in his heart that there is no God. "The heavens declare the glory of God and the firmament showeth forth his handiwork." "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? And the Son of man that thou visited him?" "O Lord, our Lord, how excellent is thy name in all the earth!"

#### THE LUTHERAN CHURCH.

The union of Church and State in Germany was a source of strength to the Government and of weakness to the Church. The Government controlled the education of ministers as well as teachers. The philosophy of the universities was rationalistic and in harmony with the political superman creed of the Kaiser. Naturally, this affected the theology and preaching of the churches, but this effect has probably been over-estimated. There are still multitudes in the churches of Germany who are true to the ancient faith.

The Lutheran replies to critics who say that "the Lutheranism of Central Europe is so poisoned by negative criticism, politics and indifference as to be practically dead," and that Lutheranism in America is practically tarred with the same stick.

Of course, this is not true. The Lutheran churches in this and many other countries are loyal to the Scriptures and full of good workers. The churches of Germany were not all given over to rationalism. The Lutheran recognizes the evils of the union of Church and State, and of the control of education, religious as well as secular. It sees many faults

in the Church on the Continent, as it existed before the war, and assigns the bulk of them to a single fountain head—its connection with the state. "On this continent," it says, "we have never seen the Government and the faith yoked together, and our views may be prejudiced; but a combination of taxes and offerings, confirmation and civic privileges, university and ordination, do not look good in theory, and they certainly do not work well in practice. Neither Church-State nor State-Church are an ideal marriage. Still, he is a poor reasoner who decides that the Evangelical Churches of Germany were dead in 1914."

#### METHODISTS IN COUNCIL.

The Northern Methodists in conference in Detroit, Nov. 17th, gave special attention to their benevolent work. The facts as brought out were both encouraging and discouraging. Subscriptions to their Centenary Movement launched there in May, 1918, and covering a five year period, amounted to \$102,000,000. Of this there had been paid in to the Centenary treasurer up to October 31, 1921, \$41,351,501, or 84 per cent of the amount due on subscriptions to that date. It was stated that hard times, unemployment, deaths, removals, world disillusionment, the Inter-Church collapse, plain human nature had a part in the drop in subscription payments, while the world upset, including the high cost of commodities, travel and service, and the perversities of international exchange, together have discounted the purchasing value of the sums paid in. The report showed that enterprises at home and overseas, begun on the assured expectation of forthcoming funds, have lagged or have been stopped entirely; and increased giving by the growing native church abroad, stimulated in a measure by percentage promises from America, which in some cases have not been made good, has raised questions as to faith-keeping on the part of the mother church.

Every day discloses some new plot for breaking down the prohibition laws, and corrupting the people. Notwithstanding all this, it is refreshing to know how the authorities are discovering and punishing these criminals. It is anarchy, vicious and rebellious, and needs to be dealt with severely until it is quelled, as it certainly will be, in the future. For a time appetite and covetousness combine in a wicked and willful war upon law and order. But after a time it will be seen that the liquor forces are defeated. Righteousness is to triumph.

If temperance people were having as hard a time as the liquor forces are having, they would be nearly discouraged enough to quit. But the temperance side has a thousand reasons for hopeful buoyancy and exhilaration. All that is now necessary is unflinching and pertinacious determination to press law enforcement to perfect success. The prospect is bright. The results are sure. Let there be no yielding at any point.

We see indications of a growing regard for religion in the minds of the leading men of our nation and of the world. Conditions, moral and economic, are so desperate, for all the world, that no power short of that of God can change the hearts and lives of men and bring about the right sort of life. For this we are dependent upon God, and men are realizing this fact.

## TRAMMELS.

BY REV. CHRISTOPHER G. HAZARD, D.D.

Worms weave in silk and bind themselves  
in chains,

Fine filaments enwrap the roadside weeds,  
The mighty beasts are spun of slender  
threads,

Life moves on finest lines, in rarest web.

Man, too, is bound to be himself, and  
breaks

His cords and bands but to undo his joy;  
For even God is caught in his own net  
To owe himself his faith unto himself.

Oh, he is free who makes his trammels  
give

Him liberty to thus untrammelled live!  
Catskill, N. Y.

## VITAL THINGS OF THE EVANGEL.

BY REV. JOHN Y. EWART, D.D.

I am going to write down here a few of the most important teachings of the Word of God in such brief compass that this statement can be used by any who see fit to circulate it in their evangelistic work.

First—The glorious Gospel of the Son of God is offered to all men without money and without price.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; buy wine and milk without money and without price.

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55: 1, 2). Also John 4: 14.

Second—This Gospel includes the forgiveness of sins: "Thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 46, 47). "The Son of Man hath power on earth to forgive sins." (Mark 2: 10.)

Third—This Gospel is offered to the sincere believer. "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have eternal life." (Jno. 3: 15, 16.)

"But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11: 6.)

Fourth—God's great and tender love in Christ constrains the sincere believer to real obedience. "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again." (2 Cor. 5: 14, 15.)

"Ye are not your own. For ye are bought with a price; therefore glorify God in your body and your spirit which are God's." (1 Cor. 6: 19, 20.)

Fifth—Sincere obedience will bring unfeigned joy.

"My son, keep my words, and lay up my commandments with thee. Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy

fingers and write them upon the table of thine heart. Say unto wisdom: Thou art my sister; and call understanding thy kinswoman." (Prov. 7: 1-4). "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (Jno. 15: 11.)

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control; against such there is no law." (Gal. 5: 22, 23).

Sixth—Sincere obedience will deepen your conviction of the truths of God's Word.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (Jno. 7: 17). "If ye know these things, happy are ye if ye do them." (Jno. 13: 17.)

Seventh—God, through his Spirit, will be your guide and helper, your tower of strength, your eternal reward.

"And I will pray the Father, that he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world can not receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you and shall be in you. I will not leave you comfortless: I will come to you." (John 14: 16-18.)

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not the pillar of the cloud by day, nor the pillar of fire by night, from before the people." (Ex. 13: 21-22.)

"Our soul waiteth for the Lord: He is our help and our shield." (Psa. 33:20.)

"When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, the Savior." (Isa. 43: 2.)

Eighth—God will be your shield from the temptations of the evil one.

He is "able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy." (Jude 24.)

Ninth—Think of the reward in store for faithful service.

"He that had received five talents and brought other five talents, saying, Lord, thou deliverest unto me five talents; behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." (Matt. 25: 20, 21.)

"Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." (1 Cor. 2: 9, 10.)

"For the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8: 18.)

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 4.)

Tenth—Note, finally, the terrible penal-

ties affixed to persistent neglect of the munificent provisions of Divine Grace for the salvation of the lost.

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense and reward;

"How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" (Heb. 2: 1-3.)

"I know thy works, that thou art luke-warm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3: 15-16.)

Colorado Springs, Col.

## COUNTRY RELIGIOUS HELPS.

BY A FARMING PASTOR.

That there are religious helps in country life may be inferred from the well known claim that ninety per cent of the Protestant clergymen of all denominations are from the farms and small towns governed by country conditions.

A healthy body and sound mind and clear conscience are co-related. Country life is recognized as most favorable to the development of the child, even the puny child, into rugged health. The open air and varied exercise and plain fresh food are the helpful conditions. The time has passed when a strong robust athletic body was presumed to spell the coarse brutal disposition of a bully and the delicate, feeble attenuated body is no longer indicative of a refined and cultured woman. We have come to know that a well developed physique makes for the highest type of manhood and also of womanhood.

A perfect machine is easily guided and controlled, but when the power is irregular or brakes broken so that it will not obey the driver at the wheel, it is impossible to escape the catastrophe. With a perfect body the mind and conscience can readily guide and keep control, but when the appetites are abnormal and the passions are aflame, there is ruin in spite of the protest of reason and conscience. Diseases and feebleness of the flesh are not the promoters of grace, but bounding joyous health is more readily conducive to holiness.

The Bible is an out-door book, both Old and New Testaments, and to understand and appreciate either one must be an out-door man. Abraham and Isaac and Jacob lived under the skies; even the royalists, as Saul and David, were familiar with camels and cattle and sheep and their habits. The great fore-runner, carried into the wilderness to escape the fury of Herod, remained and grew up in the wilds. The Lord's life was in the open. He preached his greatest sermon on the mountain. He continually illustrated his teachings by familiar processes of nature that have not changed and are unchangeable. One must be familiar with country life to fully appreciate and understand them. One must have worked in the corn field to recognize the springing blade and the changes in the plant until it is ripened and in the shock. The boy who has tried to pull the cockle out of the wheat knows how hard it is to get rid of the tares and not root up the grain. The boy who never went a fishing, to whom all fish look alike, does not appreciate the separation of the good from the bad. The boy who has not worked in a garden can not appreciate the possible

large growth from a little seed like the mustard. One must have himself found the lily in the moist spot in the meadow, planted and brought to its perfect delicate bloom without man's care, to understand the comparison. When one has watched the birds so happy and so free, care-free, gathering their food each day, he is helped to the strong but simple faith that says "Give us this day our daily bread."

The fundamental grace of industry is compelled. "Six days shalt thou labor"; "If any will not work neither shall he eat." City folks who go to the country for outings and picnics think of the country as a great playground, where they can walk or roll on the grass; where melons and all sorts of green things grow in the fields; where apples and pears can be clubbed from the trees; where eggs can be had for the gathering and berries for the picking; where the cows come in from the pasture every evening loaded with butter and cream. When one would make his home and earn his living in the country these illusions are quickly dispelled. There is unending toil, even the boys and girls have the continuous round of chores in the house and barn and garden and field. There is the succession of crops that must be planted and tended and harvested at the proper times. They often conflict in their demands for attention. Weeds must be subdued in all fertile soils and every useful plant that grows has its enemies. Pests attack the fruit before the blossom is full blown. Diseases threaten the usefulness of the stock of every kind. The family that gets its living out of the soil must "dig or starve." Industry is compelled. That this toil is continuous is of great value in the building of character. Idleness dissipates both physical and moral fiber. What is gained by industry may be lost by a period of idleness. It is better for the character of a man that he work a week for his wage than to receive the same wage for three days of work and three days of compelled idleness. The intermittent jobs do not promote material nor mental prosperity. Economy is naturally allied with industry. The spendthrifts of the world are not those who have learned the value of a dollar by honestly earning it. Industry and economy are linked and the basis of every worthy life. He who submits gracefully to the sentence "in the sweat of thy face shalt thou eat bread" has taken a long step in the path of righteousness.

The farmer is compelled to seek and obey the truth. Facts alone are valuable to him. Falsehood is always and necessarily a failure with him. The true nature of the plants must be known; the demands of soil and climate; the mode of culture and the brand of fertilizer required. No mistake must be made. Plants will not change their nature nor permit a substitute. The dealer may impose a lie upon the farmer, but the farmer can not pass the lie on to his potatoes or any crop that grows. The same is true with the nature and habits of every animal he handles. He must know the conditions and feeds that develop kine-life and sheep-life and swine-life. The true nature of both plants and animals must be discovered and the real stimulating fertilizers and appropriate nourishing feeds must be supplied. This necessity of knowing the real truth induces the habit and leads to a search for the truth in any other field of thought, scientific, political or religious. The habit of obeying the truth is also compelled. Though a farmer should be very intelligent and know the nature and requirements of his plants and animals, yet neglect, or, for any reason, fail

to meet their demands, there could be only certain failure. These habits of mind have given the farmer a reputation for innocence or freedom from guile and plain simple honesty. The term "honest farmer" is often derided and the assertion is made that there are just as many farmers dishonest as any other class. If this is true it may be truthfully added that a dishonest farmer is worse than any other dishonest man, because he sins against the light of his knowledge, of his habits, and all the leadings of his occupation.

Seville, Ohio.

#### DIVINE PROVIDENCE.

BY REV. A. W. BENSON.

There is no truth taught in the Word of God more comforting and encouraging than the assurance that "The steps of a good man are ordered by the Lord; and he delighteth in his way." When our experiences are such that we cry, "All these things are against me," he is saying, "All things work together for good to them that love God." "Oh, taste and see that the Lord is good; blessed is the man that trusteth in him." Many illustrations of this are given in the Scriptures, and none more significant than when the Apostle Paul made his arrangements to preach the Word of God in Asia, he was forbidden by the Holy Ghost, and when he "attempted to go into Bithynia, the Spirit suffered him not."

In going to these places the Apostle had sought divine guidance by prayer, we may well believe, but it came in a way entirely unexpected. He received a vision in which he saw a man from Macedonia, beseeching him, "Come over into Macedonia, and help us." He recognizes it as a direct call from God, and obeys the voice and departs immediately for Philippi, the chief city of that part of Macedonia, taking with him Silas, Timothy, and Luke. To the Apostle the disappointment in his plans and the change of procedure may have been a perfect enigma, but he does not presume to question the divine will and to interpose objections. It is enough for him to know it is from the Lord, who is too wise to make any mistakes and too loving and kind to do his children any wrong. He is content to believe that the Lord our God puts us in those places where we shall see the most of his mercy and goodness, and that an obedient servant is the only true one. He is willing to trust God where he can not trace him, and to do God's work in God's way, however much it may seem to conflict with his own desires and wishes. On arrival there he was received as the missionary of the Cross often is, with perfect indifference. There was no welcome, or loving response. He tarried several days with nothing done. No heathen were allured to the Gospel by his preaching. No men were reached. Only one lone woman becomes interested in his message. What an insignificant result after the Spirit's double injunction, the Macedonian vision, the long journey, and the high expectation of spiritual success.

But God's purposes ripen slowly. Time goes on and there stands the church at Philippi, the most blessed of all the works of God and Paul, and the Epistle to the Philippians with its rich legacy to the Church in all ages. Let no man despise the day of small things. That act of leaving Asia Minor, on which his heart was set, and going into Macedonia at the Lord's bidding, was the winning of a new con-

tinental to Christ, and the winning of that continent (Europe) meant a christianized Greece, a christianized Rome, a christianized Germany, France, England and America. We need to keep in mind that God's ways are not our ways, nor his thoughts our thoughts.

Our plans are often thwarted, and our fondest desires and expectations defeated. But in this there is always love and mercy. Our disappointments become God's appointments by which a greater good is to be realized, both as it respects the cause of Christ and our own spiritual welfare. The Lord our God never takes anything from us, but he gives us something better instead. So it proved in his dealings with Paul at this time. He was leading him away from the conversion of Asia Minor to the conversion of Europe. Two doors were closed against him that another larger one might be opened. But the way must be attended with discouragements and difficulties to test his faith and perseverance. It is all God's work and he is taking care of it. He often sends the sunlight of success after long darkness of waiting. Results are to be reckoned by what they themselves originate. After ten years of seeming unfruitful labor in China there came the beginning of what is now the largest church in that Empire. At the time it seemed a small thing that a young man was started in the Christian life by a sermon from a poor preacher, but that young man was Charles Haddon Spurgeon. It was a boy on his father's farm who heard a visiting evangelist tell a pathetic story of a lost sheep, which God blessed to the conversion of T. DeWitt Talmage, and through him multitudes of others.

In Christian work the best of us may expect times of great discouragement, but we must wait patiently, for we have not seen the end. With our God there is no failure, and though he may tarry long in the display of saving grace, yet at his appointed time he will come and not tarry, and his promise be fulfilled. "And let us not be weary in well doing, for in due season we shall reap, if we faint not." (Gal. 6: 9.) "Let us hold fast the profession of our faith without wavering, for he is faithful that promised." (Heb. 11: 23.)  
Maitland, Fla.

#### TENDERNESS AND GREATNESS.

BY REV. D. L. CHAPIN.

The most sublime and absolutely perfect example of the principle of tenderness in a great life is found in Christ. The home in Bethany where Christ frequently visited was bereft of one of its members. Standing by the grave of the one whom he loved, and ere he spoke the word that restored him to life again, we are told that Jesus wept. "Jesus Wept." In this way his tenderness and sympathy were wondrously and perfectly manifested. Drawing nigh to Jerusalem, as he beheld the city, he wept over it.

"He wept that we might weep,  
Each sin demands a tear,  
In heaven alone no sin is found,  
And there's no weeping there."

In a delightful little book, written by Ozora S. Davies, 1918, are found these words: "Jesus wept. It is the shortest verse in the Bible that records this fact. It is also one of the most precious. It lets us look into the heart of Christ. We discover his human sympathy, we see him in the finest expression of his personality,

suffering with others. Effusiveness and sentimentality are, of course, undesirable. But a hard and cynical temper, in the presence of human sorrows, is inconsistent with the true ideal of life. Jesus never let his feelings run away with his control of himself; on the other hand, he gave full expression to his emotions, and was not ashamed of his tears."

"Young men," he added, "often yield to the tendency to steel themselves, when they meet the experiences that appeal to the emotions, and call out expressions of grief. They think it manly to be stoical, when their eyes ought to be wet. The strongest men are tenderest."

In our boyhood days our father presented us with a book written by Rev. Joseph A. Collier, Kingston, N. Y., entitled "The Young Men of the Bible." In this book the writer is speaking of St. Paul, and his resemblance to Christ, and no less so in his tenderness and sympathy. He also refers to the too general impression that it is unmanly to weep, quoting these lines from Sir Walter Scott:

"He turned away, his heart throbb'd high,  
The tear was bursting from his eye.  
With haughty laugh his head he turned,  
And dashed away the tear he scorn'd."

When the black lines told us our beloved President Lincoln was assassinated our father wept almost like a child. Were David and Jonathan weaklings? Nay, verily, they were mighty men. Mighty in war and in peace. Men of valor, they were the heroes of their day and age. Yet they wept the one with the other. Is it necessary to make further Scripture reference to demonstrate this fact that tenderness is an ally to greatness? Joseph and Jonathan are characters that any and every young man should prayerfully study and seek to emulate their virtues. In secret and in public, Joseph in his exaltation had his eyes bedewed with tears, even as his divine Savior of whom he is a most impressive type.

Who does not remember that when President Harding and his wife were in New York last May, as he reviewed the survivors of the world war in Brooklyn, tears came to our President's eyes. Then, as Mrs. Harding stopped to shake the hand of a paralyzed soldier, her eyes filled with tears, as she took a pink rose from her gown and attached it to his blouse?

The last words of a Christian soldier in the Civil War were: "Tell my mother how I longed to see her. Tell my father I am glad he gave his consent. Tell my minister I thought of him, and thank him for all his counsels. Tell him that I find that Christ will not desert the passing soul, and I wish to give my testimony to the living, that nothing is of real worth, but the religion of Jesus Christ. And now, chaplain, will you pray for me?" With swelling emotion and tender tones the chaplain besought God's help. Then restraining his sobs, the chaplain bowed down, and three times impressed a kiss upon his beautiful brow.

Gipsy Smith, recently in Columbus, said: "The prayer meeting is not stale, except to stale people." He told them to get nearer to God. "Pray to him, lift up your hearts and pelt heaven with your tears." The divine promise is that "they who sow in tears shall reap in joy." And who has not seen tears of joy? A man at least sixty years of age with six others accepted Christ. As he received the sacrament of

baptism, his wife, very near by, smiled through her tears. Thousands of men there are, yes, tens of thousands, with seemingly cold exterior whose hearts are warm and tender. May not, then, the heart weep, while as yet the eyes are not suffused with tears? How comforting to the child of God is the promise that he will wipe away all tears from their eyes. "Rejoice with those who rejoice, and weep with those who weep."

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

Our Ministerial Association on Nov. 21 was addressed by Rev. J. C. Clark, describing the conditions of Armenia, and the starving children. Some of the speakers in the following discussion very strongly criticised the United States government for not accepting the mandate over Armenia, asserting that it would have entailed no more expense than our Philippine problem, and would have protected this ancient Christian country, and prevented massacres and starvation. While the present duty is recognized, it was clear that as a nation we have missed a great opportunity.

The Homewood Church on the evening of Nov. 23rd held an informal reception for the new pastor, Rev. C. Carson Bransby, and his wife in the church chapel.

On Monday, Nov. 21st, a number of ministers from all denominations met in the Smithfield M. E. Church to protest against the rumored removal of the prohibition officer who has been in charge of this district. This officer, Mr. Exnicios, was reported to the Government as having criticised judges of our District Court for a lax enforcement of the prohibition law, in an address made in the Second Presbyterian Church. It is rather difficult for men of marked energy and zeal to speak softly, or always wisely, on such a theme, but Dr. Shelton and others asserted that his language had been misconstrued. The meeting sent a request to Washington to prevent any action looking to the removal of Mr. Exnicios, and, it is said, the removal has been countermanded. It doubtless is a great disappointment to energetic officers to find the courts unsympathetic apparently, but patience and persistence will do more than even oratorical complaint.

There is something odd, but not unpleasant in the offering of prayers by the participants in the revival meetings now being held in our Sheridan suburb, that if rain must fall it shall descend in the morning or late at night, so the attendance at the meeting might not be hindered. Now do not smile at this simplicity of thought and desire. I like it, and regard it as preferable to the so-called intelligence which thinks God can not control a universe he has created. The old Scottish farmer of whom Carlyle wrote as proceeding quietly with his fanily devotions while the winds threatened his sheaves of wheat, is a finer man, and a wiser, than Hume or Herbert Spencer. On the other hand, let us who pray remember that a dry street or evening is not essential to God's work, and through difficulties we reach not only the stars, but a true salvation. It is a straight gate and a narrow way, and despite our modern effort to make the Christian life inviting.

The Third Church, finding the Sabbath-school attendance increasing, is making over the galleries in the chapel into class rooms. The architect of this church had a remarkable genius for a Gothic auditorium and exterior, but his acquaintance with Sabbath-school needs or arrangements seems undeveloped.

The Sixth Church, Rev. B. F. Farber, D.D., pastor, is considering plans for the enlargement of the auditorium and the Sabbath-school rooms. This necessity has been resisted only by the high cost of building, and it is hoped that during the winter or spring, the conditions will be more favorable. This church has called Mr. J. P. Ewing, formerly of Portland, Oregon, to be director of religious work.

"No one has done his duty until he has done his best."—Selected. This poster hangs in a prominent place, meeting the eye of every person entering the Bank

of Pittsburgh. The officers of this bank are great believers in stimulating and suggestive precepts or sayings like this, and use many, sowing as it were, beside all waters.

Elder S. E. Gill, having been Superintendent of the Sabbath School of the East Liberty Church for thirty-one years, was recently presented with a gold watch by the session and Sabbath-school workers. There is a propriety in such a gift to one who is ever on the watch, makes a minute of every good thing, and seconds every earnest teacher's effort.

On the evening of Nov. 19th, a reception was given by the Second Church, Wilkesburg, to the new pastor, Rev. Dr. Hugh Leith and his wife, and also the new members received at the last communion. The address of welcome was made by Prof. William Martin, to which a fitting and appreciative response was made by Dr. Leith.

A series of special lectures are being delivered by Rev. Dr. S. N. Hutchison in the East Liberty Church, after the half hour devotional service on Wednesday evenings. Preceding the devotional meeting for fifty meetings, classes take up different subjects. Dr. Hutchison's special lectures will be on John Calvin, John Knox, Andrew Melville, and the Covenanters, the Westminster Assembly, William the Silent, and the Church of the Netherlands. For the convenience of those enrolled in the classes, supper is served at 6.20. On the evening of Nov. 20th Dr. Hutchison preached on "Future Punishment, and one who heard him said, the speaker, while freeing the subject from the false imagery of medieval writers and Dante's fancy, held fast to the evangelical faith, the clear statements of Christ, emphasizing the anguish of separation from God, and while stressing the everlasting character of such a punishment left all the mysteries of the problem to God.

The report of the Permanent Committee on Synodical Home Missions, of which Rev. S. J. Glass, D.D., is secretary, and Rev. C. C. Hays, D.D., president, has just been published. It is suggestive, and in some ways encouraging. This committee has fixed as its ideal the bringing up of the minimum salary to \$1,500 and a manse; certainly, in these days, no extravagant aim. Some of the presbyteries which are abundantly able to do so, should resolve that they will contribute to the committee as large an amount as they draw out. This is an inconsistency of several well-to-do presbyteries.

Space will not permit me to analyze this great work of Pennsylvania, but one of the most remarkable and exhilarating and interesting features of this report is the list of workers among foreigners. Here are seven pages of such workers, each a foreign name, men and women going out among the millhands, and miners, and industries, to which Middle and Southern Europe sends its often ignorant and superstitious tens of thousands, whom our great corporations use, but whom the Church, and especially the Presbyterian, is doing so much to evangelize, to Americanize and to make better workmen and better citizens. The few pages of this report by Dr. Glass read with a Christian imagination and an intelligent remembrance of these foreign-speaking peoples. They widen our thought, and remind us that "we have not done our duty until we have done our best." It is also true that when our pastors put this subject clearly before their people, many of whom are interested in these industries, there is a cordial response. Sometimes when the would-be survey critics comment on the relations of capital and labor in our vicinity, let them pause and reflect that the Presbytery of Pittsburgh gave \$131,000 last year for the work of Home Missions within our state, and its employers are willing contributors to every scheme which will transform the wayward and ignorant.

Recently an interesting conference took place in New York between the officers of the Federal Council of the Churches of Christ, and several gentlemen who are heads of, or closely interested with the great corporations. Mr. Rowntree, of England, spoke at length on the relations of employers and employe, and illustrated

his theory by facts from his own industry, the manufacture of chocolate. It was interesting, but Mr. Rowntree acknowledged that different businesses have different problems, and a steel corporation, or a great manufactory of railroad engines or machinery, was more complicated than the output of chocolate. One effect of the conference was, at least, to restate the principle that the most efficient way to reach righteousness and entire justice in such relations, is for every man, employer and employed, to live and act in a Christian way.

#### WASHINGTON CITY LETTER.

BY REV. W. F. EAGLESON, D.D.

The Presbytery of Washington City, held a profitable meeting in the New York Avenue Church last week. The Moderator, Dr. Wallace Radcliffe, introduced Dr. John A. Marquis, Dr. Thomas C. Moffett, Dr. John B. Kelley, and other visiting officials of the Boards and Agencies of the Church. There was an unusually large number of visiting brethren. Rev. John D. Keith, who came from Idaho within the year, was dismissed to the Presbytery of East Hanover, of the Southern Church.

The brethren of Washington City try each year to outdo the record of the preceding year in entertaining the Moderator. This year, the Church of the Covenant, Dr. Charles Wood, pastor, gave a splendid program and banquet in the church parlors, in honor of Dr. Henry C. Swearingen. The Moderator responded in a telling address. It was a very great pleasure to see the Moderator, Dr. Swearingen, and ex-Moderator, Dr. Radcliffe, both of whom came from the United Presbyterian Church. The success which has attended these brethren is an argument for wider union. Dr. William Hiram Foulkes, changing cars, became a welcome guest for a part of the occasion.

The Ministerial Association of Washington City, usually addressed by home talent, is having three speakers this year from beyond our bounds. One is a Presbyterian. Rev. D. H. Johnston, D.D., of Scranton, Pa., addressed the meeting last Monday on "The Preaching Task for Today." An incident he narrated, worth repeating, was of a minister who was given to the preaching of sensation and all the follies which go with it. On entering his pulpit one Sabbath, he found a note from a parishioner which read: "Sir, we would see Jesus." The minister betook himself to his study in prayer and in true searching of self. He began preaching sermons of a Spirit-filled Gospel. One day he found on his pulpit another note which read: "Then were the disciples glad when they saw the Lord." Dr. Johnston made an earnest plea for a pure Gospel, sincerely preached to a needy world, with faith that God's Word would not return to him void. The paper was an illustration of the sincerity for which the speaker pleaded.

Twenty churches of Washington City have just completed an "Exposition." The First Church, Dr. John Brittain Clark, pastor, had a booth in which the work of the church among the mountaineers was on exhibit. This church also presented an interesting program telling of the work among the mountaineers. The Eckington Church, Dr. Henry E. Brundage pastor, had a booth and gave a program descriptive of the work of the Daily Vacation Bible School. Likewise eighteen other churches presented the work of missions in China, Japan, etc. Then from the talent of all these churches one hundred characters in costume presented the "Pageant of Christian Liberty." It is a pity this exposition, and particularly the pageant, could not be produced by the churches in every city and hamlet where church bells ring. The New Era Committee is very busy with these programs, and will likely serve those communities which really want the exposition.

Much credit is given here to Marshal Foch and General Diaz, for the example they have set in practicing total abstinence while in America, in order that they might not break the laws of the nation in which they are guests. Such officials are exempt from sumptuary laws. They could drink if they wished. Other foreign officials are using drinks. A local paper

says: "The public example of these two war heroes, who abstain while on American soil, is one of the finest examples of respect for law that has ever been presented to the nation."

The Conference on Limitation of Armament has proceeded far enough to prove that it has in it the richest possible blessings for the Church. It would take columns instead of paragraphs to tell the story. The coming of the delegates made some memorable occasions. When the Chinese arrived, the hosts of that nationality, from far and near, thronged all approaches to the Union Depot, to greet them. Delegates, lawyers, clerks, etc., from China alone, are reported to be over one thousand. Other nationalities throng our streets in like numbers. Unexpected aid is coming to the Christian religion in the conference, from the work done by the missionaries abroad. Vice Admiral Tsai Ting Kan, adviser to the Chinese delegation, was educated partly in America. He addressed the National Geographic Society. In referring to the proposals of Secretary Hughes, he said: "Your statesmen scrapped the navy, and more. They scrapped the old international diplomacy. They can do this because they have back of them public opinion. They have lived near God. They believe in God." The Church has ever taught the Scripture: "Cast thy bread upon the waters; for after many days it will return to thee." The Church cast its bread upon the waters in China many years ago. And now in a moment of the most imperative need, and in the most unexpected way, the bread is returning to us. The Church has unseen helpers in the Conference which is weighing the destinies of the world.

#### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

Dr. King and Dr. Montgomery are both back from the Texas itinerary, and have made full reports touching upon the work done in that empire. This itinerary was agreed upon between Dr. King and the Texas brethren, and at a conference in June last, in Dallas, the agreement was reached as to the general plan and the time. Dr. King was to provide the teams, and they were to arrange for the meetings as to places and times.

Three teams were provided for, one of which Dr. King would head, and another Dr. Montgomery, and the third Dr. Warren H. Wilson. The members of the various teams were to be a representative of the Boards, a representative of the New Era, and a representative of the Woman's Home Board, on one of the teams, together with a representative of the state. The time to be occupied was to be two weeks at the most, but in the case of one team a somewhat longer time was required.

Here are the results so far as results of spiritual work can be tabulated. Thirty conferences were held, 160 churches were reached, 225 addresses were delivered, and 14,688 people were in attendance. There are 375 churches in the synod, so that almost half of them were reached in this itinerary, and there are 31,384 in our Church in that synod, and this shows that almost one-half of them were present at some of these meetings. Who can estimate what instruction and encouragement were given these people who were in attendance? But there is a larger circle who were reached by them when they went home and told what was said and done in these meetings. People came forty and fifty miles, and went home after the night meeting, so eager were they to hear what was said and see what was done. While emphasis was placed on Home Missions, the whole benevolent work of the Church was stressed, because if the budget is all provided for, then Home Missions will get its share, and its work will be done.

I feel sure that a new day has dawned on Texas, because of this work which has been done with great labor and effort to win the whole synod to a larger vision of its possibilities, and the work that should be done to hasten the kingdom.

It becomes my painful duty to write of the death of one of the outstanding men in Oklahoma. On Nov. 4, Rev. S. V. Fait

went home, and the church of Anadarko was left to join with his family in mourning their loss. The whole community felt the shock and all the ministers of the city joined in a great memorial service on the following Sabbath. Mr. Fait was one of the most trusted members of synod's Home Mission Committee. He was a Christian gentleman and it will be hard to fill his place in the Church in that synod.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

We are sometimes told, by those who have never very carefully examined into the facts, that the problem of the vacant church and of the unemployed minister is practically easy of settlement by placing the unemployed minister in the vacant church. Methodism may accept this as a possible arrangement to a large extent, because that is the theory under which the system works. But Presbyterianism has no such system in practical working order. Possibly the nearest we come to it is through the Committees on Vacancy and Supply, a plan that works well where presbyteries give it a fair trial, by the co-operation of the churches. But even were it carried out to the fullest extent, it does not provide for a big shortage of ministers who are acceptable to the churches, and we must always take into account this matter of acceptability. But supposing that some very wise and tactful committees could locate the men who want to be located, how far does that take care of the situation? A careful study of the situation in the Synod of Michigan reveals certain facts. 1. There are 275 ministers in the Synod and 261 churches, apparently a minister for every church. 2. 167 of the 275 ministers are pastors or stated supplies of 189 churches, some having more than one church under their care. 3. Not more than twenty at the outside of the ministers who are not in charge of churches are looking for a field. The list includes secretaries, professors, general missionaries and others already employed in church work. 4. Out of the less than twenty who would accept a call to a church, a great majority are at an age when no matter how good preachers they are, it is difficult for them to make a new settlement. So as far as the Synod of Michigan is concerned the relief for vacant churches is not in sight.

The visit of R. A. Haynes, federal prohibition commissioner, to Michigan has given new courage to those who desire strict enforcement of the law. Detroit has special difficulties to deal with, because of the persistent shipments of liquor across the river from Canada, but Mr. Haynes has found the Canadian authorities ready to co-operate in controlling this traffic. Our state laws are definite in regard to issuing beer as medicine, and it is not likely that we shall have any serious trouble from the physicians in regard to this. As to private stills in the homes, mostly of foreigners, at the rate they are blowing themselves up by accidents, fear will have large weight in checking this evil. Even parents, who are willing to risk fine or imprisonment, hesitate at seeing their children blown into eternity in making private booze. Mr. Haynes declares that he is not here to control that sort of thing, but to reach the men of means, who are on a large scale defying the law. Plans have been made in Detroit to follow up the work systematically as well as vigorously. On Nov. 17th, there was a mass meeting at the First Presbyterian Church, where Commissioner Haynes and others spoke. Dr. James W. Inches, one of the best police commissioners any city ever had, is heartily with the policy of wiping out the leaders of commercialized liquor traffic.

It is always unfortunate to base expectations on a big "IF," but when experience compels it, there seems to be no other way of judging. The "IF" in this case refers to the proposed visit of the New Era Committee of our Church to Detroit, Dec. 10th and 11th. We are to have Dr. Swearingen, Moderator of the General Assembly; Dr. Foulkes, Dr. J. A. Marquis and Dr. Schell, the new Secretary of Foreign Missions, with Miss Dawson and Mrs. Roys, representing the Home and Foreign Work of the women. The pulpits of the First, Woodward Avenue, Trumbull Avenue, Jefferson Avenue, Westminster Covenant, Bethany and Highland Park churches are to be occupied by these representatives, besides special meet-

ings at Grosse Pointe. A noonday lunch on Saturday is to be attended by ministers and laymen. All of the Synodical New Era Committee are specially invited, and if they come, they are to occupy various pulpits in Detroit Presbyterian churches. Every minister, with as many elders as possible, will be expected from churches outside of the city. The two big "IFS" are, "Will they come out to the services?" and "Will the members generally receive the benefit?" The pastors are the key to the situation, and their hearty co-operation is essential to success. May we confidently expect such co-operation?

Rev. Thomas G. Sykes, D.D., was installed at Mt. Clemens, Dec. 5th.

Rev. Walter Nichol was installed at Ecorse, Dec. 9th.

Rev. W. J. C. Belch, assistant pastor at Highland Park, receives a call to be full pastor.

#### CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

The Cleveland Heights Church, Rev. W. F. Dickens-Lewis, D.D., pastor, will soon be able to use the basement of its future auditorium, which will provide room for about four hundred of its Sabbath school. On Sabbath there was a union service of this church and the Fairmount Church in the latter's edifice, Dr. Dickens-Lewis preaching.

Rev. S. R. Welty has come as the assistant to Dr. A. P. Hegley in Calvary Church.

The Old Stone Church is planning to entertain and hear Dr. and Mrs. Goheen, of India, during the week of Dec. 4-10. Dr. Meldrum's sermon on "The Grave and the Garden," delivered in the Old Stone Church about eighteen years ago, has just had its seventh printing, so insistent is the demand for it.

Every week-day morning sixty or more children drop in at North Church for a twenty-minute service of scripture, song and prayer. Rev. Harvey Holt is the pastor.

The First Church of East Cleveland is adding a \$20,000 addition to its Sabbath-school building. The Presbyterian Union is lending \$10,000 without interest.

The Maple Heights Mission is getting an \$11,000 church building as its first church home. The Presbyterian Union is paying the whole amount, but expects the church eventually to repay half of the cost.

Bethany Church has just been given a grant of \$2,000 to be applied to the debt on its \$11,000 manse purchased last January.

The Wickliffe Church has received a grant of \$1,000 toward the purchase of a much-needed manse.

Ashtabula First Church, Rev. H. D. Borley, pastor, will celebrate its one hundredth anniversary Dec. 4-10. Former pastors and Rev. A. C. McGiffert, D.D., a son of a former pastor, will preach. Presbytery will hold its winter meeting during the celebration, holding sessions Dec. 5 and 6. The Brotherhood of the church will entertain presbytery at dinner Dec. 5. Dr. W. F. Weir and Dr. Charles H. McDonald, at the head of the men's work in our church, will speak at the dinner conference. Dr. Henry B. Master, D.D., secretary of the Board of Ministerial Relief and Sustentation, with its actuary, will be present to answer the protest of Cleveland Presbytery that there is unfairness and discrimination in the present plan of the Sustentation Department of the Board.

Phillips Avenue Church, Rev. W. P. Thomas, pastor, welcomed thirteen new members last Sabbath at its communion service, following two weeks of evangelistic meetings, when the pastor was assisted by Dr. W. F. Dickens-Lewis, Rev. A. H. Limouze and your correspondent.

At the forum of the Church of the Covenant last Wednesday was heard Mr. Whiting Williams, who is a member of this church. He has recently returned from a tour of France, Belgium and Germany, working his way as a laborer through these countries. The speaker at the forum this week will be Dr. Charles F. Thwing, who has just laid down his work as president of Western Reserve University after many years of service.

The Presbyterian Ministers' Club was the guest of the Congregational Ministers' Club at Pilgrim Church on Monday, when the latter gave a farewell reception to President Thwing.

Rev. P. A. Fant, one of the best-known Italian ministers of the country, has taken charge of the St. John's Church, that was

served for many years by Rev. P. E. Monnet. The latter will spend his last years at Valdeese, N. C.

Rev. James D. Williamson, D.D., chairman of the Church Extension Committee, has been made acting head of Western Reserve University to serve until a successor to Dr. Thwing is chosen.

Immanuel Church, of which your correspondent is pastor, is, for the second season, observing "Church Night" every Friday, with dinner at 6:30 o'clock, followed by the devotional service. This is in turn followed by a musical program or an address by some prominent speaker.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

Rutgers Presbyterian Church is celebrating the one hundred and twenty-fifth anniversary of its founding. Last Sabbath the pastor, Rev. Dr. Daniel Russell, preached a historical sermon in the morning, and in the evening the choir sang "The Music of 1796." Tuesday morning there was a special meeting of the Woman's Guild. Wednesday evening a service of consecration was conducted by Rev. Dr. George Alexander, pastor of the First Presbyterian Church. There will be a historical pageant Thursday evening, and Friday evening will be "An Old Home and Neighborhood Night." Next Sabbath, Dec. 4, there will be a special communion service in the morning, and in the evening Rev. Dr. Dwight W. Wylie, pastor of the Central Presbyterian Church, will preach.

An effort was recently made to have New York Presbytery unite Rutgers and the Fourth churches, but there was nothing accomplished. The pastor of Rutgers Church, Rev. Dr. Russell, is doing a fine work and is to be heartily congratulated. Another excellent work is being done by Rev. George J. Russell, the minister of the Church of the Puritans, a Presbyterian congregation, with a good church edifice and little material around the church for upbuilding. The neighborhood has been overrun by colored people crowding out the white people. Nevertheless, Mr. Russell is bringing in a large congregation, and without sensational methods.

The forty-ninth anniversary of the McAuley Water Street Mission was celebrated Sabbath, Nov. 27. The exercises are continued through Sabbath, Dec. 4. Among the speakers were Rev. Dr. Edgar W. Work, pastor of the Fourth Presbyterian Church; Rev. Dr. Arthur J. Smith, of the New York Evangelistic Committee, and Mrs. Charles M. Alexander, widow of the great evangelistic singer. The mission was founded by Jerry McAuley, formerly a river thief and convict. It is said that it is the first Rescue Mission of its kind in the world. As soon as Jerry McAuley was converted he began to tell it out. The first services were held in what was known as "Kit Burns' rat pit." The other superintendents of the Mission have been the late S. H. Hadley and John H. Weyburn. Mrs. Weyburn was chosen to succeed her husband and is now in charge. Only God knows how much has been accomplished by this Mission, and the great work goes on steadily.

Bronx Gospel Hall and Bible School has gone into its new building. It is under the auspices of the National Bible Institute.

The West Side Y. M. C. A. was twenty-five years old last Sabbath. More than 100,000 members have been enrolled during the quarter of a century. There are now 8,300 members.

A reception to Marshal Foch was given at the home of Colonel Kountze by the Federal Council of the Churches of Christ in America. Mr. William Sloane Coffin, Dr. John H. Finley, and Dr. Charles S. McFarland, of the Federal Council, spoke, and Marshal Foch replied, presenting, on behalf of the French Protestant churches, a pulpit Bible from the Protestant church at Rheims, which was destroyed.

#### EDUCATION WEEK.

The American Legion and the National Educational Association are sponsoring "Educational Week" to be observed throughout the whole nation, December 4 to 10. The great body of people to whom this proposition is of concern, is the Parent-Teacher group, has been requested to work with them in promoting an educational rally during that week. This movement has as its object better schools, bet-

ter homes and greater advantages for children, and a fuller citizenship.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

The Field Day of the Board for Chicago begins Dec. 5th. There is so much already scheduled for Chicago at that time it seems that the Field Day will have to begin with the meeting of the presbytery and end with the banquet of the Social Union, as Tuesday night, Dec. 6th, is Moderator's night and Dr. Swearingen will be the speaker and guest of honor at the Morrison Hotel.

The Englewood Church, Rev. A. C. Dudley, pastor, made a special occasion of the re-opening of the newly decorated auditorium on Nov. 13th. The same day the Drexel Park Church, Rev. Clinton C. Cox, pastor, dedicated their new pipe organ. The morning service was conducted by the pastor as a homecoming day. At 3 p. m. Dr. Cleland B. McAfee, of McCormick Seminary, preached the dedicatory sermon as the new pipe organ was opened. At 7 p. m. Dr. Albert J. McCartney, pastor of the Kenwood Evangelical Church, preached on "The Lure of Paganism."

Rev. Hubert S. Lyle, president of The College of the Ozarks, located at Clarksville, Ark., on a recent visit to Chicago procured a gift for the college of \$25,000, contingent upon his raising \$50,000 more for the college.

When the Synod of Illinois met in Lincoln, the story was told how this city of Illinois came to bear the name of Lincoln: "When Robert Latham was surveying the town plot of Lincoln (the original town was called Postville) he was assisted by young Abraham Lincoln, who practiced law in the old yellow Court House. Mr. Latham said: 'Abe, I don't know what to call my town.' Lincoln replied: 'Name is after me.' Mr. Latham said: 'I will, if you will name your first boy after me.' So the bargain was made and the town received its name of Lincoln, at Lincoln's own request."

Dr. George L. Robinson, Professor of Biblical Literature and English Bible in McCormick Seminary, preached the sermon at the union Thanksgiving service of the seminary community, which was held in the Wesley Methodist Church.

The ladies of the Wilmington Church, Rev. Edgar Beckwith, D.D., pastor, at a recent bazaar cleared over \$500.

#### PONCA CITY, OKLAHOMA.

The new First Church at Ponca City was dedicated Oct. 23d. The church cost \$87,000, and is beautiful, commodious and harmonious. With its social rooms, gymnasium, shower baths, Sabbath-school rooms and equipment, together with an excellent pipe organ, and auditorium with beautiful art glass windows, all is admirably suited for the glory of God and the good of man. Rev. Moses Breeze, D.D., Columbus, Ohio, preached three times on Sabbath. Rev. D. L. Edwards, the former pastor, was present, taking part in the services. The sermons of Dr. Breeze were masterful, and he is a great money raiser. Twenty-one thousand dollars of the total debt of \$36,000 has been raised and subscriptions are still coming in. At the close of the Sabbath evening service the pastor, Rev. E. D. Surface, offered the dedicatory prayer. The music, which was superb in every particular, was in charge of Mrs. Frances S. Catron, for eighteen years the capable director of our church choir, and Miss Pauline Roberts, of Oklahoma City, organist of our First Church there, presided at the new pipe organ. A dinner was spread in the social room of the church. The Sabbath services were followed by a "Week of Dedication." The Monday evening meeting was presided over by W. T. Oates, one of the elders. The City Band was present and gave three selections. Miss Roberts, of Oklahoma City, gave two numbers on the pipe organ. The mayor of the city, the ministers, and other citizens, representing the various interests of the city, gave four-minute talks, after which Dr. Breeze gave his closing message. Wednesday evening Daniel A. Hirschler, Dean of Music at Emporia College, Kansas, gave a pipe organ recital. It was a rare musical treat. Thursday evening was Young People's evening, which was addressed by Harold Singer, the capable field man for United Christian Endeavor in Oklahoma. The "Dedication Week" closed with a soul-stirring message from Rev. L. D.



Young, D.D., the renowned pastor of City Temple, Dallas, Texas. His message will bear fruit in the life of our church and congregation. Seventy new members have been received into the church since April 1st, a large number joining on Dedication Day. The dedication of the First Presbyterian Church of Ponca City was one of the greatest occasions in the history of this thriving city of ten thousand people. Oct. 30th the men's chorus from the First Presbyterian Church of Winfield, Kan., "the best chorus in the state of Kansas," came down in their automobiles and furnished music for the evening service. They were greeted by seventy-five men of our church, and the women provided dinner. How those men did sing! The pastor gave a short talk and two men of the chorus gave appropriate messages. The men of this church are now organizing a men's chorus. For Ponca City Presbyterians the future looks as bright and hopeful as the unfailing promises of God.

### THE SYNOD OF TEXAS.

BY REV. B. WRENN WEBB, D.D.

A series of Presbyterian Home Mission Conferences have just closed with great profit to all Presbyterians of the Synod of Texas. Dr. William R. King, of New York, Secretary of the Board of Home Missions, selected the teams, and in connection with the synodical field forces carried out the program most admirably, and the following facts are of interest:

Team No. 1, consisting of Rev. S. D. Crouch, Assistant Superintendent of Home Missions of the Synod of Texas; Rev. Andrew J. Montgomery, D.D., Associate Secretary Board of Home Missions, Western Office, and Rev. Charles Overstreet, D.D., Secretary of New Era of Southwestern District, held the following conferences: El Paso and Marfa in El Paso Presbytery; San Antonio and Austin in Austin Presbytery; Houston in Houston Presbytery; Nacogdoches and Jacksonville in Jefferson Presbytery. As far as results can be recorded, the team reached in the seven conferences thirty-seven churches, including the churches visited on the two Sabbaths of their campaign, spoke to a total of 3,476, delivered a total of fifty-eight sermons and addresses and conducted ten devotional services.

Team No. 2, the personnel of which consisted of Rev. W. M. Baker, Assistant Superintendent of Home Missions, Synod of Texas; Rev. Warren H. Wilson, Ph.D., Director of the Country Life Department, Board of Home Missions; Rev. Paul G. Stevens, D.D., Associate Director of the Educational Department, Board of Home Missions, and Mrs. Adelaide Aldrich, Field Secretary. Woman's Board of Home Missions, held conferences at Forest Hill, Grapevine, Denton and Grandbury, in Fort Worth Presbytery; Vernon, Amarillo and Plainview in Amarillo Presbytery; Post City and Stamford in Abilene Presbytery and Brownwood and San Angelo in Brownwood Presbytery. This team reports, churches reached including three Sabbaths, sixty-five; attendance, 4,500; sermons and addresses, one hundred and four; devotional services, ten; and mission study classes promised, twenty-five. This team held twelve conferences. It is seriously regretted that Dr. Warren H. Wilson had to leave the team on the 7th and Dr. Stevens at the close of the day on the 13th.

Team No. 3, consisting of Rev. B. Wrenn Webb, D.D., Superintendent of Home Missions, Synod of Texas; Rev. Wm. R. King, D.D., Secretary, Board of Home Missions; Rev. George H. Mack, D.D., New Era Secretary and Home Mission Superintendent, of Nashville, Tenn. This team held conferences at Temple, Hillsboro, Corsicana and Teague in Waco Presbytery; Dallas, Terrell, Miller Grove and McKinney in Dallas Presbytery; Sherman, Honey Grove and Clarksville in Paris Presbytery. This team conducted fourteen devotional services during the eleven conferences, reached eighty-eight churches including three Sabbaths, delivered 122 sermons and addresses to a total of 7,413 people.

The teams were everywhere most cordially received and heartily entertained by the pastors and by the people. The number of churches represented by the delegates was one hundred and twenty-two. A great interest has been awakened in all the Boards

and Agencies of the Church and especially in Home Missions, Stewardship and in general a larger vision for the things of the kingdom.

The order of the conferences was as follows: An afternoon conference, a supper conference for men and a mass meeting in the evening. The supper conference for men was an especially strong feature of the conferences. The women everywhere, where it was possible, provided a sumptuous dinner for the local and visiting men and for the men of the team. As high as one hundred and twenty persons sat down together at dinner during the conferences.

The Synod of Texas greatly appreciates the privilege of having these men of the Board of Home Missions and New Era Movement give time, strength and thought to the work of the kingdom in our Synod.

### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

The church at Coal Hill had a fine revival meeting under the leadership of Licentiate Boudra, assisted by Rev. G. W. Neal, D.D.

Rev. Clifford H. Helm, of South Wales, N. Y., has been called by the Greenwood Church.

It was my pleasure to preach for Rev. Dr. McMillen, Glenshaw, Pa., on Sabbath morning, Nov. 13, and for Rev. Dr. Woodfin, at Homestead, in the evening. These churches are but a few miles out of Pittsburg and among the strong churches of the Pittsburg Presbytery.

The church at Bentonville gave their new pastor, Rev. T. E. Beard, and his family a hearty welcome, recently, to this important work.

Rev. E. M. Morse is holding a fine meeting in the Bono Church. There have been a number of accessions to the church. Mr. Morse will soon begin a meeting in the Rector Church.

It gave me pleasure to preach at Dumas, where Rev. Dr. Preston is the minister, on Nov. 20. Plans are being made to erect a manse at Dumas, which will cost about \$2,500. Mr. Preston serves the Tillar Church one Sabbath each month.

Evangelist Lewis recently closed a good meeting at Huntington, held in the M. E. church. There were about thirty professions. Our church received several members as a result of the meeting. Dr. Lewis is now in a meeting at Benton.

The budget for the year closing March 31, 1922, for the Arkansas Synod is about \$20,000 for all the Boards. At the present time only about one-third of this has been sent to the Boards. The every-member canvass for next year should be put on during March. I sincerely trust that the budget for this year will be out of the way before the canvass is made for next year. Our churches are introducing a more business-like way in church finances. They are to be commended for this. However, a large percentage of the money is not collected until the last of the year. A part of the budget should be sent at least each quarter. The Boards are in need of the money. Owing to our failure, the Boards must spend thousands of dollars in interest. Send in the money at once and it will be appreciated.

### EAST TENNESSEE NOTES.

BY REV. ROBERT I. GAMON, D.D.

The Harriman School, under the Woman's Board, plans to open Jan. 1. Miss Rena Avery is in charge of the preparations and is already on the ground. Some thirteen acres of land, a large house, a cottage and a barn constitute the contribution of the city. Some alterations, now in progress, will make the property more suitable for the work. A recent visit of Miss Edna R. Coss, who comes from the Woman's Board, has made these plans definite. Later it is the intention to erect a large dormitory for girls. Miss Avery will be glad to correspond with any one in reference to the school, either prospective pupils or their parents or friends.

The Hopewell Church at Dandridge introduced the rotary system of church officers on Nov. 13. As elders they elected J. E. Bettis and Arthur Holtsinger for three years, Ferd Headrick and James L. Lyle for two years, and H. M. Rankin for one year. As deacons, A. S. Nichols and J. W. Cowan for three years, H. B. Jarnigan and Fred Fain for two years, W. A. Lyle and W. H. Shep-

pard for one year. The writer conducted the meeting at the close of a well-attended preaching service. Rev. R. M. Ramsay, of Knoxville, conducted a Thanksgiving service on Thursday.

Rev. A. J. Coile will supply the Oakland Church until the spring meeting of Holston Presbytery.

Rev. L. F. Smith will begin a series of evangelistic meetings in Timber Ridge on Dec. 4. The writer will assist him.

On Nov. 20 the writer preached in Jonesboro in the morning and at Tusculum College at night.

The death of Judge W. D. Wright, elder of the Knoxville Second Church, was a great shock to the congregation and to the community. It came as the result of an accident, in which he and Mrs. Wright were knocked down at a street crossing by an automobile. Judge Wright's passing away is a distinct loss to the moral and religious forces of the city and state, as well as to the leadership of his church.

The Kirkwood Church, Knoxville, recognized Thanksgiving Day by a sunrise service, and at night by a missionary meeting and social. The writer made an address. An offering was made to the Ladies' Society. Knoxville, Tenn.

### CLERGY CERTIFICATES.

The Railroad Clergy Bureau announce that clergy certificates will be issued for 1922 under the same conditions as those issued for 1921. Ministers are advised to secure application blanks from the local railroad ticket agent and apply to the Bureau serving his particular territory. The Bureau, with the territory they cover, are as follows:

Eastern Clergy Bureau, Mr. C. L. Hunter, manager, 143 Liberty Street, New York City. Territory: East of Illinois and north of Ohio and Potomac Rivers.

Southern Clergy Bureau, Mr. W. H. Howard, manager, 702 Healey Bldg., Atlanta, Ga. Territory: East of Mississippi River and south of Ohio and Potomac Rivers.

Western Clergy Bureau, Mr. E. E. McLeod, joint agent, 2162 Transportation Bldg., Chicago, Ill. Territory: West of and including Illinois and Mississippi River, except stations in southwestern territory enumerated below.

Southwestern Passenger Association, Mr. J. E. Hannegan, chairman, 702 Compton Bldg., St. Louis, Mo. Territory: Arkansas, Louisiana, Mexico (eastern portion) Missouri, Oklahoma and Texas.

W. H. Kearns,  
Transportation Secretary.

### AN OFFER OF CURTAINS.

There is a set of dark-red plush curtains, suitable for choir rail and coverings to match for pulpit and pulpit furniture, offered to a church having need of same. Any congregation wishing to avail itself of this generous gift, please communicate with Dr. David G. Wylie, General Secretary, Board of Church Erection, 156 Fifth Avenue, New York City.

Ships of four nations carried 89 per cent of the approximately 11,600,000 tons of cargo which moved through the Panama Canal during the fiscal year ended June 30, 1921.

American vessels led all others with a total of 5,163,000 tons, establishing a new record by increasing the total tonnage of the previous high year by 615,885.

British ships were second and surpassed the high mark of 1917, their last banner year. They reached a total of 3,738,250 tons.

Japan and Norway took third and fourth place with 758,600 and 637,880 tons, respectively. Norway dropped below its figures for 1918, but Japan soared to new heights, exceeding her last high mark by 32,279 tons.

Enclosed please find draft for \$2.50 to renew H. & P. for another year. I have taken the Herald and Presbyter for thirty-five years and can't well do without it. It has become a part of our home, and I hope that it may prosper in the future and stand as in the past for the doctrines of our Holy Religion. W. C. W.

## RELIGIOUS NEWS

### DEATH IN THE MINISTRY.

Rev. Silas V. Fait, of Anadarko, Okla., died on Nov. 4 in the sixty-fifth year of his age. He was born at Man's Choice, Pa., April 26, 1857, graduated at Lafayette College and Union Seminary, and was ordained in 1889 by the Presbytery of Chickasaw. For some years he served as a home missionary in Indian Territory and then had charge at Chickasha, going to Anadarko in 1906, where he organized the church, and has served ever since as pastor. He was greatly useful as pastor and in the general work of the synod. The whole community joined in a memorial and funeral service on Sabbath, Nov. 6. He was greatly beloved.

### CINCINNATI AND SUBURBS.

Dr. Edgar P. Hill, general secretary of the Board of Education, and Dr. C. B. McAfee, of McCormick Theological Seminary, are expected to be in Cincinnati on Presbyterian Day, Dec. 8, to take part in the exercises at the Church of the Covenant.

Rev. Arthur James, of Porto Rico, made a very instructive and interesting address at Wyoming last Sabbath evening. In the morning the Woman's Missionary Society had its annual praise and thank-offering service, with a sermon by the pastor, Rev. D. G. Smith.

In the Sixth Church, Rev. A. M. Campbell, pastor, an Anti-Saloon address was delivered last Sabbath morning by Mr. L. D. Ogden.

Dr. McLeish, of the American House, Cincinnati, spoke last Sabbath evening at the Poplar Street Church, Rev. D. A. Greene, pastor.

Rev. W. L. Schmalhorst, of Pleasant Ridge, and Rev. Jesse Halsey, of the Seventh Church, exchanged pulpits last Sabbath evening, Mr. Halsey giving an illustrated lecture on "The Pilgrim Fathers."

The birthday of Mr. Ren Mulford, Jr., is to be celebrated in the Norwood Church this evening, at the weekly prayer meeting, by all the members of his "Sunshine" Sabbath-school class attending the service together.

The First Presbyterian Church of Covington, Ky., has extended a call to Rev. Charles C. McGinley, of Kansas City, Mo.

The Presbytery of Cincinnati, Nov. 21, dissolved pastoral relations between Rev. A. E. Williams and the Elberon Church, and between Rev. E. M. Martin and Westwood First Church. Rev. E. M. Martin was called to Westminster Church, and is to be installed Sabbath, Dec. 18, at 3 p. m., the moderator to preside, Rev. M. W. Brown to preach, Rev. C. A. Austin to charge the pastor, Rev. Dr. J. V. Stephens to charge the people. Rev. D. W. MacMillan was called to West Liberty Church, installation to take place at a time to be fixed later. The overture on commissioners was answered in the negative. The following resolution was adopted: "The Presbytery of Cincinnati records our agreement with the Conference on Disarmament in its effort to destroy the machinery of war, and to make unnecessary and impossible the appetites, the jealousies, the rivalries and the intrigues that lead to war. We trust that America may blaze the way even beyond the consideration of armaments and the rivalries of nations, and will seek to bring them into permanent accord on the basis of brotherhood and good will, as taught by Jesus Christ. Resolved, that a copy of the above, with the good will of the presbytery, be sent by the Stated Clerk to Secretary Charles E. Hughes, as ranking member of the American delegation to the Conference now sitting in Washington." The Moderator and Stated Clerk were directed to send a copy of the following action to the Governor of the State of Ohio: "Whereas, The matter of religious education in our public schools is before the public mind, and before the Governor of this state, in the form of a petition that he appoint a commission upon the subject, to ascertain what may be done in this direction, without coming into conflict with the Constitution of the United States guarding religious liberty; resolved, that the Presbytery of Cincinnati respectfully petitions the Governor of Ohio to appoint such commission, representing all our religious bodies." The

presbytery will meet in the First Church on Walnut Hills on Dec. 19 next.—E. T. Swiggett, S. C.

Rev. W. D. Harrell and Mrs. Harrell, of St. Bernard, were very pleasantly remembered, by the people of their church and other friends, on last Friday evening, the occasion of their silver wedding, and they were presented with pleasing testimonials of affection and appreciation.

The Associated Charities of Cincinnati occupy a large place in the benevolent activities of the community, being an aggregation of a great many charitable organizations. The money for their maintenance is now raised at one time, in a great "community chest," and divided proportionately among them, each year, so that no one of them makes a separate canvass for funds. The fortieth anniversary meeting of the Associated Charities was celebrated on the evening of Nov. 23 with an interesting program.

Thursday, Dec. 8, is to be set apart in Cincinnati and the region around about as Presbyterian Day, with services in the Church of the Covenant all day. Dr. Swearingen, Dr. W. H. Foulkes, Dr. John A. Marquis, Rev. W. P. Schell and Mrs. C. K. Roys and Miss Lucy Dawson are to tell about the Boards and the general work of the Church. The ministers are to meet at 10:30 a. m., the women at 2:30 p. m. The supper for men is to be at 6 p. m., and the meeting for everybody at 7:45 p. m.

Mrs. Caroline Burnham, eighty-four years old, widow of Erastus Burnham, for many years secretary of the Y. M. C. A., Cincinnati, died in Dayton, Ky., Nov. 27. She was an earnest and efficient Christian worker and for many years a leader in the Women's Missionary Societies of Cincinnati Presbytery.

### ST. LOUIS AND VICINITY.

An annual Bible Conference on "Christian Fundamentals" was held last week, at the Washington and Compton Avenue Church, with speakers from outside the city. Three other conferences were also carried on, one of these being at the Curby Memorial Church. The meetings continued for five days, ending on Thanksgiving Day.

Dr. William R. King, of the Home Mission Board, occupied his former pulpit at the First Church on Sabbath, Nov. 20. His sermon topic was, "Christianizing America."

Rev. R. S. Calder, D.D., of Lindenwood College, gave an address, "Discoveries of a Bible Teacher," at the meeting of the Ministers' Association, Monday of last week.

"Prosperity the Gift of God" was the topic of a Thanksgiving sermon, preached by Rev. James Hardin Smith, D.D., pastor at the North Church, on Sabbath, Nov. 20. Forty-one new members were received into the church at that time.

At the annual Thanksgiving service at Greeley Memorial Church, last Thursday, the sermon was preached by Rev. R. Calvin Dobson, D.D., executive secretary of the presbytery.

Dr. James Hardin Smith, of the North Church, delivered a lecture at Sterling College, Sterling, O., on Tuesday night of last week.

Rev. N. L. Euwer, assistant minister at the Second Church, preached the annual Thanksgiving sermon at Lindenwood College, for the student body, last Thursday.

Rev. James W. Hawkes, of Hamadan, Persia, who has been a missionary in Persia for over forty years, preached at the Second Church last Sabbath. He was the guest here of Rev. N. L. Euwer, who was associated with him in the mission field some twenty years ago. His work has been among Mohammedans, Armenians and Jews.

Several union Thanksgiving services were held, in which the Presbyterian churches participated, last Thursday. The First Church congregation came to the Second, together with a Christian and a Methodist congregation. Dr. Lampe, pastor of the West Church, preached at a community service at Cabanne Methodist Church. Kingshighway congregation participated with three others in a service at the Second Baptist Church.

### OHIO.

Rev. Samuel Dodds, D.D., Bible Extension lecturer of the College of Wooster, concluded a successful Bible Institute in the Second Church of Newark, O., on Nov. 20, Rev.

B. R. Weld, pastor. Dr. Dodds still has a few open dates for institutes in March, April and May of 1922. All arrangements are made through the College of Wooster.

Recently a fine musical recital was given at Hillsboro, in the First Presbyterian Church, by Misses Mackey and Emerson, of Brooklyn, under the auspices of the Men's Bible Class. On Nov. 4 there was a men's banquet, attended by a hundred men, with addresses by Attorney John Phillips, of Chillicothe, and Rev. W. Hamill Shields, D.D., of Mt. Vernon, O., a former pastor. For the last seven Sabbath evenings of the year the pastor, Rev. B. F. Paist, is preaching a series of sermons on "Questions of Mind and Heart," giving Christian answer to some fundamental questions. The district meeting of the Woman's Presbyterial was held in this church on Nov. 9, with an address by Mrs. Edgar M. Wilson, of the West India Mission.

Rev. Joseph T. Britan, D.D., moderator of the Synod of Ohio, addressed the Brotherhood of the Bremen Church, Rev. Gibson Wilson, pastor, Friday night, Nov. 18. Each man of the church had the privilege of bringing his wife or a friend. One hundred and seventy-seven people sat down to the supper. It was a great evening of fellowship for the church.

About seven hundred men from the Brotherhood Bible Classes of Canton held a union mens' meeting at sunrise Thanksgiving morning, in the Baptist Church. Rev. Alfred Lee Wilson, of the First Presbyterian Church, conducted the devotional exercises. The address was by Rev. Daniel Rittenhouse, of the First Baptist Church of Columbus. A light breakfast was served by the men of the Baptist Church.

At a union meeting in the First Presbyterian Church in East Liverpool, on Thanksgiving Day, the sermon, on "The Faith of the Pilgrims," was preached by Rev. Frederic A. Dean, pastor of the Second Presbyterian Church, and it was published in full in the East Liverpool Evening Review. At the Presbyterian Fathers' and Sons' banquet on Nov. 23 there was an attendance of 215 men and boys.

Revival services were held in Reiley for two weeks, closing Nov. 13. Twenty-three members were added to the church, twelve coming on profession. The pastor, Rev. Harlan J. Manley, was assisted by Rev. G. Matthew Jordan, of Rossville, Ill., a classmate in Lane Seminary. Mr. Jordan is a forceful preacher. Since coming to Reiley May 1, 1920, fifty-one members have been received, twenty-three being on profession. Sixteen adults and thirteen infants have been baptized. The membership of the church is now 156. The church is prospering in all departments.

A very attractive poster is being sent out to all the churches in Ohio by the Campaign Committee of the College of Wooster calling attention to "Wooster Day," Dec. 11.

At a meeting of the men of the Second Church of Wellsville, O., Rev. Thomas G. Berger, pastor, on Nov. 17, after a supper with seventy-five present, an address was delivered by Rev. C. D. Cramer, of Mt. Gilead, and an organization for men's work was effected. On Sabbath evening, Nov. 20, the Ladies' Missionary Society held its praise service and celebrated its twenty-fifth anniversary. The pageant entitled "The Lifting Hands" was given. A liberal offering was received. The pageant, just issued by the Womens' Foreign Board, presents the work of Foreign Missions in a very impressive manner.

On Nov. 15 the Men's Club of the church at St. Marys, Rev. Homer A. Neff, pastor, held its monthly meeting at the Fairview Country Church. Dr. J. Knox Montgomery, president of Muskingum College, gave a fine address, and seventy-seven men were present.

The First Church of St. Clairsville has called Rev. H. G. McMillen, of Holliday's Cove, W. Va.

Early in November, at Lancaster First Church, ninety-two young people representing Presbyterianism in this section sat down to a successful supper conference. Rev. Frederick Kirker, moderator of presbytery; Rev. R. E. Shields and Rev. E. W. Pocock, of Columbus, and State Secretary Freet of Christian Endeavor work made the principal addresses. The first conference was under

the direction of the church at Lancaster, and other gatherings of like nature will be held later. Eleven new members were received recently into the Lancaster Church, Rev. W. J. Holmes, pastor.

#### MICHIGAN.

Westminster Church of Big Rapids, Rev. Carl L. Attig, pastor, has let the contract for building the new church and construction will be begun immediately. The old one, was destroyed by fire last winter.

#### INDIANA.

The Bedford Church have wiped out their \$15,000 debt, after a three months' campaign led by the pastor, Rev. Dr. D. T. Scott. Four years ago the plant was remodeled at a cost of \$32,000. During this time the church has paid \$17,000 on principal and \$5,000 of interest. One member of the church offered \$5,000, if the congregation would handle the balance of \$10,000. It was undertaken to raise one hundred subscriptions of \$100 each. The mortgage was burned on Nov. 17. This was done by Dr. J. F. Freeland, assisted by little Miss Isabelle Scott, the pastor's daughter, and Master Frank Crawford. Dr. T. B. Terhune of New Albany, Rev. J. H. More of Seymour, Rev. Joseph Lindsay of Mitchell, and Captain J. D. Alexander gave short addresses. Bedford now owns one of the most handsome and well-equipped churches in New Albany Presbytery.

Rev. J. R. Bardelmeier, who has been pastor of the church at Greensburg, Ind., since last May, is having a very successful pastorate, and his labors are greatly blessed. The prayer meeting has increased to 146 and all the organizations of the church are in flourishing condition. The congregations are large. For the past three Sabbaths, from twenty to twenty-five men from the congregation have filled the choir and furnished the music.

The Fourth Church, Indianapolis, is celebrating its seventieth anniversary this week, Rev. Dr. E. H. Kistler, pastor. The church was organized Nov. 30, 1851, and Dr. George M. Maxwell was the first pastor. The following have served as pastors: Rev. A. L. Brooks, Dr. C. H. Marshall, Rev. J. H. Morrison, Dr. E. B. Mason, Dr. A. H. Carrier, Rev. G. L. McNutt, Dr. E. P. Whallon, Dr. G. L. Mackintosh, Rev. R. M. Fulton, Rev. W. E. Danforth and Dr. E. H. Kistler. The church is located on Delaware Street, near Seventeenth, in a finely equipped building. The sermon on last Sabbath morning was preached by Rev. M. L. Haines, D.D. Special anniversary exercises are to be held Wednesday evening, Nov. 30, with words of greeting from former pastors and members. Elders Charles H. Moore and E. H. K. McComb have been busy in making the arrangements.

Rev. Hugh N. Ronald has resigned at Thornton after a pastorate of eleven and one-half years. He will be pastor of the torate Church at Portland, Ind., in Jan. Church at Portland, Ind., in January. olences have been multiplied ten-fold, the support of a foreign pastor, Rev. Frank M. Gault of Elat, West Africa, has been assumed, \$35,000 have been collected for the erection of a new house of worship, and over 300 members have been added.

Bethany Church of Fort Wayne, Rev. C. O. Shirey, D.D., has greatly enlarged and beautified its church building, and a notable dedication service was arranged for Sabbath, Nov. 20. A Sabbath-school department, 50x60, with three stories and basement, has been erected, and it is a complete and beautiful building, with all conveniences necessary for life and growth. Bethany Church was organized Feb. 15, 1894, with thirty-nine members, eleven coming from the First Presbyterian Church and twenty-eight on profession. Rev. George E. Davies, Rev. W. A. Bodell, Rev. J. C. Breckenridge and Rev. James W. Campbell were the ministers who preceded the present pastor, Dr. Shirey, who came in 1909, and who is now in his thirteenth year here. The church has over 600 members and is prospering in every way.

Westminster Church, Indianapolis, Rev. H. T. Gorham, pastor, has been having a celebration of the thirty-third anniversary of its organization and a homecoming on successive Sabbaths of November. It has a fine and stately building which it is getting paid for. About \$700 was raised dur-

ing the celebration for the November payment. Dr. and Mrs. Spence of Alaska spoke for them one Sabbath.

Rev. Dr. John S. Hamilton and party just closed a union meeting of several churches at Wabash, Ind., with good results.

#### NEW YORK.

Rev. A. W. Gray, of Niota, Ill., has accepted a call to Middleport, N. Y.

Rev. Stewart M. Robinson was installed as pastor of the First Church of Lockport on Nov. 18 by the Presbytery of Niagara. Rev. George L. Tappan, moderator; Rev. G. S. Swezey and G. A. Jameson, of Lockport; Rev. J. B. Laird, D.D., of Philadelphia; Rev. W. Courtland Robinson, D.D., the pastor's father; Rev. Anthony W. Evans, D.D., of New York City, and Rev. H. T. Chadsey conducted the service. An automobile coupe was presented to the pastor by the people on Nov. 17. The church will soon send an automobile to the church's missionary in India, Rev. John W. Bowman. The church is to celebrate its centennial in the near future.

Rev. Frederic L. Greene, of Margaretville, N. Y., has accepted a call to Wilson, in the Presbytery of Niagara, and will be installed in the spring, at the time of the celebration of the church's centennial.

Rev. A. W. Gray, recently of Niota, Ill., began his work in the church of Middleport, as stated supply, on Nov. 20.

#### DELAWARE.

Rev. W. C. Little, Ph.D., from Atlantic City, N. J., was installed as pastor of the Drawyers Church, Odessa, Del., Nov. 3, and Port Penn, Del., Nov. 4.

Rev. William Leishman, of Stewartstown, Pa., has accepted a call to the Eastlake Church, Wilmington, and is to be installed on Dec. 2.

On Nov. 15 Rev. and Mrs. A. Everett Hallman were given a reception by the members and friends of the First Church of Newark, Del. Mr. Hallman is the new pastor of the church, succeeding Dr. William J. Rowan, deceased. Rev. Messrs. Reed, McMurray and Jones took part in the services.

Rev. G. Ashworth Burslem, pastor of the Presbyterian Church, Dover, Del., has been elected chaplain of Walter L. Fox Post, No. 2, American Legion.

Rev. William Davies resigned, Nov. 20, from the pastorate of Rock and Zion Churches, Maryland.

#### WISCONSIN.

Rev. Ernest Wright, of Oconto, was recently installed at Appleton.

Rev. C. J. Koukol, who has served the Bohemian Churches around Phillips for many years, has accepted a call to Omaha, Neb.

Rev. Roy A. Brown, of Albay, the Philippines, spoke in the First Church, Beaver Dam, on Nov. 20. Many remember the visit of this beloved missionary in 1914. In a few weeks Mr. Brown expects to visit the Assembly Church.

At the meeting of Milwaukee Presbytery in Bethany Church, Milwaukee, Nov. 20, the pastoral relation between Rev. Charles H. Sidebotham and Grace Church, Milwaukee, was dissolved and Mr. Sidebotham was dismissed to Petoskey Presbytery. Mr. Roy Millar, a senior in McCormick Seminary, was ordained. Presbytery will meet in Calvary Church Dec. 5 at 2 p. m.

The Presbyterian Forum, on Friday evenings, at Milwaukee, has been attracting most of our young ministers and leaders in church work. Great questions of church work and methods are discussed, and prayer is made for God's special blessing upon the churches. The last Friday-night meeting was at Calvary Church, when Dr. McAfee preached a stirring sermon.

#### MISSOURI.

Rev. Dr. Charles C. McGinley, for seven years synodical superintendent of the synod of Missouri, has resigned to accept a call to the First Presbyterian Church, Covington, Ky. During Dr. McGinley's official service in Missouri, this synod has been brought to self-support, the annual offerings to Home Mission evangelization increased from \$14,000 to \$43,000 and the total membership of the synod increased from 41,000 to 52,560. The First Church

of Covington is a fine church with a great history. United States Senator Ernst is an elder in this church, superintendent of the Sabbath school, and clerk of the session. Dr. McGinley expects to begin his pastorate there the first Sabbath of the New year.

#### KANSAS.

At the communion at Mulberry Creek on Sabbath, Nov. 20, there were seven additions to the church, five being on confession. One infant was baptized. This was largely the result of an evangelistic campaign, in which the pastor, Rev. Adolph Haberly, was assisted by the presbyterial evangelist, Rev. Dr. T. J. Graham, D.D., formerly of Louisville, Ky. Dr. Graham is a strong preacher. The entire community was visited and the church was revived. Mulberry Creek is an afternoon appointment connected with the Idana Church.

The Junction City Church has spent two weeks in special services. Dr. D. M. Clagett, the pastor, was assisted by Dr. J. F. Clokey, of Salina whose sermons were much appreciated. The people have been greatly blessed. Thirty-five persons were added to the church, most of them on confession. One man of seventy-five was received.

Rev. L. H. McCormick, recently of Lincoln, Kan., has become pastor of the Community Presbyterian Church of Chase, Kan., organized only a short time ago.

In the church of Osawatimie 66 members have been received, following a union evangelistic meeting during October, conducted by Rev. and Mrs. George L. Rose. Other churches also received large additions, and the evangelists are heartily commended by every one. Dr. C. M. Lowe is in the third year of his ministry to this church. Building additions, costing over \$6,000, are nearly completed.

The church of Wamego, Rev. J. F. Thompson, pastor, has completed a very excellent and attractive church building, which was dedicated on Sabbath, Nov. 6, free of debt. The cost was about \$35,000, of which \$10,200 was raised on dedication day. Mr. Thompson took up the work here as pastor in August, 1920. The building was started last March and it is now complete, commodious and beautiful. Rev. W. H. Kearns, D.D., of Omaha, Neb., preached on dedication day and assisted in the services. Rev. D. H. Fisher preached on Monday evening, and Rev. W. M. Irwin, D.D., on the following two evenings. Rev. I. R. Prugh, a former pastor, was also heard. The church was organized Feb. 7, 1869, and its first building was erected in 1870. On Sabbath, Nov. 13, Mr. Thompson, the pastor, welcomed five members and baptized three children. He has received 56 members during his pastorate.

The Walnut Valley Church received 16 members, 15 of whom were baptized, Dec. 20, by the pastor, Rev. H. A. Rink, following a ten days' meeting, in which the pastor was assisted by Rev. W. C. Templeton, D.D., of Winfield.

The First Church of Winfield recently received 17 members, most of them on confession, and all adults. Rev. D. M. Clagett, D.D., of Junction City, assisted the pastor, Dr. Templeton, for ten days in special services. More than 300 persons have united with the church during Dr. Clagett's three years' pastorate.

#### NEBRASKA.

Six or eight Home Mission churches in Nebraska are in need of pastors. These churches are located in the western part of the state. Correspondence can be had with Rev. W. H. Kearns, Peters Trust Building, Omaha, Neb.

Evangelistic meetings are being held in various parts of Nebraska City Presbytery, in which one pastor is assisting another in the meetings. At Pawnee City there have been thirty-one accessions. Rev. Paul C. Payne is pastor of this church.

A two weeks' meeting has just closed at Westminster Church, University Place, Rev. James B. Brown, pastor. Rev. E. C. Lucas, D.D., of Beatrice, assisted the pastor in this meeting. There will be substantial gains to the membership.

A three weeks' meeting, Nov. 1-20, was held at Auburn, Rev. W. F. Perry, pastor, conducted by Evangelist R. Hayes Willis and wife, of Winona Lake, Ind. Three services

a day were held. In the evening meetings there were twelve professions, and at one Sabbath-morning service a large number of children took their stand for Jesus Christ. On the last Sabbath morning a goodly number of Christians stood, signifying that they would establish the family altar. The people were greatly pleased with the work of Mr. Willis and wife and their wonderful singing. The appreciation of the people was shown by an offering of more than \$400 at the close of the meeting.

A three weeks' campaign has been conducted in the Highland Park Church of Lincoln, Rev. Ralph W. Orr, pastor, and there will be an ingathering at the next communion.

Work on the basement of the Auburn Church has been going forward quite rapidly and, if the work is not stopped because of a lack of funds, the Auburn Church will soon be one of the best equipped in this section of the state.

WYOMING.

Rev. Harry E. Bickler of Geetingsville, Ind., was recently installed as pastor of the Lingle Church. The exercises were conducted by Rev. Clyde H. Mahaffy, of the U. P. Church of Torrington; Rev. H. W. Bainton, Stated Clerk; Rev. W. E. Patton, a former pastor; and Rev. Robert R. Marquis, Sabbath school missionary of Idaho Presbyterian, and a class-mate in McCormick Seminary of the new pastor.

SOUTH DAKOTA.

Dr. George Shannon McCune was inaugurated as President of Huron College on Nov. 29. Dr. Maitland Alexander, pastor of First Church of Pittsburgh, gave the address, Dr. Calvin H. French, a former president of Huron and now president of Hastings College, delivered the charge, former president, Dr. Harry M. Gage, president of Coe College, took part in the inaugural exercise.

OREGON.

Rev. W. E. Baskerville of Brookings, Ore., has taken up the work of the Langlois—Port Oxford Church, to be addressed at Langlois, Ore.

CALIFORNIA.

Immanuel Church, Los Angeles, raised \$150,000 at the morning service on Sabbath, Nov. 21. Dr. Herbert Booth Smith, the pastor, led the campaign for \$200,000 of new money. A group of canvassers was to canvass the congregation, Nov. 21-28, for the other \$50,000. This makes \$410,000 so far raised for the new building. Ground will be broken for the first unit, to cost \$200,000 next Easter. After the Sabbath school and Community service building is erected, the present structure will be torn down and the main auditorium built.

Rev. Dr. Herbert Booth Smith of Immanuel Church, Los Angeles, was called to Phoenix, Arizona, on Armistice Day on account of the death of his brother, Mr. Peyton Huston Smith, a prominent young attorney, a member of the First Church of Phoenix of which Dr. Arthur Lee Odell is pastor. Dr. Smith's father, Rev. Dr. J. Addison Smith died in 1920, and his sister, the wife of Rev. Charles Dean Holland of Hillsdale, Md., died this year. The people of his church have abounded in sympathy for their pastor.

TAXES UP, BUT TOTAL RECEIPTS LOW.

Tax receipts of the Government during the fiscal year 1921 decreased nearly \$1,000,000,000 as compared with the previous year, while the cost of collection increased thirty-two cents for a hundred dollars, according to the annual report of the Bureau of Internal Revenue.

Collections by the bureau during the last fiscal year totaled \$4,595,000,765, against \$5,407,580,250 for the fiscal year ended June 30, 1920, a decrease of \$812,579,486, or 15 per cent.

The cost of administering the internal revenue laws for the year, the report said, was \$40,203,716, or 87 cents for each \$100 collected, compared with 55 cents for the preceding year.

However, the report added, included in the expenditures was \$6,899,407 for the administration of the prohibition and narcotic laws and \$1,300,000 for the enforcement of the child-labor law, which, de-

ducted from the total, leaves \$33,174,309, or an equivalent of 72 cents for each \$100 in taxes collected.

Of the total taxes collected during the past year income and profit taxes aggregated \$3,228,137,673, compared with \$3,956,936,003 in 1920, and miscellaneous collections totaled \$1,366,863,091, against \$1,450,644,248 in 1920.

The principal decreases in these taxes were:

On alcoholic liquors, \$57,247,720; tobacco manufactures, \$40,589,969; excise taxes, \$38,538,121; corporation capital stock, \$11,494,767; and stamp taxes, \$11,879,813.

I enclose P. O. order for my subscription for the coming year. I am past eighty-one years of age and feel I can not do without my good home church paper. I like your attitude upon all important questions of the day, and wish others to see what you say; so my paper goes to four families. E. M. S.

NOTICES

PRESBYTERIAL NOTICE.

Beaver, Rochester, Dec. 13, 9 a. m.  
Blairsville, Ligonier, Dec. 13, 10 a. m.  
Butler, Butler Second, Dec. 13, 10 a. m.  
Chicago, Chicago Fourth, Dec. 5, 10 a. m.  
Columbus, Columbus Central, Dec. 12, 9:30 a. m.  
Dayton, Dayton Westminster, Dec. 13, 10 a. m.  
Lima, Lima Market Street, Dec. 13, 10 a. m.  
Redstone, Round Hill, Elizabeth, Dec. 13, 10 a. m.  
Shenango, New Castle Central, Dec. 13, 10 a. m.  
Wheeling, Wheeling Second, Dec. 13, 2 p. m.

MARRIAGES

No Charge is made for Marriage Notices

SOMMER—TAYLOR—At the home of the officiating minister, Rev. T. V. Roberts, Oregon, Mo., Nov. 23, 1921. Mr. Frank Sommer and Miss Lura Mae Taylor, both of Oregon, Mo.

OBITUARY

Obituary Notices at the rate of 75c per 100 words

BURNHAM—Mrs. Caroline A., aged 84 years, Nov. 27, widow of the late Erastus Burnham. The funeral was from residence in Dayton, Ky. Burial at Richmond, Ind.

MORRISON—James Allison Morrison was born in Coles County, Illinois, Oct. 20, 1845. His earthly life ended Oct. 25, 1921, at his home in Sweet Springs, Mo., where he had lived for sixteen years. His going breaks up an old-fashioned Christian home of the type that has been the main strength of our nation and the strong support of the Church. The days were never too busy for family prayer night and morning; Sunday never found the family absent from the services of the church. For more than fifty years he and his devoted wife gave their best for the upbuilding of God's kingdom upon earth. He served the church in some official capacity most of this time, as Sabbath-school superintendent and teacher, and as a member of official boards, and at the time of his death was secretary of the official board of the church of which he was a member. He was a fearless champion of prohibition when that great cause needed fearless support. In every community where he lived he helped to create the sentiment which finally gave us the eighteenth amendment. As a neighbor and friend Mr. Morrison could always be depended upon for any kindly service within his power to render. Strong ties of grateful appreciation bind his memory to the hearts of many people in every community where he has lived, because of his unselfish service to them in times of sickness and sorrow. It was his nature to relieve suffering of any kind wherever he found it. Mr. Morrison enlisted when he was eighteen years old in the Union army, Co. E, Fifth Illinois Volunteer Cavalry, and served two years, or until the close of the war. It was one of the great joys of his life to attend the reunions of the G. A. R., where he would renew the old friendships made during those terrible years of suffering on battlefields. He and his wife had just returned from the last reunion and a visit to his old home and with relatives and friends, both in Indiana and Illinois. On the first day of January, 1868, he was united in marriage to Miss Mary Ann Jones, an English woman by birth, one of the Pilgrim type of women. Six children were born to them. One son died in infancy and five remain to mourn, with their mother, the loss of an honored father and a devoted husband. These five are in widely-separated homes: Edwin K. Morrison, at Emporia, Kan.; Mrs. T. C. Hood, at Rogers, Ark.; John J. Morrison, Fayetteville, Ark.; James E. Morrison, Burial, Idaho; Frank J. Morrison, Vancouver, Wash. These children, and the fourteen grandchildren who carry forward the lives of this Christian man and his wife, may be justly proud of the real nobility to which they are heirs, the nobility of Christian character. A Friend.

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EVANGELISTIC MEETINGS

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## HOME CIRCLE

### HOW MANY?

"How many bones in the human face?  
 Fourteen, when they're all in place.  
 How many bones in the human head?  
 Eight, my child, as I've often said.  
 How many bones in the human ear?  
 Four in each, and they help to hear.  
 How many bones in the human spine?  
 Twenty-four, like a climbing vine.  
 How many bones in the human chest?  
 Twenty-four ribs, and two of the rest.  
 How many bones the shoulders bind?  
 Two in each, one before, one behind.  
 How many bones in the human arm?  
 In each arm one; two in each forearm.  
 How many bones in the human wrist?  
 Eight in each, if none are missed.  
 How many bones in the palm of the hand?  
 Five in each, with many a band.  
 How many bones in the fingers ten?  
 Twenty-eight, and by joints they bend.  
 How many bones in the human hip?  
 One in each; like a dish they dip.  
 How many bones in the human thigh?  
 One in each, and deep they lie.  
 How many bones in the human knees?  
 One in each—the kneecap, please.  
 How many bones in the leg from the knee?  
 Two in each, we can plainly see.  
 How many bones in the ankle strong?  
 Seven in each, but none are long.  
 How many bones in the ball of the foot?  
 Five in each, as the palms were put.  
 How many bones in the toes, half a score?  
 Twenty-eight, and there are no more.  
 And now altogether these many bones wait,  
 And they count, in a body, 208.  
 And then have, in the human mouth,  
 Of upper and under, thirty-two teeth.  
 And now and then have a bone, I should think,  
 That forms on a joint, or to fill up a chink—  
 A sesamoid bone, or a Wormian, we call;  
 And now we may rest, for we've told them all." —Ex.

## "Miss November" And the Pink Silk Dress

By MARY McCRAE CULTER

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### CHAPTER III.

One rainy evening just a week before Christmas, Nancy Varden dragged wearily home from college. It had been a hard day in the office, for there were all the grades of all the students to be recorded, credentials to be made out for a number who were transferring to the State University, and courses to be arranged for several who were entering for the Spring Semester; therefore the Dean and his secretary had been rushed so steadily that they had hardly taken time to eat lunch. As she trudged homeward, Nancy wondered whether the professor would honor her with his presence that evening, and sincerely hoped that he would not come. She was so tired. She just wanted to drag the couch up in front of the fire and lie down to rest, without the strain of having to talk to any one. Yes, she certainly hoped the professor would not come.

Mammy Lou was hovering about the front windows watching for her mistress, and was ready to open the front door as the girl came up the steps.

"Honey Chile, yo' sho am late," she said with repressed excitement in her voice. "I bin lookin' foh you foh a plum

houah. What yo' s'pose came foh you dis aftahnoon?"

By this time, Miss Varden was in the hall and could not help seeing the large wardrobe trunk that occupied a prominent position just where the expressman had left it in his hurry.

"Why!" the girl exclaimed. "Who is here?"

"Nobuddy a-tall. It's jes' got youah name on it, so I s'pose it's youah's. Heah am a lettah dat mebbe tells about it."

Nancy, almost as excited as Mammy Lou, divested herself of raincoat hat and rubbers, and hastening to her chair before the fire, tore open her letter and read:

Boston, Dec. —

My Dear Nancy: I wrote a month ago informing you that our dear Bettie had gone from us, and that our hearts were broken by our loss of her. 'Our house is indeed left unto us desolate,' for her merry spirit that kept us bright and happy has departed forever.

Her going was so sudden that traces of her are everywhere about the house—her fancy work, her books, her hat upon the hall rack, her silent piano—and all speak of the one who will use them no more; so that which ever way we turn we can but think of her.

She was always so happy, so active, so youthful for her years, that although she was thirty—just your age—she was more like a girl of twenty than a matured woman, and was so received by every one belonging to our wide social circle.

It is more than a month since her going, yet I have only just nerved myself to begin to put away her things so expressive of her own dear self. Some way, in all this sad work, you have been ever present in my thoughts for, as children, you and Bettie were inseparable in your funny childish pranks as well as in your demure Sunday behavior. Bettie always called you "her twin-sister-cousin" and loved you as if you were her very own flesh and blood.

Therefore, it is no wonder that you have been constantly in my thoughts, as I have folded away Bettie's precious things.

I wondered what I should do with all of her pretty suits and dresses and the dainty accessories that go with them. Then the thought came to me that perhaps you—"her twin-sister"—would be glad to wear them for her sake. No doubt you have many social functions in your college town and have much use for the pretty frocks that Bettie's exquisite taste selected and that Bettie's dainty self wore with such a distinguished air. I could not bear to think of any one else wearing them, but some way I believe that if Bettie could speak to me, she would ask that you should have them.

And so, my dear Nancy, I have packed them into Bettie's own trunk and am sending them to you with the earnest request that you wear them just as they are, for Bettie's sake, and with the hope that something of Bettie's own happy spirit may enter your soul because of contact with them. Perhaps some day I may have the joy of seeing you wear some of them.

Please let me know at once whether the trunk reaches you safely.

With very much love,

Aunt Elizabeth.

The girl read the letter hastily, wiping away tears as she read, for "Bettie" was the only sister she had ever known, and memories of her were woven about every happy incident of her childhood. As the letter dropped into her lap and she wiped away the swiftly flowing tears, Mammy Lou said sympathetically:

"What's de mattah, Honey Chile? Somebuddy done daid?"

Then Nancy had to explain her tears and tell the excited old woman what the mystery trunk contained. Mammy Lou was on her feet before the story was half done.

"De key ain wiahed to de han'le ob de

trunk wif sealin' wax," she announced. "Le's see all dem pretty t'ings. I'se jes' honin' to see you in 'em."

The trunk was soon opened there in the lower hall, as it was impossible for the two women to move it, and as Nancy unpacked, she loaded the arms of her faithful servitor with heaps of pretty and expensive garments, which the old woman carried upstairs to Miss Nancy's own room.

When everything was out, the trunk was pushed back, and Nancy ran up the stairs with a swiftness and lightness of foot uncommon to herself, so excited was she over the wonderful and unexpected treasures that had come to her. She found bed, chairs and table heaped with the things which Mammy Lou had carefully spread out. There was a beautiful street-suit of Hunter's Green with the softest of fur trimmings: a dinner dress of black velvet rich with sparkling jet: a wonderful evening dress of shimmering grey silk under a net overdress wrought with a web of silver embroidery: beside several dainty house-dresses such as Nancy Varden had never worn in all her life.

Then Mammy Lou placed a suit-box before her, saying:

"I reckon de heabenliest one ob all am in dis heah."

Both women gave a gasp of delight as Nancy took out "a perfect dream of a dress"—a dainty, shining robe of rose-colored silk that carried with it the suggestion and even the scent of the delicate blossoms of June, and made one involuntarily think of warm summer evenings and rose gardens and moonlight—or romance and poetry and the happiness of care-free youth. All of Bettie's bright joyous personality seemed to be wrapped in the shimmering folds, and Nancy could imagine how Bettie's own dear face had looked, smiling above it.

Just then the doorbell clanged insistently.

"O dear!" sighed Nancy. "I did hope that no one would come tonight, for the rain is just pouring. Go down and answer the bell, Mammy Lou."

Mammy Lou stamped down the stairs, muttering to herself as she went, and opened the door to admit Professor Darker. The man stepped into the hall with quite the air of being master of the house and of the old negress as well, handed his dripping raincoat and hat to her and walked eagerly to the chair beside the warm fire in the livingroom.

"Tell Miss Varden that I am here," he said to Mammy Lou in passing, without even a request that the lady might receive him: then he sat down to await her coming.

Ah! this was life as it should be. This was ease. These were the proper surroundings for a distinguished college professor, he told himself. And Miss Varden herself would be a very pleasing accompaniment to them—she was so dignified, so considerate of one's comfort, so appreciative of intelligent companionship. Yes, he must surely hasten the day all these "goods that the gods"—seconded by old Dr. Varden—"had provided," were his own to enjoy continually. Why delay matters and condemn one's self to the discomforts of a common boarding-house where one was scarcely noticed, much less appreciated? He would settle things that very night and arrange for an immediate marriage.

In the meantime, Mammy Lou had stamped her way upstairs again, with "a black cloud of wrath upon her brow"—if such an expression may be applied to one whose brow was already as black as African blood could make it.

"It am dat puhfessah, Honey Chile. Doan't yo' bodder yo'se'f wif him. Jes' let me go down an' git de dictionary to 'muse him. He jes' drippin' as a drowned rat, an' steamin' dat livin' room up lak a kitchen on wash-day. Jes' let him sizzle in front ob dat fiah, whiles you go on lookin' at youah pretty dresses an' t'ings. Jes' hol' dat rosy t'ing up in front of you onc't. I want to see how you look in it. "Ah!" as Nancy quickly complied. "It am heabenlier dan I fought it was. Look in de glass, Honey Chile, an' jes' smile at you'se'f once."

Nancy turned quickly toward the long mirror and involuntarily smiled at the figure she saw reflected there—a girl with a really young face; with a wealth of golden-brown hair that might be most bewitching if it were not drawn back into such a tight, plain coiffure; a pale complexion that needed but the eagerness of denied youth to blossom into delicate rosinness; a girl that needed to learn how to smile once more, as she had done in the dear dead days of childhood and Bettie.

"O, Honey Chile! O, Honey Chile!" ejaculated the enraptured Mammy Lou. "Ef I was a honey-bee I wouldn't have to hunt no farder foh sweetness ef I saw you in dat dress. It sho am de heavenly robe dat you read about in de Good Book. I reckon all de angels doan't hab to dress in white, does dey?"

"O, you flatterer!" Nancy said as she gently laid the fascinating dress upon the bed. Then with a regretful glance at the piles of pretty things still unexamined, she turned away and went slowly downstairs to greet her untimely caller.

Mammy Lou scowled and shook a defiant fist at the floor beneath which the self-engrossed professor sat.

"You ole bumblebee dat gavvers honey jes' foh you ownse'f an' nobuddy else! You ole dictionary mole! Ef you jes' knew how Mammy Lou lubs you, you'd—you'd—you'd be plum flambusticated!"

And then Mammy Lou felt better.

(To be continued.)

#### PIE-CRUST PROMISES.

"Now, you promise to be there promptly?" insisted the first girl speaker.

"Oh, yes, I promise," carelessly agreed the girl who had just been invited on the trip for the morrow. But the other girl was not quite satisfied yet.

"Well, now, promise me that you'll keep your promise," she demanded laughingly. "For you know as well as I do, Estelle, that your promises are not always the guaranteed all-wool kind."

Rather a sorry thing to say to any one, even in a joking way, was it not? And all the worse because the one accused could not, and did not, resent it. It was the truth, and she knew it. Worst of all was the fact that she did not think of resenting it, because she did not care that it was true.

Promises are more serious things than that. A promise, once given, should stand as good as the actual performance. A promise should never be made unless the one who makes it is as sure that he can and will fulfill it as he can be sure of anything.

The safe rule for all to follow is two-fold. First to think and be sure of the possibility of performance, before making any promise. Second, when that is done, and the promise made, to let nothing make you break it—nothing that lies within your power to prevent.

If you stop, think, make sure, before you promise, you will train yourself to careful, conscientious habits in giving your word. If you make good the promises so made, as you will in the natural order of things, you will train your friends to know that your promises are guaranteed "all truth," if not all wool.—Pleasant Hours.

#### WHY BETTY DIDN'T LAUGH.

"When I was at a party," said Betty (aged just four),

"A little girl fell off her chair, right down upon the floor,

And all the other little girls began to laugh but me;

I didn't laugh one single bit," said Betty, seriously.

"And why didn't you laugh?" said mamma, full of delight to find

That Betty, bless her little heart! had been so sweetly kind.

"Why didn't you laugh, my darling, or don't you like to tell?"

"I didn't laugh," said Betty, "'cause 'twas me that fell." —Ex.

#### THE RESCUE.

BY NELLIE BALLOU.

Detta was bustling round, helping her mother wash dishes and dust, for Aunt Hilda from the city was coming the next day to pay a visit. Detta and her mother even went out to straighten up the garden.

It was chilly for early October. "Dear me!" said mother, "I'm afraid there will be a frost tonight. If there is, it will be the end of the asters; and I did so much want them to be pretty when Hilda came!"

Detta went to the fence and looked over into the Bowens' vegetable garden.

"Is a frost coming tonight?" she asked Mr. Bowen, who was digging late potatoes.

"Not if it stays cloudy," he said. "But if it clears, we shall have a frost."

"If the flowers were kept warm would the frost hurt them?" asked Detta.

"No," Mr. Bowen replied, "but it is hard to keep things warm out of doors without our old friend, the sun, to help with the job."

Detta went to bed early, but she did not go to sleep; instead she lay and watched the sky through her window. The clouds drifted away slowly and the stars began to shine one by one. It was clearing off; now for the frost!

Detta cuddled down under her quilt. "The poor asters!" she said. "They will not be fit for Aunt Hilda to look at."

She lay still for a long while and pondered over the plight of the asters. "Now, if I myself were out in the garden this chilly night, I shouldn't be cold," she thought, "because I'd have on plenty of clothes."

Then another thought came to her. "Why shouldn't flowers wear clothes when they need them?"

She got softly out of bed and put on her flannel dressing gown and her slippers and stockings. Stealing over to the closet where her clothes hung, she piled her arms high with dresses, coats and sweaters. Then she tiptoed downstairs and out into the garden.

The moon was shining bright, and the asters were still holding their brave heads

high. But they would soon begin to feel the cold.

Detta stood still and looked at them; she began to feel doubtful. What if the clothes should be too heavy and weigh them down?

Beside the fence was a pile of sharpened stakes; the sight of them gave Detta a new idea. The stakes could be used to hold up the garments. Laying the clothes on the ground, she set to work.

At last, when she straightened up, every clump of asters had a tall, slim stick to guard it.

"Now I can go ahead and dress the flowers," she said.

Five minutes later one corner of the garden was a queer looking place. Two coats and three dresses with two sweaters seemed to be standing there alone, and the asters had disappeared from view. Inside the house a tired little girl was tiptoeing upstairs, to snuggle down under the blanket with a sigh of relief.

Detta waked a little after sunrise. Slipping her wrapper on, she ran out into the garden, gathered up her clothes and ran back to her room.

When she went down to breakfast her father and mother were busy talking.

"I can't understand it," her mother was saying. "The frost was so heavy that the other flowers were badly hurt, but the asters look just as they looked yesterday."

Detta smiled to herself over her oatmeal and cream. "I won't tell on the asters," she thought.

But that afternoon when she and her mother were showing their guest about the garden and Aunt Hilda was admiring the asters Mr. Bowen put his head over the fence.

"Where are your scarecrows, Mrs. Perry?" he asked.

"What do you mean?" said Detta's mother.

"Why, I looked out of my window a little after dawn," said Mr. Bowen, "and there were five fine scarecrows over there in the corner where the asters are. Handsomely dressed, too."

Detta stamped her foot, but she was laughing. "They didn't have on a thing but my old clothes," she cried.

Then the secret was out, of course.

Aunt Hilda carried home a big bunch of asters. "I should never have had them but for Detta's coats and dresses," she said.

#### HOW DICKY DRAKE GOT HIS DINNER.

Dicky Drake was a snowy-white fellow with a long yellow bill and strong yellow legs, and he prided himself on being the cock of the walk in the duck yard. He always managed to be the first one on the scene when Johnny Hill came to feed his flock, and Dicky Drake rarely failed to get the first grain of corn Master Johnny dropped.

Johnny was very fond of this particular drake, because Grandmother Brent had brought him all the way from Maine to sunny Tennessee for her grandson, Johnny Hill, who lived on a big farm 'way out in the country and who was making a bank account by raising ducks for his future education. So when he added the new drake to his already famous duck yard, he was a very happy little boy; and it amused him very much to see Dicky Drake strutting around the duck yard with his neck arched as if he were king of the tribe, getting the best of everything.

But one day Johnny, accompanied by his mother went to feed his ducks, and Dicky Drake, as usual was there first, ready to gobble up the first grain of corn.

"My, my!" Mrs. Hill exclaimed as she watched him eat. "Isn't he a greedy, selfish fellow?"

And Johnny looked at his favorite in a new light.

"I never had thought of him as being greedy, mother," the little boy said slowly, "but since you've mentioned it, he is greedy and selfish; and My Sunday-school teacher, Miss Ray, only last Sunday said that selfishness grew on boys when once they took it up, and I'm afraid it will be the same with Dicky Drake."

"I'm quite sure Miss Ray was right in saying what she did about selfishness," answered his mother, "and the sooner the habit is broken, the better."

"Well, I shall find a way to break Dicky," Johnny replied. "And when I do I'll tell you, mother."

Several weeks later Johnny surprised his mother by saying: "Mother, Dicky Drake has learned his lesson; you should watch him eat now."

Mrs. Hill could hardly believe it possible when she saw the new king of the duck yard approach the feeding pen after the others were in.

"How did you do it, Johnny?" she asked.

"Well mother," answered Johnny, "it took a long time to teach him, but he finally learned that it was easier to come and eat with the others than it was to have to dive to the bottom of the pond for his dinner."

"What do you mean, Johnny?" his mother asked with interest.

"Just this, mother," the boy answered. "Every time I fed my ducks and Dicky Drake came prancing in to grab up the first bite, I would put him in the coop until the others were through; then I'd drop his corn kernel by kernel into the pond, and he'd have to dive clean to the bottom for every bite he would get."

Mrs. Hill looked at her little boy in astonishment, then at the big white drake who was slowly devouring the grains scattered before him.

"That was a hard lesson, son," she said slowly.

"Yes, 'twas, mother," Johnny answered. "But drakes are somewhat like little boys, mother; they learn faster when the lesson is a hard task."

Mrs. Hill smiled faintly and lovingly put her arms about Johnny's shoulder. "Yes, dear, I guess you are right," she said softly. "A hard lesson, when once learned, is not easily forgotten."

#### No. 660.—CHARADE.

My first's a beast that has the name  
Of being dull, but just the same,  
Is really quite intelligent.  
Though neither paint nor blood be shed,  
My second's sometimes painted red  
By college boys ebullient.  
My third's not quick, and I am glad  
That I'm not it. 'Twould make me sad  
To think that death were imminent.  
My whole I surely shall be, if  
You do not guess this in a jiff;  
If not, you're simply indolent.

#### ANSWERS TO PUZZLES.

No. 659—

B  
T R Y  
T R O O P  
B R O W N I E  
Y O N N E  
P I E  
E

## SELECT READINGS

Hate hurts the hater more than the hated.

Try and you may. Don't try and you wont.

Truth has nothing to fear from the future.

When a man loses the fear of God, he is capable of almost any crime.

We do not know how cheap the seeds of happiness are, or we should scatter them oftener.—Lowell.

Disappointment should always be taken as a stimulant and never viewed as a discouragement.

Some men only find themselves after a catastrophe. They discover their talents like the miner discovers gold, through the explosion of dynamite.

If die I must, let me die in glorious struggle for the things I know is right and best. Fallen, then I am a victor in the struggle, for I have striven and felt the ecstasy of strife for the ideal of my soul.

The power of restraining one's temper under provocation is one of those choice attainments whose winsomeness men universally recognize.

The Commandments of God are not restraints on our liberty, but inspirations to liberty, for they are interpretations to us of our own true nature, and ideals of what we may become.

No matter how much cowardice and fickleness may be one's by nature, we can be made brave and resolute by fellowship with Christ. "Are we ashamed of our half-heartedness? Get closer to him." He shall be to you strength as well as salvation.

Active, aggressive, persistent seeking, and seeking what we want, and wanting what we ought is the law of progress for the kingdom of heaven. Jesus came to seek and save that which was lost, and that ought to be the chief aim of those who would follow in his steps.

#### AN UNDYING INFLUENCE.

A little more than two hundred years ago an old Puritan doctor wrote a book and died without knowing whether his book had done any good. The name of the book was "The Bruised Reed." Richard Baxter was converted through reading "The Bruised Reed," and he wrote "A Call to the Unconverted." Philip Doddridge was converted through reading Baxter's book and wrote "The Rise and Progress of Religion in the Soul." William Wilberforce was converted through reading this book, and wrote "A Practical View of Christianity." Thomas Chalmers read Wilberforce's book and was converted. A young minister by name of Leigh Richmond read Chalmers' book and he was inspired to write "The Dairyman's Daughter," which has been the means for the conversion of tens of thousands." This true story shows how a book, sermon, poem, or article may form a link in the golden chain of influence which in God's

providence grows longer and longer. But be it remembered that links in the golden chain are formed by kind words and good deeds. A smile today may be a sunburst of glory to men and women a century hence.

#### HAVING A GODLY FEAR.

The fear of God makes a hero; the fear of man makes a coward. Fear to do wrong makes a hero; fear to do right makes a coward. Noah was warned of things not seen as yet, the world had never known. It was out of the range of his experience; there were scores of arguments against it; but God's word was stronger than all arguments. The need of this day is a healthy fear; faith in Sinia with its thundering of judgment as strong as faith in Calvary with its whisperings of love; a belief in the words of Christ about the worm that dieth not as strong as a belief in the mansions which he is preparing for his people.

#### GOLD STARS IN FRANCE.

BY FRANCES L. GARSIDE.

The gold stars in France which make their appeal to the heart of America are not the stars on the uniforms of great dignitaries; they are stars made of masses of yellow pansies, and bloom, in the American cemeteries of France.

"I wish," said one returning mother, "that you might have been with me when I went to visit my son's grave. He lies in the cemetery at Romagne. The cemetery lies on the slope of a hill beyond which rises Montfaucon which figured so prominently in the Meuse-Argonne Drive. In the foreground is an immense bed of pansies, star-shaped, and every pansy yellow. Near by, in purple pansies, is spelled the name of the cemetery.

There are 24,000 graves, every one with its tiny white cross and the American flag floats over all."

This mother had gone over with the intention of having her son's body brought home; she changed her mind. "I could not have brought him back to our little cemetery at home. He lies there with his comrades; he occupies a place of honor among these dead. I could not imagine that he would like to be disturbed. I talked it over with a young woman who served tea to me in a little hut at the cemetery gates; she said that many mothers who had made the pilgrimage had come to this conclusion.

#### "A PLACE FOR ME."

"My Father has need of the birds and the flowers.

A place for each beautiful tree,  
And so I am sure in this wonderful plan,  
There's a place and a mission for me.

He has a good purpose in all He has made,  
And surely I know it must be  
That when he pronounced his creation all good,  
He meant something lovely for me.

So, wherever I go and in all that I do,  
I crave the dear vision to see,  
My place in my Father's own wonderful plan,  
My task and his blessings for me.

I'd like to use all of my talents and time,  
And ever so faithful to be;  
That God should not miss any service of mine,  
To perfect his service in me.

Then I must look close through the days  
as they pass,  
The sign of his guiding to see,  
And be glad that my Father's own loving  
good plan  
Included a mission for me." —Ex.

## SABBATH SCHOOL

### FOURTH QUARTER.

#### Lesson XI—December 11.

##### PAUL WRITES TO A FRIEND.

(Philemon 8:21.)

8. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient,

9. Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ.

10. I beseech thee for my son Onesimus, whom I have begotten in my bonds

11. Which in time past was to thee unprofitable, but now profitable to thee and to me:

12. Whom I have sent again: thou therefore receive him, that is, mine own bowels:

13. Whom I have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel:

14. But without thy mind would I do nothing; that thy benefit should not be as it were of necessity, but willingly.

15. For perhaps he therefore departed for a season, that thou shouldst receive him for ever;

16. Not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?

17. If thou count me therefore a partner, receive him as myself.

18. If he hath wronged thee, or oweth thee ought, put that on mine account;

19. I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides.

20. Yea, brother, let me have joy of thee in the Lord: refresh my bowels in the Lord.

21. Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say.

Golden Text: "Whosoever will be chief among you, let him be your servant" (Matthew 20:27).

Catechism—Q. 61. What is forbidden in the Second Commandment? A. The Second Commandment forbiddeth the worshipping of God by images, or any other way not appointed in his Word.

Home Readings—(M.) Philem. 1-9; (Tu.) Philem. 10-25; (W.) I Sam. 20:35-42; (Th.) Deut. 15:12-18; (F.) Col. 3:9-25; (Sa.) James 2:1-10; (S.) Psalm 130.

#### INTRODUCTORY.

This short epistle to Philemon is striking and beautiful. Great skill and tact are displayed in its composition, and its expressions are very tender and affectionate, while being so strong and compelling that one can scarcely doubt that Philemon complied with his request, and received Onesimus with a kind and forgiving spirit. It appears that Onesimus, a slave, had run away from his master, and, while a fugitive, had come under the influence of the Gospel as preached by Paul and had become converted. He had, at Paul's advice, gone back to Philemon. Paul says that he had sent him back. This is not saying that slavery is right, for it is not. But slavery existed then, and, in order that the Gospel should not appear as a lawless force, it was advised that existing laws should be recognized until they could be changed. The Gospel has changed them, until slavery has almost entirely disappeared everywhere. Philemon was a good man; a Christian convert; his family were Christians; and a church was maintained in his home. Philemon probably lived in Colossæ. Apphia was probably his wife and Archippus their son. With all of this as a back-ground we may study the rest of the letter.

#### EXPOSITORY.

8, 9. Paul felt that as a prisoner, undergoing many hardships for the sake of Christ and for winning souls to salvation, and being in old age, he had a right to urge and enjoin men and women in the church to do what was their duty. But he did not choose to command them. For love's sake he chose to entreat. He felt that if he could not induce people to do what was right, willingly, it was hardly worth while, in the long run, to drive them to it. If one's heart is right he will love to do the will of Christ.

10-13. These are very affectionate and loving words about Onesimus whom Paul had won to Christ, and whom he now regards as his own child in the Lord. He speaks of him as "my child." He had been born again, into God's family, and Paul regards himself, having led him to Christ, as his earthly spiritual father. He says that he holds him in tender affection, as "my very heart," and says that he would gladly have kept him, not for his own convenience, but that he might be of help in the work of the Gospel. It appears that Onesimus had committed some offense by which Philemon had suffered loss. It was more than running away. It seems that he took some money or other property from Philemon. But Paul takes measures so that Philemon shall not lose anything. He sends back Onesimus "in his own person," and we find further on, that he offers to pay everything that may be due. We do not know what Philemon did. It would seem that he might well have spared Onesimus to go back to Paul and help him in the work of the Gospel. It may be that he did. But we do not know.

15-17. Paul says he would take no advantage of Philemon. Whatever he was to do must be done freely. He says it was obviously an advantage to Onesimus to have come to him, since he had become converted and would now be willing to remain contentedly at home; that, going back home now, he would be a very different person; that he would be a fellow-Christian, and should be loved and treated as such; that he was dear to Paul and should be dear to Philemon; and he asks that, for Paul's sake, the servant should be kindly welcomed and treated considerately. We can scarcely conceive a more beautiful letter than this. Carrying it back home and handing it to his old Christian master, he could hardly fail of a kind welcome. Thus Christ himself opens up the way for every repentant sinner to have a kind welcome as he goes to God in penitence and faith.

18, 19. Here is the clear and positive offer, on the part of Paul, to pay anything that Onesimus might be owing. He offers to make full and adequate settlement of all claims. This is making atonement. This is what Christ does when he makes full settlement of all the claims of justice, and pays all righteous demands against the sinner by his own death upon the cross. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him and by his stripes we are healed." Paul intimates that Philemon was greatly in his own debt, for what he had already done for him, in leading him to salvation, but says that he does not make this the basis for any claim. He wants Philemon to remember who Paul is who makes this request, that is all. So should we remember all who have ever been of benefit to us, as pastor, teacher or Christian friend, and especially Jesus Christ, who died to save us.

20. The letter closes with a renewal of his request, and an expression of confidence. The request is founded upon their common experience of the love of the Lord. "Let me have joy of thee in the Lord." There should be a great deal expected of a Christian. He should come to be like Christ, and to act like Christ. One Christian has a right to expect to be treated in the right way by a fellow-Christian. The world has a right to ex-

pect that a Christian shall act in the right way. Christ has a right to expect it. It is a great grief and disappointment when one fails to come up to what is rightfully expected of him. "Refresh my heart in drink." A true Christian refreshes those around him, as a spring of water refreshes those who find it in a dry and thirsty land; or as a breeze on a hot and scorching day refreshes one who is almost overcome by the heat. A true Christian, by his good life and good words, is a source of refreshing to those who know him. How sad when it is otherwise! Let us make our lives refreshing to other Christians and to those who are led to hope to see good and Christlike conduct on our part.

21. Paul was able to say to Philemon that he had confidence in him, so that he knew he would do even more than he asked him to do. There are some persons in whom we have such confidence. We are sure, always, that they will do their whole duty, and even more than is asked of them. Christ has given us such an example. His life was pure grace, which has been defined as goodness to the undeserving. Let us accept his grace, and let us imitate it, in trying to do all that is expected of us as Christians, and as much more as is possible.

#### THE MESSAGE.

BY F. M. N.

"Jesus loves you,"—send this message  
Hither, thither, everywhere;  
It will bring the little children,  
It will bring strong men to prayer.

'Tis the message of the Father,  
'Tis the message of the Son,  
'Tis the Holy Spirit's message  
Unto you and ev'ryone.

"Jesus loves you," "Jesus loves you,"  
Breathe it out into the air,  
Just wherever you are living  
'Tis the message needed—there.

#### A STAYER.

"I'm not going to Sunday school any more, Mother," Charlie announced, with a Black Cloud sort of a look on his face. Mother and Uncle Joe and Aunt Clara could see it as plain as day.

"Why, Charlie, I didn't know you were not feeling well," Mother said; and it was the Surprised Look that came to her face just then.

"I'm well enough!" Charlie snapped, "but I just can't stand it any longer to be called 'China,' and that is what that freckle-faced Rob keeps calling me all the time. I've had enough of it."

The Sorry Look began to show itself pretty strongly on Mother's face, but it didn't come out on Uncle Joe's at all. He had been a boy himself once, and he knew all about the Feelings that are likely to be getting their grip on a boy.

"Not ashamed of old China, are you?" Uncle Joe looked as sunny as a mid-summer morning as he asked this question.

"No, I'm not!" The Snappy Mood still had its grip on Charlie. "But I don't like to be called 'China' all the time. I'm not a Chinese if I was born in China. Last Sunday he called me a 'Chink,' and that settled it. No more Sunday school for me with Rob in the class."

"What kind of work is your father doing, Charlie?" The Sunny Look was staying right along on Uncle Joe's face.

"Missionary," said Charlie.  
"What do the heathen Chinese people sometimes call the missionaries and other



American and English people who are in China?"

"Foreign devils."

"Does your father pack his trunk and come home just because some of the Chinese people call him by an unpleasant name?"

"N-no, he stays. He stayed right through the Boxer trouble." In Charlie's eyes his father was a hero.

"And he's staying now right by the people who call him unpleasant names, trying to help them to a better life, while Mother and his boy Charlie are in this country for a year or two?"

"Ye-es, he is. My father's a stayer, all right. He's the best man in this whole world."

"How about your father's son: is he a 'stayer,' too?"

It was the Softened Look that came to Charlie's face as Uncle Joe put this question.

"I suppose I ought to stand Rob's abuse if Father can stand it to be called mean names. I—hadn't thought of it in just that way." And Charlie picked up his books and trudged off to Sunday school with Uncle Joe and Aunt Clara.

#### SCIENCE OR PHILOSOPHY.

The destructive critics confuse science with philosophy. Science is the knowledge of facts and their relations. Philosophy is speculation on facts. They do not agree themselves, and they change with the generations. Evolution is not science, it is a philosophy. It is pitiful to hear men of culture blunderingly confuse evolution with science. Some scientists may think they see indications of evolution, but no

true scientist affirms it as a fact. It is only secondary, imitative men who do this.—Ex.

#### MILLET'S ANGELUS.

Henry Drummond said of Millet's Angelus that its especial charm lay in its combination of the three chief factors in real living: love, labor, religion.

O Lord of Life, and love and power,  
How joyful life might be,  
If in thy service every hour  
We lived and moved with thee,  
If youth in all its bloom and might  
By thee were sanctified.

—Ella S. Armitage.

#### SOLUTION.

The Christian does not imagine that his task is done when he has worked out his own salvation. He knows that salvation can not be selfishly attained, that no man can be saved alone, and that we save ourselves by saving our brethren.

#### THE UNAPPRECIATED GIFT.

It is said that a miniature silver egg was once presented to a Saxon princess by a royal visitor. Somewhat surprised that she should receive a gift of such a character, she let it lie neglected for some time among other possessions. But one day, picking it up idly, she discovered secret spring, and on pressing it the halves of the egg flew open, disclosing a jewel of exquisite workmanship.

Thus do gifts come to us from the King. It takes more than a careless glance to discover their value. The Bible, for instance, is a gift of infinite value, but how many of us appreciate its worth? It is not until some deep life experience

touches the hidden spring that we have revealed to us the radiant promises of his love, and come to understand the full magnitude of his gift. From that hour, his words take on a loveliness never before perceived, and we learn to cherish them as jewels only the King himself can bestow.

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# WOOSTER DAY

**SUNDAY  
DEC. 11**

#### MR. AND MRS. OHIO PRESBYTERIAN:

I am your college. You brought me into being. You own and control me. I care for your children. I educate your pastors. I prepare your missionaries. I train your school teachers. I inspire your boys and girls to lives of service. I magnify your Church and exalt your Christ. Have I not a right to your love, your prayers and your support?

Listen. I need your help just now. I am at a crisis in my history. I must have more endowment to continue my work. Unless subscriptions to the amount of \$750,000 are obtained before next June, I will lose the \$250,000 offered by the Rockefeller Fund.

On WOOSTER DAY, December 11th, you will be given the opportunity at your church service of making your subscription on a four-year, annual-payment basis. Be liberal. Do not disappoint me. I am your college and am doing the Lord's work.

**THE COLLEGE OF WOOSTER**  
WOOSTER, OHIO

## YOUNG PEOPLE

### PRAYER MEETING, DECEMBER 11.

**ENDEAVOR TOPIC:** Points in the Pledge We Are Likely to Neglect. Luke 9:57-62.

No pledge can be made to specify all the points of Christian life and service, or all the duties that should be undertaken and performed in living as one should live to the glory of God. The great central, vital necessity is that one shall love the Lord sincerely and trust in Jesus Christ for his salvation. If one does this, his heart being filled with divine grace, he will be sure to hate sin and to turn from all forms of it. Repentance toward God and faith toward our Lord Jesus Christ will be in his heart as his new nature.

If one's heart is right with God, made so by the indwelling of the Holy Spirit, he will have the steady impulse from on high to do the things he ought to do and to leave undone the things he ought not to do. In this condition he will be constantly stimulated to do the essential things of a spiritual Christian life. Without it he will be in constant danger of neglecting the really important things of the Christian life. So we see that, in connection with any resolves one may make, or any pledge he may take, it is absolutely essential that he have in his heart the indwelling Spirit of God.

There is a great difference between a formal Christian life and a really vital and spiritual life. On the one hand there is the attempt to live by rule; to do certain duties; to come up to a certain mark, and it may be all in a very good and conscientious spirit. But on the other hand one may be so devoted to Christ, so in love with him, so filled with the spirit and impulses of Christian life, that he will be faithful and true in all the details of the service he ought to render to the Master.

It is fine to have taken so good a pledge, for instance, let us say, as the Christian Endeavor pledge, which prescribes a great many important duties which should be performed. But if one is not a really devoted Christian he will not fill up his life with Christian service and joy, although he may keep the pledge in a pretty good and careful way. One may read the Bible and yet not commune with God. He may go to church regularly and not be full of worshipful love. He may even pray and yet it will be like saying prayers instead of talking with the Heavenly Father. And he will be in danger, too, of forgetting or of neglecting what he ought to be or to do. It is important to be so in love with Christ that we will delight, as the very law and rule of life, to do his will.

For instance, here is a watch. If it has a good spring within it, and it is wound up once a day, the hands will point out every hour, and every minute, and every second, on the dial, right straight along, all through the twenty-four hours. If it has not these well-regulated works within it, the owner may move the hands around, occasionally, with his fingers, but it will not answer the purposes of a watch.

God, in making our bodies, gave us nerves by which we can move our hands and feet and other parts of our bodies at will, but for a part of the time we are at rest and unconscious. But our heart

and lungs and other organs of our bodies need to be at work all the time. So he has given us a part of the brain, and a set of nerves, that work all the time and keep the vital processes in activity. So we need to have the power of God's Holy Spirit in our souls to insure that we shall be Christians all the time, at night and by day, at home and abroad, in youth and in old age.

Let us read and study all the rules of this good pledge. There is nothing in it but what every Christian should try to do, even if he has never seen the pledge. Let us read and study all the duties that are laid down in God's Word. But while we know the duties, let us accept God's Spirit to dwell within us and to lead us to do all we ought to do.

#### DOING GOOD.

Bless'd be those feasts with simple plenty crown'd,  
Where all the ruddy family around  
Laugh at the jests or pranks that never fail,  
Or sigh with pity at some mournful tale,  
Or press the bashful stranger to his food,  
And learn the luxury of doing good.  
—Goldsmith.

#### ENRICHMENT.

So at once, wherever you get a Christian, the saving process is set at work in all direction around him. A Christian is a man placed there to play a friend's part to any who need a friend, and so to bring them also into the friendship of God. And the result is that his own life is enriched in exact proportion to his enrichment of others.—F. A. Burroughs.

#### OUR TASKS.

For what we can not do, God never asks:  
Beyond what we can bear, he never tries.  
In sweet fulfillment of the little tasks  
We make our preparation for the skies.

The restless heart seeks to do something  
great,  
And let the common things of life slip  
by,  
Forgetting that the trifles indicate  
Which path we're taking for eternity.  
—London Sunday-School Times.

#### CHRIST THE CENTER.

If there is one truth this age needs driven in upon it to save it from the darkness of spiritual apostasy, it is that Jesus Christ is the center and the very heart of Christianity, and that without him we are turning back toward Judaism and have no more claim to than the Mohammedan. Jesus Christ is central. He is all and in all. Drop him out, and Christianity crumbles away and leaves us in despair.

#### COMPROMISING IN PRAYER.

BY REV. DAVID G. WYLIE, D.D.

A compromise has been defined as the settling of a controversy, or the readjustment of conflicting views, by mutual concession, often involving a partial surrender of principles. A Christian should never leave his Lord outside the door of any organization, or smother the name of Almighty God under the general terms. Men of other faiths are apt to discredit and doubt the sincerity of a Christian minister, who, on a public occasion, seeks to please by omitting the name of Jesus Christ in his prayer.

## A BRAND NEW WILL

why not make one, or, if you prefer

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## PRAYER MEETING

DECEMBER 7.

CONCERT OF PRAYER FOR MISSIONS.  
PERSIA.

Modern missionary work began with Henry Martyn, who spent a little over a year in Persia in 1811-12. His stay will be ever memorable for the translation of the Persian New Testament and Psalms, and for the immortal example of devotion and self-sacrifice. The Basle Missionary Society and the Scottish Missionary Society left permanent memorials in an apology for Christianity to Mohammedans, "The Balance of Truth," by Rev. Dr. Pfander, and in the translation of the Old Testament into Persian by Rev. Dr. Glenn.

Rev. Justin Perkins began work for the American Board of Commissioners for Foreign Missions, going to Tabriz in 1834, and with Asahel Grant, M.D., settling in Urumia in 1835. The work was for the Nestorian Christians with a view to the revival of their ancient Church. Fidelity Fiske ranks as one of the pioneer heroes in work for women. About 1860 the work changed from the old Nestorian Church to establish the separate Syrian Evangelical Church. In 1870 the Missions to the Nestorians, now known as the Mission to Persia, was transferred to the Presbyterian Board of Foreign Missions. Work was established throughout the mountains of Kurdistan in Turkey. In 1869 the English Church Missionary Society established work in Ispahan in South Persia; this work was extended and

they divide Persia with the Presbyterians. Roman Catholic Missions go back to medieval times; their modern missions began a little after the Protestant Missions. In 1899 a Russian Orthodox Mission was established in Urumia and the majority of the Nestorians in that region became members of the Russian Orthodox Church. In 1883 the Presbyterian Mission was divided into the East and West Persia Missions.

West Persia includes the province of Azerbaijan and the Nestorian region of Turkey. The largest body of Protestant Christians in Persia is the Syriac Evangelical Church, mainly in the Urumia region. Of late years the work has developed largely among the Mohammedans. The services of the missionaries during the famine of 1880, during several cholera epidemics, and during the disturbances of 1915-1919, together with their steady Christian life and work, have given the mission a strong hold on the people of all classes. Since 1919 Urumia Station has been completely disorganized, due to conditions existing on account of the World War and following its close.

In Persia, East and West, the report last given, for normal times, showed 90 missionaries, male and female, from our own country at work there, of whom 21 were ordained ministers. Most of these are still at work there, although not in the regular lines and places, all of them, but all doing what they can to help sustain and help the people and lead them on in the ways of Christian life. There is also a native force of 108, of whom five are ordained ministers and thirteen unordained.

There are 2,289 communicants. The work has been carried on in the best pos-

sible way, under the trying circumstances in which all Christians have been placed. But all are hoping and praying for brighter days.

### BULBS AND BLOSSOMS.

How lacking in beauty would spring be—the flowering season of the year—if we did not plant our bulbs just before winter sets in! Edgar A. Guest's poem on "Bulb Planting Time" may strengthen our hope to eternal life and encourage us to plant beauty on earth before our eyes open upon the glories of heaven.

Last night he said the dead were dead  
And scoffed my faith to scorn,  
I found him at a tulip bed  
When I passed by at morn.

"Oho!" said I, "the frost is near  
And mist is on the hills,  
And yet I find you planting here  
Tulips and daffodils."

"Tis time to plant them now," he said,  
"If they shall bloom in spring."  
"But every bulb," said I, "seems dead  
And such an ugly thing.

"The pulse of life I can not feel,  
The skin is dried and brown.  
Now look!" a bulb beneath my heel  
I crushed and trampled down.

In anger then he said to me:  
"You've killed a lovely thing;  
A scarlet blossom that would be  
Some morning in the spring."

"Last night a greater sin was thine,"  
To him I slowly said,  
"You trampled on the dead of mine  
And told me they were dead."

FIRE!!



ASHES!!

*"Our beautiful house is burned up with fire and all our pleasant things are laid waste."*

Barber Memorial Seminary, Anniston, Alabama, was burned November 7th. Erected to the memory of a noble Christian and generous friend of the Negro, it has been a great blessing to the colored women of America. As it is the only institution of its kind in the large State of Alabama, THE FREEDMEN'S BOARD feels it a duty to rebuild, and resume this great work of Christian education. In addition to available funds, \$60,000 will be required to completely restore. We appeal for aid. Give us your money and your prayers.

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## GENERAL NEWS

### ARMAMENT DELEGATES OUTLINING THEIR POSITIONS.

When the arms delegates quit work for the Thanksgiving Day recess, these considerations embraced the central points of interest in their discussions:

Whether the efforts to apply generally accepted principles to specific cases in the Far East would bring definite accomplishments or only lead to futile debate.

Whether, in view of the position of France, and the general situation in Europe, any serious attempt should be made to agree on a limitation of land armament.

Whether a way can be found to hasten consideration of details of the naval limitation plan, which is proceeding smoothly but too slowly to satisfy some of the delegates.

Of these questions the first was brought sharply to the fore by several direct clashes of opinion regarding elements of the Far Eastern negotiations. At executive session the right of the Chinese delegates to speak for the whole of China was reported to have been questioned by France, and later a British interpretation of the general principles already adopted was challenged by some of the Chinese.

On the side of the naval reduction program, developments are so completely out of the picture that some of the delegates showed impatience, and pointed out the possible danger that the negotiations might become confused by too exhaustive discussion of details. It is possible the naval experts will be asked to simplify their methods so as to expedite action.

### BRITAIN WARNS FRANCE.

One of the most outspoken warnings ever addressed by the Foreign Minister of one nation to another friendly nation was delivered publicly last Thursday at a luncheon by Marquis Curzon, of Kedleston, to France.

The British Foreign Minister declared that if France pursued an isolated and individual policy she would not in the long run injure Germany and would fail to protect herself.

It was a warning, couched if anything in plainer terms than a similar speech delivered by Premier David Lloyd George last May, at the time when France was proceeding to the occupation of Germany's Ruhr towns, which caused a sensation.

Lord Curzon's address was directed primarily to the Washington conference on limitation of armament and Far Eastern questions, but it was clearly an intimation to France on the effect of that country's attitude toward disarmament. It also applied with equal force to the French policy in the Near East.

Premier Aristide Briand, of France, took sharp issue with Earl Curzon, British Foreign Minister, on that part of the latter's speech in which he intimated that France had "stolen a march" on her allies by entering into a separate agreement with the Turkish Nationalist Government.

The agreement was drafted and signed in London, after France had given notice to her allies that she intended to effect "a special agreement for the settlement of our private affairs." M. Briand asserted in a statement issued just before returning to France.

### HOPE FOR IRISH SETTLEMENT FAILS.

Negotiations for an Irish settlement are nearing an unfavorable end, according to high authority, and there is apprehension that next week may witness their collapse unless more favorable circumstances, not now foreseen, develop.

It is stated that Ulster no longer is presenting the sole obstacle, but that the Sinn Fein refused to accept allegiance to the King, although willing to take the oath to an Irish constitution.

Furthermore, and equally important, it is added, the Sinn Fein will not agree to a veto of Irish legislation by the British Crown.

The Sinn Fein idea is said to be a com-

pletely independent Irish state, although connected loosely with other states in the empire. Acts of Parliament establishing British dominions give the King the power of vetoing all legislation, but by constitutional usage this veto now is never exercised.

The Sinn Fein, however, is declared to have made known its belief that a similar veto power regarding Ireland constantly would be used at the will of the British Cabinet.

Ulster, apart from its objection to any all-Ireland Parliament, is insistent upon allegiance to the Crown.

### COMPROMISE TAX BILL BECOMES A LAW.

The tax revision bill became a law last Wednesday, President Harding signing it at the Capitol during the closing hour of the special session of Congress.

The executive signature was attached within less than one hour after the Senate had completed enactment of the measure by agreeing to the conference report by a vote of thirty-nine to twenty-nine.

Six Republicans—Borah, Ladd, La Follette, Moses, Norbeck and Norris—voted against the report, and one Democrat—Broussard—voted for it.

This is the bill which repeals the excess profits and transportation taxes, does away with most of the so-called nuisance and luxury taxes, reduces individual taxes all along the line, and increases the corporation income tax from ten per cent to twelve and a half per cent.

Few, if any, Senators, supporting the measure were entirely satisfied with its sections, but they took the view that it contained more good provisions than bad ones. The measure is generally conceded to be only a temporary one, and the understanding now is that a new revenue bill will have to be framed within a year or so.

### PORTO RICANS TO PROTEST TO PRESIDENT.

Governor E. Mont Reily, of Porto Rico, accompanied by a number of prominent Porto Ricans and members of his official family, arrived in Washington last week prepared to lay before President Harding a program of changes in the island legislative system and to confer with Secretary Weeks, of the War Department, under whose direction the affairs of the island are administered.

Coincident with Governor Reily's arrival, Felix Cordova-Davila, Resident Commissioner at Washington from Porto Rico, announced he would take steps looking toward the Governor's removal, as he had received a telegram that a delegation of "representative citizens" was embarking at San Juan en route to Washington to present the "case of the Porto Ricans against the Governor." Commissioner Cordova-Davila said most of the delegation were members of the Porto Rican House and Senate affiliated with the Unionist party.

Governor Reily refused to comment today on charges of maladministration of office as preferred by thirty-nine of the fifty-eight members of the Porto Rican Assembly in a cablegram to the Island Commissioner here. He denies, however, that the charges were in any way responsible for his visit to the United States.

### TUBERCULOSIS PREVENTABLE.

Tuberculosis can be prevented in the same manner as smallpox and typhus, according to what is declared to be the most important medical discovery of the year. The method has just been announced by Prof. A. Calmette, Assistant Director of the Pasteur Institute, and a famous French savant.

Before the French Academy of Sciences Prof. Calmette demonstrated that the Koch bacillus could be rendered sterile by cultivating a preparation of bile, which, injected in the veins of animals, caused an abundance of "anticorpos," from which, in turn, the serum is constructed.

The serum, if injected in human veins, especially children of tender years, absolutely assures immunity from tuberculosis in any form.

Prof. Calmette emphasized that the serum had no curative powers. Medical

circles here hail the discovery as the greatest in the history of the anti-tuberculosis fight.

Extension of Executive clemency to offenders against the war-time laws, now serving prison sentences, would receive early consideration at the hands of President Harding, it was said at the White House.

The subject was discussed at the Cabinet meeting, and it was understood that a policy of leniency toward these offenders, where possible, was approved generally.

The President has asked Attorney-General Harry M. Daugherty for a digest of each case, and the latter expects to have the histories of the war law prisoners completed within two weeks.

Alleged effort of eighteen New York patrolmen to buy Sergeancies in the police force through a saloon keeper, who professed to be able to bring about their promotion, was testified to by Patrolman Jos. Toomey, at a hearing before David Hirschfield, Commissioner of Accounts.

Patrolman Toomey said he collected \$26,500 from the eighteen men, which he turned over last August to a saloon keeper, Michael J. Burke, who, he said, had disappeared and was believed to have gone to Ireland.

A pledge to refuse to assist in future wars has been taken jointly by Mrs. Julia McCudden, British War Mother delegate at the burial of America's unknown soldier, and Mrs. R. Earnest, Digney, of White Plains, N. Y., official American War Mother.

This became known at a luncheon tendered to Mrs. McCudden by the New York State Chapter of American War Mothers.

Lieutenant Kersley, British army aide to Mrs. McCudden, said the pledge was taken in Philadelphia recently when, with clasped hands, they repeated the following:

"I pledge with all my heart and soul that so long as I live I never will raise my hand again to assist any armed conflict between nations."

British Mothers, Lieutenant Kersley said, have started a movement to pair off with American Mothers as Mrs. McCudden did with Mrs. Digney.

Two bombs were exploded in a Belfast (Ireland) tramcar full of shipyard workers last week, killing three of the occupants and injuring eighteen others.

Shortly after the attack two more bombs were thrown into a crowd watching a fire in Newtownards road and twelve additional persons were injured.

The deaths of the three persons inside the tramcar were due to gas fumes. The total number of deaths during the disorders is nine.

Thomas Proctor, who gave his bed to President Lincoln the night he was shot by Wilkes Booth, ate Thanksgiving dinner this year in St. Andrew's Brotherhood Home, at Gibsonia, Penn., after having passed the last six months as a ward in the City Home on Blackwell's Island, New York.

Arrangements for the transfer of Mr. Proctor, who is over 80 years old, were made by Chaplain Sidney N. Usher, representing the Episcopal City Mission Society. Mr. Proctor, with Robert Todd Lincoln, son of the martyred President, are the only living survivors of the small group of persons who were present when the great liberator died.

In his new home the aged attorney will be permitted to enjoy many comforts of which he has been deprived for the last twenty-five years.

Unless the desire for economy works to their disadvantage, leaders in Congress are prepared to introduce an omnibus bill early after Congress reconvenes, appropriating \$70,000,000 for the construction of new postoffices, sites and improvements and extensions in many cities. The leaders feel that if the bill were passed promptly, that construction can begin this winter and aid in the relief of unemployment; that most of the construction

is necessary to the proper operation of the Postoffice Department; that the appropriation will help ameliorate dissatisfaction with Congress.

The Illinois Commerce Commission has issued an order reducing street car fares in Chicago from eight cents to five cents, effective last Friday. The order asserted that a return of six per cent on the fair value of the property was a just return on the investment, and ordered that a re-valuation of the lines be made and submitted to the commission.

The matter has been taken to the court, and is to be heard on its merits Dec. 2. In the meantime the Commerce Commission is restrained from enforcing the order.

A radio system designed to give information to aviators of weather conditions along their routes of flight has been approved by the Army Air Service and soon will be extended over the entire continent. Actual construction has begun at Mitchell Field, Long Island; Langley Field, Virginia; Moundsville, West Virginia, and the Wilbur Wright Field, at Fairfield, Ohio.

Crown Prince Hirohito has been designated to be Regent of Japan. An imperial rescript making the announcement was issued by Emperor Yoshihito. It said:

"We are unable to attend in person to the affairs of state, on account of protracted illness, and accordingly appoint Crown Prince Hirohito to be Regent, with the approval of the Council of Princes, the Imperial family and the Privy Councilors."

King George of Great Britain has announced the engagement of Princess Mary to Viscount Henry George Charles Lascelles.

Princess Mary is the third child of King George and Queen Mary. She is twenty-three years old.

In disturbances at Bombay, India, coincident with the visit of the Prince of Wales, the total casualties, according to Reuter's correspondent in that city, were thirty-six killed, including two Europeans, and one hundred and fifty sent to hospitals suffering from injuries.

The situation is becoming normal, the correspondent adds.

America may take the lead among nations associated with her in the World War in freeing those convicted of wartime offenses, if the program of leniency being considered by President Harding is adopted, it was announced from Washington.

Investigation of the steps taken in this direction by foreign nations made by representatives of this country abroad was said by officials to have disclosed that prison doors still are closed upon violators of war laws of all other governments.

Foreign governments, officials said, have treated the question of war-law offenders in two ways. Where individuals were arrested and held upon suspicion of disloyalty or intrigue, but were not convicted before the end of the war, allied nations have given them their freedom, but those sentenced for such offenses still are held in prison.

Warning that a reopening of the question of Government ownership of railroads would result from congressional action limiting the rate-making power of the Interstate Commerce Commission was given to the Senate Interstate Commerce Commission last week by S. Davies Warfield, President of the National Association of Owners of Railroad Securities.

Mr. Warfield, discussing pending bills to modify the commission's control over state rates, asserted that adoption of the proposed changes would mean that the Government served notice it was not endeavoring to provide a "reasonable" return for carriers on their investments.

The natural consequence of such a notification, he added, would be that transportation lines no longer could obtain adequate financial backing and would face abandonment of private rail operations.

## HOME AND FARM

### THE CRANBERRY.

Early Colonial settlers on the New England coast welcomed the cranberry which they found growing wild. History tells that the Indians also taught our forefathers that this humble little fruit, with its delightful tart flavor, was very necessary for their physical well-being during the fall, winter and early spring months.

The first cultivation of this red berry began around Cape Cod, and today Massachusetts is still the state that produces the largest quantity of berries. The acid content of this fruit is very acceptable to the body.

First, to provide various mineral salts and organic acids that purify the blood stream and help eliminate the poisonous waste.

Second, to act as an anti-scorbutic.

Third, to lessen the acid content of the blood stream and other bodily secretions.

Fourth, to stimulate the appetite and improve digestion.

\* \* \*

How to use Cranberries.—Cranberry cocktail and cranberry ade are delicious beverages, and should be served many times during the fall, winter and early spring. If you are giving a luncheon, serve cranberry cocktail or julep, and note how very agreeably surprised your guests will be and how very anxious to find out your recipe.

\* \* \*

Cranberry Cocktail.—Wash two pounds of cranberries, and place in a preserving kettle. Add three cups of cold water. Heat slowly to the boiling point and then cook very slowly until the berries are soft. Turn into jelly bag and strain the mixture. Measure this juice and add: Tiny pinch of salt, four tablespoons of sugar to each cup of the juice. Heat to the boiling point and then cook for three minutes. Let cool, then pour in pitcher and place in ice box to chill. Fill into cocktail glasses and serve at the beginning of the meal.

\* \* \*

Cranberry Julep.—To serve this old-fashioned Southern beverage, beat the white of one egg slightly and then brush the outside of the edge of a tall, thin tumbler with the beaten egg, just about half an inch deep. Roll the edge of glass in powdered sugar and allow to dry. This frosting of the edge gives the glass a very pretty appearance. Now place in glass, one-half cup of cranberry cocktail, one tablespoon of sugar, a little cracked ice. Fill with carbonated water and add a sprig of fresh mint leaves.

\* \* \*

Cranberry Ade.—Use two parts of water to one part cranberry cocktail mixture, adding, one-half cup of sugar, one banana, sliced thin, one orange, cut in bits. Serve in thin glasses and add a little crushed ice.

Have you a cold or do you feel chilly? Then try this old Indian cranberry tea. It is a fine stimulant when you are fatigued or low-spirited.

Two cups of cranberry cocktail mixture, one-half cup of sugar, one-quarter teaspoon of powdered ginger, pinch of allspice.

Add two cups of boiling water and a handful of mint leaves chopped fine. Cover the pitcher with a cloth for a few minutes and then drink. This can be given with safety to small children.

Now to utilize the pulp left in the jelly bag, rub this through a fine sieve and remove the skins. Measure and place in preserving kettle and add one package of seedless raisins, two-thirds cup of sugar to every cup of prepared cranberry pulp, one and one-half cup of finely chopped nuts.

Stir to blend and then let heat very slowly and cook slowly until thick like jam. Fill into sterilized glasses, sealing in the usual manner as for jellies. Store in a cool place. Use on cold meat, with boiled beef, for cold boiled ham.

The prudent housewife will bottle as

many bottles of cranberry juices as she possibly can to utilize for summer beverages.

\* \* \*

To Prepare Cranberry Juice.—Wash the berries and cover with cold water. Heat slowly to the boiling point and mash well with potato masher. Mash very fine, so as to extract all the flavoring from berries. Cook until very soft and remove from stove and let cool. Now beat hard to break up in fine pulp and filter as for jelly. Fill into sterilized bottles and stand bottles in preserving kettle. Fill kettle with water to neck of bottles and boil for twenty minutes. Seal securely and when cold dip tops of bottles in melted paraffin.

Tomato Fritters.—Cut medium-sized tomatoes in slices one inch thick. Now prepare a batter as follows: Place in a bowl, one cup of flour, two-thirds cup of water, one tablespoon of shortening, one-half teaspoon of salt, one egg, two tablespoons of grated onion.

Beat to a smooth mixture, then dip in the slices of tomato and fry until golden brown in smoking hot fat. Lift, drain and serve with cheese sauce.

Vegetable Jardiniere.—Mince fine two ounces of salt pork, then place in a stewing pan and cook very slowly to a delicate brown. Now add: one cup of chopped onions, two red peppers chopped fine, one and one-half cups of string beans cut in inch pieces, one and one-half cups of diced carrots, one cup of diced young turnips, one cup of young lima beans.

Add one and one-half cups of water and then cook very slowly until the vegetables are tender. Then add sauce as prepared for lima beans, Indian style, and serve. Use this jardiniere, omitting the peppers, for young children.

Continental Potatoes.—Wash, pare and slice very thin five medium-sized potatoes and then rub a baking dish with bacon fat or other good shortening. Now place the potatoes in the dish. Rub two cups of stewed tomatoes through a sieve and add: one-half cup of chopped onions, one teaspoon of salt, one-half teaspoon of pepper, four tablespoons of bacon fat.

Turn over the potatoes, making smooth on the top, and sprinkle thickly with bread crumbs and then with grated cheese. Bake in moderate oven for one-half hour.

### BUYING TOYS AND GAMES FOR CHILDREN.

BY MAUD BURNHAM.

A certain little boy was given an electric train and his whole family would gather around to watch it operate. Very shortly they found reason to wonder why their pampered child ignored the expensive train and preferred to play with the boy next door, whose train was made from cigar boxes and the broken parts of toys contributed by his playmates.

An old toymaker once said, "Children sometimes get the toys they want, but many times those their parents want them to want."

In buying a toy one does well to study the child's point of view and then to make a selection which will be helpful to his development. Toy manufacturers of today recognize the educational possibilities of the toy and produce many playthings that promote the physical and mental development of children. The coaster cart, Kid-die car, Erector and Anchor Architectural Blocks serve as illustrations.

The possibilities of certain old and familiar toys and games should not be overlooked. The domino is easily forgotten, but offers valuable aid in number work. The well-known nest of picture blocks, is also excellent, and a box of toy money is a real source of education.

If one acquaints himself with the educational toys of the kindergarten, he will learn at once the benefit and pleasure to be derived from their use.

For outdoor play, the problem of toys is not difficult to solve, since Nature's garden produces much for a child's needs.

Before school days, parents alone are responsible for their children's development. From that time on teacher and par-

ents take up the problem together. Why not give the teacher all the help possible by providing our children with suggestive toys and games which will supplement the school work and develop initiative?

There are many interesting educational games on spelling, arithmetic, history, and literature adapted to children of different ages. The well-known game of Authors is excellent for older children, since it familiarizes them with the best literature. Stamp collecting also is fascinating, and teaches both geography and history.

Today, educational play is organized not only in our public schools, but on the summer playground. It is the parent's privilege to direct play in the home through the intelligent selection of toys.—Ex.

FOR CHRISTMAS.

The kind of things that are usually put on conspicuous tables in the shops the last week before Christmas, as suggestions to the late Christmas shopper, are just the kind of things that it is wise to avoid in selecting your Christmas presents for those of your friends who receive many gifts. And that is the advantage of early bird Christmas shopping; you have time to think of something unusual, and you don't have to fall back on the usual box of handkerchiefs, sewing basket or telephone address book with a French brocade cover that occurs to you as a last-minute purchase.

It is rather a clever idea to give something extremely useful for Christmas, and very few people would possibly take offense from such a gift nowadays. If you happen to have a little farm tucked off somewhere in the country, or an orange grove in Florida or a prune ranch in California, you can perhaps send your friends such things as a crate of oranges, some very choice dried prunes, some hams or bacon where they have been cured on your own farm.

Home-made pickles or preserves make excellent Christmas gifts, though they are sometimes difficult to send, because they break so easily and are so heavy.

Often at this time of year, when no special effort is made to attract Christmas shoppers, you will see things that will really be quite suitable and reasonable Christmas presents that will not be shown later on. For merchants move along pretty much in a traditional rut as far as Christmas gifts are concerned. It would take considerable temerity for a department store manager to spread a table at Christmas time with an array of egg beaters and double boilers and butter curlers that might, as a matter of fact, prove more acceptable than the bottles of perfume and sachet bags that they do display.

WIFE OR MOTHER?

BY LILLIE STAHL.

"He was an only son, and his mother was a widow."

I receive occasional letters from strangers, and some of them unfold tales of woe. I am not a judge on the bench and I feel unequal to pass judgment or proffer advice. The only thing I can do is to put myself in her place, realizing that every question has two sides. This plaint comes from a mother-in-law and it verifies the old saying that "daughter-in-laws and mother-in-laws are natural enemies." Here I am in receipt of but one side of the story, and dare not be biased in my judgment. If the mother in question tells a truthful tale, it is a case of pure cussedness. The old-time verse will apply here, where it reads:

"A daughter's a daughter to the end of her life,

But a son's a son till he gets him a wife."

One time we discussed in a Woman's Club the question as to "which should take precedence in a man's affections, his mother or his wife." Mothers were "lined up" like fighting soldiers on one side and young wives on the other side. We grew heated and "made the sparks fly." No definite conclusion was reached. It was the old maxim verified about a "man convinced against his will," etc. If I were to go down to the root of the matter I would say that it is a bit of jealousy on the part

of wives and mothers. As mothers we always have on our fighting spurs, and feel that no man or woman is good enough for our son or daughter. It is a sort of fierce mother-love, like a she-lion or eagle defending her young. We must be willing to make concessions, and divide the love of our child between wife and mother, and the "contestants" must not be too eager to enter into the domestic fray.

If the woman in question and her son's wife would give a little more attention to their Bibles and read the story of Naomi and her daughter-in-law, they might grow tranquil. Listen to the mother's letter:

"Dear Madam: I have discovered that my son's wife does not like me, and I see a tempest ahead of us. I am not an old woman, and may live many years, and if we could avoid 'breakers' ahead, it would be so much cheaper to live together. It is expensive to conduct two households because of high prices, such as coal, gas, electric and foods. I have tried to please Sarah and adapt myself, but she will not be 'adapted.' Henry's wife is insanely jealous. We went down to the postoffice together and soon returned to find ourselves locked out—and I own the home! She knows that my son and I don't like greasy foods, and she has the meal just swimming in grease, and then growls and says we are hard to please. The doctor does not want us to eat too much warm bread, and Sarah manages to feed all the stale bread to the hens, just for contrastiveness!

"She does not allow me to kiss the baby, though his dear dimples are tempting. I am living with Henry, and we often clasp hands and kiss on the veranda when he goes to his work on the night 'shift'; when I stood there she slammed the door in my face, and it was my door too! Sarah likes to cut a dash, and will say: 'My house, my rugs, my piano, my automobile, and my solid silver.' The girl was a peniless orphan when she came, and served years as dishwasher in a restaurant. Henry's wife had the toothache, so he and I went tonight to church together, and when we returned the house was dark and locked. We called, pounded and thumped around, and she pretended to not hear. My son had to go to the shop for a chisel, and pried open a window, and so we entered the house. Fortunately our means are mine. I surmise that Henry's father had a foreboding, and left all to me during my life time; so I have my grip on the whip handle. It would be just like Sarah to report me to court as an imbecile, so she could be appointed my guardian and handle the sheckels."

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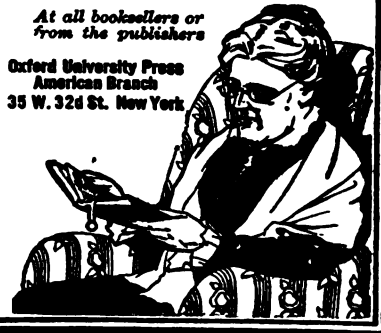
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### WIT AND WISDOM

Mrs. Brown: "There is not a boy in this town who is as clever as our Tom."  
 Mrs. Black: "How is that?"  
 Mrs. Brown: "Look at these two chairs. Tom made them out of his own head, and he has enough wood left to make an armchair."

"No, I shall marry only a brave man," said the maiden firmly.  
 "But you must admit that it takes bravery for me to propose to such a beautiful and talented girl," countered the suitor.  
 So they lived happily, etc.

Outbid.—The clergyman's eloquence may have been at fault, still he felt annoyed to find that an old gentleman fell asleep during the sermon on two consecutive Sundays. So, after service on the second week, he told the boy who accompanied the sleeper that he wished to speak to him in the vestry.  
 "My boy," said the minister, when they were closeted together, "who is that elderly gentleman you attend church with?"  
 "Grandpa," was the reply.  
 "Well," said the clergyman, "if you will only keep him awake during my sermon, I'll give you a nickel each week."  
 The boy fell in with the arrangement, and for the next two weeks the old gentleman listened attentively to the sermon. The third week, however, found him soundly asleep.  
 The vexed clergyman sent for the boy and said: "I am very angry with you. Your grandpa was asleep again today. Didn't I promise you a nickel a week to keep him awake?"  
 "Yes," replied the boy, "but grandpa now gives me a dime not to disturb him."

"Man died from wife's cooking," read Mr. Jenkins, cynically, glancing at the headlines. "Another woman who never learned to cook, I suppose."  
 "Or else," retorted Mrs. Jenkins, meaningly, "another man who never learned when to stop eating."

A dog's bark is worse than his bite, but, unfortunately, a mosquito doesn't bark.

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# HERALD AND PRESBYTER

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**PRESBYTERIAN CHURCH**  
COLUMBIANA, OHIO

—  
REV. CARLOS S. M'GRATH, PH. D., PASTOR

—  
DEDICATED NOV. 6, 1921

**A PRESBYTERIAN FAMILY PAPER.**



# Books That Are Different

HERE is a list of highly important books—the best of this year's production, that are being talked about, favorably reviewed and which, we think will appeal to the readers of this magazine. In addition to the American publications, we have included the best of our

## Importations From England and Scotland

While this imported list is but little known in America, the books have met with a big demand across the water, hence we feel they should have an appeal to American readers.

*All items listed will be sent FREE of Postage*

### I. Miscellaneous

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# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
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## EDITORIALS

### POSSESSING OUR POSSESSIONS.

Christian people do not always live up to their privileges. If they have become Christians by believing in Jesus Christ and accepting him as their Savior, and there is no other way of becoming Christians, they have come into covenant with God and into possession of innumerable and immeasurable blessings. The question is as to whether they will possess these possessions, or live on in a vague and unblest experience.

There is a story of an Indian who was living in poverty and distress, appealing for help to a white missionary. The Indian was wearing as a sort of amulet or charm a little package, which, upon being examined, proved to be a title from the Government to a large and fine tract of land. He was rich without knowing it, and without getting any benefit from his richness. When he was advised and helped by the missionary to realize on his grant, he came to possess his possessions, and got comfort out of what he owned.

The Prophet Obadiah speaks of a time coming when the house of Jacob shall "possess their possessions." Happy are all those who, in a spiritual sense, come into a full realization of what their rights and privileges are as the children of God. If we are children of God we are children of God. If so we are heirs. If so all things are ours, since we are Christ's and Christ is God's. He, who spared not his own son, will freely with him give all things that are needed to those who have accepted him. What Christians should do is to simply possess their possessions.

A very sweet-hearted and clear-minded evangelist used to say to Christian people: "My dear friends, always remember to be what you are and to possess what is yours." There is an immense amount of satisfaction in living up to that counsel. It is in line with the invitations and counsel of God.

Let the Christian remember that he is in possession of the divine pardon. God for Christ's sake has forgiven him. He has removed his guilt from him as far as the East is from the West. He has cast his sins behind his back, and drowned them in the depth of the sea. The wounded hand of Christ has erased all the record of guilt, and it is gone forever. Let the fear and anxiety be lost out of the heart and soul.

The Christian is in possession of peace. It is the peace of God. He is at peace with God and with his own conscience. He is saved, and saved forever, because he believes in Jesus Christ as he has been invited to do. Let him never say that he believes in Christ, but can not realize that he is saved. This would be like one receiving a deed to a home and, after having the deed recorded, saying that he can not realize that it is his. Let him move into it, and live in it, and he

will realize it. So it is for the Christian to take the peace of God into his heart and go on living in peace and faith and prayer and gladness.

Some people do not get the good out of their relationship with God because they do not put to its actual use that which God has given to them. A young man had completed a college course and had prepared himself for teaching. But he felt timid, and doubted his ability, and said he was afraid that he was not sufficiently prepared. But he was urged to go on with the work in a place that had opened for his occupancy. He soon found that he was able to do the work. He had resources of information to draw on as he took hold of his duties, and he continued to grow as a teacher all through life. So it is in Christian service. Many Christians have the power to be very greatly useful if they will only go on to serve God and depend on him for his grace and strength to help them in their every hour and place of need.

How happy all Christians might be if they only were bent on enjoying and using the riches that God puts in their possession, instead of lamenting their lack of other things that are of no real value after all. Every Christian may be overflowing rich in the love and presence and comfort and grace and strength of God, and he is thus rich, if he will only realize his real riches and possess his possessions. It is not necessary to have earthly riches and honors and powers. One may do very well without these things, but if he is not rich toward God, he is poor indeed.

If one is the son of a good mother, or the husband of a good wife, in a good home, let him be what he is, and let his life be full of domestic joy. If he is a citizen of a good country, let him be what he is, and let his life be safe and happy. If one is a Christian let him be what he is and, possessing his possessions, he will be rich in spiritual peace and joy, for time and for eternity.

### MODERN PANTHEISM.

We have been re-reading several books by advocates of the New Theology, all apologetic, and we must add somewhat deceptive. Words of established definition are given new meaning.

Emphasis is laid on the doctrine of God's oneness in such a way as to exclude his personality. God's immanence is made to mean his identity with nature, and this is simply pantheism.

The "New Theology" is essentially pantheistic. When its exponents say, "God is not thought of apart from the universe," they plant themselves on the pantheistic foundation and abandon the Scripture doctrine that God is thought of and known in his Word and by his Son. When they say God is "the immanent law" of the universe they adapt monistic phraseology as against the Scripture doctrine that God is the Lord and the law-maker, and that he himself is immanent in nature, as well as over and above it.

When they say that "with the nature and attributes of the Absolute, Christianity has nothing to do," then ignore the Word of God and announce one of the Hindoo pantheistic platitudes of two thousand years ago.

Their statement is simply a weak echo of the Yoga conception of the universal ego, "devoid of all those phenomena by which

alone existence can manifest itself." They certainly deny the true Christian doctrine which does have to do with God's justice, mercy, love and other attributes. When they ignore creation and say that "man is at once a product of causes and a creator of values," they are very near the phraseology of the Vaiseshika school, which finds the origin of man and all else not in "a quiescent and useless God," but in "Adrishta," or the accumulated merit and demerit of all past stages of existence.

When they say that they "accept development as the law of the physical universe," and that "the contrast between natural and supernatural disappears," and that "all life is of a piece," and that "sin is the survival of the animal in man," and that "salvation is a process, going on through all the ages and rooted as sin itself is in the nature of man," they deny the Scripture doctrine of creation, and of the fall, of Christ's atonement, and of salvation by faith. Men who use such phrases are on the toboggan slide, and may go into pure Pantheism or be shunted off into idealism or agnosticism or into the very abyss of atheism or of nihilism.

### THE WEEK OF PRAYER.

For a great many years the first full week of each new year has been observed by the evangelical churches as a Week of Prayer for the blessing of God upon the work being done to bring about the conversion of the world.

Great and good results have followed this general concerted prayer. The last seventy years have been a time for great forward movements in the evangelistic and missionary work of the Church. It has been a period of great religious activity. Revivals have abounded. Great evangelistic efforts have been put forth, and the churches have made great bounds in their onward progress.

If the question is asked whether the prayers made for the conversion of the world have been answered, it may be readily said that these prayers have had abundant answers. The condition of the world as to missions is greatly different from what it was seventy years ago. Encouraging conditions are readily found in every country in the world. There has been a great advance in the number of missionaries, converts, mission stations and churches, schools, colleges, hospitals, and printing presses, and in the general interest in this work everywhere, and in the recognition given to it by increasing multitudes in all lands, at home and abroad.

We are asked to continue in our prayers. In order that we may have unity and aim and purpose in these prayers, the Evangelical Alliance has sent out topics again this year, and the Federal Council of the Churches of Christ has agreed to them, and they are given to the people and pastors of the churches for general use. The subjects embrace the topics usually considered, and embrace the field of all the agencies employed for aggressive Christian work.

They best observe the Week of Prayer who make the whole year a round of prayer, every week and every day being an opportunity to come boldly to the Throne of Grace, to ask mercy and to find grace. There are many such praying people. That they may have unity in their prayers for a time this week is designated and these topics have been suggested, but it is to be hoped that God's people

may be instant in prayer through all the year.

The suggested topics may be found on another page. Many churches still observe this week with nightly services, and in many cases encouraging revivals have followed the faithful and fervent use of the means of grace during the Week of Prayer.

#### REPREHENSIBLE METHODS.

Without doubt the Roman Catholics are trying to get the public ear for their advantage, and prevent the people from reading what is to the disadvantage of Romanism. This effort is being made through the newspapers and the public libraries in a way that calls for the careful attention of all intelligent and fair-minded citizens.

Persistent efforts are being made to introduce books that are favorable to Romanism into the public libraries, and to have excluded from their shelves any book that speaks the plain truth as to the errors and evils and dangers of this Church, either for the past or for the present. Bitter and implacable opposition toward any book that is hostile to Romanism is manifest in their course as to every library in the country, and it is their purpose to keep the coming generation from knowing the facts.

A body of men are offering prizes for historical papers and books, on periods and places and phases of our United States life and history, with the purpose of ignoring Protestantism and lauding Romanism, and of publishing and advertising and circulating the ones that they regard as favorable to their side, with the intention of reversing history, and making succeeding generations regard them favorably, or as they say: "Taking the hiss out of history." It is through schemes like this that wrong information is secured and disseminated.

But the same thing is manifest very largely in the daily newspapers in many of which Protestant causes have very little show, while Romanism is kept prominently pushed before the public eye. Far out of any rightful proportion the men and enterprises and occurrences of the Roman Catholic body are made prominent in some papers that have very little to say about the work of the Protestant churches, and yet depend for patronage upon Protestants, or non-Roman Catholic readers.

Recently a number of Roman Catholic business men paid for the publication of a series of advertisements in Pittsburgh daily papers in behalf of their faith. Professor David S. Schaff, D.D., a Presbyterian, prepared a counter advertisement and presented it to the same papers, offering to pay for it at regular rates. After accepting the matter, one paper broke its contract; another paper refused it at once. There was nothing offensive to fairness or good taste in Prof. Schaff's article. It merely presented the position of Protestantism, against which the Roman Catholic advertisement had been subtly directed. In common honesty, those two papers ought to explain why Roman Catholic propaganda is legitimate advertising and why Protestant defense of truth is libel.

To a far larger degree than most persons know or think, the world has been, and is being, agitated by the ambitious schemes of Roman ecclesiastics. Inquisitional methods for the destruction of Protestantism in Serbia were directly respon-

sible for the tragedy which brought on the great world war; and Rome is directly back of the turmoil and bloodshed in Ireland in a determination to weaken Protestant Great Britain and break down its power and influence in the world.

An unpleasant story comes from Farley, Iowa, that makes one wonder how arbitrary and destructive Rome would be toward the whole public school system of our country if it had the power. The report is that at Farley the village school house burned down, and the voters of the village, Catholic by a large majority, have four times voted down the bond issue which is necessary for rebuilding. The Catholics have their own parochial school and are not willing for the Protestant children to have a public school to attend. Such a position of opposition to one of the institutions of America is not to be passed by without measures to overcome it. Let it be widely known. Such a course is not a wise one for these Catholic people to take. If they do not pay any attention to what is said by us, and others like us, their own friends ought to be in haste to tell them that this is not the way to work for the advantage of Romanism in America.

#### PRACTICAL RELIEF.

Dr. E. W. Huelster, Ohio Director of the Near East Relief, has advised that six thousand acres of farming land in the region of Thrace have been rented from the Greek Government by the Near East Relief, to be used principally as a homeland for one thousand destitute Armenian refugees, dependent on the resources of the American charity. American money has provided the land, the American flag flies over it, and American machinery is to till it. The soil is expected to yield fifteen bushels of grain per acre, to one of seed, and it will take but one season to pay back with interest all that has been invested in it.

The Government of Armenia has gone the Greek Government one better and granted the Near East Relief, free of all rental, 17,600 acres of land for the establishment of a similar enterprise in Transcaucasian Russia.

The Armament Conference in Washington seems, day by day, to be bringing about more friendly relations between the great nations that are there in mutual consultation. It is just as easy for great nations to live at peace among themselves, as for villages or families or individuals, if they only have a mutual understanding, and rules for the settlement of difficulties. War is too terrible a thing to be engaged in by intelligent people, and the intelligent and conscientious people of the world are demanding of their governments that measures shall be taken promptly to put an end to it, on land and on sea.

Christmas is the anniversary on which we talk of peace and good-will. This Christmas should be marked by such agreements among the great nations of the world as shall make certain the banishment of war from the borders of our modern civilization.

The prophet spoke well and wisely when he spoke of nations "learning war" no more. If the implements of war are manufactured, and soldiers are drilled to use them, they are learning war, and feel that they are of little use unless engaging in war. Let there be a vacation in making ships and guns, and in

learning war, and there will be a greater likelihood for peace.

A modern battleship costs \$43,000,000. That means an endowment of \$1,000,000 for forty-three colleges; or it means 8,600 houses worth \$5,000 apiece. It would seem to be for the better welfare of the race to build homes and endow colleges.

The Anti-Saloon workers of the United States held a most important meeting in Washington City last week, for the purpose of consultation as to the most effective measures to be taken to stimulate law enforcement. This is the great need for the day. Progress is being made, but it is against all the force that depraved appetites and avaricious and dishonest profiteers and criminals can wield. The whole body of good citizens need simply to be steady and strong and unyielding for righteousness, and as the crime wave recedes there will be better conditions.

All honor to such foreign visitors as General Foch and General Diaz, who are respecting the prohibitory laws of our country, and who show their respect for our nation by leaving wines and liquors alone, while here, because of our laws. Such men are gentlemen and constructive statesmen. They know that there can be no national stability where law is not respected and obeyed. They know that international, world-wide relations can be stable only when entered into by those who have good faith and respect for covenants and law in their souls. The possession of this honorable spirit by these foreign delegates is the sign and seal of honor and good-will that can be depended on.

We read about "little foxes that spoil the vines," and we often hear coughs at church that spoil the sermon. It is very largely an expression of thoughtlessness. It is not necessary to burst out in a fit of coughing and drown out the voice of the speaker, thus destroying the effect of his effort to make himself heard. Dr. Billy Sunday positively forbids such actions. He directs and urges people to "cough silently in your hand." "You can do it if you will" he says, and he is right. It is all out of place to interrupt a sermon or a lecture by an unnecessary outburst.

Some whisky papers that fought prohibition to keep it from coming, are now fighting it to make it go away. The propaganda they are now carrying on would be frightful if it were not so ridiculous, and pathetic if it were not so criminal. They say that prohibition never can be enforced; that more liquor is used now than before prohibition; that there are a million private stills in operation; that nine million gallons of liquor are being imported every month, or 108,000,000 a year, which would be a gallon apiece for every man and woman and child in the nation. Yet in their news columns they tell of prohibition being enforced on every hand; of criminals being arrested and fined and imprisoned; and of steady progress made in defeating this anarchy. If these publishers would give up this propaganda, and act as decent and law-abiding citizens, its enforcement would be all the more sure and efficient.

Who wants war? Only such people as the Hohenzollern Kaisers. Happily these are out of commission just now, and they and their kind should be permanently kept out of commission.

## THE WAY OF PEACE.

BY MARGARET ALLISON MCLEOD.

O God of nations, hear the prayer  
Thy children ask the world to share!  
Nations, ashamed of war and strife,  
Are searching for the way of life,  
And, sending men across the sea,  
Seek where "The Way of Peace" may be.

They have left homes of want and woe,  
Where youthful warriors slain lie low,  
Where widows weep and orphans cry,  
And maidens in their beauty die;  
From war-worn countries now they come  
To plead with thee in freedom's home.

In days of old thou ledst the way  
With fire by night and cloud by day.  
Now, Lord, forgive the bitter strife,  
The cruel disregard of life,  
And teach them all how wars shall cease  
When Christ shall reign

"The Prince of Peace."

Wyoming, Ohio.

## KNEE-RELIGION.

BY REV. JOHN Y. EWART, D.D.

Dr. A. L. Banks relates the story of a veteran missionary who, on returning to China after a long absence from the field, received on the very day of his return a visit from a former convert. The Chinese Christian brought with him six countrymen who had been led to Christ out of the horrible filth and degradation of the opium habit. "What remedy did you use?" asked the rejoicing missionary. The Chinaman's only answer was to point significantly to his knees!

He had prayed for them; he had induced them to pray for themselves; and when one of these men came to him saying in despairing tones, that he had prayed, but it had done him no good, this man of faith sent him back to his knees. "Pray again," he said. And when he came the second time he sent him back to his knees; and so when he came the third time and many more times. And, as a result, here these six men were, clean and sound in body and mind, the cruel chains broken, and the new songs of praise to God upon their lips. Is it not true today that we may "come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need." (Heb. 4: 16.)

Yes, we need more knee-religion. For, for one thing, the religion of the knees means humility. The word humility has in it the idea of leveling ourselves to the earth in recognition of our utter unworthiness of the blessings we seek at the hand of God. The Latin word *humus* from which the word humility is derived means the earth, the ground, the soil. We make no boasts of our deserts. We empty ourselves of any claim to heaven's favor. This is the attitude of mind and heart in which to expect largest blessings.

For another thing the religion of the knees means absolute trust in the mercy of God in Christ. Often and often Jesus said to those who came to him in that spirit: "Thy faith hath saved thee. Go in peace." For such God is ready to work miracles even now.

Let me tell here the story of the sinking of the well as related in the autobiography of Rev. John G. Paton, the missionary hero of the New Hebrides islands. The natives did not believe that water could be obtained by digging down through the coral rock. Mr. Paton decided to prove to them the existence and

power of God given in answer to prayer, in the meantime earnestly praying for the success of his experiment.

One morning the old chief said:

"O Missi! Wait till the rain comes down, and we save all we possibly can for you."

Mr. Paton replied: "We may all die for lack of water. If no fresh water can be got, we may be forced to leave you."

The old chief looked imploringly and said:

"O Missi! you must not leave us for that. Rain comes only from above. How could you expect our island to send up showers of rain from below?"

Mr. Paton's reply was: "Fresh water does come up springing from the earth in my home land, and I hope to see it here a so."

The old chief grew more tender in his tones and cried:

"O Missi, your head is going wrong; you are losing something, or you would not talk wild like that! Don't let our people hear you talking about going down into the earth for rain, or they will never listen to your word or believe you again."

But the intrepid missionary started on the hazardous job with no one to help him, till he reached a depth of about thirty feet. One morning at daybreak he sank a narrow hole in the center about two feet. The water rushed up and began to fill the hole. It was fresh, living water from Jehovah's well and the missionary was overjoyed. The old chief tasted it, and rolling it in his mouth with joy for a moment, he swallowed it and shouted:

"Rain, rain! Yes, it is rain! But how did you get it?"

He repeated, "Jehovah my God gave it out of his own earth in answer to our labors and prayers. Go and see it springing up for yourselves!"

The sinking of that well wrought a revolution, under God, among the inhabitants of Aniwa. The old chief said in an address to his people the following Sabbath:

"From this day, my people, I must worship the God who has opened for us the well and who fills us with rain from below. The gods of Aniwa can not hear us, can not help us, like the God of 'Missi.' Henceforth I am a follower of Jehovah God."

That very afternoon the old chief and several of his people brought their idols and cast them down at the missionary's feet beside the door of his house. Company after company came to the spot, loaded with their gods of wood and stone, and piled them up in heaps, amid the tears and sobs of some, and the shoutings of others, in which was heard the oft-repeated word, "Jehovah! Jehovah!"

Very true is it, as Mr. W. E. Doughty has said:

"There are hundreds of millions to which the Church has not yet carried the personal Christ. If these hundreds of millions are to sought and won, there must be veritable avalanches of power in Christ-possessed personalities sent out across Latin and Moslem and Pagan lands. We believe, theoretically at least, in the adequacy of the Gospel to meet modern social conditions, yet the three great social sins over all our world still cry unto God, "the blood of my brother Abel crieth"—the sin of slaughter. The sin of Sodom and Gomorrah crieth—the unrestrained, unconquered passions of men. The cry of

the reaper defrauded of his wages and his rights still comes up before God—the sin of economic injustice. The Church must get strength to cope with these forces which are struggling for mastery in our modern world. If, on the one hand, "the Church" as one expressed it, "is to know what is going on in the tin can back in my alley, and, on the other hand, if the Church is to win the whole world, we must find that path to power, that lonely road which leads into the hidden recesses of God."

Colorado Springs, Col.

## SELF-POSSESSION.

BY REV. CHRISTOPHER G. HAZARD, D.D.

Foreseeing coming confusions and conflicts in public and private history, the Savior taught his disciples that patience would be the secret of self-possession; in steadfast endurance they would win their souls: by faith and patience they would inherit the fulfillment of a promised salvation that embraced even the hairs of their heads.

The Old Testament teaching that we are built of dust supports the idea of our lowly origin and progressive development. In the divine scheme and up to that point of history when God inbreathed a living soul, the speck of dust may have passed through many processes and forms on its way to humanity. Such a scheme and such a history involved patience. There was need of the patience that waits hopefully while the seed, persisting through the plant and bowing to many a storm, brings forth its fruit.

The New Testament teaching that we may be built of spirit contains the same ideas of small beginning and great consummation, with attendant patience. The new man develops from a word of truth unto a whole volume of Christian life. He has a new birth, a new nature; he is a partaker of the divine nature; but he has in himself the remains of an old nature that must be outgrown, and about him the continual contradiction of a world that he is to leave. Like a caterpillar, he is on his way to a world of beautiful perfection through strange and humiliating changes. He must have patience with God, with history, with himself. It can not yet appear what he shall be, but he shall be it.

If we forget these things God does not. He never loses patience or fails to inculcate it. He never loses sight of his child while life perseveres on its way to maturity. God never fails to discriminate between our true selves and our false selves. His message to us while we wait for self-realization is, "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." That which is born of the Spirit is forever spirit. God differentiates us from our false selves all the way up. We should share this divine view. It is only in faith of what we are that we can become what we should be. The Church of Christ is created, built and sustained by the words of eternal life. We believe in that Church through its period of imperfect immaturity. We hail its increasing maturity of love, made visible in good works. We have patience with it until it shall pay God all. How patiently Christ waits for that time when he shall see all things put under him. He will come as the lightning, for God will not keep his anger for ever, but he would fain come as the light. Through centuries of process he steadfastly endures contradic-

tion. that he may win and possess slow souls. Events that contradict the love of God prove it; he suffers long, unwilling that any should perish.

Self-possession is very different from being possessed by self. It is in being wholly possessed by God. The reward of patient and developed faith is the possession of the soul in God. What a blessed and peaceful poise amid life's storm! What a foothold upon the rock of ages! What an uplook for our approaching redemption! The trouble with Israel in the wilderness was impatience, literally "shortness of spirit." Our best ideals are as short of the ideal as our best productions are short of them, but Christ would give us breadth and length of spirit. As it was in the beginning so it shall be in the ending; man shall be in the image of God: there shall be a harmonious universe. You can not arrive at any perfections yet. Have patience!

Catskill, N. Y.

### FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

In the weekly envelope of one of the members of the Church of the Divine Savior, El Paso, Tex., each week is found three silver dollars, which it has been discovered is the regular offering of a man whose weekly income is thirty dollars. This means that the Spanish-speaking neighbor of ours is giving one-tenth of his weekly income to the church and thus to the Lord's cause. I wonder if, after all, we may not be forced to turn to these people to learn the spirit of giving to the cause. This man has a family, but before he makes any provision for the family, he puts into the treasury what he feels belongs to God.

Word has just reached this office that the new Community Church, which is under Presbyterian auspices, at Weed, Calif., was dedicated Sabbath, Nov. 20. This is really a community church, and it has been built by the community, very largely. It is a lumber town, and the lumber people have become interested in it, and have made large contributions to it. The building committee sends out a bulletin which shows that the total cost of the building is \$21,500, and all of it has been paid or subscribed except \$1,100. This shows what can be done when a man gets the thing on his heart, as Rev. Anderson Crain got this on his heart, and then put it on the hearts of the people. The committee announces that the property will be dedicated free from debt, and the whole community will take a pride in the building and the work it is designed to do there, because the whole community has done something for it.

Mr. Crain is one of our missionaries, and he and his people will now be in a position to do more for themselves and require less from home mission funds. I feel sure that what has been done here by this minister and his people can be done in other places.

The death of Rev. R. W. Edwards, who was the field man in the Presbytery of Florida, leaves that synod, as it is now, without his guidance, but the synod at its initial meeting in Miami, in October, elected Rev. Dr. J. P. Calhoun superintendent, temporarily, and authorized the Committee on Home Missions, in co-operation with the Board of Home Missions, to select a permanent superintendent. The rule of the Board is to pay to the widow of missionaries who die in service one quarter's salary, and this has been paid to Mrs. Edwards, which leaves no means with which to pay a successor, but Dr. Calhoun is looking after the work as best he can without salary for the present.

Mr. Edwards was a man of great faith and did his work well, and was careful to look well to the needs of the field, and, when he went away, every field in the presbytery was filled except one. He believed in Florida and that there was a great future for our work in that state, and threw himself into it with an abandon which is worthy of imitation.

Such is the experience in this work. The workers die, but the work must go on, and, in the good providence of God, it does go on. In my last letter I referred to the death of Rev. Mr. Fait in Oklahoma, one of our

best chairmen, and a man who was always ready to spend and be spent, if by so doing he could contribute to the upbuilding of the kingdom. He believed in the Indian, and, when he went away, the Indians in Oklahoma lost a good friend and faithful advocate of their interests; but other men will come after him on whom the Lord will lay his hand, and they will take his place, and so the work will go forward.

One of the encouraging signs of the times in the home mission enterprise is the fact that Dr. King, who has charge of the work of promotion, is overwhelmed with appeals to come into synods with teams to give the information, which these teams are giving on this great enterprise. As I have written, these teams have just completed an itinerary in Texas, and began, Nov. 27, in Oklahoma, and will finish that itinerary about the middle of December, and they are being called for by Arkansas, South Dakota, Missouri and other states, and Dr. King says he needs about ten men to help him put across his great program. He believes, and others agree with him, that the only way to get what is wanted from the Church, in the way of prayer, money and men, is to go right to the local church with the appeal which this cause makes to us as patriots and Christians. There never was a time when the cause appealed to the hearts of the people more than it does now, when, in our Capital, the world is in conference over peace. The only hope of the world is in those great truths for which the Church stands, and General Foch is right when he says that "we must fight on our knees as well as in the trenches." This is the time to make Christ regnant in the lives, homes and business in America, and the way to this is through the prayers and efforts of the Church in America, and ours must do its part in this enterprise.

### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

Hon. William Jennings Bryan's recent statement in New York that American colleges do not enough regard God and his Word, and that some of them are actually atheistic in their teaching, is resented and denied by Professor Hawkes, dean of Columbia University, and partially admitted by Chancellor Elmer E. Brown, of New York University.

Seven foreign bishops are in New York, participating in the annual meeting of the Foreign Mission Board of the Methodist Episcopal Church. The seven bishops come from virtually every part of the world. They are Bishop Edgar Blake, from Paris; Bishop John L. Nuelsen from Central Europe; Bishop Anton Bast from Copenhagen, the son of a fisherman, who became the first foreign-born bishop sent abroad; Bishop H. Lester Smith from India; Bishop William F. Oldham from South America; Bishop W. T. Thirkield from Mexico, and Bishop Herbert Welch of Japan and Korea. The bishops are part of the administrative system of the Board, which maintains in foreign lands 1,309 missionaries and upward of 16,500 native preachers, ministering to 500,000 converts to Christianity. Fifty languages are represented on the Board's missionary staff. Approximately \$5,500,000 was spent in foreign mission work by the M. E. Church during the year. New churches, hospitals and schools were erected with funds from the Centenary Mission Expansions subscription. Dr. North, secretary of the Board, states that President Obregon is heartily co-operating with the missionaries in Mexico, and that the British Government is in sympathy with the work in India.

At the Central Presbyterian Church, Rev. Dr. Dwight W. Wylie, pastor, a triple quartet sing at each service, and there are violin and harp accompaniments, with the organ. Good music and good preaching, such as they have at the Central Church, make a happy combination.

Rev. Dr. John L. Clark, of the Bushwick Avenue Congregational Church, Brooklyn, preaches into a megaphone connected with radio apparatus, which has a sending reach of three hundred miles. The apparatus does not interfere with the dignity of the service. Hereabouts a great many are installing receiving wireless telephones, and the children are expecting them as Christmas presents.

Dr. John H. Finley, chairman of the Russian Famine Relief Committee, is urging that the Government send to the sufferers its

huge stock of surplus stores of textiles, food-stuffs, drugs, etc., which are in danger of deteriorating if kept and not used. Surely this would be a Good Samaritan act.

At the annual meeting of the New York Bible Society, last Sabbath evening, in the St. Nicholas Collegiate Reformed Church, Sir William Ramsey, the archaeologist, spoke on the "Authority of the Bible." Governor Miller, of New York, also spoke.

The annual luncheon of the New York Presbyterian Ministers' Association will be held at the Martha Washington Hotel, Monday next, Dec. 12. The speakers will be Rev. Dr. Wylie, of the Central Presbyterian Church, and Rev. Dr. John McDowell, secretary of the Presbyterian Board of Foreign Missions.

### WEEK OF PRAYER.

SABBATH TO SATURDAY, JAN. 1-7.

Topics suggested by the Evangelical Alliance and the Federal Council.

Sabbath, Jan. 1.—Topics and texts suggested for sermons or addresses.

1. From whom to learn. "Lord, teach us to pray" (Luke 11:1); 2. Co-operation. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven" (Matt. 18:19); 3. Faith. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them" (Mark 11:24); 4. Conditions of success. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7); 5. Persistence. "Men ought always to pray, and not to faint" (Luke 18:1). (Read Luke 11:5-13; Matt. 15:21-28); 6. Intercession. "All prayer and supplication for all the saints" (Eph. 5:18). "I exhort that intercessions be made for all men; for kings and for all that are in authority" (I Tim. 2:1,2).

Monday, Jan. 2.—Thanksgiving and Confession.

Thanksgiving, for the possibilities of prayer; for all who are serving Christ in all lands; for the opening of the world to the Gospel; for the desire for unity amongst the Churches; for signs of spiritual awakening and revival at home and abroad.

Confession, of the unworthiness which mars the lives of Christ's disciples, and the inadequacy of their service; of acquiescence in spiritual weakness and defeat; of conformity to the world, and love of money, or pleasure, or ease; of unbrotherliness amongst men and nations. (Psa. 145; Isa. 64; Matt. 24:3-14; Col. 1:9-23.)

Tuesday, Jan. 3.—The Church Universal.

Thanksgiving, for the abiding witness, in spite of much frailty, of the redeemed Church; for all whom, in our own day, the Lord is adding to the Church; for the noble army of martyrs.

Prayer, that our corporate sins and failures may be forgiven; that all who profess and call themselves Christians may have a transforming experience of God in Christ; that all preachers of the Gospel may be endued with power from on high; that the Bible may be given its rightful place as the authoritative and all-sufficient voice and Word of God; that to the Church there may be given a clear message to the age, with the spirit of power and love in making it known; that the influence of the Church in all matters social and political may be for the glory of Christ; that clearer light on the path toward fuller unity may be granted. (Isa. 55; Col. 1:14-23; Acts 2:37-47; Heb. 11:32, 12:3.)

Wednesday, Jan. 4.—Nations and Their Leaders.

Penitence, for all arrogance, covetousness, injustice or falsehood in international affairs; for all failure of Christian nations to realize the Fatherhood of God and the Brotherhood of Man.

Prayer, for the time when there shall be war no more, and for the coming of the Kingdom and reign of Christ in all the affairs of men; that God will strengthen and guide all movements towards the fellowship of nations; that America may lead the way in the disarmament of the world; for nations where new conditions have arisen, particularly the new nations of Europe, India and China, and the Near and Middle East, that they may be delivered from all racial hatreds and class pride; that the hearts of nations that have been at war may be cleansed from the passion of revenge; that famine-stricken lands

may again be blessed with plenty; that in the economic reconstruction of society the law of Christ may be fulfilled; for all employers and employes, and all labor movements and democracies of our day, that they may own Christ as Lord; that the press of the world may be used to establish truth and justice. (Psa. 24; Jonah 3; Acts 17:22-31; Rev. 21:1-7.)

Thursday, Jan. 5.—Foreign Missions.

Thanksgiving, for mass movements in India and West Africa, and for all who have turned to God in Christ; for the gifts of Christian people, and for the dedication of young life to missionary service.

Prayer, for all missionary boards of administration that they may combine courage with wisdom; for missionaries, that both by their life and doctrine they may let their light shine before men; that they may be preserved from danger, and may be helped to understand the spirit of the people amongst whom they labor; for all educational, medical and industrial missions, that in all things Christ may have the pre-eminence; for the Moslem world, and for all who have not yet come into the light of Jesus Christ; for all Bible societies and their agents; for increase of understanding of, and of spiritual sympathy with, the missionary movements in all Churches; for more officers of service, and for more indigenous preachers full of the Holy Ghost and of faith. (Jer. 10:1-16; Isa. 35; Luke 4:16-30; Acts 16:9-15.)

Friday, Jan. 6.—Christian Education and the Christian Home.

Prayer, for universities, colleges and schools, that all learning may be subservient to the will of God and be dedicated to his service; for all families, that they may be homes of pure love; for the increase of the practice of daily family worship; that the sacredness of marriage may be upheld; for young men and women facing the call of the new age, and all agencies seeking their moral and spiritual welfare; for all Sabbath-school teachers, that they may seek the early conversion of the young. (Ruth 1:1-8, 14-17; Mal. 3:16, 4; Matt. 19:13-22.)

Saturday, Jan. 7.—Home Missions.

Prayer, for all home missions, and for more workers who in the power of the Holy Ghost can teach of Jesus Christ, the mighty to save; for increased realization of the duty of personal evangelism; for those seeking the suppression of national vices and the laying aside of besetting sins; for the uplifting of the fallen and the conversion of the heedless; for the maintenance of the Lord's day as a day of rest and worship; for the carrying of the spirit of Christ into every phase of our social life. (Psa. 2; Isa. 61; Luke 14:12-24; Rom. 11:33-36.)

#### COLUMBUS LETTER.

BY REV. WILLIAM ANDREW PERRINS, D.D.

The Red Cross drive is being pushed with insistent vigor. The plea is made that we hold a vital relation to the disabled soldier; it is stated that the strong ought to help the weak; that "one God made us all." On the ground of this relationship the Red Cross will meet its quota, which is \$40,000 for Columbus.

Extensive preparations are being made for the coming of Dr. H. C. Swearingen to our city. The Moderator of the General Assembly will be accompanied by Dr. John A. Marquis, Dr. W. H. Foulkes, Dr. W. P. Schell, Mrs. C. K. Roys and Miss Lucy Dawson. There will be a luncheon of ministers and laymen at noon; in the afternoon a mass meeting of women in the Central Church, and at 6:30 a dinner in the Welsh Presbyterian Church, to which but three hundred and fifty can be admitted, this being the capacity of the banquet room.

The Father and Son banquet at the Crestview Church was a decided success. The speaker of the evening was Dr. A. W. Blackwood, of the Indianola Church. This church is placing emphasis on the community brotherhood idea, and many men who are not members of the church are members of the organization.

"Wooster Day" will be observed in practically all the churches of the city. Dr. George N. Luccock will be in the city for that day, and will speak in the Broad Street Church in the morning and in the Northminster Church in the evening. Columbus Presbytery is vitally interested in our college in Wooster, and it is expected the total amount from

the churches will exceed the most hopeful expectations.

Dr. W. M. Hindman, pastor of the Northminster Church, is now able to be in his pulpit again, after an absence of three weeks. About a year ago he was nearly asphyxiated, also members of the family. It left a trouble, and of late the trouble has been intensified, giving him much pain. The physicians say that treatment will give him a complete recovery.

Mrs. Joseph T. Britan, the wife of the pastor of the Central Church, has sustained a very painful accident, and is now in Mercy Hospital, where she will remain several weeks. The specialist declares she will not be lame, though she will not walk for some time.

The Indianola Church, Rev. A. W. Blackwood, D.D., pastor, is an active organization. The Sabbath school has increased to the extent that it is now necessary to have an afternoon Sabbath school to accommodate those who can not be admitted to the morning session of the school.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

It requires a very little effort, and a very small amount of brains, to get liberal publicity on the front page of Detroit daily papers, for a minister. All that is needed is to leave the regular paths of faithful service and do something unusual. Just at present two ministers are receiving whole columns of valuable space. One of them is a New Jerusalem preacher, who was practically unknown until two weeks ago, when, instead of ministering to the little flock that accepted him as a preacher, he suddenly disappeared at the time of the regular morning service and has not yet been found. Where he is, why he deserted his work, and what he is doing, his anxious mother and sister are asking. If all that he wanted was to create a sensation, he has made the biggest success of his life. The other minister is an Episcopalian, also in charge of a small parish, who has taken occasion to assail prohibition, declaring that there are a million private stills in Detroit. As the population is just about a million, every two days' old baby must have started a private still. This is only a sample of the wild statements made. But the result is that the enemies of law and order are getting unlimited space in the Detroit dailies for airing their opposition to prohibition. Another result is that on Thanksgiving Day this minister had an overflow meeting at his little church, of people who gathered to praise him for his brave attack on a law that is unpopular from their viewpoint. It is quite needless to mention the names of these two ministers. They will soon be forgotten. But the moral is that if a minister wants newspaper notoriety, all that he need do in Dearoit is something unusual and without any value to the community.

That suggests that the usual combination service was held on Thanksgiving Day, with Jews, Unitarians, Universalists, Roman Catholics and Evangelical Christians, in some way allotted a part in the service, even though that part was only to read the President's proclamation and the Governor's proclamation, or announce a hymn. The majority of our churches formed themselves into neighborhood groups and held appropriate services. Just what is gained by having a union service in a theater once a year and advertising a quasi-union, it is difficult to comprehend, but the Jewish rabbi who organized the plan is still in charge of it, aided by a nominal committee of various churches. Naturally the Romish participation is by some liberal-minded layman, not by a priest.

It is interesting in these days, when we are seeking for the greatest municipal economy, to compare the cost of administering city affairs in two communities of about the same population. For instance, Highland Park is the most expensively governed community of its class in the whole country, costing \$50.24 per capita, while Bay City stands sixty-ninth out of ninety-five cities of that class, with only \$21.94 per capita, and Kalamazoo eighty-fourth, with only \$17.08. We have to remember that the Ford Motor Works are in Highland Park, and they pay their full share of taxation.

Some interesting facts not previously mentioned should be recorded as to the fiftieth anniversary services of Memorial Church of Bay City. Two of the scholars who were present when the Sabbath school was organ-

ized, fifty years ago, were present at the services, and also three of the present elders of the First Church, who were teachers in the Sabbath school forty years ago. They were C. B. Chatfield, Frank S. Pratt and John McEwan. The pastor, Rev. Henry Kreulen, is starting a campaign of consecration, to lead up to what is hoped to be a revival.

The new chairman of Church Extension in Detroit Presbytery is Rev. Minot C. Morgan, D.D., who so ably filled that position once before. The question of an executive secretary has not yet been settled, but Dr. W. T. Jaquess is filling the position so satisfactorily that there is no pressing anxiety as to his successor. He is also New Era secretary and treasurer.

The Methodist college at Albion has decided to postpone its campaign for another million dollars of endowment, on account of business conditions. Alma College has gone too far in its campaign to dare to discontinue it until final success has been achieved, as it must be.

St. Andrew's Church of Detroit has called Rev. Mr. Acton, of Canada, and he has accepted the call, subject to the action of presbytery on Dec. 5.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

To our Ministerial Association, on Nov. 28, Rev. Dr. O. G. Dale, Director of Religious Education in the East Liberty Church, spoke on "The Present Situation in Religious Education." It was his opinion that the time given to the Sabbath school and children's education religiously is not sufficient, that even a week-day hour would not greatly assist, and that, in the present condition of family religion, little is to be hoped for outside of definite efforts in the Church. The discussion that followed stressed the feeling of many ministers that the indifference of parents and the lack of children at the main service call for a great revival.

Following this, Dr. Schaff announced that one of our principal newspapers, The Dispatch, had agreed to publish ten advertisements on religious subjects offered by Dr. Schaff and the Association. These advertisements are free from direct reference to Romanism, and consist of a presentation of what is regarded as true Christianity, fortified by quotations from the New Testament. Thus, *e. g.*, one makes clear that the apostles did not claim to be priests, and that this title applies to every Christian. The all-sufficiency of the one Sacrifice made on Calvary, the simplicity of the conditions of salvation as given by the Scriptures, and the other truths brought to light by the Reformation, are stated in the language of the New Testament. In addition, the names of truly great and revered persons who accept Protestantism and defend it are given. The Association agreed to combine these advertisements in the form of a circular eventually, and issue an edition of one hundred thousand for free distribution, one pastor pledging \$25 from his church toward the expense. Dr. Schaff has received a number of not only commendatory letters, but of inquiries by Romanists for information and light. It is this latter need that illuminates this situation, not the purpose to attack or destroy any creed or Church. If we are opposed to Mormonism, it is because it undermines the morality of society as well as asserts falsehood; or Christian Science, it is because it denies God, and sin, and punishment, and Christ, and his salvation; or Unitarianism, it is because it attacks the Bible, the Deity of Christ, his sacrifice, and God's character; or Romanism, it is because it makes the confessional obligatory, and a condition of communion, the priest autocratic, the mass a repetition of Calvary, and salvation impossible except through its priesthood. The Reformed Catholic Church, which includes the Methodist, Baptist, Presbyterian, Lutheran, Episcopal and others, is the Christian Church founded by Christ and the apostles, purified from the errors of the Dark Ages, and the misinterpretations of ecclesiastics.

At their annual dinner, on Nov. 7, the men of the First Church, Rev. Maitland Alexander, D.D., pastor, organized a Foreign Missionary Society, to be called the Korean Club, undertaking the support of the college at Pyeng Yang, Korea, at a cost of \$5,000, exclusive of other missionary gifts in the church. This college, it is said, was chosen because

of "its absolute adherence to the Bible as the inspired Word of God, because it believes the mission of the Church is to evangelize the heathen world and not simply to educate and civilize, because of its stand against the Japanese Government in excluding the Bible from the regular curriculum of the school, which stand was justified in the face of the consent by our own Board to exclude it."

The Second Church, Rev. Dr. G. W. Shelton, pastor, began, on Dec. 4th, its seventh annual series of services in the Alvin Theater.

The churches of Bellevue and Avalon, two of our larger suburbs, are appealing to all societies and organizations, etc., to hold no meetings on Wednesday evenings, that church services may have no competition or hindrance in their week-day meeting.

The Christian Citizenship Convention of the National Reform Association began, on Dec. 4, its three-day series in the Smithfield Street M. E. Church. It will be addressed by Hon. Sam W. Small and Hon. P. P. Campbell; by Mrs. Lulu L. Shepard, of Utah, on Mormonism, and Hon. Frank J. Cannon on "And When They Forgot God"; by Rev. Dr. J. R. J. Milligan on "The World and Religion"; and a large number of other interesting speakers, closing with an address by Eli J. Forsythe on "Christ the King."

As a neighbor and successful pastor, we are interested in the call by the First Church, St. Clairsville, O., to Rev. Homer G. McMillen, of the church at Hollidays Cove, W. Va. Mr. McMillen's great success in this latter church, where under his leadership a fine edifice was erected, a greatly increased membership and spirit of benevolence have been reached, and a vigorous mission established in the adjoining mill district, gives promise, along with his sermonic talents and spiritual earnestness, of a still greater usefulness in this important field. Other men labored, as Rev. L. R. Lawther, now of McKeesport, and he enters into their labors, and lifts their flaming torch of Christian zeal.

Each week the statistics of attendance of a considerable number of the Sabbath schools of the city are published in the secular newspapers. It is pleasant to note that almost invariably among the first twelve, a half-dozen are the Presbyterian schools, with a varying superiority in the leadership between the schools of the First Presbyterian Church and that of Christ M. E. Church.

I sometimes wonder if in the desire to recognize a proper advance in revelation and a true increase of light, some of our evangelical theologians do not inadvertently use terms which permit erroneous inferences. There is a justification in Bernard's title and his lectures: "The Progress of Doctrine in the New Testament," and Christ taught his disciples they could not at once bear all his teachings. But is the declaration that the God of the Jews appears in the Old Testament largely at first "a tribal God," justifiable? Would the candid and intelligent reader obtain from the Old Testament such an impression? That some Jews may have had crude ideas of God is of no more consequence than that thousands of intelligent Christians worry over thirteen at a table, that Sir Oliver Lodge can accept the statement that tobacco and dogs are characteristics of heaven. Starting from the magnificent, though simple story of creation and taking every representation of Jehovah, especially those of the Psalms, and the Prophecies, is there not a vision of the one only and true God, a perpetual insistence on his pre-eminence and isolation? Even the Jew thought of God as sitting on the heavens, and creating the overwhelming thought of a greatness that could be mindful of, and visit man. Take the 23d Psalm, or the 90th, or the 8th, or the 139th, and the vast vision of Isaiah, and modern phraseology or imagination, or poetry or philosophy have not surpassed the sublimity of these representations of God. Other "gods" were referred to, just as we speak rightly of evil spirits. But the modern editor or lecturer or moralist often speaks of the god of wealth, of materialism or sensuality, just as Plato speaks of the idols of the cave or market. The Old Testament rightly read, gives, from the beginning, the impression of a God sublime, supreme, yet, let us be thankful, condescending to our low state, and planing at the gate of the lost Eden our salvation and recovery.

In the death of his mother, Rev. H. T. Kerr, D.D., will have the sympathy of his friends and co-presbyters. Dying at the

home of her son, in Canada, she leaves two sons in the ministry, and a daughter, the wife of a minister, besides two sons in other professions. Mother love has been emphasized by the Bible and all literature, and though there is a harsh and jarring note in Kipling's verse, "Mother of Mine," the great principle rings in them truly. Motherhood is sublime, and the absence of a mother beggars the world and pleasure and life's richness of much joy. But our Father has her in his keeping and his house.

On Dec. 14th, Rev. Tertius van Dyke, of New York, will speak in the interest of the Waldensian Aid Society, in the Twentieth Century Club.

Watson Memorial Church, Rev. J. W. Claudy, pastor, has become the banner auxiliary of the Presbyterian Hospital, having a membership of 120, and devoting a day's sewing each month for the hospital.

The Social Service Secretary of the Home Mission Board will address the Women's Home Presbyterial societies in the North Church, Jan. 11th.

One of the elders of the Sewickley Church, Mr. Robert Waldorf, has been appointed treasurer of the local Russian Fund, and will receive contributions at the First National Bank.

Twenty-seven deaf mutes attending the Pennsylvania Institute at Edgewood are regular worshippers in the First Church, Wilkesburg, Rev. Geo. Taylor, Jr., Ph.D., pastor, and the service is interpreted by one of the teachers.

The Sabbath school of the East Liberty Church includes a class of twelve Chinese.

The Men's Bible class of the First Church, Homestead, Rev. W. M. Woodfin, D.D., pastor, having a membership of 275, claims to be the leading Bible class in Western Pennsylvania. Its president is Mr. T. J. Jamison, superintendent of one of the furnaces in the U. S. Steel Works, and in his boyhood and youth a member of the Swissvale Sabbath school, under the pastorate of the writer. The class has a faculty of four teachers, including the pastor, and has its own orchestra, which it uses for the purpose of church entertainments.

At the request of the International Protestant League, Prof. D. S. Schaff, D.D., will lecture in the Smithfield Street M. E. Church on Dec. 11th, at 8 p. m., on "Roman Catholic Advertisements from a Protestant Viewpoint." As a student of church history, Dr. Schaff can speak with authority, but also with the utmost consideration for all that is valuable in the Roman Catholic Church.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

There were thirteen members received at Coal Hill as a result of the recent revival. Dr. Hefner, pastor at Clarksville, received the members into the church.

November 20th, Dr. Hefner received five members into his church at Clarksville, making twenty-three during the past two months. The new church building is now nearing completion.

Rev. H. E. Morse recently closed a revival meeting in the Bono Church, which is said to be one of the best meetings ever held here. There were ten professions and four additions to the church.

I held two services at West Fork, Nov. 27th. Deep interest was manifest. Arrangements were made so that the whole budget for this year will be secured.

Rev. M. L. Gillespie, D.D., recently supplied the pulpit at Walnut Grove Church, where its pastor, Rev. Mr. Freyshlag, was holding a meeting at Lincoln. Judge Dickson, of Bentonville, supplied the Fayetteville pulpit for Dr. Gillespie.

Rev. E. Harris, pastor at Lincoln, was assisted in special meetings by Rev. E. M. Freyshlag. Rev. S. E. Marrs, pastor at Cane Hill, led the singing. Owing to the serious illness of the mother of Mr. Freyshlag, who is ninety-three years old, the meeting closed early, but much good was accomplished.

The church at Lowell is supplied on Sabbath afternoon once each month by Rev. T. E. McSpadden, pastor at Rogers. He also supplies Avoka one Sabbath afternoon each month. At Lowell on a recent Sabbath, eight members were received.

John McClelland, former stated clerk of the Arkansas Presbytery, lost his wife by death recently. These good people moved to California a few months ago. Her body

was brought back to Rogers for burial. The pastor, Rev. T. E. McSpadden, preached her funeral from the church.

In company with Rev. L. E. Blakemore, Sabbath-school missionary for the Fort Smith Presbytery, I visited Dublin on Nov. 22nd, and preached to a large congregation. We have a few members living in the community and one elder. The people are anxious to resuscitate the work. There are over 800 people in the community and no real religious work being done. It is our purpose to begin work at Dublin just as soon as the man and money can be secured. I am now making an itinerary through portions of Fort Smith and Arkansas Presbyteries.

#### MONTANA MUSINGSE.

BY J. F. SHEPHERD, D.D.

Rev. John Pate, of Calgary, Canada, has been called to Deer Lodge and has accepted.

Rev. J. O. Skinner has taken charge of the Giengary-Hanover-Klein field in Lewistown Presbytery and is now at work.

Rev. R. W. Rogers has closed his work at Chinook and the church is now vacant. Neighboring pastors will supply it for a time, and Rev. W. L. Livingston, assistant superintendent of missions, will hold evangelistic services there in January. This is a good field for an efficient young man.

Rev. W. L. Livingston recently closed a meeting of ten days duration at Carter, Rev. John S. Park, pastor, with twelve additions.

Your correspondent conducted services Nov. 27th at Dillon, at present federated with the Methodist people. The services were in the Presbyterian Church attended only by our Presbyterian people. Out of fifty-five adults present, fifty were communed. Six were received and an infant baptized. The New Era quota will all be paid. Officers were elected and good reports rendered. We have a fine manse here and a good small church, with an excellent people. We must have our own minister as soon as financial conditions will warrant. This is a pleasant city and our State Normal is located here.

Our church at Missoula, Rev. J. N. MacLean, D.D., pastor, did a fine thing for the students of the State University, located there. The register showed 250 young people of the Presbyterian faith. These received an invitation to be present on the second Sabbath of the school year, each to be entertained in one of the homes of the congregation for noonday dinner. The people of the church responded to the appeal of the pastor and his wife. Two hundred and twenty-five of the 250 students were present and met their hostesses after services and enjoyed their hospitality. This formed a connecting link between the Church and these young people far from home, also a particular link between the particular hostess and their particular guest. With such care our young people will be looked after in this university center. It was a delight to the writer to supply this church one evening and find such a wide-awake people. The pastor and congregation are alive to the needs and conditions of the hour.

The Home Missions Council of Montana met in Helena, Nov. 8-9. The whole of the first day was given to the work of the allocation of the state. Montana is the pioneer state in this work, having begun it two years ago. States like Idaho, that are just beginning, may learn from our experiences.

We are advancing toward the goal of giving the Gospel to every community in this great state, though still somewhat short of it. We have in many cases prevented overlapping, have secured the withdrawal of churches from a field where they had no longer any mission, and have in a number of cases made exchanges that have worked to the spiritual and financial advantage of both denominations so exchanging. But there is another side. Ministers are very human some times, and too often when, in a town where two or more denominations are at work, when one became vacant, advantage has been taken by the remaining minister to foster the idea of "union" or "community church," in spite of the ordinary rules of ethics, to the injury of the defenseless flock. Some ministers are not honest as they should be. Then the "community church" idea has

been fostered till the business world has in some cases undertaken to control this, to the overthrow of all denominational control, and, as we are at present organized, to the ultimate spiritual destruction of the church. But even the worst is the disposition of some church leaders to rush into strategic communities, without any worthwhile following, and preach a few times or buy a lot, then neglect the community religiously, but claim it as distinctly theirs, "because they have a work there," thus preventing any other communion from adequately serving that community while neglecting their spiritual needs, and possibly unable, because of the predominance of those of other faiths, to render any adequate service. Then we have the church, presided over by a pastor, who, while holding membership in a denomination that is supposed to be "evangelical," himself denies every fundamental of historic Christianity, and we are supposed to turn our orthodox people over to the tender mercies of such, "to prevent overlapping." Facing the minister on the back of the pulpit, in one of our churches I saw this recently. "Sir, we would see Jesus." This is the insistent call of the people today, and a Church that fails to answer it should not be included in our councils.

Great Falls, Montana.

### ONE DAY AT RICHMOND, VA.

BY REV. A. A. HECTOR.

Rev. John Steele, Associate Secretary of the Board of Temperance and Moral Welfare and Director of the Delinquent Department made a flying tour covering all the prisons of Richmond, Va., on Sabbath, Nov. 27. Accompanied by Rev. A. A. Hector, pastor of the First Presbyterian Church, the State Penitentiary was the first place visited. At 9.30 a.m. Mr. Steele addressed the prisoners at the regular chapel services. His message was full of the Holy Spirit, and it went home to the hearts of all who heard it. Men wept and at the close many lifted their hands and asked for prayers. This service over, they visited the death cell where seven men are waiting execution. Another message equally earnest and touching was delivered. At 11.30 Mr. Steele filled the First Church pulpit, and was greeted by an appreciative congregation; and he delivered his sermon there with telling effect. At 1.15 p.m. they reached different groups of prisoners. At 2:30 they arrived at the County prison; five addresses were made to as many groups of prisoners. At 6.00 p.m. the Reformatory School at Peake, Va., fifteen miles outside of the city—an institution for colored girls—was the last place visited on this remarkable day. With the same amount of enthusiasm, Mr. Steele addressed these unfortunate inmates many of whom were visibly effected. They reached the City at 9.00 p.m., after being constantly at work for twelve consecutive hours. Think of it. Eleven addresses delivered, none of which was shorter than thirty minutes! The Board of Temperance and Moral Welfare must be proud of such an ardent worker; and the Church should be proud of the work this Board is doing.

### CHICAGO LETTTR.

BY REV. E. N. WARE, D.D.

The Church Extension Board of Chicago, Presbytery, Rev. Henry S. Brown, D.D., superintendent, made a strike for the largest goal of City Missions budget ever attempted by the presbytery. With the approval of presbytery, the Board arranged an exchange of pulpits of the one hundred and four churches and the missions, whereby the pastors called attention to the Board's work and the need of \$200,000 to carry on the work for the coming year. Only \$170,000 was asked for. The exchange was not unanimous, as some of the pastors had already taken an offering for the Board. Some are using the budget system and felt bound not to bring in any extra plea for money. The results of the exchange day have not been as hopeful as was anticipated by the superintendent. A curtailing of the work may be necessary to conform to the gifts of the presbytery through its churches. There are now forty-five churches, missions and settlements, with eighty-five workers, dependent upon the

Board. The variety of the Board's service to the presbytery may be summed up in the following lines: church work in the partially-paid pastor, Sabbath schools, Industrial League, economy clubs, neighborhood houses, employment bureaus, daily vacation Bible schools, Americanization programs, work among the Italians, Bohemians, Spanish, Jews, as well as among other alien populations.

Immanuel Church, Rev. C. M. Davis, pastor, gave a neighborhood concert on Nov. 29, in the church, at which time the Welsh male chorus gave its services, all for the benefit of an improvement fund. Dr. David H. Jones, pastor of the First Church of Evanston, presided.

Dr. Charles F. Wishart, president of Wooster College, late pastor of the Second Church, was the speaker at the Sunday Evening Club at Orchestra Hall, Nov. 27. His theme was, "The Palms of Christ."

The monthly union ministers' meeting was addressed by Dr. Howard Agnew Johnston on Monday morning, Nov. 28, at the Y. M. C. A. auditorium, on "The Atmosphere of Spiritual Power." Reports were made from the various sides of the city as to the progress being made by the churches and denominations in the preparation for the city-wide evangelical campaign, beginning in December. A splendid spirit of co-operation is being found on all sides.

Dr. W. C. Covert, pastor of the First Church, observed Thanksgiving week with a series of services in the church, with Dr. Mahy, of the Committee on Evangelism, helping in the services.

Rev. Ralph M. Davis, of the First Church of St. Louis, supplied the pulpit of the Hyde Park Church on the last Sabbath of November. Hyde Park has been vacant since the death of Dr. Jesse R. Zeigler last December.

### ILLINOIS PRESBYTERIANISM.

BY REV. J. W. McDONALD, D.D.

The committee appointed by the Synod of Illinois to arrange for a conference bringing together all the Presbyterian ministers of the state, at least, and equal number of representative laymen, met in Decatur, Tuesday, Nov. 29th, and decided to arrange for such a gathering of the Presbyterians of the state to be held in Decatur, June 13-16, 1922.

The program will run from Tuesday noon until Friday noon, and will enable the Presbyterians of the state to face their opportunity. Dr. Henry S. Brown was appointed chairman of the subcommittee to work out a program which would answer the practical needs of both ministers and laymen. Considerable time will be given to conferences bringing together those interested in common problems. There will also be opportunity for those present, from each of the twelve presbyteries, to meet together and consider their work in light of the findings of the conference. It is the first time serious effort has ever been made to bring together all the Presbyterian ministers of Illinois, to say nothing of the laymen who are leaders in their local communities. Each Presbytery will be asked to begin at once to work for a full attendance at this meeting.

The committee appointed by the synod are: J. W. McDonald, D.D., Decatur; H. S. Brown, D.D., Chicago; Mr. Oliver R. Williamson, Chicago; R. R. Biggar, D.D., Bloomington; and Mr. E. E. Willis, East St. Louis. At noon Tuesday this committee met at lunch with thirty-five men of Decatur to whom they outlined the plans for the conference. Dr. Louis E. Holden, President of James Milliken University, and Mr. A. H. Mills, President of the Millikin Board offered the use of the campus and buildings at Millikin University for the conference. A representative of the Decatur Chamber of Commerce also extended an invitation to have the meeting held in Decatur. From this gathering three local men were added to the general committee to assist in appointing subcommittees, and directing the general plans for the meeting. These were: Dr. C. E. Jenney, Mr. A. M. Kenney and Mr. H. W. McDavid.

Rev. Marion Humphreys, Pastor-at-Large in Springfield Presbytery, is holding a series of week-end church institutes in a number of the churches of the presby-

tery. Mrs. Humphreys and some of the pastors of the presbytery are assisting him, and gratifying results are reported. As one feature of the institute, Mrs. Humphreys directs a Home Mission Pageant, using young people of the congregation to represent the various Home Mission fields.

### KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

Rev. J. R. Crawford, D.D., is now holding an evangelistic meeting at the Kentucky Avenue Church, Paducah, Ky. The first week he had services only at night and had different pastors in the city to preach each one night. The second week he entered on a campaign for evangelism. He has good helpers and the outlook is fine for a successful meeting.

Rev. John A. Troxler held a School of Missions in his church at Mayfield recently. He had thirty adults studying "Unfinished Business." They graded the church according to the standard for country churches. According to this grading, out of thirty-one points, Mayfield Church has twenty-six, and has 100 per cent on all the points but four. Mr. Troxler preached at Water Valley every night last week.

Rev. J. F. Claycomb has accepted a call to the Providence group and will move there January 1st.

Rev. E. N. Hart has accepted the call to the Marion group. He is now on the field. The people of this group are delighted.

The writer closed the meeting at Morgantown, where W. H. Neal is in charge, on Nov. 27th, after holding it two weeks. There were twenty-four professions of faith. The church members were greatly revived. There were some valuable additions to the church. James T. Smith rendered efficient service in the meeting. Bishop John Moore, of South America, who was reared in this county, preached a great sermon for us the last Sabbath.

### THE OLD AND NEW TESTAMENT.

In an article about Dr. Mateer, Nov. 2, there is this expression: "He accepted both" the Bible of Jesus and the New Testament," etc. What is the difference? I do not understand the sentence. C.

The Bible, in Jesus' day, was the Old Testament. The New Testament came later.

Four Presbyterian New Era conferences were held recently in four centers in the Synod of Washington, with a team of six speakers, one being Dean Eldridge of the University of Idaho, and another a layman who is New Era chairman for Walla Walla Presbytery. This layman was interested enough to furnish autos to carry the party about, and was so impressed with the results that he is now asking to be allowed to pay all the incidental expenses of the team.

Dr. James H. Condit, for eight years superintendent of Presbyterian missions in Alaska, has accepted the superintendency of Sheldon Jackson Industrial School at Sitka. The school is the largest institution of its kind in Alaska and is operated by the Woman's Board of Home Mission.

The College of the Ozarks, Clarksville, Ark., finds it necessary to raise \$100,000 to meet the Arkansas requirements of standardization; \$75,000 is needed for a new building and about \$25,000 for increased library and science laboratories. President Hubert S. Lyle has received a written bona-fide offer of \$25,000 for the new building on condition that \$50,000 more be secured.

A Presbyterian Exposition is to be held in Brooklyn, in Classon Avenue Church, Dec. 6, 7 and 8. As a part of the preparation for this important event, thirty-four churches of this presbytery were visited by missionary speakers Dec. 4. It bids fair to be one of the most notable missionary milestones in the history of presbytery.

Find enclosed check for \$2.50 for another year's subscription to the Herald and Presbyter. It seems to me the last year it was better than ever. I can't understand how our Church people can afford to be without it, it is so good for the soul. C. D. S.



## NEW PUBLICATIONS

**Hunter Corbett.** By Rev. J. R. E. Craighead. Cloth. \$1.60. Fleming H. Revell Company, New York. For sale by the Bond Publishing Company, Oswego, Ill.

Dr. Hunter Corbett was a missionary of our Presbyterian Board in China for fifty-six years. The biography is a well-written volume of 224 pages, and much of the material which appears in it was gathered directly from Dr. Corbett while Mr. Craighead visited in China several years ago. This is supplemented by additional facts from numerous sources, chiefly the family letters and private journals of the veteran missionary. The details of the book bring into prominence much of the home-life in Western Pennsylvania from fifty to one hundred years ago and the conditions of the schools and churches in Hunter Corbett's youth. As the scene passes to China the unfolding of his extensive work there is brought out in conjunction with the efforts of his missionary associates, and is thus traced to the end of his earthly career on Jan. 7, 1920. The biography has been written largely as a character study and is a great missionary book.

**The Prophetic Ministry for Today.** By Bishop Charles D. Williams. Cloth \$1.50. The Macmillan Company, New York.

Bishop Williams here urges that ministers should be outspoken in regard to all matters of social and civic righteousness, and gives many illustrations of his meaning by defining the positions they should take as to the practical questions of the day. There is no doubt as to the fact that ministers should make themselves felt for practical advances of righteousness. It is absolutely sure that they have been felt thus in all the ages, including and since the Old Testament prophets. It is, of course, no new thing, nor no old fashion laid aside. It is a matter of great interest to read the views of this writer, who is always very greatly wide awake, even if one may not be able to exactly agree with him in all particulars. The volume is made up of the Lyman Beecher Yale Lectures for 1920, and is stimulating and full of vital interest.

**Poisoning Democracy.** By George McCready Price. Cloth. \$1.25. Fleming H. Revell Company, New York.

That there are many dangers and evils present in the world today, in the heart of society, working out conditions that threaten to be even more menacing, is apparent to all thoughtful and conscientious persons. In this volume many of these are pointed out and warned against, as threatening the very existence of civilization. Among them are various socialistic and evolutionary theories, rationalistic higher criticism, the general positions of the infidel new theology, and the end toward which all these things are tending is the Bolshevism that works death and destruction to all that is valuable in human life. The style of the writer is most fascinating. His denunciation of the smattering sciences of some evolutionary theorists is withering. His characterizations of some theological professors and preachers who betray the Gospel, and who are veritable wolves in sheep's clothing, are most apt and refreshing. The book is worthy of careful reading and is sure to do good.

**Prophecy Explained.** By George H. Patch. Cloth. \$1.50. The Christian Herald, Bible House, New York.

This is a very careful, reverent and thoughtful study of the prophecies of the Holy Scriptures. The writer does not claim to have answered authoritatively all the questions that may arise as to these difficult parts of the Bible. But he has carefully studied, for himself, and has consulted the tried and evangelical writers as C. I. Scofield, James H. Brooks, R. A. Torrey, L. W. Munhall, Mark A. Matthews, C. G. Trumbull, A. C. Gaebel and many others. The author says: "Every one who uses these lessons is urged to carefully study the Scriptures 'whether these things are so,' and to compare these findings with the conclusions of other writers, and be fully persuaded in his own mind." The volume is arranged in the form

of lessons, fifty-two of them, with questions for special study and with expositions of the great books and periods of the Bible. Any one who is interested in the study of prophecy will find much to interest and instruct him in these lessons.

**The Non-Sense of Christian Science.** By Albert Clark Wyckoff. Cloth \$1.75. Fleming H. Revell Company, New York.

Christian Science, so-called, can find acceptance only with the ignorant or with the blasphemous. Those who take up with the monstrous positions defined by Mrs. Eddy are either ignorant of the real meaning of her words, or they are ready to accept what is monstrous in its contradictions of the divine teaching and its opposition to the facts of Revelation. There are a good many people who are being misled. Those who are willing to read and who can understand the volume prepared by Mr. Wyckoff will never suffer themselves to be misled by the follies of the wickedness of this evil system. It seems incomprehensible that any sane person or any reverent person can take up with the false and non-sense positions of Eddyism, and it is logical to insist that those who do so are lacking either in information or in reverential regard for the God of truth. The volume before us is a searching analysis of the pretensions, errors, follies and evils of this so-called Christian Science, which is neither Christian nor Science. Every statement in Mr. Wyckoff's book is based on accurate information and carefully worked out argument. The book is a challenge. They who read it carefully, with enough intelligence to comprehend and enough conscience to care, can never regard Eddyism with anything less than disgust and abhorrence.

**Enduring Investments.** By Roger W. Babson. Cloth. \$1.50. The Macmillan Company, New York.

Mr. Babson, as a great consulting engineer in the matter of business for the whole country, knows as much about business matters and conditions as any man who lives. As the President of the Babson Statistical organization, and the author of a good many informing books, he has shown himself very hard-headed as to the facts of the business world. Yet he has been impressing upon his readers and hearers the fact that the great need of this whole country and the whole world is for religious life, to be back of all the activities of business, in order to make our world and society what they need to be and ought to be. He is not always insistent, as we would like for him to be, that it is evangelical Christian religion that the world needs, but he leaves some things to the individual interpretation, while he insists on the one great fact that without religion the world must perish. So in this book he insists that the best investments are in the enduring investments that produce spiritual life and character. The school and the church and the home are more necessary than the bank and the mill and the machine. Fill the nation with high and good character and all other things will be sure to be added. This was one of the lessons taught by Christ.

**Boy Scouts' Life of Lincoln.** By Ida M. Tarbell. Cloth. \$2.00. The Macmillan Company, New York.

This is a well written life of this great man. It is written in a way to be readily apprehended by the boys for whom it is prepared, with emphasis upon the qualities which these same boys have been taught to admire, and which find so large exemplification in the life and character of Mr. Lincoln. There have been many persons who have undertaken to write the biography of this great and good man, but this one that is before us has some excellent points and is well worthy of careful reading and study. While prepared especially for Boy Scouts, all intelligent and worthy readers will find in it much to interest and please them.

**A Dictionary of Religion and Ethics.** Edited by Shailer Mathews and Gerald Birney Smith. The Macmillan Company, New York. 4to. Pp. 513. \$8.00.

In this massive volume many subjects are treated, and with a great number of writers as contributors. The articles are for the most part signed. There is a vast amount of information on the pages. It is meant mainly

for ministers and those who, like them, are interested and concerned in the subjects treated on the pages of the volume. Of course, no one can vouch for all the vast variety of opinions, judgments and ideas found in a work of this nature, but there has been great care taken by the editors to have the work done in the most careful way possible. For those who do not agree with all statements made, there remains the fact that the work is exceedingly suggestive and scholarly, and that it has an immense amount of information on a great range of subjects.

**Spiritism in Antiquity.** By Lewis Bayles Paton, Ph.D. Cloth. \$3.50. The Macmillan Company, New York.

The author of this valuable and scholarly discussion is Professor of Old Testament Exegesis in Hartford Theological Seminary, and has been a director in the American School of Oriental Study and Research in Jerusalem. His work and study have been such as to make him an authority in many lines of investigation. This volume contains many facts as to the belief in spirit manifestations as held in ancient China, in Egypt, Babylonia, Assyria, among the Semites and in Israel. It shows that all the things considered today in psychical research were known or discussed in ancient times. Hypnotism, mind-reading, second-sight, and all such things were considered as they are today. The book contains extended discussions of the views of the ancient peoples as to the dead and their condition; of the possibility of communicating with them, and of their possible influence over the living. A revival of spiritism or spiritualism today renders such a presentation of facts interesting, as it shows the futility and fruitlessness of this long-drawn-out quest for forbidden knowledge.

**To Him That Hath.** By Ralph Connor. Cloth. \$1.75. George H. Doran Company, New York.

The author of the "Sky Pilot" is always sure of a hearing when he approaches the public. This story is one of compelling interest. Dealing with labor and social problems that have demanded attention since the war, there are many other elements that make the book one most readable. There is a fine description of various athletic contests in Canada, the scene where all his stories are laid, and there are various character descriptions and love stories that are delightful in their charming and satisfying particulars.

**Poems.** By Louise Hart. \$1.50. The Cornhill Company, Boston.

A variety of treatment is found in the verses of this collection, but a true poetic spirit pervades them, and there are many tender and beautiful poems on the pages.

**Wee Books for Wee Folks.** Profusely Illustrated in Colors. 50 cents each. Just such little books as serve for bedtime stories for little children. Henry Altemus Company, Philadelphia. They are old stories, re-rhymed and retold, for the most part, although some are quite new.

**Cinderella.** By Kenneth G. Duffield.  
**The Three Bears.** By Kenneth G. Duffield.  
**Story of Chicken Little.** By Kenneth G. Duffield.

**Child's Garden of Verses.** Robert Louis Stevenson.

**Grunt Grunts and Smiley Smile Outdoors.**  
**Peter Rabbit's Easter.**  
**Peter Rabbit's Birthday.**  
**Little Squirrelie Squirreliekin.**  
**Little Lambie Lambkin.**  
**Little Prayers for Little Lips.**

**The Unity School of Christianity and What Its Teachings Reveal.** 30 cents. By C. E. Putnam. Bible Institute Colportage Association, 826 North LaSalle Street, Chicago.

There are various books and systems today that have in themselves something true and a great deal that is false and deceptive. The purpose in this little book is to put Christian people on their guard against the specious and misleading teachings of the particular errors that are treated of and pointed out on its pages.

### PAMPHLETS

**Synod of Washington.** Minutes of 1921. Rev. E. A. Walker, Tieton, Wash., Stated Clerk.

**Synod of Michigan.** Minutes of 1921. Rev. William Bryant, D.D., Avondale, Ferris, Detroit, Stated Clerk.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Mowry S. Axtell, from Manitowoc, Wis., to Scottsbluff, Neb., 1914 Sixth Avenue.

Rev. William E. Baskerville, from Brookings to Langlois, Ore.

Rev. Hugh P. Cooter, from Axtell; Nev., to Huron, Kan.

Rev. William J. Cumming, from Peekskill, N. Y., to Philadelphia, Pa., 6126 Ross Street, Germantown.

Rev. A. W. Gray, from Niota, Ill., to Middletown, N. Y.

Rev. Ernest N. Hart, from Prestonburg to Marion, Ky.

Rev. Mark L. Harris, from Rockport to Corydon, Ind., 425 N. Market Street.

Rev. John Meeker, from American Fork to Myton, Utah.

Rev. George A. Morrow, from Grant to Broken Bow, Okla.

Rev. Herbert A. Mosser, D.D., from Portland, Mich., to Crafton, Pa., 162 S. Linwood Avenue.

Rev. C. B. Phillips, from Plymouth to Shadyside, O.

Rev. Frederick F. Schell, from Chipley, Fla., to Chico, Cal.

Rev. Charles W. Sidebotham, from Milwaukee, Wis., to East Jordan, Mich.

Rev. William L. Staub, from Duluth, Minn., to Orange City, Fla., for the winter.

Rev. James M. Thompson, from Yakima to Seattle, Wash., 1816 Bellevue Avenue, for the winter.

Rev. Edward J. Travers, from Millport, O., to Lonaconing, Md.

Rev. Albert J. Wilson, from Smithville Flats, N. Y., to Pataskala, O., R. D. 4.

Rev. Ernest W. Wright, from Oconto to Appleton, Wis.

### DEATHS IN THE MINISTRY.

Rev. Joseph Kirkwood Alexander died at his home in Vineland, N. J., on Nov. 16, in the sixty-ninth year of his age. He was born at Martin's Ferry, O., Dec. 10, 1852, graduated from Lafayette College and Princeton Seminary and was ordained in 1879 by the Presbytery of Mankato. He served in the ministry forty-two years, most of the time in Iowa. He was six years Stated Clerk of the Presbytery of Iowa. He was a strong preacher and a faithful pastor. His wife and two daughters survive him. Rev. W. L. Alexander, of Findlay, O., is a younger brother.

Rev. Joseph Vitale, pastor of the Italian Presbyterian Church of Vineland, N. J., died on Nov. 21. He was a faithful and good minister and his death is a great loss to his church and people.

### CINCINNATI AND SUBURBS.

Dr. Swearingen will speak to the students of Lane Seminary at the Seminary Chapel, on Thursday, Dec. 8, at 11:30 A. M., this being Presbyterian Day, with many meetings at the Church of the Covenant.

Foreign Missions was the theme at many of the churches last Sabbath evening. In the Third Church Rev. William Gross, pastor, spoke on "Mary Slessor, Heroine of God"; at Clifford Rev. J. V. Stephens, Jr., pastor, illustrated lecture on "China"; at Norwood, Rev. W. J. Paterson, pastor, an address was given by Rev. Arthur James on "Porto Rico"; in College Hill an address was given on "Mexico", and in Pleasant Ridge an address on "Hawaii" was given by Rev. C. A. Austin.

Rev. E. M. Martin began his new pastorate in Westminster Church, Price Hill, last Sabbath morning. He has had a long and successful pastorate in the First Church of Westwood.

Pleasant Ridge Church, Rev. W. L. Schmalhorst, pastor, is almost ready to begin building the Sabbath-school addition to the church, and the contracts will be let in January. About \$35,000 has been raised for the purpose, and excellent accommodations will be provided for this department

of the church life. On last Sabbath evening Rev. Charles A. Austin of College Hill gave an illustrated address on Hawaii, which he visited last summer, and where he was pastor some years ago.

In the Walnut Hills First Church, Rev. Dr. F. N. McMillin, pastor, the sermon in the evening was by Rev. Julian P. Love, of Lane Seminary.

Rev. Jesse Halsey gave an illustrated sermon on "St. Paul the Traveler" in the Seventh Church last Sabbath evening.

Rev. E. H. Vail gave the first of a series of illustrated sermons on "Pilgrims Progress" in the Linn Street Church last Sabbath evening.

The Wyoming Church, Rev. David Garrett Smith, pastor, received three members at the communion last Sabbath.

Rev. Dr. J. Shane Nicholls spoke last Sabbath evening in Immanuel Church, Clifton, on "The Life and Times of John Wiclif."

Rev. D. W. McMillin has accepted the call to West Liberty Church. He was formerly of Calvary Church, Linwood.

The Executive meeting of the Women's Missionary Society of Cincinnati Presbytery will be held on Tuesday, Dec. 13 at 10 A. M., in the First Church.

The Westminster Guild of the Wyoming Church give a playlet, "Tired of Missions" at the Wednesday evening prayer meeting, this evening.

Dr. A. B. Weldrum of Cleveland First Presbyterian Church made an address in this city last week, on St. Andrews Day, to the Scotch people, speaking on "Scotland and Its People."

The National Convention of Colored Young Men's Christian Associations, held in this city last week, was largely attended, and was addressed by such speakers as John R. Mott, and President Moton of Tuskegee.

Presbyterian Day will have large attention here in Cincinnati, at the Church of the Covenant, on next Thursday, Dec. 8. The ministers will meet for addresses in the morning at 10 o'clock and women at 2:30 P. M. The supper for men is at 6 o'clock and public meeting for all will be held at 7:30. Dr. Swearingen and several representatives of the Mission Boards will make addresses.

Wyoming Church, Rev. D. G. Smith, pastor, received three members at the communion last Sabbath.

Walnut Hills First Church, Rev. Dr. McMillin, pastor, received thirty-nine members last Sabbath.

### ST. LOUIS AND VICINITY.

Miss Lexie Denyven, who is on the staff of workers at Boyle Memorial Center, gave an address on "Americanization," Sabbath evening, Nov. 27, before the young people of the Lafayette Park Church.

Dr. John L. Roemer, president of Lindenwood College, filled the pulpit of Kingshighway Church last Sabbath morning and evening. Two Presbyterian missionaries, Dr. Roy Heimbürger, of China, and Miss Jane Thompson, of India, gave addresses in the last week at Lindenwood.

Dr. William N. Cleveland, associate secretary of the Board of Foreign Missions, preached at the First Church on Sabbath, Nov. 27. A recent meeting of the City Christian Endeavor Union was held at this church Nov. 29, with an address by Miss Jane Thompson, one of the missionaries of the Foreign Board, who has spent the last seven years in India. She is a St. Louis young woman, and took a leading part in the Endeavor work of the state before she went as a missionary.

The Sunshine Mission, which work has been carried on under different titles ever since 1903, by Rev. Edward Card, is sending out a strong appeal for help this winter. A letter carries with it a personal letter of appeal by Rev. D. C. MacLeod, D.D., who represents the general body of the ministry, in saying that this interdenominational mission is doing a civic as well as a religious duty. Its attendance, correlated for the last year, has been 24,015. Young peoples societies from many city churches go down every week to sing for the evening meetings, which are maintained the year around. There is

also a Sabbath school, a mothers' class and many noon meetings. The mission is at 1526 Market Street, quite near to Union Station.

Mrs. Fannie S. Duncan died Monday of last week at the family residence, 4481 Westminster Place, where she and her husband, the late William Duncan, had resided for many years. They celebrated their golden wedding seven years ago. Their daughter, one of four surviving children, is the wife of Rev. R. Calvin Dobson, D.D., secretary of church extension in the St. Louis Presbytery, and he officiated at the funeral last Wednesday afternoon.

Twelve pastors and missionary leaders are announced for the eighth annual Mission School and Conference for the Presbytery of St. Louis, under the auspices of the Presbyterian Young People's Institute, which will be held on the evenings of this week, at the West Church. Classes are announced in Foreign Missions, "The Way and How of Foreign Missions"; Home Missions, "Unfinished Tasks"; Bible Study; Teacher Training; Young People's Religious Problems, and Young People's Methods. There are also classes for junior workers. Among the features of the conference will be an address, Monday evening, by J. M. Patterson, of the Foreign Board; an open parliament led by the institute's president, Harbert Hahn, Tuesday evening, together with a home-mission pageant; addresses by two missionaries, Miss Jane Thompson and Dr. Roy Heimbürger, Wednesday evening; an address by Miss Marie Preston, field secretary of the Womans Board of Home Missions, Thursday evening, and a decision and communion service led by Rev. R. M. Davis, D.D., Friday evening. Dr. Lampe will be dean of the conference.

Captain Gipsy Pat Smith, the famous British soldier who has gained an international reputation since the war as a speaker, has opened a series of meetings at the Webster Groves Church, Dr. Skilling, pastor. Last Sabbath evening, the Ozark Theater was used for his sermon. A special lecture, "Three Years on the Firing Line," was given by him in the church, Monday evening, Dec. 5. Captain Smith served throughout the war, having enlisted Aug. 5, 1914. He was twice wounded; but was on the firing line on Armistice Day. He was born in a gipsy tent in Glasgow, Scotland, and is of pure Romany stock.

Dr. James W. Hawkes, a missionary for forty-five years in Persia, attracted considerable local interest on his visit here last week to his friend, Rev. Norman L. Euwer, who was associated with him for eight years in Persia. He preached at the Second Church Sabbath morning, Nov. 27. He said that the great opportunity of the missionaries now in Persia is in education, for this is what the people are desiring. This opportunity even surpasses the opportunity of the medical missionaries. He rejoiced over the sending out or returning of forty-two missionaries by the Board in the last year, to fill vacancies caused by the war.

### OHIO.

The Father and Son banquet at Wickliffe, Rev. Dr. R. R. Marquis, pastor, was a great success. One hundred plates were served by the Ladies' Aid Society. Two young men spoke for the sons, giving the ideals of what fathers should do. Two fathers connected with the public schools spoke to the boys from their viewpoint. These talks were followed by a talk on ideals for both sons and fathers given by Mr. Walter Baker, a Sabbath-school superintendent from Cleveland, and another by Mr. R. G. Ryan, secretary of the County Y. M. C. A. A more practical or helpful evening could not have been planned.

The men's Bible class of Shelby, O., Rev. J. F. Cowling, pastor, had an attendance of 427 on Sabbath, Nov. 27. A contest has been going on for quite a time with the men's class of Crestline, O., and the Shelby class is now very considerably in the lead.

Rev. J. C. Stamm, of English, Ind., has accepted a call to the Richmond group of churches, Steubenville Presbytery, and will begin his work soon.

The manse at Mowrystown, where Rev. T. G. Melton is pastor, has been repaired and repainted. A beautiful mosaic tile floor has been placed in the vestibule of the new

church, which is in harmony with the rest of the building. On Thanksgiving Day services were held in the morning, followed by a fine dinner for all, in the church. In the afternoon a congregational meeting was held and several new elders and deacons were elected and installed. It was a serviceable and enjoyable Thanksgiving Day.

The new church building at Columbiana, Rev. Dr. Carlos S. McGrath, pastor, was dedicated on Nov. 6. Rev. Dr. Moses Breeze preached the dedication sermon and assisted in raising \$7,000, so that the church, costing



REV. DR. CARLOS S. McGRATH.

\$50,000, was dedicated free from debt. The church was organized May 13, 1865, with sixteen members. It now has about 250. The first building was erected in 1867. A picture of the new church appears on the first page of this paper. During the week preceding dedication special services were held each evening: Tuesday, Nov. 1, being for the dedication of the new pipe organ; Wednesday for greetings by local pastors; Thursday for greetings from the presbytery, with addresses by Rev. W. P. Hollister, Rev. J. I. Gregory and Rev. E. S. Toensmeier; and on Friday there were addresses by preceding pastors: Rev. R. G. Roscamp, D.D., Rev. Isaiah Revenaugh, Rev. Robert E. Porter and Rev. J. F. Kirkbride. The church is very beautiful and commodious and complete. On Sabbath, Nov. 13, nine infants were baptized. On Nov. 20, at the communion, twenty-four members were received, of whom twenty were on profession, and nine adults were baptized.

The cantata "Bethany," by Herbert, was given recently in the Orwell Church, Rev. E. J. Lewis, pastor. It was repeated the following Sabbath evening. Under the direction of the pastor's wife the missionary interests have been reorganized. The pastor has a "Sermonette" in the town paper every week. For seven weeks the pastor has been giving Sabbath evening talks on "Things We Ought to Know." Renovations on the manse have been made recently.

Dr. Swearingen and the Secretaries of the Boards are to be in Cleveland on Dec. 7; Dayton, Dec. 7; Cincinnati, Dec. 8; Columbus, Dec. 9; Detroit, Dec. 10 and 11; Indianapolis, Dec. 12; St. Louis, Dec. 13; Louisville, Dec. 14.

The First Presbyterian Church of Marietta carried out the social visitation plan last Sabbath, when every family belonging to the church was called on by a committee of men from the church. Over forty men took part in the visitation. Dr. Moses Breeze addressed the men of the Brotherhood Bible class at their supper last Tuesday. This is the beginning of a drive for increased attendance and membership in the class. Rev. Mayson H. Sewell is the teacher and pastor.

#### ILLINOIS.

The First Church of Monmouth, Rev. Paul Arnold Peterson, pastor, is full of activity. A new furnace has been placed in the manse at a cost of \$600. A supper was served in the church last week, attended by more than three hundred persons, at which fifty men were cooks and waiters. A School of Mis-

sions was recently held, with great interest and profit, and with an average attendance of ninety-two. A missionary pageant was given last Sabbath evening, entitled "The Lifting Hands," with sixty-four on the program. A series of ten stereopticon lectures on Foreign Mission subjects is being given on successive Sabbath evenings.

Evangelist W. A. Bodell, of Bloomington, Ill., has held a very successful meeting with the First Church of Pana, Ill., by Rev. W. C. Meeker, pastor. The church was greatly blessed, and there will be an accession of sixty members.

The First Church of Macomb, Rev. W. T. Rodgers, D.D., pastor, had 932 in Sabbath school on Nov. 6. The membership of the church is now about 800. The church building is very beautiful and is finely adapted for the work of a busy congregation.

Under the direction and supervision of the pastor, Dr. John Calvin Leonard, the First Church of Morrisonville served a community Thanksgiving dinner and supper on Thanksgiving Day, which receipted to the church over \$800 from the dinner. Free baskets were also sent out to the poor of the city.

#### INDIANA.

The First Church of Elkhart, Rev. C. L. Mackay, pastor, had 1,002 present at the Sabbath school on Nov. 27, of whom 675 were in the Men's Bible Class. The highest mark reached by this Bible class in 1920 was 624, and the highest in 1919 was 619.

#### PENNSYLVANIA.

The Evangelistic campaign of Erie Presbytery moves on with increased momentum. The reports are heartening. The churches are revived and many are brought to a confession of Christ. The local churches are seeing their task in a new light, and will reach the community more completely in the future. A spiritual inventory is in process of being taken all over the presbytery. Rev. Harry Burton Boyd is chairman of the Evangelistic Committee.

Park Church of Erie received eighteen members Nov. 27, making seventy-six during this church year. The congregation authorized the trustees to purchase a lot adjoining the church at a cost of \$35,000 to provide for a needed expansion of the building. Rev. Harry B. Boyd is pastor.

Rev. C. R. Scafe, pastor of Tyrone First Church, who has been seriously ill for several weeks, is now recovering rapidly. On Sabbath, Nov. 27, the pulpit was occupied by a former pastor, Rev. H. W. Bieber, D.D., of Cynwyd, Pa.

Rev. W. J. B. Edgar, who has labored as an evangelist in Erie Presbytery the past three months, will leave the employ of the Committee on Evangelism Dec. 1 and will supply the church in Titusville during the absence of Dr. Semple. Rev. C. A. Colvin will take his place up to Christmas, and then Rev. William Laumaster will finish his schedule. Mr. Laumaster has been in the employ of the Assembly's Committee of Evangelism for several years.

Lackawanna Presbytery met in Wilkes-Barre First Church. Rev. S. R. Diehl, who has served the Sayre Church for four years, resigned, and is to be installed at Plymouth Dec. 7, 7:30 p. m. Rev. Richard Curnow was received from the Presbytery of Lyons and is to be installed at Shickshinny Feb. 1, 7:30 p. m.—Presbytery is to meet in Scranton Second Church Dec. 7, 2 p. m., to act upon the request of Rev. William Davies for release from Peckville and dismissal to the Presbytery of Lindsay, Ontario, Canada.—P. H. Brooks, S. C.

#### NEW YORK.

Brooklyn-Nassau Presbytery met at Huntington Nov. 28. Two young men were taken under care of presbytery as candidates for the ministry: Richard P. Ritter, member of Grace Church, Brooklyn, and George L. Willets, of Central Church, Huntington. Dr. Nelson B. Chester was received from Newark Presbytery, Dr. J. Howard Hobbs from Utica Presbytery, Rev. John J. Munro from Hudson Presbytery (United Presbyterian), and Rev. Robert H. Blackshear from the New York M. E. Conference. Mr. Thomas McIntyre, a licentiate of New York Presbytery, was received and examined, and arrangements were made for his ordination as an evangelist

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in the First Church, Huntington, Dec. 14. Mr. McIntyre has charge of a mission circuit under care of Huntington First Church, which consists of Huntington Station, Melville and Dix Hills. Rev. J. G. Holdcroft, member of presbytery, and here on furlough from Korea, addressed presbytery.

Lafayette Avenue Church has opened a week-day church school. Dr. Alder, superintendent of the Sabbath school, and Mr. Clee, pastor's assistant, have given attention to the plans for the school, with the fullest co-operation of the pastor, Dr. C. C. Albertson.

Two new members were received into the Hannibal Church Nov. 27, making nineteen this fall.

The Pompey Church has just held a successful week of evangelistic meetings and a dozen or more will unite with the church.

The Lafayette Church is rejoicing over the completion of their new parish house. It was erected at a cost of \$2,700 and has been dedicated free of debt. There is an increasing missionary spirit in the church, which was manifest in the establishment of "the Overseas Hospital Work." Work is carried on for the Siang Tun Hospital in China. The Lafayette Church recently gave over \$400 for the Near East Relief work. This church also has the distinction of having more candidates for the ministry than any other church in the presbytery. Four young men are studying to become ministers or missionaries.

The East Genesee Church of Syracuse carried off first honors in a city-wide campaign for increased membership and attendance of men's classes in the Sabbath school. There were over thirty schools in the contest and the East Genesee percentage of gain was 273. Rev. John R. Woodcock is pastor.

The next regular meeting of the Presbytery of Syracuse will be held in the Fourth Church of Syracuse, N. Y., Dec. 12. The Stewardship Committee of the New Era will conduct a conference under the leadership of Secretary David McConaughy.

NOTICES

PRESBYTERIAL NOTICE.

Beaver, Rochester, Dec. 13, 9 a. m.  
Blairsville, Ligonier, Dec. 13, 10 a. m.  
Butler, Butler Second, Dec. 13, 10 a. m.  
Cincinnati, Walnut Hills First, Dec. 19, 10 a. m.  
Columbus, Columbus Central, Dec. 13, 9:30 a. m.  
Dayton, Dayton Westminster, Dec. 13, 10 a. m.  
Lima, Lima Market Street, Dec. 13, 10 a. m.  
Redatone, Round Hill, Elizabeth, Dec. 13, 10 a. m.  
Shenango, New Castle Central, Dec. 13, 10 a. m.  
Springfield, Springfield First, Dec. 13, 10:30 a. m.  
Toledo, First Westminster, Dec. 12, 10 a. m.  
Wheeling, Wheeling Second, Dec. 13, 9 p. m.

OBITUARY

Obituary Notices at the rate of 75c per 100 words

HUMISTON—Mrs. Margaret J. Voris Humiston died at her home in Berwyn, Ill., Nov. 26, 1921. She was born near Manchester, Adams County, Ohio, Aug. 1, 1835, and was the youngest daughter of Dr. William M. Voris and his wife, Elizabeth W. Means. Her paternal descent was from pioneer Dutch colonists of New York. Her father was a talented and beloved physician of Adams County, whose sudden death from cholera early left his young family bereaved indeed. Her mother was the daughter of Colonel John Means, who in 1819 left a prosperous estate in South Carolina for conscience' sake, in order to bring his slaves to Ohio and liberate them on free soil. Removing at an early age with her mother to Washington County, Ohio, Margaret Voris was educated at an academy in Harmar, now a part of Marietta, O. Her disposition was peculiarly social and capable of warm and loyal friendships. Even to old age the vividness of detail with which her memory recalled the friends and scenes of many years was remarkable. She had in her youth a fine voice and good knowledge of music, so that her singing gave pleasure in many a social gathering. For years she was a member of the choir of her church and often its leader, while she freely gave time to the musical instruction of the Sabbath-school children. In early youth she united with the Warren Presbyterian Church, near Marietta, and became later an acceptable teacher in its Sabbath school. In 1867 she was united in marriage with Henry Humiston and, removing to Chicago, their home ever since has been in that city or its suburbs. Here Mrs. Humiston readily made friends, though never forgetting those of her Ohio home, and here again she gave assistance in Sabbath-school work as health permitted, and also taught in indus-

trial classes for the poor. Her keen interest in Christian missions and generous support thereof never failed as long as life lasted. Her love of reading was second only to her enjoyment of social intercourse. Her vivacity and responsiveness to mirth and good cheer will be remembered appreciatively by her friends. Her husband survives her, and also her two sons, John M. Humiston, of Berwyn, and W. H. Humiston, of New York City. S. J. C.

COWLING—Mrs. J. F. Cowling, wife of Rev. John F. Cowling, recent pastor of the Presbyterian Church of Shelby, O., died on Oct. 21, at Shelby, and was buried on Oct. 25 in the cemetery of that city. Funeral services were conducted by Dr. S. W. Stophlet, of Canal Fulton, O., a long-time friend of the family. Mrs. Cowling was widely known and highly esteemed by all her friends.

KINGSBERY—Mr. I. C. Kingsbery, of Hartford, S. D., died Sept. 8, in the seventieth year of his age, and his wife, Mrs. Lee Curtis Kingsbery, died Nov. 18, in the sixty-ninth year of her age. Both were earnest Christian people. Presbyterians in their early life, and life-long readers of the Herald and Presbyter. Mr. Kingsbery was born at Monticello, Ind., became a member and an elder in the Presbyterian Church, and for thirty-three years was president of the Bank of Hartford. Mrs. Kingsbery was born at Dayton, O. She was a Sabbath-school teacher and devotedly interested in missions. Three children, Mrs. Lois K. Mayes, Albert C. Kingsbery and Howard C. Kingsbery, and a sister, Mrs. M. E. Crowe, survive her. The funerals were conducted in the Methodist Church, of which they had been members at Hartford.

MARRIAGES

No Charge is made for Marriage Notices

DIXON—DOWLING—At Cincinnati, O., Nov. 24, 1921, by Rev. Harry W. Barr, Dr. Walter A. Dixon, of Bristol, Tenn., and Miss Ella M. Dowling, daughter of Mr. and Mrs. J. E. Dowling, of Evanson, Cincinnati.

KOENIG—LEIST—At the manse, Wickliffe, O., Sept. 15, 1921, by Rev. R. R. Marquis, D.D., Mr. Andrew J. Koenig and Miss Alma A. Leist, both of Wickliffe, O.

SCHOMAKER—NEUNEMAN—At the residence of Mr. Ferd Neuneman, Noble County, O., Oct. 26, 1921, Mr. Raymond A. Schomaker, of Cleveland, O., and Miss Martha L. Neuneman, Rev. Rollin R. Marquis, D.D., officiating.

WINKLER—ANDERSON—Nov. 30, 1921, at the manse, Wickliffe, O., by Rev. Rollin R. Marquis, D.D., Mr. Charles F. Winkler and Miss Otilie Anderson, both of Wickliffe, O.

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## HOME CIRCLE

### "GOD CARETH FOR YOU."

BY LINNIE HAWLEY DRAKE

Little children, all the day,  
In your study, in your play,  
Storms or sunshine, all the way  
"He careth for you!"

When among the pillows white,  
Sweetly sleeping till the light,  
Through the dangers of the night,  
"He careth for you!"

If before your eyes shall wake  
Leave of earth your souls shall take,  
Still, dear one, for Jesus' sake,  
"He careth for you!"

## "Miss November" And the Pink Silk Dress

By MARY McCRAE CULTER

(Copyright, 1921, by Monfort & Co.)

### CHAPTER IV.

Nancy Varden went down stairs with a shadow of the smile still lingering about the corners of her mouth, with a bit of the spring of youth in her step, and as she crossed the living-room to greet him, the professor dimly sensed these things and interpreted them as evidences of her joy at seeing him. He would have liked to shake hands with her that he might have the chance to hold her hand in his for a moment. It might more easily pave the way for what he had to say to her: but that ceremony had never been a part of their greetings heretofore, and Nancy did not even dream of offering it then. So the professor sat down again in the big chair from which he had risen when she entered the room, and allowed her to find her own regular seat at the other side of the hearth.

Some way, the weariness and dreariness of the rain-swept day settled down upon Nancy's heart again. The heaviness and monotony of college duties rose up with the gaunt form of the aged professor, and the joyousness of youth, of which the rose-colored dress had whispered, seemed suddenly very far away. A little resentment against the professor for his unwarranted intrusion on such a stormy night kept tugging at her heart. She wanted to be back upstairs in her own room with the whole evening free to examine her feminine treasures. She could hear Mammy Lou's heavy steps overhead, and something of the belligerency of the black fist was conveyed by them to the sympathetic ears of the girl, so that she smiled again, and—seeing the smile—the professor's smug satisfaction returned.

His task was going to be an easy one, after all. As for ensuing arrangements, they could be settled in a very brief time. So he cleared his throat, and began:

"It's—ah!—it is rather a damp evening."

"Yes," Nancy answered mechanically, her eyes on the fire.

"Boarding houses are rather dismal places of abode on such an evening as this."

"Ye-es—I suppose so," Nancy replied with the same abstracted air.

"You, who have never experienced a boarding house can not well conceive how

different it is from such a home as this," the professor went on, warming to his subject.

"No-o—I suppose—not," answered Nancy, her eyes on the fire, her thoughts in the room upstairs.

"Doubtless, however, even in such a home as this, one might pine for congenial companionship."

"No—yes—I—suppose so," reiterated Nancy with such an extreme absent-mindedness that even the obtuse professor sensed that she was scarcely listening to his words, and cast her a look of pained surprise which she did not even see. He perceived that he would have to begin again, and cleared his throat so violently that the girl started nervously.

"O—ah!—I believe I must have taken cold today, the professor said, and did not receive a reply. Why should the girl trouble herself to affirm or deny what the man stated as a fact?

"Do you never grow lonely, Miss Nancy, without any one with whom to share your thoughts—with no companion at all in this big house? Are you not sometimes afraid?"

"O, no," said Nancy coming back to earth for a moment, "I am never afraid. I have Mammy Lou—"

"Did you call me, Honey Chile? 'Spects yo' need some moah wood on dat fiah," answered the old negress, proving her anxious eavesdropping by thrusting her head between the portieres that separated living-room and dining-room. "I'll bring some in jes' a minnit."

The professor frowned.

"I do not see, my dear Miss Varden, why you permit such undue familiarity from a negro menial. You should teach her where she belongs, else she will more and more presume to place herself upon an equality with yourself," he remonstrated as soon as Mammy Lou's retreating footsteps were heard.

"Why," answered Nancy, with real indignation in her voice, "Mammy Lou has cared for me and made life easy and comfortable for me ever since my mother died, years ago. She nursed me through all my childish ailments, she comforted me in my childish sorrows, she tenderly cared for my father in his last illness. I have always been—I still am—very dependent upon her, and could not live without her: and I love her, even though her skin is black."

"I fear you mistake gratitude for love," insisted the professor. "It is right and natural for a superior to be grateful to an inferior; but love, my dear Miss Nancy, can only be exchanged by equals."

"How about the love between God and man?" interrupted Miss Varden with a flash of mischief uncommon to her.

"O—ah!—that is an entirely different thing," began the professor, and got no farther because Mammy Lou came bustling in with an armful of wood which she deposited upon the hearth with unpardonable carelessness and with an undue amount of noise. Then she poked and stirred the fire, managing to send a lot of defiant sparks up the chimney and a nice shower of ashes over hearth and rug. Nancy sensed the wrath in the actions of the old negress, thought of the pink silk dress upstairs, and smiled—while the professor frowned impatiently. Some day, he told himself, he'd teach her to stay in her place and to serve her betters in a proper and deferential way.

It took Mammy Lou an unconsciously long to fix the fire to her liking. Then she had to trot away for a hearth broom to brush hearth and rug, and managed to make the professor move his chair out of her way while she was doing it. Altogether, Mammy Lou behaved abominably, and Miss Varden—only smiled and indulgently forgave her, knowing the circumstances; for she knew that Mammy Lou also was thinking about the pink silk dress.

Nancy rose, went over to one of the front windows, and putting aside the curtains, looked out.

"Why," she said, "the rain is over and the stars are shining. You will not have such a disagreeable walk home as you had coming over here, Professor."

It was suspiciously close to being a hint, but the professor did not take it. He merely walked over to the bookshelves scanned the titles of the volumes thereon, while waiting for the offending servant to take her departure, which Mammy Lou finally did with a glance of unmistakable wrath cast in his direction.

Meanwhile, Miss Varden had picked up the evening paper and was casually scanning its pages. She usually spent the greater part of the evenings reading, while the professor scribbled voluminous notes from the books which he studied; but this evening was different from the ordinary ones, to the professor, and he chose to consider her action lacking in proper courtesy.

"I really do not consider the present day newspapers worthy of an intelligent person's attention," he began. "The Press has sold itself to unregenerated society and to unscrupulous business interests. Do you not agree with me, Miss Varden?"

"Um-m-m—yes—I suppose so," answered the girl, her eyes still fixed upon the page before her.

The professor came over and drew up his chair before the fire with a resolute air. It was time for things to be brought to his intended climax.

"My dear Miss Nancy," he said in a tone that forced itself upon the girl's attention. "as you are aware, I have spent very many pleasant evenings here of late—pleasant to myself, and I trust equally pleasant to you. The fact of your lonely and unprotected position has been more and more impressed upon me, and your need for some one upon whom you can lean for direction and to whom you can turn for intelligent companionship. It is true that you are comparatively young in years, yet it is equally evident that you have sensibly left the frivolities of youth behind you and fitted yourself to become a congenial companion for those of riper years. It may be surprising to you to receive an offer of marriage"—the girl fairly gasped. Was this what "offers of marriage" were like?—"from one who has so much the advantage of you in years and in experience; but I trust you also perceive that what some might consider a chasm between us is really only imaginary, and that in spirit, in habits, in inclinations, in all that pertains to settled and elderly character, you and I are one at heart. Your manners, your dignity, your dislike of society, your very dress, all bear evidence of this."

It was an unfortunate allusion; for Nancy's mind flashed upstairs to the shimmering rose-colored silk that was spread upon

her bed, and her most rebellious spirit made her long to flash its youthful folds before his elderly eyes. How dare he tell her that she was **old—old as he was!**

The professor, unconscious of all this, went serenely on:

"I have considered the matter very carefully, Nancy, and have decided that God intends for us to spend our remaining years together. I therefore ask you to become my wife, and trust that you will name as early a day as possible for our nuptials. There is no need for any of the foolish preparations which most women consider necessary for such an event. I am willing to take you just as you are—" but Nancy was on her feet, and was looking at him with an expression that caused the words to die on his lips. She gripped the back of her chair to steady herself, while uncommon color dyed neck and cheeks and brow.

"Professor Darker," she said, "I am not unmindful of the honor you seek to do me, but—really—why—the whole idea is absolutely impossible! I am sorry if any act of mine has produced such false impressions as those you have expressed. Believe me, I have always considered you only in a friendly, fatherly light; for the disparity in years is truly an unbridgeable chasm between us. Please never mention the matter to me again." Her voice trembled with indignation as she ended.

The professor also had risen, and stood looking at her with blank surprise written on his face. Was it possible that all of his carefully-laid plans were thus to be set aside without any consideration of his wishes? The girl was actually rejecting his offer of an unparalleled opportunity for marriage! Had she lost her senses? Could it be that, after all, these much-desired material comforts were not to belong to him? He looked about the pleasant room in a daze. It would be impossible for him to come there any more after such a rejection as he had received.

Miss Varden read the dismayed thought that showed itself upon his face, and said kindly:

"I do not want you to think that you will not be welcome to come here to read, as you have been in the habit of doing; but please remember, that hereafter you must only think of me as the daughter of your old friend—**never as your possible wife!**"

With a few mumbled words of leave-taking, he made his way from the room and from the house. Mammy Lou shot the bolt behind him with joyful vigor.

"Praise de Lawd!" she exclaimed—which proved that she had been "on guard" behind the portieres to the very last moment of his stay, and rejoiced in his disappointment and his defeat.

(To be continued.)

### STUDIOUS FRANCISCA.

BY MARION TAYLOR.

Francisca is a maiden

Who's eager to be wise.

She reads her books vo-ra-cious-ly

And asks so many "whys"

That teachers all and parents

And aunts and uncles, too,

Are sometimes at their poor wits' ends

To know what they shall do.

They say they'll find some wise men,

With a million books or so

To hear Francisca's questions

And tell her all they know.

They think 'twill keep them busy

Till the rivers all run dry—

But when they tell Francisca,

She only answers, "Why?"

### THE OWL AND THE BOY.

Once there was a little boy—

Boo hoo! boo-hoo! boo-hoo!

Who used to cry at eight o'clock,

Boo hoo! boo-hoo! boo-hoo!

"I don't want to go, I will not go, I shan't

go to bed," he'd cry,

"I want to sit up till 'leven o'clock, and

there isn't sand in my eye!"

Once there was a little Owl—

Too-whit! too-whit! too-hoo!

He lived in a tree, 'way out in the woods,

Too-whit! too-whit! too-hoo!

Said the sleepy little Owl, when the dark

came down, and he nodded his

weary head,

"If I were a boy, in a cosy house, I know

I'd go right to bed!"

For owls are very wise, you know,

And a long, long night makes a little lad

grow! Ex.

### RAINBOW GOLD.

BY FAYNE N. MERRIMAN.

"I wonder if there really is a pot of gold at the end of the rainbow?" said Delia to herself as she scampered down the garden path to the gate. "If it is I am sure it must be over there in Mrs. Bennet's garden. It ends right there."

"Don't get your feet wet, dear," cautioned her mother from the porch and Delia ran back.

"May I put on my boots and raincoat and run and see if there is a really truly pot of gold at the end of the rainbow?" she asked, her eyes dancing with excitement.

"I am afraid it is a long way from here to the end of the rainbow," laughed her mother.

Delia shook her head. "I think it ends right over in Mrs. Bennet's back garden," she said.

"Very well, run along and see if you can find you pot of gold. But remember if you do, my dear, that the truest pleasure that can come from a pot of gold is in the sharing of it."

"I will," promised Delia and her mother laughed and kissed her eager little face.

Delia ran as hard as she could until she came to the fence between the road and Mrs. Bennet's lovely garden. It did truly seem as if the rainbow ended just beyond the big pepper tree at the back of the garden. She opened the big gate.

"Why, if it isn't Delia!" exclaimed Mrs. Bennet, coming down the steps to meet her. "What can I do for you, dear, this rainy day?"

"I want to look for the pot of gold in your garden," said Delia excitedly. "May I, please?"

"The pot of gold?" Mrs Bennet was puzzled.

"At the end of the rainbow," explained Delia patiently. "It seems to end behind your pepper tree."

"Why so it does," agreed the other. "I will go with you and we will look."

So Delia took her hand and they wandered down the wet path through the wonderful garden to the pepper tree. And as they passed beyond it Delia gave a glad shout and danced up and down.

"The gold! The gold!" she cried. For just beyond the tree was a big bed of marigolds.

"Sure enough," said Mrs. Bennet, "and it's the most beautiful gold in the world. You may gather as much as your two little hands can carry."

"I'm glad I followed the rainbow," said Delia happily to herself, as she trudged home with her gay burden. And then she

remembered her mother's words and stopped.

"I wonder who I shall share my gold with," she said slowly. "I believe I will take half of it to old Mrs. Walsh because she is too old to follow the rainbow herself. I wonder if she will like my kind of gold?"

But if you could have seen Grandma Walsh's face light up when she saw the flowers you would not have wondered, but would have wanted to follow the rainbow too.—Child's Hour.

### MAKING SMILES.

Come and go out to the front yard gate with me and see me make some smiles. They are very fine, and yet are inexpensive and very easily made.

I'll tell you how I do it. In November, when my neighbor pruned her fine roses, I took forty-eight of the cuttings and put them in the ground just where I wished them to grow, with a handful of clean sand about the lower end. Over each was put a glass fruit jar, hilling up the earth about these protectors. These were left on through the winter and until the spring was well advanced. Then I had forty-three small rosebushes, which with a little cultivation grew rapidly and soon began to bloom.

Now the smile factory is ready. I go out near the front gate, where the roses are in a row along the drive, and wait for some one to fit a smile on. Judging from what I hear them say, the girls must have considerable trouble fitting their frocks. But I never fail to fit a fine smile on any one—fat, lean, tall, short, old or young—the very first trial.

Here come two bright girls on their way to school. "Take your choice," I call as I hold up an American Beauty and a La France. Each pins one on her shirt-waist, and with a hearty "Thank you, thank you," they trip away, wearing two smiles that would grace a queen.

Next a young man comes spinning by on his bicycle. I hold up a fine bud, with a beckoning motion. Of course, he stops, and I give him a bud, with a pin to fasten it on the lapel of his coat. The smile he carries away is a becoming companion for the lovely rosebud.

An old black mammy has been down town to deliver the week's washing to several families. The black face looks tired and sad. "Mammy, let me give you these two big red roses." "O, thank you! Ain't they sweet?" And with a courtesy she goes on, the dear old motherly face illumined with a smile that is good to see.

Toward evening, a railroad laborer passes with empty dinner pail, going home. "Take these to the wife," and I hand him a bunch of beauties. A smile lights up the toil-hardened face, and the step is sprightlier as he goes on down the track.

"Would you like this to wear?" And as the little daughter of Ham goes on her way, a smile has transformed her into an ebony cherub.

And so I may and so I will go indefinitely making smiles that suggest that land where there shall be no tears. And every time I fit one of these new-made smiles on another's face I feel one playing over my own face.

Does my smile factory pay? Indeed it does—pays big dividends. Start one yourself; not much capital is necessary. And, judging from the sober, sad, grief-drawn,

toil hardened, and care-worn faces, there are not now nearly enough smiles made to go around.

Every day I pass a yard at a street-crossing that is radiant with roses, and none of them are ever cut. I wish I could have it for a few weeks at least; I'd establish in the corner, where so many smileless people pass, a free smile dispensary. And as long as the roses lasted, that should be the most smileful street corner in town.—Ex.

#### THE BOYS WE LIKE.

The boy who never makes fun of old age, no matter how decrepit or unfortunate or evil it may be. God's hand rests lovingly on the aged head.

The boy who never calls anybody names, no matter what anybody calls him. The boy who is never cruel.

The boy who never lies. Even white lies leave black spots on the character.

The boy who never makes fun of a companion because of a misfortune he could not help.

The boy who never hesitates to say "No" when asked to do a wrong thing.

The boy who never quarrels.

The boy who never forgets that God made him to be a joyous, loving, helpful being.—The Philadelphia Public Ledger.

#### POOR BOYS WHO BECAME FAMOUS.

Charles Dickens was a label sticker in a shoe-blacking factory.

Michael Faraday, the famous chemist and physicist, was a journeyman book-binder, the son of a blacksmith.

Benjamin Franklin was a journeyman printer, the son of a tallow chandler.

Giuseppe Garibaldi, whom Italians revere as their liberator, was the son of a sailor, and was at various times a candle-maker and a small farmer.

Ben Johnson, on whose grave in Westminster Abbey is the famous inscription, "O rare Ben Johnson," was a poor boy, the stepson of a bricklayer.

Thomas Moore, author of the "Irish Melodies," was the son of a country grocer.

Napoleon was a penniless second lieutenant in 1785; in 1804 he was crowned an emperor.

Samuel Richardson, one of the first famous novelists, was a journeyman printer, the son of a carpenter.

William Shakespeare was the son of a glover in a little country town; both his grandfathers were husbandmen.—Ex.

#### THE WONDERFUL JAR.

BY DAISY D. STEPHENSON.

There's a wonderful jar on the low pantry shelf.

(I'm sure I could find it at midnight, myself.)

It looks like a common, old, every-day thing.

But its contents would gladden the eyes of a king.

When school is dismissed, I go hippety-hop

Toward home, and I tell you I never once stop

Till I get to that jar! Then I reach in my hand

For a cooky or cruller—the best in the land!

It never is empty—we boys always are! And mother's the fairy that fills up the jar!

No. 661.—WORD SQUARE.

1. Quickly. 2. Not any. 3. A precious stone. 4. Nearest.

ANSWERS TO PUZZLES.

No. 660.—Astounded.

## SELECT READINGS

Yea God is love! and this I trust,  
Though summer is over and sweetness done,

That all my lilies are safe in the dust,  
As they were in the glow of the great,  
glad sun.

The key to the religious life of a college is its faculty.

No one has a right to insist upon an ideal for his Church or his neighbors that he is unwilling to accept for himself as an individual. The only man who is entitled to criticise the prayer meeting is he who is earnestly trying to improve it—and he will be in better business.

"Quick as the apple of an eye,  
O God; my conscience make:  
Awake my soul when sin is nigh,  
And keep it still awake."

#### HUMAN LIMITATIONS.

Man has done so much in the way of invention and discovery that he forgets how many things he can not do. A grain of wheat extracts from the soil and air the elements that are turned into the ripened grain which can be used for food. But the chemist can not take a handful of earth and a portion of atmosphere and by his laboratory processes get the flour. The elements are all there. The humble grain of wheat extracts them, but man can not. Before many other like tasks he stands powerless. "Why should the spirit of mortal be proud?" He has not much in himself to make him proud. The earth is full of things he can not do.

#### BLACK SHEEP.

Not every family has a straying wanderer from the path of rectitude, but practically every person has at least a distant relative who might be thus described. What should be the attitude toward the "black sheep" of the family?

Is not the answer fully given in the parable of the Prodigal Son? But do not rush into conclusions too quickly with that parable.

The expectant and forgiving disposition is the most outstanding teaching of this famous parable. The father was watching for his sinful son to return, and was ready to meet him with embraces and gifts.

Nevertheless Jesus was careful to place within that famous story the repentance of the prodigal.

#### PURCHASED POPULARITY.

The business of hiring applause has long been conducted in different parts of the world. In France, for example, the professional claqueur is attached to practically all theaters. But it was somewhat surprising to read recently of the intricacies of this conspiracy against reality. We are told that the engaging of clagues is spreading, and applause is now "ordered by wire." Vaudeville artists telegraph ahead and have demonstrations arranged. At variety houses the clagues are often sent by song publishing firms, who wait for a particular melody and then burst into noise.

We trust that so far no churches have found it desirable or necessary to purchase applause for their preachers, or to adver-

tise the worth while things in their congregation through the use of professional claqueurs. But we have sometimes wondered why there are so few folks in some congregations, who, without money and without price, are willing to talk things up instead of talking down, and are glad to speak appreciative words of the work of the minister and the development of the congregation.

It remains true that "an ounce of taffy is worth a ton of epitaphy," and a few bouquets of sincere appreciation have a fragrance and value far exceeding all the belated blooms sent in to cover the coffin. Whenever we fail to give honor where honor is due, we wrong the worker and handicap the work.—Reformed Church Messenger.

#### THE RETORT PERTINENT.

When Evangeline Booth was in Cleveland she was interviewed by a reporter who asked: "Do you think the world is getting better?"

With a quickness of wit she shot back the reply, "Well, I'm doing all I can to make it better. What are you doing?"

We pass the question along, for it's not a question for newspaper reporters alone, nor preachers, nor lay leaders in our churches. It is a question pertinent to every person as he faces the stern reality of life.

#### ROYAL SOCIAL SERVICE.

King George of England and his older children, the Prince of Wales and Princess Mary, are known for their lack of aristocratic airs. But their younger brother, the Duke of York, goes even farther in the direction of democracy than they. He has set to work to break down class distinctions among the British people. A summer camp where lads from rich homes and aristocratic schools have been living and playing together with equal numbers of factory boys was the duke's own plan, and he paid for it himself.

#### LIVINGSTONE: A LIVING EPISTLE.

"For four months I lived with him in the same tent and I never found a fault with him. I went to Africa a man prejudiced against religion, but there came to me a long time for reflection. I saw the old man out there, and I asked myself—Why does he stay here? What is it that inspires him? For months after we met I found myself listening to him and wondering at the old man carrying out the words, 'Leave all and follow Me.' But little by little, seeing his piety, his gentleness, his zeal, his earnestness, how he went quietly about his business, I was converted by him."

Thus did the great explorer Stanley write of David Livingstone. It was the daily Christian life of that consecrated missionary, and not any particular thing he said, which made Stanley a Christian believer. Wherever we go, whether on vacation or in our home community, and whatever we may say or do, let us never forget that we take our influence with us for good or ill. Moreover, we are responsible for our influence, just as we are for our precepts and example. Where the few read the epistles that are graven on stone, inscribed on parchments, or printed on paper, the many are constantly reading the living epistles whose daily walk and conversation is either bringing men nearer to Christ or keeping them farther away from him.

## SABBATH SCHOOL

### FOURTH QUARTER.

#### Lesson XII—December 18.

##### PAUL'S LAST WORDS. (II Tim. 4:6-18.)

6. For I am now ready to be offered, and the time of my departure is at hand.
7. I have fought a good fight, I have finished my course. I have kept the faith:
8. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.
9. Do thy diligence to come shortly unto me:
10. Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.
11. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry.
12. And Tychicus have I sent to Ephesus.
13. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.
14. Alexander the coppersmith did me much evil: the Lord reward him according to his works:
15. Of whom be thou ware also; for he hath greatly withstood our words.
16. At my first answer no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge.
17. Notwithstanding the Lord stood with me, and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.
18. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom: to whom be glory for ever and ever. Amen.

Golden Text: "I have fought a good fight, I have finished my course, I have kept the faith" (II Tim. 4:7).

Catechism—Q. 52. What are the reasons annexed to the Second Commandment? A. The reasons annexed to the Second Commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Home Readings—(M.) II Tim. 4:1-8; (Tu.) II Tim. 4:9-22; (W.) Deut. ch. 34; (Th.) Josh. 24:19-28; (F.) Rev. 2:1-11; (Sa.) I Cor. 15:56-58; (S.) Rev. 7:9-17.

#### INTRODUCTORY.

This letter to Timothy is supposed to be the last of the writings of Paul. It is a very impressive thing to read or to hear the last words of any one. The last words of a great many persons are preserved on the pages of literature, and some of them are very impressive. But these expressions of Paul are worthy of most attentive and reverent consideration. He was a great man and a good man and a divinely inspired man. No one since Jesus Christ has had so wide and mighty an influence upon the life of the world. A very large part of the New Testament came from him, and other books speak of him, the book of the Acts being largely given up to the narration of his life and labors. And now that he draws near death he tries to deepen the religious and Christian impressions that he made during his life. The one important matter is the truth of Jesus Christ and the way of salvation through him, and in this book he tries to emphasize, once more, that which he has given his life to explaining and defending.

#### EXPOSITORY.

6. Paul was conscious that he could not live much longer. His death could not be far away. He had passed through many trying experiences. He had lived for Jesus Christ, and, now that he was near death, he realized that he was to die for Christ. Living and dying he was the Lord's. He was always the servant of Christ. His life had been a living sacrifice. His death was to be a dying sacrifice. He had lived for Christ's sake, and he was to die for Christ's sake. Many times he had suffered. Many times his enemies had tried to destroy him because he served Christ. At last the time had come. He

was soon to depart to be with the Lord. To live had been Christ, and to die was to be gain. But it was to be with him as with a sacrifice that had been brought to the altar. He had been ready to do and to bear anything for the sake of Christ. He had presented his body a living sacrifice, and now the final offering was to be made as the hour of his death drew near. Let us live so close to God, in such devotion to Jesus Christ, and in such unquestioning faith, that when we die we shall be ready and glad to go to him who loves us.

7. He contemplates his past life with gladness. In whatever way it is considered he had been faithful and had done his best. It was something like a fight, and he had been courageous and persistent and enduring. He had fought sin and error and wickedness of every kind. So must we if we are Christ's people. We must be good soldiers of the Cross, and must fight worldliness and wickedness and crime and falsehood, and must fight, too, the enemy of our souls, who would destroy us if possible. But Paul said his life was something like a race, or a long journey, and he had kept on to the end. He was a great traveler. He had gone all over the world, preaching the Gospel. He had spoken to many in many places. Let us, ourselves, be busy for Christ. We are to avoid laziness and self-indulgence. We are to be active and alert and diligent to help save this world. But Paul says he had kept the faith. He had held on to his religious fidelity, and he had held on to the vital truth of the Gospel. Let us stand for the truth against infidelity, and against worldliness, today, and be those who can always be counted on for a faithful and believing life.

8. All this was a satisfaction to him, but Paul did not depend upon his own faithfulness for his salvation. He was sure that he was to have a crown of righteousness at last, but he did not expect to win it by his own works. He depended on Christ alone for his salvation. Christ had secured it for him by his own atoning death. It was to be a gift to him at last from Christ. He said that the Lord would give it to him. So let us have this clear faith in Jesus Christ as our only hope of life and acceptance and heaven. Are we living with such faith in him that we are confident of his acceptance of us, and of a crown from him, at last, as a gift? We may if we will. For that crown is not only for Paul, but for us if we wish it, and for all who love Christ, and love to think and know of his coming again, and of our meeting him. If we know he is our Savior, we hope to see him.

9-12. Paul was lonely. He needed help and companionship, but it was hard for him to have with him those whom he needed. Some forsook him as Demas, and as some forsake Christ and his Church today, because the world is more attractive. Some had to go away from him because sent out by him to preach and teach the Gospel in other places. Crescens and Titus and Tychicus he had sent out on important work. The faithful and good physician Luke, who wrote the Gospel of Luke, and the Book of Acts, was with him. So he urges Timothy to come, and to bring Mark. He needed them both to help send out the Gospel. It is a great thing to be useful in the Church of Christ, and it is an honor to these men to be so mentioned, and so appreciated by Paul.

Let us serve Christ, so that he will think of us as useful in his cause.

13. Paul, in his poverty, asks for his cloak to be brought to him. If he had been rich he could have bought what he needed. But he had to be saving. And yet like Christ, he made many rich. So he asks for his books, and he asks for parchment. He may have been hoping to write more letters to some of the churches. Whatever he possessed was to be put to good use for Christ's sake and for the sake of the Church. Whether we have much or little let us use it for good purposes.

14, 15. Here he speaks of one who had done him much harm. Some neglected him and some forsook him, but some did their best to injure and destroy him. But Paul has no feeling of revenge. He leaves him in God's hands, and says that God will deal with him as is right. But he puts Timothy on his guard against him. It is not necessary for us to be bitter or revengeful against the wicked, but it is right for us to be on our guard against them, and to do all we can to counteract the evil they do. Paul had been lonely and forsaken on many occasions, and, on looking back over a long life, he had many sorrowful reminiscences. But although many had forsaken him at various times he does not rail against them, but prays God that it may not be laid to their account. This reminds us of the last words of Stephen and of Christ. It is Christian to forgive, or to pray God that those who have done us wrong may be led to repentance and faith, and be delivered from the evil consequences of their sins.

17, 18. These are beautiful words of gratitude and appreciation of the goodness and mercy of God. Notwithstanding all the trials he had been compelled to go through, Paul had always had deliverance and help from God. He had especially longed to be delivered and strengthened in order that he might be able to preach the Gospel. It was for this that he asked wisdom and strength and help. It was for this that the Lord upheld him. God not only had kept him, but Paul was sure that he would do the same for others, and bring him at last to his heavenly kingdom. It is blessed to serve so good a Master. He will not only take care of us in order that we may be able to work efficiently and successfully, but he will at last bring us to a personal enjoyment of himself and of his eternal home. It is a joy to read such words as these and to know that this is the sort of satisfaction and joy that may fill the hearts of all who really love and trust and serve Christ. Death is not a terrible event for God's people. It is simply a close of the earthly life and service, and a summons to the presence and home of the Lord and Savior.

#### WHAT TO TEACH A BOY.

John Smith—not anybody's John Smith—but the head master of Harrow School from 1854 to 1879 and a great Christian educator, used to say: "Teach a boy three things. Teach him to speak the truth; teach him to honor his mother, and teach him to believe in the future life." That is the rule of three for a boy's life according to a great teacher of boys. We often speak about the first two, the love of truth and the love of mother, but we seldom hear about the future life, when we hear men talk of boys. Yet there cannot be a firm faith without a firm future and a



long reach through time. Teach your boy that his education is not for time, but for timeless eternity and that the future is in Jesus' hands.—The Family Altar.

**"THE ILLUMINATED AND ILLUMINATING TEACHER."**

BY ARTHUR B. PATTEN.

Godspeed to the teachers of childhood,  
And lovers and leaders of Youth,  
Who live in the spirit of Jesus,  
And lift up his banner of Truth.

Who learn of the Teacher of teachers,  
And serve in the school of his grace,  
Unveiling his marvelous Gospel,  
Reading the light of his face.

God hallow their tasks and their talents,  
And keep them as winsome as wise,  
Till won by their love and their leading,  
A new generation shall rise.

So hail to the teachers devoted  
As leaders and lovers of Truth,  
Who brighten the Church for the Children,  
And blazon the pathway of Youth.  
—Congregationalist.

**SELFISHNESS.**

The darkness of the world into which Jesus came as Light was not due so much to ignorance as to sin, the sin of selfishness. The darkness of ignorance is being rapidly dissipated, but the shadows of selfishness are still dark and heavy. The day will not break and drive away these shadows until it is generally recognized that the cause of distressing conditions is selfishness and a united attack is made upon this curse of mankind.

**I WAS A STRANGER.**

We are all strangers to many. Extensive as may be our acquaintance, great as may be the number we call friends, there are a great many people who do not know us and a great many people whom we do not know. Most of us, no doubt, have been in places or under conditions where this strangeness oppressed, where we longed for a familiar face, or a voice whose tones we could recognize.

The Master commended those who helped the stranger, who sought to relieve his loneliness when he said: "I was a stranger, and ye took me in."

A young man, not much more than a boy, went to a church asking admission. Timid, shrinking, knowing but few of the members, he was lonely. Possible it showed in his face. A leading member, busy with his work, passed him, looked into his face, saw his lonely look, reached out his hand, saying, "What is your name? I don't know you, but I want to know you," and passed on. In that young man's heart was a song of joy, and ever after he cherished the man as a friend.

How often is there a failure to take the stranger in when he comes into the church services. Of course at times it is the stranger's fault. As soon as the benediction is given he bolts from the house, not giving anyone an opportunity to speak to him. There are some churches that do not care for strangers—they are a sort of a family club, and do not care to have their church home life interfered with by the coming of strangers—but they are few. Most churches are glad to have the strangers come, but when they do come they fail to take them in by the cheery greeting or the warm handclasp.

Some churches have taken the stranger in and have found that they had taken in the Christ in the form of one of his disciples who brought them blessing and

aid along many lines—gave them more than they had given him.

The strangers are about you, on your streets, in your gathering, in your church. Take them in, and the Master will say to you: "I was a stranger, and ye took me in."—Pittsburgh Christian Advocate.

**FIRST THINGS FIRST.**

A girl said to her friend, "Isn't that lovely?" as she held up an elaborate piece which she had embroidered. She had taken nearly four weeks to do this work. But that same girl had given up her class of little girls in the primary department of a mission Sunday school because, as she said, she "simply had no time in which to prepare the lesson." Seek to use time in the best way. The poet puts it in these words:

"The boy that by addition grows,  
And suffers no subtraction,  
Who multiplies the thing he knows,  
And carries every fraction;  
Who will divide his precious time,  
The due proportion giving,  
To sure success aloft will climb,  
Interest compound receiving."

The beauty of the character of Gideon is mainly discovered in his absolute, and minute and unquestioning obedience. Linked with this was a deep humility, and unselfishness, which made him willing to efface himself that God might have all the glory.

The Barber Shop at

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**YOUNG PEOPLE**

**PRAYER MEETING, DECEMBER 18.**

ENDEAVOR TOPIC: Conscience: Teaching It, Quickening It, Obeying It. Prov. 20:27; Acts 4:13-20.

There is a difference between right and wrong, and we, as human beings who are possessed of moral nature or intelligence, are bound to do what we know to be right, and to avoid and oppose what we know to be wrong. That faculty that demands that we shall do what we believe to be right, and to abstain from what we believe to be wrong, is Conscience. God has given it to us and he expects us to regard and obey it.

When we respect and obey our Conscience, we are in a very different attitude from that in which we disregarded and disobey its injunctions. If we maintain a sensitive relation to conscience it continues to warn us and we remain sensitive to its warnings; but if we are wilful and neglectful and disobedient, we become hardened to its voice, and morally lost and ruined. It is as with an alarm clock. It one responds to its alarm it continues to arouse him in the morning, but if he neglects to respond to it, he soon becomes accustomed to it and does not awaken when it rings. If we are conscientious we shall respond carefully to the voice of conscience when it warns. Otherwise we grow to be hardened and "past feeling."

We have this faculty that impels us to do right and leave undone what is wrong, and on our peril we must regard its dictates. But of itself it does not know what is right and wrong. This we must learn, and when we have learned we are bound to teach others. The Bible is our great source of information as to what is right and wrong. God tells us there, and when he tells us we must accept his teaching, and live in accordance with it, and must be conscientious in abiding by it in every particular.

It is not enough then for one to be conscientious. He must know the real difference between right and wrong, and the Bible is the source of information. For one to do what is wrong, and then say that he is really conscientious about it, shows great ignorance as to moral matters. For one to believe a thing to be right when it is not right does not make it right. In the same way if one is walking toward the west, for him to believe that he is walking toward the east does not change the fact that he is walking toward the west. A woman with the best of motherly motives gave her child a dose of deadly poison when she thought she was giving it good medicine, but it was poison all the same. A man, aroused in the night, thought he saw a burglar in the room and fired his revolver. But he was mistaken about the burglar and killed his own wife. So we see that it is very important that we have correct information as to what is right and wrong, or we may do sadly wrong things believing it to be right. We may say we were conscientious, but we did an evil thing all the same.

All this shows us how very careful we should be in the study of God's Word, in order to know what he says is right. We must do what is really right. We must do what God tells us to do. We must not set up wrong standards for ourselves, and we must not take the shallow

judgments and notions of worldly people in regard to such important matters. We must study the Bible, and we must seek the counsel of wise and good people who know a great deal about the Bible. We must attend church and hear good sermons; must read good books and our church papers, and find out in this way what it is that is right in God's sight, as to the things that we are to believe and the things that we are to do. For God's Word is the only rule given to direct us as to what we are to believe concerning God and what duty God requires of man.

Knowing our duty, we are to be conscientious and prayerful in doing it. Let us not make mistakes. Let us not neglect the voice of conscience. Stifle its voice once and it does not speak so clearly the next time. Let us be attentive and obedient to the voice of God's Holy Spirit who speaks through the voice of conscience and bids us ever to do the will of God.

**THOUGHTS.**

BY LUCIA B. COOK.

Good thoughts are just like angels  
With bright and shining wings,  
They lift their daily living  
To higher, better things.  
But selfish thoughts are sinful,  
Like robbers from the wood.  
Will rob us of our peace of mind  
If they are not withstood.



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## PRAYER MEETING

DECEMBER 14.

THE NATURE AND VALUE OF TRUE CHARITY.

I Corinthians 13.

Love is one of the great and distinguishing attitudes of God, and is presented in the Bible as an essential element in the heart and life of all God's children. We are called on to love our neighbors as ourselves, and a neighbor is any one to whom we may do good.

Charity is a word which has come to be applied almost exclusively to alms-giving, but this was not the original or essential meaning of the word, nor is this what is meant by the word in this great chapter which we are now studying, this thirteenth chapter of First Corinthians. The real meaning is simply love; a Christian, pure, kind and tender love, as near like the love of God as can come into the hearts of men.

The apostle urges the possession of this love upon all Christians, and says it is better and greater than all other possessions and endowments. It is the solvent of all difficulties, and the crowning characteristic and trait of Christian life. He who has it in his heart and life has found the most excellent qualification in Christian living and usefulness, and is prepared and disposed by it for the best usefulness in the service of God and in helpfulness to his fellow-men.

So essential is it to Christian life that nothing else can take its place. Learning, eloquence and philosophy are as mere nothing. Great religious insight, and knowledge of truth and doctrine, and wonder-working power, are all of them, great as they are, less than this simple spirit of love that may dwell in the heart of even the least-educated and inexperienced among God's people. When God would make us greatly useful and distinguished in his kingdom, he asks us to be something that is within reach of us all, if only our hearts are right and good.

Even dying as a martyr is not so great a thing as living with the love of God in our hearts, and all the alms-giving imaginable is not so great as the giving of simple love to all of God's people who are around us and in need of our affection. To be God's children, and then to have Christian love to all his children, is the highest point in Christian living to which we may attain.

We may think we are very excellent Christians, and that we are models in most of the points of our daily lives. But suppose we try ourselves by the test of this chapter. Would it be possible for me, whoever I may be, to put my own personal name in the place of "Charity" in this chapter? Could I say that I suffer long and am kind, that I never vaunt myself, never seek my own advantage selfishly, am not easily provoked, and think no evil of others; that I do not rejoice in any part of wrong-doing, but always rejoice in the triumph of truth and righteousness; that I bear all things that come to me in God's providence; that I never fail or come short, but am always full of the right spirit and live always as a child of God should?

We are sure that none of us would dare to say all of these things about ourselves,

and yet they should all be true of us. Nor do we know of any other human being of whom they would all be true, although they should be true of every professed Christian.

But we need not despair. This very spirit of love does exist. We can put the name of Christ in every place in every verse of this whole chapter, and we must assent to the statement that his name fits in perfectly. Christ is all of that. Christ does all of that. This sort of charity or love exists. It exists in the heart and life of Christ.

If we would come up to the real spirit and form of true Christian life, it must be by having Christ richly within us. Without him we can do nothing. With him we can be and can do all things good.

### UNITED PRAYER.

For some three years the Great Commission Prayer League has been urging believers to observe the last night of the year as a special time set apart for prayer for a mighty revival throughout the world. Each year a larger number of believers are entering into the plan. It is necessary to fix upon some set time for all to be together, and thus be within the promises for collective prayer, as in Matt. 18: 19-20, Rom. 15: 30, and in accord with the suggestion found in 2 Cor. 1: 11, Phil. 1: 19, Is. 62: 6-12, etc. Hence this last night of the year is suggested. Perhaps there could be no more appropriate time.

## OUR EXCHANGES

### CENTER OF WORLD ACTIVITY.

One thing the Washington conference advertises by the very fact of its existence—the center of the world's activity is no longer in Europe.—The Villager.

### IMMIGRATION.

Congress has enacted restrictions on immigration that hold until next summer. Now is the time to press Congress to enact restrictions to hold at least a generation.—Minneapolis Journal.

### CAN BE OVERDONE.

The suggestion is freely voiced that too much preparedness may be almost as bad as none at all.—Washington Star.

### ON THE ROAD TO NORMALCY

One million idle men have found work in the United States in the last month, according to government reports prepared for the permanent committee on unemployment. This indicates a stabilization of wages, an adjustment to a new level of costs, and a willingness to give a day's work for a day's pay and 2,000 pounds for a ton of commodities, which will work together for sound prosperity.—Chicago Tribune.

### QUITE A FAMILY AFFAIR.

No fewer than four outstanding foreign figures of the Washington Conference have American wives—a circumstance believed to have contributed to no little extent to their assignment to the parley. Three British representatives are married to American women—Lord Lee of Fareham, a designated delegate; Ambassador Geddes, who will sit on the side line for emergency use, and Admiral Beatty who will be the chief British naval adviser.

The fourth Conference delegate from abroad, whose wife is American, is Ambassador Jusseraud, of France.—Presbyterian Witness.

### ADVICE FOR JEWS AND ALSO CHRISTIANS.

Whenever a Jew engages in an unlawful business or one that is even tainted though not exactly criminal, he commits an offense against the public weal and a great wrong against his co-religionists who must share in the disrepute of his misdoing. Public opinion unfortunately judges Jews en masse and by their worst and not by their best or even their average. It, therefore, behooves one and all of us, not only to be careful of our own acts but to facilitate in every way the exposure and punishment of misdemeanants and to see that they are put outside of the pale of our religious and social organizations.—American Israelite.

### THE BIBLE UNION OF CHINA.

An attempt has been made to create the impression that the Bible Union formed in the foreign mission field has created strife. There is a way of testing the question as to who are causing the friction in the foreign field. Does the Bible Union demand anything that the Churches sending out missionaries and supporting them, have not always demanded? If not, what right has any one to charge it with making trouble? The real troublers of Israel are those who have drifted away from sound doctrine. After careful consideration of the facts, so far as we can get them, we are convinced that there was real need of this Bible Union of China.—Presbyterian Banner.

### SO EVERYWHERE.

Merchants of Windsor, Ont., say that horse racing in that city interferes with business as customers bet their money and let their bills and other accounts run. The benefits derived by some few merchants is more than offset by the losses of the others.—Presbyterian Witness.

### THE PHILIPPINES.

The Philippines are now of age, and they want to leave the parental roof—but at the same time they expect dad to pay their debts.—Christian Stateman.

## HARD WORKERS IN UTAH

Utah's Westminster College has some fine specimens of young manhood working their way through school. There are two brothers over six feet tall, sons of a home missionary working in a small country Mormon town of Wyoming.

The elder boy won the college debating prize last year, and was the captain of this year's football team. The younger was also a member of the first team, and is one of Westminster's best students.

Both of these boys, who live in a private home because they were crowded out of the boy's dormitory, are working their way through school with the very slightest help from home. One arises at 5:30 o'clock to get up steam at the college heating plant, and the other tends the furnaces from evening dinner time until the fires are banked at 10:30. They are leaders in general college activities.

Westminster never had so many students working their way as this year. It throws a heavy burden on the college to provide work for them all, but it is worth doing. For information as to other students, address President H. W. Rehder, D.D., Westminster College, Salt Lake City, Utah.

**GENERAL NEWS**

**CONGRESS IN REGULAR SESSION.**

The regular session of the sixty-seventh Congress convened on Monday.

After a ten-day rest from the labors of the extra session, House and Senate returned to the Capitol to face tasks which, leaders predict, will occupy seven months, dovetailing into the next Congressional campaign.

Nearly a dozen questions of legislative policy confront the members, while scores of lesser matters, long pent up in the crowded calendar of business, will be pressed for action by their sponsors.

**JAPAN DEMANDS GREATER NAVY.**

Japan's proposal for a 70 per cent fleet, as necessary to her national security instead of a 60 per cent fleet, formally was presented to the United States and Great Britain last Thursday.

Baron Admiral Kato, senior Japanese delegate, communicated it personally to Secretary Charles E. Hughes and Arthur J. Balfour.

It is said in Japanese quarters to have the full support of the Japanese Cabinet and the Diplomatic Advisory Council in Tokyo.

American and British naval experts, standing together on Secretary Hughes's "5-5-3" plan as the only one fair to all Powers, regard the Japanese proposal as wholly unacceptable.

In the opinion of certain of the American delegates the situation is delicate, but not without hope that the Japanese ultimately will accept the original plan.

The seriousness of the turn of affairs, in the opinion of the Americans, is that Japan, in persisting in her request for a "10-10" ratio, makes a stroke at the fundamental idea on which Secretary Hughes' proposal is based.

Japan's proposal, it was disclosed, was based not on a calculation of the strength of the existing American, British and Japanese fleets, but upon her estimate of necessity for national security.

**CHINA WINS POINT IN CONFERENCE.**

China won further concessions in the conference of the nine Powers on questions affecting the Pacific and Far East.

In conformity with the Root resolution, declaring for the territorial and administrative integrity of China, the Pacific and Far Eastern Committee adopted resolutions looking to abandonment of foreign Courts in China.

The resolutions, drafted by the sub-committee headed by Senator Henry C. Lodge, provide for an international commission of jurists, which is to report within a year whether the Chinese laws and Court practices warrant abandonment of the foreign Courts created under treaties granting extraterritorial rights in China.

Immediately these resolutions were adopted the Chinese delegates pressed another of their "ten points"—that declaring withdrawal of all foreign troops from Chinese soil, and also for abandonment of foreign telegraph, radio and police wire systems.

**MAINTENANCE OF PRESENT PHILIPPINE STATUS RECOMMENDED.**

The Philippine Islands should remain in their "present general status" until the residents there "have had time to absorb and master thoroughly the power already in their hands," Major General Leonard Wood, now Governor General, and W. Cameron Forbes, former Governor General, assert in their report to President Harding, based on six months of study of conditions in the islands.

"We are convinced," says their report, "that it would be a betrayal of the Philippine public, a misfortune to the American public, a distinct step backward in the path of progress and a discreditable neglect to our national duty if we were to withdraw from the islands and terminate our relationship there without giving to the Filipinos the best possible chance to have an orderly and permanently stable government.

"We feel that, with all of their many excellent qualities, the experience of the past

eight years, during which they have had practical autonomy, has not been such as to justify the public of the United States in relinquishing supervision of the Government of the Philippine Islands, withdrawing their army and navy and leaving the islands a prey to any powerful nation coveting their rich soil and potential commercial advantages."

These observations of the investigators are contained in the "general conclusions," and "recommendations" made in the report, which was made public last week.

**CHANGES ORDERED BY RAIL BOARD.**

A decision recognizing the "open shop" principle, as applied to the railroads, and promulgating 148 new working rules to govern the six federated railroad shop crafts, was handed down by the United States Railroad Labor Board last week.

The decision, which supplants the national agreements entered into by the employes with the United States Railroad Administration, will form the groundwork upon which the adjudication of all future wage disputes between railroads and their employes will be based.

The ruling opens the way for the railroads to ask for lower wages for the shop crafts employes, the Labor Board having announced that it would consider no further wage reductions for any class of employes until working rules for that class has been disposed of.

The new rules will affect approximately 400,000 employes and become effective immediately. When normal conditions are restored it is estimated that fully 450,000 men will be effected and the railroads will have an annual pay roll saving of approximately \$50,000,000.

This decision, transcending in basic importance the \$400,000,000 wage cut of last July, was unanimous, no group of the Labor Board presenting a dissenting opinion.

Attorneys for Governor Len. C. Small of Illinois, and Vernon Curtiss, of Grant Park, Ill., banker, open the fight here to save them from trial on charges of embezzlement and confidence game indictments, returned by the Sangamon County grand jury last July.

The attorneys are prepared to argue before Judge Clarence O. Edwards that the indictments are null and void because of faults in their construction, because the grand jury made public with them a so-called "special return," the constitutionality of which is questioned, and because the grand jury itself was drawn and organized illegally.

The expedition sent out last Spring to explore Baffin land under command of Donald McMillan, Peary's former chief lieutenant, has been heard from. They are now in winter quarters at the south end of Baffin land.

Widespread rioting broke out in Vienna last week. The violence was directed argely against the hotels and restaurants patronized by foreign visitors.

Reports that a merger of seven or more of the independent steel companies is contemplated have been confirmed.

The proposed consolidation will take in all the leading producers and manufacturers with the exception of the Bethlehem Steel Corporation and the Jones & Laughlin Company, of Pittsburgh.

The capitalization of the various companies concerned in the proposed consolidation approximates \$500,000,000, and the products of the various companies cover almost every branch of the steel and iron industry.

This consolidation, if effected, will be second in importance to the United States Steel Corporation, now the dominant organization in the industry.

Adoption of a definite agreement for future meetings to discuss world problems is hoped for by President Harding before the arms conference ends.

It was stated that, although the President does not propose to introduce formally the subject into the negotiation until the naval and Far Eastern discussions have reached a decision, he does expect that before the delegates separate they will agree on a plan by

which similar discussions will take place in the future.

At the same time it was made known that in drafting the framework of his plan, the President was endeavoring to avoid the impression that any resulting "association of nations" might become a rival of the League of Nations organized at Versailles.

A sale by the Central Railroad of New Jersey of its holdings in the Lehigh Valley and Wilkesbarre Coal Company to a syndicate formerly identified with the latter, together with local interests, involves approximately \$32,500,000, according to reports current in the New York financial district.

This is one of the largest transactions affecting any of the important anthracite properties in the Pennsylvania field since the general decree issued by the United States Supreme Court directing all railroads owning coal lands to separate them from parent companies.

Six men armed with sawed-off shotguns, blew open the safe of the Argonaut Mine, one of the richest in California, last week, and escaped with more than \$60,000 in gold amalgam, in two automobiles, driven by others who had acted as lookouts during the robbery.

The loot was a month's clean-up for the mine, whose production had averaged nearly \$100,000 a month for the last thirty-five years. Its weight was 455 pounds, the amalgam being in the form of balls of ore mixed with quicksilver.

Business conditions in Mexico are beginning to show improvement, according to the monthly cable report from the United States Trade Commission to the Department of Commerce. The readjustment process continues, and while it is distressing in many ways, "it has brought an air of encouragement, particularly since it is known that several business concerns have safely passed through the crisis," states the report.

Prices on general food supplies are lower, while labor is plentiful and cheaper. There is overstocking in several markets, with decreases in imports.

"Political conditions continue quiet," while "industrial unrest is general," the report continues.

"The failure of the government to make a favorable settlement of the Agrarian question, affecting the farmers and to Article 127 of the constitution of 1917, providing for the regulation of the hours, wages and conditions of labor affecting industrialists, is said to have some bearing on the industrial unrest. The principal cause, however, is believed to be the distressing readjustment process."

What archaeologists say may prove to be one of the most important relics ever found in Palestine is reported by Dr. Clarence S. Fisher, head of the University of Pennsylvania's expedition to the Holy Land.

It was a large stone stela, on which were engraved about 30 parallel lines in Egyptian hieroglyphics, unearthed at Beisan (Beth-Shan of the Bible), the first Egyptian inscriptions ever found in Palestine.

University museum officials said the stone apparently was found on the level of the early Christian city of Beisan, and that if it proved to have been placed there originally it would establish a connection, hitherto unknown, between Egypt and Palestine.

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## HOME AND FARM

### THE PINEAPPLE AS A WINTER DESSERT.

The pineapple is a general favorite, and those who have delicate throats will find its juice soothing and easy to digest. The active principal of the pineapple bromelase is a vegetable pepsin; for this reason it is necessary to cook pineapple before using it, in making gelatin desserts.

Chemists used the pineapple for making peptone, which is used by people with delicate stomachs and by invalids.

Many housewives have formed the habit of serving pineapple salad with the meat course because of its digestive qualities. The juice of the pineapple contains the natural ferments of healthy digestion and as an aid for this purpose, it has no equal.

To prepare pineapple—Cut off the top and bottom and with a sharp knife slice the pineapple and then lay each slice on a cutting board and trim off the rind. This method of preparation prevents waste and then lessens the chances of cutting the fingers.

\* \* \*

**Canned Pineapple**—Prepare the slices as directed and then lay the slices in a preserving kettle and add just enough water to cover and cook slowly until tender, this usually taking about twenty minutes. Let cool and then lift the slices carefully into jars. Now measure the liquid in a kettle and add one cup of sugar to each cup of liquid. Return to the preserving kettle and boil for ten minutes. Pour over the fruit in the jars and fill to overflowing. Adjust the rubber and lid and partially seal. Place in hot water bath and process for thirty minutes after the boiling starts.

\* \* \*

**Crushed Pineapple**—The whole pineapple must be pared for this and then grated. Measure and place in the preserving kettle and add one cup of water, three cups of sugar to every five cups of grated pineapple. Stir to dissolve the sugar and then bring to a boil and cook slowly for twenty minutes. Cool and then fill into jars and adjust the rubber and lid and partially tighten. Process for thirty minutes in hot water bath.

Note attentively that when you place the lids on the jars, just tighten them as far as they will go without forcing, then given one-half turn back. This is necessary to prevent the steam accumulating in the jars and bursting them.

\* \* \*

**Pineapple Preserve**—Prepare the pineapple the same as for the crushed pineapple and to six cups of the pineapple add three and a half cups of sugar. Let the sugar melt slowly and cook until thick. Fill scalding hot into half pint jars and seal securely.

\* \* \*

**Pineapple Jam**—Prepare six cups of pineapple as for crushed pineapple and add two pints of finely chopped rhubarb and two cups of suager. Let the sugar dissolve slowly and then cook very slowly until thick like jam. Place an asbestos mat under the preserving kettle and stir with a wooden spoon. Watch constantly, for once burned this is wasted.

\* \* \*

**Pineapple Jelly**—Chop very fine sufficient rhubarb to measure two quarts. Add six cups of pineapple prepared as for crushed pineapple and two cups of water. Bring slowly to a boil and cook until the rhubarb is very soft. Turn into a jelly bag and let drip. Measure and return this liquid to the preserving kettle. Boil for fifteen minutes and then add three-quarters cup of sugar for each cup of juice. Boil for ten minutes or until 221 degrees Fahrenheit is reached on candy thermometer. Fill into sterilized glasses and then cool and cover with paraffin. Store in the usual jelly manner.

Note that the pineapple must be underripe. The fully ripe fruit lacks sufficient pectin for successful jelly making.

\* \* \*

**Pineapple Pie**—Place in a saucepan one cup of crushed pineapple, two-thirds cup of sugar, one-half cup of water, six level tablespoons of cornstarch. Dissolve the starch in the water and then pour slowly into

the scalding pineapple mixture. Cook for five minutes and then cool. Line a pie plate with pastry and then turn in the prepared filling. Cover the top with inch-wide strips of pastry. Just before removing from the oven, brush the pastry with water and sprinkle with three tablespoons of finely chopped nuts.

**Pineapple Pudding**—Place in a mixing bowl, two-thirds cup of sugar, four tablespoons of butter, yolks of two eggs, cream well and then add one and three-quarters cup of flour, two level tablespoons of baking powder, one cup of crushed pineapple and one-half cup of water. Beat and turn into a well-greased pudding dish and then bake in a moderate oven for thirty-five minutes. Serve with Caledonian cream, made by placing the whites of two eggs in a bowl and add two-thirds glass of jelly. Beat with a Dover-style egg beater until the mixture holds its shape.

### THE VALUE OF RESPONSIBILITY.

BY BARBARA E. HUNTING.

It seems a strange fact that one's neighbor's children are always wretchedly brought up. We could suggest innumerable means and methods of improving upon the "small fry" across the way, while even at the moment our own youngsters run shamelessly wild, and are subject to much the same criticism from that neighbor herself.

But it is not in that spirit of criticism I make a suggestion, rather in a hope that it may be of help to some mother who has a child or two, with the attending problems.

To foster a feeling of responsibility in a child is one of the most important steps in starting him along the right road. It will work wonders with him if he has his own little tasks, duties about the house, for which he alone is responsible.

The boy who keeps the grass trimmed along the walks after the lawn has been mowed, who empties the ashes from the kitchen range each day, sweeps the snow from the walks in the winter, picks up his clothes each morning and leaves his bedroom in order, that boy is beginning well. When he knows that his family depend upon him for the evening paper and the mail, the responsibility thus imposed will strengthen the will to do. It may be far easier for a mother to do a thing herself than to succeed in getting the boy to do it, but in the end the effort will be found well worth the while and one which a thoughtful mother should feel it a duty to make.

The little girl who shares the task of dish-washing with her mother, and whose duty it is to dust the living room before going to school in the morning, that little girl is developing not only her abilities as a young housekeeper, but those characteristics of unselfishness and service that are most essential in us all.

The question arises as to when we can begin to impose these little duties, for surely a three year old can not be expected to shovel snow. No indeed, but a child may be trained at a surprisingly early age to perform duties that lead as he grows older to larger things. Visit any kindergarten and children may be found doing things of which their own mothers never suspected them capable. It is altogether too common a fault that mothers underestimate their children's capability. Many times mothers have come to our kindergarten and said, "Why, I had no idea Johnny could do such a thing. He never has at home!" For example, children in kindergarten will put on their leggings, coats, overshoes and mittens without a murmur, while at home they never even attempt to do this.

A two years old child may be taught to put away his toys, take care of his coat and cap, and run little errands about the house for his mother. He can not be trained too soon to wait upon himself. Don't make the common mistake of being "a slave to your children." Teach them self reliance, give them some responsibility. You will be more than rewarded for your effort when they attain young manhood and womanhood.—Ex.

### DRINK BUTTERMILK.

Very few people realize how valuable buttermilk is as an aid to good health, and good looks. Simply as a reminder, I would like to make a list of some of the many uses of this inexpensive drink.

If you are reducing drink buttermilk. The caloric value of a glassful is only 80. It

has the same amount of nourishment as a glass of skim milk, but it contains acids which are beneficial to the system.

If you have a muddy skin drink buttermilk. The acids mentioned above stimulate certain organs in the body so that the skin will become clear and fresh.

If you are trying to gain weight and can not drink whole milk as is the case with so many women drink buttermilk with cream added. To make this drink fattening, you should add four or more tablespoonfuls of cream. It will give the buttermilk a richer taste.

If you have indigestion drink buttermilk, which will aid you in digesting other foods and is itself one of the most easily assimilated articles of nourishment.

If your skin has become tanned or freckled use buttermilk externally. It bleaches the skin and gives it a soft, fine feeling. It will not, of course, completely eliminate all the freckles, but it will help to do so.

If your skin has become rough or chapped, rub it with buttermilk, for this will keep it soft and in good condition.

If you want an unusually good bleach, scrape two tablespoonfuls of horseradish into a cup of buttermilk, massage this into the arms or the neck. If you use it on the face be careful not to let any of it get into the eyes.—Ex.

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WIT AND WISDOM

NO ROOM TO SPARE.

At last, after many days of troubled hunting, Mr. and Mrs. Jones found a small apartment which somewhat approached their modest ideal.

"This hall paper is dreadful," Mrs. Jones plaintively remarked, "but the agent said the landlord wouldn't change it, for it is in good condition."

"Never mind; we'll get a pretty, inexpensive paper and put it right over this," Mr. Jones cheerfully suggested.

"Oh, Richard"—and his wife's look was full of reproach—"you know we can hardly get our furniture through this entry now, it's so narrow!"

"Good morning, parson."

"Good morning, deacon. As I was coming along just now I saw a fight between a brindle bull-dog and a mastiff. And, upon my word, deacon, more than fifty men were standing around. How can people take an interest in such things?"

"I dunno, parson. Which dawg won?"

Mrs. Smith was on her first ocean voyage.

"What's that down there?" she asked of the captain.

"That's the steerage, madam," he replied.

"Really!" exclaimed the woman, in surprise, "and does it take all those people to make the boat go straight?"

A lecturer had been describing some of the sights he had seen abroad.

"There are many spectacles in the world that one never forgets," he said.

"I wish you would tell me where I can get a pair," exclaimed an old lady in the audience. "I am always forgetting mine."

EVANGELISTIC MEETINGS

REV. TOM PENN ULLOM, A.M., B.D.  
Winona Lake, Ind.

Mr. Ullom left last night for Emporia, Kansas. In passing we simply want to say that if ever a thorough, finished gentleman, a consecrated Christian and an all-round man stopped off in Jefferson City, it was Dr. Ullom.—Editorial, Jefferson City (Mo.) Capital News.

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TOO SUCCESSFUL!

Is it possible to be too successful?

One pastor at a University Center is convinced that it is, for his efforts on behalf of students have brought such response that he is more than embarrassed; he is distressed by his utter inability to accommodate the crowds in a totally inadequate building. And he's not the only one. Many of his co-workers face similar conditions.

Pastors, you know. Will you help?

Many pastors of churches have experienced the same disheartening situation. But their need was that of larger quarters for their own growing congregations, and those congregations could in large measure supply their own needs. The University Pastor must have liberal help from the church at large if he is to provide—not for his own church membership—but the thousands of students away from home.

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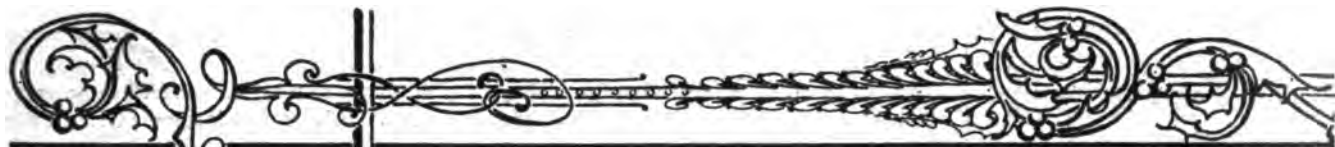
WHEN I GO TO CHURCH ON

**WOOSTER DAY, DEC. 11th****And this card is put into my hand, I am going to subscribe cheerfully and to the very best of my ability, for the following reasons:**

1. MY CHIEF INTEREST IN LIFE IS THE PROMOTION OF THE KINGDOM OF God—the kingdom of peace on earth and good will among men through the Gospel of Christ.
2. THE CHIEF PURPOSE OF THE COLLEGE OF WOOSTER IS “GLORIFYING God in promoting sanctified education and thus furthering the interests of the Church and its extension over the whole earth.”
3. THE COLLEGE OF WOOSTER HAS FAITHFULLY FULFILLED THIS expressed purpose of its first Board of Trustees by sending a fourth of its graduates out as ministers and missionaries, a fourth as educators, and the rest as consecrated professional or business men and Christian home-makers.
4. NEVER WAS THE WORLD IN GREATER NEED THAN IT IS TODAY OF the type of men and women being turned out by The College of Wooster to stabilize society and to propagate the highest social and spiritual ideals.
5. I WANT A COLLEGE IN THE STATE TO WHICH I CAN SEND MY SONS and daughters where they will find a social and religious atmosphere of the same kind they have been used to in our home and church.
6. I FEEL A SPECIAL OBLIGATION TO SUPPORT THE COLLEGE OF Wooster because it belongs to the Presbyterian Church of Ohio, and “if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an unbeliever.”
7. I HAVE GREAT CONFIDENCE IN THE BOARD OF TRUSTEES OF WHICH Dr. John Timothy Stone is the President, in the wisdom, ability and devotion of President Charles F. Wishart and in the spiritual leadership of Dr. George N. Luccock, the college pastor.
8. I REALIZE THAT BY SUBSCRIBING LIBERALLY NOW I HELP THE college secure the generous offer of a quarter of a million dollars from the Rockefeller Fund, and put the college on a solid financial basis for greater and wider service in the years to come.

---

**THE COLLEGE OF WOOSTER**  
WOOSTER, OHIO



# HERALD AND PRESBYTER



Comfort ye, comfort ye my people saith  
your God

Behold I bring you good tidings of great  
joy which shall be to all people. For unto  
you is born this day in the city of David  
a Saviour which is Christ the Lord  
His name shall be called Wonderful  
Counsellor. The mighty God. The ever  
lasting Father. The Prince of Peace  
Glory to God in the highest and on earth  
peace, good will toward men

Cincinnati - St Louis





## OUR EXCHANGES

### A CHRISTMAS SUGGESTION.

Your Christmas will be a happier one and you will find greater joy during the days that precede the coming of the Christmas season, if you will thoughtfully and prayerfully consider what God expects you to do to help these enfeebled veterans in the ministry and the dependent widows and helpless orphans of the ministers who have died.—Christian Observer.

### A WHOLE CHRISTMAS.

Christmas is the all-conquering holiday. For childhood it is the crown and the cap-sheaf of the year. In December, if ever (and not in June, as the poet sings), comes the perfect day—the day when earth swings so near to heaven that men of good will catch echoes of the angels' song. The universal appeal of Christmas is not hard to understand. The simple beauty of the Gospel Story never fails to touch the common human heart, and it has been the inspiration of the world's supreme achievements in oratory, art and music. In it heaven touches earth; God mingles with humanity. It calls to the best in every man—whether mother, father, or little child.—Christian Advocate.

### DISARMAMENT.

If the conference meets with a measurable degree of success, it will mark a tremendous step in the progress of mankind. If the conference ends in failure, we shall know that our old civilization, which seemed so settled and permanent a thing only a few years ago, is in real danger of collapse.—Times-Star.

### THE NATION BEING EDUCATED.

One important thing the conference on limitation of armaments is doing. It is educating the American people to the fact that there are Pacific problems. Before the conference is very far along the nation will at least have a fairly clear idea of what it is all about.—Kansas City Star.

### NOT MUCH USE—

To talk in meeting about praying for the pastor, if you are shy in the matter of paying him.

To talk about "training up a child in the way he should go," unless you go that way yourself occasionally.

To talk about your interest in the coming of the Kingdom of God, if you don't take and read a religious paper that tells about its coming.—Watchman-Examiner.

### THE CHRISTMAS SPIRIT.

In almost all the countries the Christmas spirit shows itself in a desire to do something for some one else. The gift of the Son by the Father is remembered in every gift to friend, and in every charity to the stranger less fortunate than we.—Presbyterian of South.

### PACE THAT KILLS.

The automobile is undoubtedly one of the most wonderful of modern inventions. It is one of the most important aids to business; and it affords a delightful means of social enjoyment and healthful recreation. However, like all other good things, it may be abused; and its abuse has reached a limit, which calls for stringent measures of correction.

During the nineteen months, which

American troops served in the World War, forty-eight thousand of our boys were killed; during the past nineteen months of peace, ninety-one thousand persons have been killed in automobile accidents.—Catholic Telegraph.

### A HOPEFUL VIEW.

May it not be that much of our present day materialism, selfishness and sensuality are but the dust clouds following the chariot of war—clouds that will speedily be blown away by a strong gust of outraged public sentiment? Let us not only fondly hope so, but labor to make it so.—Christian Statesman.

### CHRISTMAS WORSHIP.

It is hardly an open question whether we shall have a Christmas entertainment or a Christmas service in our Church schools. The time is so significant, and its possibilities so promising, that to do less than truly worship the Christ of Christmas in our schools is to fail. It is not necessary to degrade our Christmas festivities to the level of a fantastic heathen orgy, in order to make the day interesting. Scarcely any season of the year can draw so rich a fund of Scriptural song and story of that which is true, tried, and thrustworthy, as can Christmas.—Lutheran.

### IMPORTANT IFS.

If labor will work for a fair wage, if it will do a good day's work for its pay, if the Government tax mills will stop squeezing the producers dry, if employer and employe shoulder to shoulder will get prices down to the consuming public—and they can go down only by getting costs down—there will be no unemployment problem, industrial deadlock and business stagnation. Under the irresistible economic laws all the productive wheels will begin running again. Not another thing is needed.—Investment News.

### PROTECT THE FOUNDATIONS.

Committees do not always act honestly with the body appointing them. A certain church court in this country appointed a committee to investigate reports that some of the professors in one of its educational institutions were teaching doctrines contrary to the Bible and the standards of the Church. It is said that the majority report was not in accordance with the facts and was really a "whitewashing" of those concerned. When asked about it, the chairman of the committee said: "Anything contrary would divide the church." We admire much more the stand taken by the minority of the committee, who ask in their report this very pertinent question: "Shall the Church control and correct the colleges, or shall the colleges be allowed to control the Church and blast away the foundation stones of its Declaration of Faith?" Let us all protect the foundations.—Presbyterian of the South.

### WHEN THE DOORS OF HEAVEN OPENED.

The angels sang, "Glory to God in the Highest—Peace on Earth to Men of Good Will." This is the message of Heaven to men—"the same yesterday, today and forever." This is the constant attitude of God to the world. Peace is the condition of the Kingdom of Christ. It is the enjoyment as well as the duty of each. It is moral and spiritual rather than political and legislative. The doctrine of Paul and the New Testament has defined the office

of law, which is not that of detective or policeman, but the message and power of Jesus to inform and inspire. Grace offers the only escape by way of a new nature from which peace flows as a river.—Christian Intelligencer.

### A SERIOUS DANGER.

The zeal of an organized group of Christians to promote the kingdom of God is very easily perverted into a kind of militancy which puts the upbuilding of an institution ahead of the extension of the kingdom. It has been observed for centuries that church leaders too readily become "institutionalized" and put the "success" of the enterprises for which they are responsible above the cultivation of the Christian spirit, by which alone the church performs its true function.—Presbyterian Advance.

### HOW SHALL WE KEEP CHRISTMAS.

The easiest way out of our perplexity is to shower gifts upon the children, give them the largest possible leeway, fill their lives with material toys and possessions, and then persuade ourselves that we have done our duty. Perhaps we will find that we have gone contrary to duty.—Herald of Gospel Liberty.

### BE YE STEADFAST.

The speed of a train is much compromised by the number of stops it makes. The speed of some Christians is much modified by the tendency to rest too much betimes. They travel fast, but they stop so often.—Methodist Protestant.

### SPIRITUAL GRAVITATION.

If Unitarianism could have anchored at William Ellery Channing's view of Christ it would have remained just outside the door of orthodoxy, if not even with one foot inside. How beautiful and soul-stirring Channing's sermons on Jesus and Christ! But the descent after giving up the Deity of Christ was rapid to a dis-crowned, dishonored and weakly human Jesus; and the church of Channing is now a pitiable denomination, whose last theological seminary has closed and its deserted houses of worship are rotting in many New England hills.—Eastern Methodist.

### CHRISTMAS AT

## BLACKBURN COLLEGE

There are a number of the Blackburn students who will not go home for the Christmas holidays because they do not have railroad fare. In fact, the present business situation has made it impossible for many of them to pay in full the small sum required of each student. But no worthwhile young man or woman has been turned away yet from education here because they ran out of money during the school year. That would hardly be fair, either to the student or to society.

One hundred dollars will pay the deficit on one student. Will you not send that amount, or your share of it, as a Christmas gift to Blackburn College. Such a gift will do much good and be greatly appreciated.

Address President Wm. M. Hudson, Carlinville, Ill.

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# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

CONFORT & CO., PUBLISHERS  
422 Elm Street, Cincinnati, O.

Entered as second-class matter, August 8, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

## EDITORIALS

### GOOD WILL AMONG MEN.

Christmas, in actual realization, would be most welcome to our world today. We have been having a sorrowful and distracted life for years. War has been raging in many parts of our world, and for a time our own nation participated in the most terrible, sanguinary and costly war in which the nations of the world ever engaged. Attendant and consequent evils have made these years one of the darkest periods in history.

Happily we are emerging from these conditions with brightening circumstances all about us. Our world is coming into saner conditions than it has enjoyed for many years. People are weary and sick of war. They have come to realize that it is not the way in which to settle difficulties. They are becoming determined that no autocracy and no insanity shall drive them into such an overwhelming misery as that into which they were plunged a few years ago, and from which they are slowly emerging.

When the angels sang above the plains of Bethlehem that first Christmas anthem of Christian peace and good-will, it was, in God's ordering, not simply an expression of tender emotion, but a prophecy of the coming Kingdom of God, in which men should live not for self and for war, but for the glory of God and the welfare of men, in peace and goodwill. The prophecy has been long on its way to fulfillment, but the time is coming when all men shall know the Lord and shall love one another, and peace shall abide in the Earth.

The great Disarmament Conference in Washington is one of the most hopeful gatherings in modern times, and, indeed, in the world's history. The men who have come together, representing the great leading nations of the world, seem to be really reasonable and sweet-spirited, and to be sincere in their desire to find a basis for permanent peace. Well may they be. Our world has been hovering on the very edge of universal bankruptcy. Not much more could be done without the danger of actual collapse. It is time for leading men to be reasonable men, and to see if there is not some way to bring the nations into safety and comfort.

Notwithstanding all the apparent prosperity, in spots, there is suffering and deprivation and agony in widely extended areas all over the world. Every effort should be put forth to help bring back conditions when starvation and pestilence and homelessness shall be relieved, and men and women and children shall be permitted to be fed and clothed and housed and to live in peace and comfort.

If all the civilized nations of the world bend their best energies to the production of food and clothing and shelter, they will be able to provide for those who are in trouble, every year, from providential

exigencies such as floods and drought and earthquakes and pestilences. It should be the high ambition of every civilized nation to do all in its power to abate the miseries that are sure to come on unfavored regions and people. It was a laudable recommendation of our President in his message last week, that Congress should provide for sending the millions of bushels of corn necessary to arrest the death and destruction from famine in Russia.

Let us all pray for the coming of peace and good-will among men. Let us be sure that this is what our world needs. The Gospel of Jesus Christ is the sole remedy for the sorrows and sufferings of our demoralized and distracted human race. May this remedy be accepted as it never has been in any age previous to this. It is man's extremity. It is the time of the world's desperate need. If we will but have it so, God's sun will rise with healing in its wings.

It would be a blessed thing if this Christmas should be the turning point in our world's life. It may be so if our Government at Washington, and the other governments now represented there, shall determine to conduct themselves in accordance with the Gospel, and arrange for the settlement of all difficulties in a way that shall make for world-wide enduring peace.

### THE FEDERAL COUNCIL.

The Federal Council's Commission on the Church and Social Service in its December circular letter reports the result of deliberations of "a group of Christian business and professional men," touching "the duty of the Church to attempt to influence men in their economic relations." It says: "The outcome of the discussion which has not hitherto been published, revealed, within this comparatively homogeneous group, the following opinions, ranging from extreme conservatism to pronounced radicalism!"

Then follows a list of opinions, some of which are:

"The Church should limit itself to the personal relation of the individual to God, and not concern itself with social relations or ethics"; "the Church is responsible for the consciences of its members"; "the Church has further responsibility beyond stimulating the conscience to guide the conduct of men"; the Church should provide moral leadership in society; "the Church should insist upon the complete application of Christian principles throughout all social and economic arrangements"; the Church should oppose the capitalistic system, with its private property in the productive resources and its wage system, as contrary to the principles enunciated by Christ. Pacifism should replace war, conflict and competition. Self-will should abdicate as a governor of human conduct in favor of the will of God as interpreted by the collective state. The government of men should be a pure democracy and should govern all the relations of men."

This circular gives us a distinct shock. We read on its first page the familiar statement that various denominations are co-operating in this service. Turning a few pages we find discussions of various labor troubles, with positive condemnation of parties on one side or the other. Whether such condemnation is justified we do not pretend to say. Personally we are inclined to agree with the Commission, but

we question its right to speak for the churches of all denominations on questions touching which, by its own statement, Christian professional and businessmen differ.

Our Assembly has made it plain that before the Council does anything involving or representing our Church, "the Assembly itself should be fully informed" thereupon and give its decision prior to final action.

The literature sent out in great quantities by the Federal Council, deals with many matters on which our Assembly's opinion has not been asked or given. At the same time our Assembly's contribution to the Council helps, as we suppose, to pay for such literature.

Questions have been raised from time to time, in the Southern Presbyterian Church, as to the Council and its authority. That Church believes that church courts should handle only ecclesiastical matters; our Church does not go so far, but there is a growing feeling that if we are to declare ourselves on non-ecclesiastical matters, the Assembly itself should make the declarations rather "than a union Council, or any outside body."

### THE MODERATOR IN CINCINNATI.

Presbyterian Day in Cincinnati, on Thursday, Dec. 8, was, perhaps, very much like corresponding days, in many of the churches and cities that have been, and are being, visited by the Moderator of the General Assembly, and by various Secretaries of the Boards, for the encouraging and stimulating of ministers and people in the large work of the Church.

Excellent preparations had been made for the observance of the day, and a hearty spirit of co-operation prevailed, so that the various meetings were well and enthusiastically attended. The visiting speakers said that they had not had larger or better meetings anywhere in the rounds of their visitations. The meetings were held, for the most part, in the Church of the Covenant, and Dr. Frank H. Stevenson and his people opened up their commodious and attractive building to its fullest advantage for hospitality and worship. The meetings were presided over by Dr. Jesse Herrmann, moderator of presbytery, and the music was led by the Church of the Covenant musicians and by the large Billy Sunday choir, under the lead of W. A. Evans.

The morning meeting, well attended by the ministers and elders, was addressed by Dr. H. C. Swearingen and Dr. J. A. Marquis, of the Home Board. The afternoon meeting, for the women, was addressed by Mrs. C. K. Roys, of China, and by Miss Lucy Dawson for the Home Board. The night meeting was addressed by Dr. Swearingen, by Secretary W. P. Schell, of the Foreign Board, and Secretary Marquis, of the Home Board. What was said was of a very high order, and was instructive and attractive, and the large congregation was pleased and edified.

Dr. Swearingen spoke to the students of Lane Seminary in the morning, and again at the men's supper just before the evening service. Secretary Schell gave an address to the women, following supper, in the hall of the Y. M. C. A. The day was a crowded and profitable one, and the visitors abundantly exerted themselves to bring their hearers, representing a widely

extended Presbyterianism, into an optimistic grasp of present duty, to upbuilding of their love and loyalty to the Church and the confirming of their faith in the Church's Head and Lord.

#### CHRISTMAS.

Christmas should be a day of worship and consecration. It is a mistake to think only of gifts we may receive. Christ gave himself. It is a day for consecration, not only of our means, but of our own selves to his service. Some one has suggested that it is a time to try the experiment of living entirely for others. The experiment tried for one day might convince us that it is practicable every day, and thus the spirit of Christmas would reign throughout the year.

It ought to be a day to remember those who are ill, or needy, or friendless, or shut in. A Christian worker says: "If you want a taste of heaven, spend Christmas afternoon going from place to place where there are the unfortunate and uncared-for, bringing to each some token of your remembrance, and stopping long enough for a word of Scripture reading and prayer. Don't let some charitable organization cheat you out of this privilege!"

#### CHURCH SCHOOL OF MISSIONS.

In the Synod of Montana a strong and urgent call has gone out to all the pastors and churches, from Rev. B. Scott Bates, chairman of the Synodical Foreign Mission Committee, Rev. E. J. Groeneveld, chairman of the Synodical Home Mission Committee, and Mrs. W. M. Fergus, president of the Woman's Synodical Missionary Society, to all the pastors and churches of the synod, to engage heartily in missionary work in all the churches. In order to this they urge the pressing of the work of missionary education.

They say, among other things: "We urge that a Church School of Missions be conducted in every church with one or more week-night classes or group for each, the young people and the older people, and that, at the same time, the Sabbath-school teachers give their classes the chapters from the books adapted to their respective grades. It is hoped also that there will be platform missionary addresses in Sabbath school, and that there may be missionary sermons and addresses, missionary plays and pageants, and missionary study and programs in the Woman's Missionary Societies, Ladies' Aids, Christian Endeavor Societies, Westminster Guilds, and all other societies and organizations. Probably it may be well for all departments to study Foreign Missions at one time, and then Home Missions for a time, say some six or eight weeks to each, thus concentrating for a time, in all the departments, on some one subject. In some places the Aid Societies have devoted one meeting a month to missionary study and have circulated mission books among their members and friends. Something like that can be done practically in every place. Every Sabbath school can give missionary information if the teachers are provided with the book adapted to their pupils' age. The teacher can give a few minutes each Sabbath from a chapter, and not interfere with the regular lesson, and the superintendent can give a few minutes each Sabbath."

We give this as a suggestion. If this much interest in missions is manifested in a synod so far West, it is certainly practicable to push the matter of Christian

education as to missions in every synod, and every presbytery, and every church, and in every Christian home.

The work of missions, and of evangelizing, at home and abroad is the great work of the Church today. Let it be pressed everywhere. Ohio and Michigan and Indiana, as well as Montana, should have its thorough-going School of Missions in every church,

It has been the purpose of the Missionary Boards to supply every pastor and session with lists of the Home and Foreign text books and supplies for the year. If any have not received them let them write to the Boards for them. There are many fine sets of stereopticon slides with lectures for all those who can use them. The whole field of missions may be gone over in this way during the year by many churches. Let the great work of education as to missions be pressed this year, all over the Church.

#### A UNION SEMINARY COMMITTEE ON VACANCY AND SUPPLY.

The following letter was received by the Clerk of Session of a Presbyterian U. S. A. Church.

UNION THEOLOGICAL SEMINARY  
BROADWAY AT 120TH STREET  
NEW YORK

*The Faculty's Committee on the Alumni and the Churches*

Arthur C. McGiffert  
George A. Coe  
Harry E. Fosdick  
Charles R. Gillett

*The Faculty's Committee on the Alumni and the Churches*  
William W. Rockwell  
G. A. Johnston Ross  
Gaylord S. White  
Arthur L. Swift, Jr.  
Chairman

To the Clerk Presbyterian Church —:

Dear Sirs: We learn from — that there is a vacancy in the pastorate of your church. Our Committee on the Alumni and the Churches is in touch with a number of experienced and capable ministers, whom we could commend as worthy of every consideration. If you are willing to receive recommendations from us, may we ask you to advise us of this fact, with the name and address of the person to whom communications should be sent?

It is the aim of the Committee, by means of this and similar communications, to place churches earnestly seeking leadership in touch with men equipped to supply it, to their mutual advantage and the service of the kingdom.

Yours truly,

A. L. Swift, Jr.

Chairman Committee on the Alumni and the Churches.

It is a fact of interest and importance to our Presbyterian Churches that Union Seminary has an organized movement to locate ministers in our churches.

Union Seminary is not an institution approved by our Assembly. It stands for what we regard as an unpresbyterian and unevangelical type of theology. Moreover, the men given the most prominence in this committee are not Presbyterians, but ministers of other denominations.

#### ARMENIA STILL APPEALS.

About a million Armenians perished in the massacre of 1915 and since, at the hands of the Turks. The rulers of the people that were responsible for such a crime, deliberate and continuous, have their place among the monsters of the race. While the rest of the world was at war these Turks, uninterrupted, did their monstrous murder. Civilized nations must combine in some way to prevent the repetition and continuance of this crime. Most of these Armenians could have saved their lives by renouncing Christianity. Thus Mohammedanism propagates its evil faith. Lord Bryce says: "These Armenians were martyrs to their faith, and surely there is nothing that appeals more to us of the Chris-

tian faith than to save the children of these martyrs. It is in the hope of saving this remnant of the Armenian people which lies the best hopes of restoring peace and prosperity to these regions of the East which the savagery of the Turks has so long desolated." Help for them may be sent through Near East Relief, 151 Fifth Avenue, New York City, Cleveland H. Dodge, Treasurer.

To each and all of our readers we wish a very Merry Christmas, full of that old-fashioned and blessed merriness which comes from the abounding love and indwelling presence of God.

Our world was made rich long centuries ago when Jesus Christ was born into it. Any heart is rich today into which Christ is born. There was no room in the inn, but we may all make room in our hearts for him if we will.

Our happiness at this Christmas will result not from what we receive from others, but from what we do for others, and especially from having in our hearts a genuine love for others and a supreme love for God.

The reports from the Armament Conference tell us of an agreement between Great Britain, the United States, France and Japan, to be at peace for ten years, as a start. This is a good prelude to Christmas. This is a good start toward universal and enduring peace. Let us hope that all the world may join in a great and abiding pact of peace.

Deplorable conditions prevail in Russia. The Near East Relief is distributing all the food it can secure, but supplies are entirely inadequate so far. It is well to respond to such a call, and help relieve the misery that is said to be indescribable. Every one would be glad to give something of food and clothing if there were agencies to receive them. The problem is largely that of transportation and distribution.

It is a good thing to "do your shopping early" so as to get it done before Christmas. It is a good thing to do the Christmas preaching early so that its lessons may sink into the hearts of the people and help prepare them for the season of goodwill. It is a good thing to be well prepared for Christmas along every line, so as to get the good out of it when it comes.

President Harding presented a great message to Congress last week, and through the Congress to the people of the nation. It was one of the strongest, most thoughtful and best messages ever produced. A spirit of optimism prevailed as to business and as to the peace of the world, but there was a deep seriousness in the call to all good men to co-operate earnestly and heartily in patriotic, conscientious and self-sacrificing devotion to duty.

We are glad that President Harding called attention to the fact that in any strike or labor difficulty there are three parties instead of two, as generally suggested. Not only the labor unions are involved and the capitalists, but the general public. This third element is much the largest of the three. It is entirely helpless in the matter. It is the class that must suffer. It should not be left to be imposed on and made to suffer. It has a right to demand protection from the harassment and suffering caused by a general disturbance of traffic and travel and food distribution, and it must be protected.

## THE BABE OF BETHLEHEM.

BY REV. W. R. REYNOLDS.

O, little babe of Bethlehem,  
How sweet we see thee lie  
In stable low and manger rude,  
Thy virgin mother by!  
What wondrous love from heav'n above  
Thou bringest now to earth!  
What mysteries new and sweet and true,  
Revealed by thy birth!

O, little babe of Bethlehem,  
Who art some day to be  
The lowly Man of Nazareth,  
This day we honor thee!  
And gladly praise God's wondrous ways,  
And magnify the love  
That sent thee here our sin and fear  
Forever to remove.

O, little babe of Bethlehem,  
Accept our homage true;  
We bow the knee and kiss the Son,  
And tender service new.  
Help us to send to farthest end  
Of earth the news of thee,  
Till peace and joy without alloy  
Men everywhere shall see.  
Minneapolis, Minn.

## BETHLEHEM, THE HOUSE OF BREAD.

BY REV. JOHN Y. EWART, D.D.

O, little town of Bethlehem,  
How still we see thee lie;  
Above thy deep and dreamless sleep,  
The silent stars go by;  
Yet in thy dark streets shineth  
The everlasting light;  
The hopes and fears of all the years  
Are met in thee tonight.

"Well-named is Bethlehem, the House of Bread, the birthplace of the Savior of mankind, who said:

"I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6: 35.)

As Jesus fed the hungry multitudes on the lake shore in the long ago, multiplying wondrously the loaves and fishes for that beneficent purpose, so he has been feeding with the heavenly bread of everlasting life all the hungry millions of mankind who came to him in penitence and faith. And still the satisfying soul nourishment is being dealt out. Whosoever will may come! The divine banquet table is spread with the bounties of Christ's rich grace. "Wherefore," then, O sinner, "do ye spend money for that which is not bread? And your labor for that which satisfieth not? Hearken diligently unto me and eat ye that which is good, and let your soul delight itself in fatness." (Isa. 55: 2.)

Shall we name the articles of food in the celestial menu? Can we catalogue the wealth with which heaven endows the needy and receptive soul? How can we measure the heat of the sun? Astronomers, indeed, have calculated that there is enough heat radiating continually from the sun to supply the needs of two billion, two hundred million planets of the same size as our earth, which is the same as saying that the heat of the sun is immeasurable and inexhaustible.

"The Lord God is a sun and shield: the Lord will give grace and glory; no good thing will he withhold from him that walketh uprightly." (Ps. 84: 11.)

1. God's forgiveness is exhaustless.

"In Christ we have redemption through his blood, even the forgiveness of sins, ac-

ording to the riches of his grace." (Eph. 1: 7.)

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." (Isa. 43: 25.) He is ready to pardon the repentant sinner seventy times seven.

2. Think also of the daily strength, the daily comfort, the daily guidance which are the meat and drink of Christian hearts—these are exhaustless. They are sufficient, as he assured Saint Paul (II Cor. 12: 9), and efficient. They nourish, fortify, stimulate, exalt and enrich the needy soul that appropriates them through faith in the life-giving word of his grace. Aptly and beautifully does Dr. J. R. Miller write:

"A verse of scripture in the morning may become a benediction for all the day. It may sing in the heart as a snatch of sweet song from morning till evening. It may become a liturgy of prayer, in which the soul shall voice its deepest wants and hungers amid toils, struggles and cares. It may be a guide through perplexing tangles, an angel whispering cheer, a comforter breathing peace in sorrow."

3. And oh, that satisfying bread to the hungry heart, the hope of immortality and heaven! "Christ has abolished death and brought life and immortality to light." (II Tim. 1: 10.) Think of heaven's revelation of earth's problems; its emancipation of smitten, burdened souls from all that hinders, harasses, hurts us here below; its sinlessness, rest, peace, joy eternal; its lifting veil from the face of our Divine Lord, so that we shall see him as he is, in all the charm of his gentleness and grace, as well as in all his awe-inspiring majesty and glory; its reunions with the happy departed and all its other unspeakably precious rewards. Earthly eye hath not seen, earthly ear hath not heard them, but they are reserved for those who love God, and are being kept by his power through faith unto salvation. Feed daily, Christian, upon the satisfying bread of such bright hopes, for they are great, rich realities.

These are just glimpses of the celestial menu in the banquet house of divine grace into which the loving Savior welcomes the believer; just a suggestion of what Christmas means to the humble and contrite heart. Therefore, "let us," with the shepherds, "now go even unto Bethlehem, and see this thing which is to come to pass, which the Lord hath made known unto us." (Luke 2: 15.) For our Divine Child-King invites us into his banqueting house and his banner over us is love. He will give us of his royal bounty (I Kings 10: 13), will fill us with the finest of the wheat, (Ps. 147: 14), and will open unto us his good treasure. (Deut. 28: 12.)

"But thy feast, O Lord, is nothing to me without an appetite. Thou hast set the dainties of heaven before me; but, alas, I am blind and can not see them! I am sick and can not relish them! I am so benumbed that I can not put forth a hand to take them! I therefore beg this grace, that, as thou hast opened heaven to me in thy Word, so thou wouldst open mine eyes to see it, and my heart to delight in it; else heaven will be no heaven to me. O thou Spirit of Life! breathe upon thy graces in me; take me by the hand and lift me from the earth, that I may see what glory thou hast prepared for them that love thee!"—(Richard Baxter, in "Saints' Rest," Chapter 16. )

Colorado Springs, Colo.

## CHRISTMAS AND A STORMY WORLD.

BY REV. DWIGHT MALLORY PRATT, D.D.

Christmas is like a note of harmony in the midst of almost universal discord. The natal day of Jesus is more than a historic anniversary; it stands for a spirit, a principle, a quality of life. Its message is one of peace, and love, and universal brotherhood. It is the coming down of heaven to earth in the form and spirit of a little child. In the beauty and potentialities of his own life this divine child was a prophecy of the possibility of a redeemed world. It was this foregleam of a renewed humanity that inspired the angels to sing, the shepherds to rejoice, and the Wise Men to adore.

Today men of clear vision and mature judgment, everywhere, are turning back to the manger cradle of Bethlehem as the only birthplace of the world's hope. All else has failed to bring peace to a distracted race. The wisdom of the world has proved to be folly. Science and invention have become the handmaids of cruelty and crime, and have lent their skill to the arts of destruction. Scholarship has not stayed the tides of human selfishness, nor material prosperity contributed to the coming of universal peace. Man's inhumanity to man has never been more satanic than it is today. Not for a thousand years has war, famine and pestilence so scourged and devastated the nations as during these latest years of the twentieth century. Man has demonstrated his capacity for self-destruction, but no inherent capacity for self-recovery and redemption. However much the law of evolution may have had to do with the origin and development of his physical being, it has never invaded the realm of his moral personality and moral freedom, nor added one iota to the uplift and renewal of his spiritual life.

In the light of these evident facts, men of vision are turning back to an intense longing, and with new faith and hope to the birthplace of Jesus. This is as true of statesmen and scholars as of those humbler folk in whom devotion and piety are more wont to dwell. It was a mighty international confession, as well as a marvelous tribute to the fundamental and eternal verities of the Christian faith when the premiers of Great Britain, Canada, South Africa and Australia addressed a memorial to the English people, saying they saw no hope for the future of civilization except in the application of the principles of Jesus Christ to human society. Business men, individually, and collectively in their Chambers of Commerce, are saying the same. They affirm with a new seriousness and conviction that back of all business enterprise and success there must be "the background of a religious life." Before the cataclysm of the great war men were saying that the Sermon on the Mount and the Golden Rule were too idealistic for such a world as this, and were wholly impracticable in ordinary human relationships. Now they are affirming that Christ's program for men and nations is the only one that will save civilization, and guarantee human security and happiness, and the future prosperity and brotherhood of the race. This is fundamentally the significance of the Washington Conference. The nations have, at last, begun the process of trying to "learn war no more." Notwithstanding all the distress and distraction of the world, the passing

days are full of prophetic promise and Messianic hope. We can still believe in the coming of "Peace on earth, and goodwill among men."

Professor William Lyon Phelps, of Yale University, recently declared that the best thing the Pilgrims brought over in the Mayflower was the Bible. This is only another way of saying that the success of the Puritan commonwealth, and of our national democracy with its ideals of human brotherhood and human worth, are due to the Christianity made known and expounded in this sacred book. The Bible, with its good news of redemption, and its fascinating and wondrous story of the Redeemer, has been the source of all that is constructive and beneficent in modern history.

Christmas, this year, as in no former year in the life-time of this generation, is calling the world back to the source of its true life. Its best celebration can not be made by material gifts, however expressive of family love and friendly regard they may be, but by the incorporation of the Christ spirit and Christ life in all our relations with men. During recent years our professed Christianity has been increasingly superficial, formal and impotent. It has not gripped our souls with great convictions, warmed them with the glow of a great passion, or made them serious in the work of saving men. People spend ten or twenty dollars for momentary pleasure in the movies, where they give one dollar to missions, or the Church, or the redemption of the world. The disproportion indicates the defect of our modern life. Side by side with the world's greatest sorrow and agony of pain, we give ourselves to the greatest extravagance, self-indulgence, and unbridled eagerness for pleasure and gain.

Only the Christ of Bethlehem and Calvary can bring us back to sanity of thought and security of condition. His Spirit can change the very atmosphere in which the present generation lives. He can calm and soothe the restlessness of the nations. He is able to reproduce in human hearts and on human lips the angelic song of peace and universal goodwill. He has power to open men's eyes to the profound and blessed realities of the spiritual life. He can work a miracle of transformation in shallow and trivial lives, until they are deepened, enriched and made profound in the possession of permanent happiness, and self-conscious worth. It was heartening to hear an eminent scholar say recently, that "some of us would have been glad, before the days of the war, if the miracle stories of the New Testament could have been eliminated, but now we have come to feel that if they were not there, we should want to invent some to take their place." And he went on to say that the latest specialists of note in medical science had come to recognize psychotherapy as the most important and fundamental department in the art or science of healing. This is only another way of saying that the physician, as well as the Church and the minister, must get at the secret of Christ's healing power if they would remedy the ills and cure the sicknesses of the world.

Again we say that Christmas is the natal day of humanity's hope. To fathom its divine secret is to find the joy of Bethlehem possessing us as it mastered the very angels, and the shepherds, and Wise Men

of that first Christmas, on the hill-tops of Judea, so many centuries ago.

#### THE SPIRIT OF CHRISTMAS.

BY REV. G. B. F. HALLOCK, D.D.

Christmas should be a great time for giving—giving of our means for missions—for the world's salvation. We must give or die. Only by giving do we live.

Some one tells the story of an artist who was once asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly-carved pulpit, the magnificent organ and the beautiful stained-glass windows. Within the grand entrance was an offering plate of elaborate design for the offerings of fashionable worshippers. But—and here the artist's idea of a decaying church was made known—right above the offering plate there hung a square box bearing the legend, "For Foreign Missions," and right over the slot through which contributions ought to have gone he had painted a huge cobweb!

"Let us conclude our meeting by uniting in singing Hymn 102, omitting the fourth stanza," announced the presiding officer, with an effort not to appear hurried. No. 102 was a favorite hymn, and the society sang heartily:

"Take my life and let it be  
Consecrated, Lord, to thee;  
Take my moments and my days,  
Let them flow in ceaseless praise."

"Madam President," said a voice when the third verse had been sung, "I am opposed to omitting the fourth stanza." People looked in amazement, for Miss Sparkman had never opposed anything in the society before. Almost unconsciously the women opened the hymn-books they had just closed, to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse:

"Take my silver and my gold,  
Not a mite would I withhold."

"I'm opposed to omitting the fourth stanza," said the little lady. "If it were just in our singing it wouldn't be so bad, but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. The appeals from our mission fields are read and we listen to them and say placidly, 'How interesting!' but we omit the fourth stanza."

Shall we sing the fourth stanza? Shall we learn it anew and sing it with new zest at this Christmas season?

Give of your means. But, all-important, do not forget to give yourself.

A story is told of an Indian man, to whom the Gospel was given—the message of the love of Christ for us. As he listened, his heart was touched, and he said, "I must give Jesus something. I will give him my dog." This was much for a poor Indian hunter to give. His dog was his companion and helper on the hunt, and he loved him. Because he loved him, and because of his helpfulness, he placed a high value upon him. And this possession, worth so much, he wanted to give to Jesus.

He listened more about the wonderful love of the more wonderful Savior, and he said, "I must give him my gun." The gun meant his living; but he was willing to give it to the One who had given so much for him.

A little while passed, and he said, "I give Jesus myself." Now the Indian had reached the place where God wanted him—the condition of mind and heart in which he was

ready to give all, even self, to the Son of God. Have we reached this place? The meaning of Christmas is giving.

Rochester, N. Y.

#### O, STAR, SHINING AFAR.

BY FRED SCOTT SHEPARD.

O, Star, shining afar,  
Sign of the coming of Christ, the King,  
What is the message to us you bring?

God's love, poured from above,  
Gift of all giving, wouldst thou bestow  
Joy and rich blessing on all below.

Then, heart, let him impart  
What in his wisdom he deemeth best,  
And thus confiding in him find rest.

O, Christ, with me keep tryst—  
Enter my heart to be born again,  
There as my Lord, forever to reign.  
Toronto, Canada.

#### A MERRY CHRISTMAS.

BY REV. WILLIAM BARNES LOWER.

Have you caught the Christmas spirit? Your Christmas will be a merry one only as it is a holy one. The Christmas spirit is the spirit of love. As the Bible is God's great love story to man, so it seems to me Christmas is God's great love day. All the love of the eternal godhead was gathered up and let down from heaven on that first Christmas day, in the form of the manger babe. We can show our appreciation of God's great gift to the world, and can show the Christmas spirit by opening the soul's door and letting all the graces of the soul be bathed in the pure air of heaven. Christmas is the time when you should let faith, hope and love have just a little more freedom in the parlor of your soul. Too many of us live down in the cellar of the soul. Faith, hope, charity may grow down in the damp, dark cellar, but their life, like the mushroom, is only for a day. These graces to live must be exercised. The glorious thing about Christmas, God's great love day, is that many who open their souls to the sweet influences of Christian benevolence and charity keep the rooms open all the year. Christmas day is a starting day with many. It is a day when many begin to shovel back what God has shoveled on to them. God has shoveled so much benevolence on many that they are simply buried under it, and do not know. The stingy person is often the one who is buried in benevolence. What you give away at Christmas time will come back to you in part every day of the year. As you measure out to others they will measure back to you. God gives you the best, why give him back the worst, if you give at all? When you give, give the best. If you give a sheep, give the one without a blemish. If you give a prayer, give it before you are asleep. If you give a contribution, do not give a clipping of a dollar when you can give a whole bill. Remember that God has no bargain counter. He gives you from the counter on the main aisle. How many you find at the bargain counter trying to buy some cheap and soiled and handled thing to give back to God. But, my friend, don't forget that the best gifts can not be valued in dollars and cents. Have you an enemy? Give him forgiveness. Have you an opponent? Give him tolerance. Have you a friend? Give him your heart. Have you a child? Give him your best example. Have you a wife? Give

her your love. Have you a father? Give him deference. Have you a soul? Give it your respect. Make Christmas time a happy time.

Philadelphia.

### THY WILL, NOT MINE.

*A Legend.*

BY REV. W. T. REYNOLDS.

Where the fierce heat beat down upon a weary way, a spring rose to within a foot of the surface sands. The Master Potter looked with compassion on the multitudes who passed, and with cupped hands drank precious drops. Because he loved, he sought to make a vessel with which they could draw abundantly. But when he was about to mold the clay, it lifted up its voice and wept; "Oh, Master! Make me not a humble vessel of clay, to hang beside the spring in the desert. I would be a costly vase of matchless form and beauty, to ornament a home of wealth, and hold fair roses of delicate beauty and perfume." The Master sighed, but granted its request. Soon it stood, a costly vase of rare fashion; the pride of a luxurious home. But a frost nipped to death the opening rose buds of the spring. The summer rains came not. The rose bushes were dry and withering. A careless maid, in dusting, swept the precious vase from its resting place; and its shattered fragments were thrown upon a pile of refuse. The Master found a lump of clay of more humble mind; and made of it a vessel to do his will. Through all the heat of that drought it ministered. Countless multitudes drank from its dripping brim, and blessed it for its ministry; and blessed the loving hand that had fashioned it and placed it there.

Oh Master! I am the clay; thou art the Potter. Fashion me as thou wilt, and appoint me as it pleaseth thee. For thy way is the way of blessing.

Cleveland, Okla.

### THE ALL GLORIOUS BOOK.

BY REV. W. H. JORDAN.

The wind fluttered the leaves of my Bible and the Book began to speak:

"How I would like to have a real opportunity in this old world. I could solve the problems of the day. I could settle the quarrels of neighborhoods and nations. I am the key to the whole situation.

"Here I am, truth translated into the wonderful English language, nicely printed, well bound, available to millions, yet to multitudes I seem to be sealed with seven seals. When will men learn that I am Revelation?

"Worst of all, I am often attacked in the house of my friends. I am too often touched with irreverent hands. I am counted an ornament along with the parlor bric-a-brac, antiquated and obsolete rather than modern, fitting into the life of today.

"When I am given the opportunity in a heart or a home, in a church or a community, I work wonderful transformations. Were I but given right of way I would put legions of devils to flight. Armies would be disbanded, political life would be purified, and this starving, staggering world would see the dawn of a new day.

"And you preachers, you call yourselves ministers of the Word, yet hardly know the A B C of truth. When I think of the long and bloody struggle to get into the English language the streams of blessings that have poured in upon the English-speaking people when once they knew

the Scriptures, I am grieved, sorely grieved that so many would-be teachers neglect, belittle and misinterpret me."

Out of the vague somewhere came the voice of the venerable Bede, for it seemed as though the spirit of the past had invaded my sanctum: "I was a life-long friend of the Book. My happiest day was that last hour when I had finished the Saxon version."

The big clock in the corner seemed to tick off centuries when I heard a voice breaking the silence: "I saw the awful ignorance and determined the plowboy should know the Scriptures as well as the priest." It was John Wickliffe, the Morning Star of the Reformation. "I labored for years," he continued "to translate the holy Book from the Latin Vulgate into the language of my people." The printing press was yet unknown and a single copy of the New Testament cost two hundred dollars.

"Yes," said the restless Book, "I have been condemned; I have been burned; but those bonfires in England become pillars of fire. I have been hidden for years; I have been chained in the churches where souls hungry for the Word have crowded about to see and to hear.

"Just when I might have reached and lifted the people, church officials seemed most cold, indifferent and careless. They merely mumbled the message of the King who ordered them to read the Scripture. Yet all over England the common people befriended me. White-haired people learned to read that they might know me better, and many a cottager counted the Book its greatest treasure."

Coverdale and Tindall interrupted with the wonderful story of their efforts to give the people the Word of God, I recalled my history, how that Henry the Eighth "believed his subjects should be nursed in Christ" by reading the Scriptures. The spirit of Edward the Sixth surprised me, as he told of his enthusiasm for the Book, how in his brief reign "eleven editions were published and six of the English New Testament."

And even while he spoke the exiled Reformers in Geneva in the days of "bloody Mary," all zealous Calvinists, told how the "Geneva Bible" appeared, some thirty editions being published from 1560 to 1616.

As each century and each year came near, the friends of the Word of God were eager to give their testimony. The procession filed by, out of oblivion and back again. I saw the worthies who had labored unceasingly to keep the Word pure and to give it to the common people. I saw the fires where books were burned, and gloating priests were enraged, and enraging the people. I saw prisons filled with faithful witnesses, and martyrs burning at the stake. I saw the splendid company of scholars, fifty-four of them, who graced the days of James the First, men "pre-eminent for piety and for profound learning in the original languages of the sacred writings."

I spied the learned Doctor Launcelot Andrews, Dean of Westminster, familiar with fifteen languages; Doctor Robert Tighe, "an excellent textuary and profound linguist"; William Bedwell, "the best Arabic scholar of his days, industrious and thrice-learned"; Dr. John Rainolds, who petitioned King James for the new version. "The learning of that man," said Bishop Hall, "was near to a miracle, and all Europe at that time could not

have produced three men superior to Rainalds, Jewel and Usher, all of Corpus Christi College."

Dr. Thomas Holland was "another Apollos, mighty in the Scriptures." Dr. Miles Smith was a Hebrew, Chaldee, Syriac and Arabic scholar, who is said to have written the preface to the King James version.

The English-speaking people owe these worthies an immeasurable debt of gratitude for their scholarly seven years' service to all mankind. In 1611 the long-looked-for translation appeared, and began its mighty ministry to men. The recent death of Dr. C. I. Scofield recalls the publication, ten years ago, of the "Tercentenary Bible," commemorating the epoch-making event. It was Dr. Scofield who assembled the Bible scholars for the 1911 revision.

Of course, the 1611 version came only gradually to first place in the people's estimate. The greatest care was exercised to eliminate errors. Succeeding editions included the summaries of chapters, running titles at the head of each page, and more than thirty thousand references in the margin. The great Bible Societies have given wings to the Word, until all kindreds, peoples, and tongues, now have the Sacred Word. Faithful colporteurs and missionaries have girdled the globe with the Book.

We never can cease to admire the works of art, the products of the press. They can not be excelled for beauty and convenience—the "Bagster Bible," for instance. How some of those grand old Nonconformist preachers would have valued the latest copies of the Word.

I could not wonder that the Book of books, the breath of the living God, victorious in ten thousand conflicts, should claim the throne of the heart.

"I am the message of the Age, to teach age," exclaimed the Restless Book; "I am sealed only to those who reject me. To the millions who give me pre-eminence, I have unfolded the truth. I have fed them and have led them. I point the way. I give wisdom. I strengthen purpose. I reveal Redemption's plan for the Ages. All I ask is opportunity to speak to, and to speak through, men. God has woven the story of things eternal into the warp and woof of time. My work is incomplete. I can not wait. The whole world needs me. I could help the highest and the lowest.

"Ages come and go, but I remain, impregnable to all assaults. Men may reject me, but rejection means destruction.

"And when the cycling ages have unfolded the Will of God, I shall stand fulfilled, complete, without the loss of jot or title.

"You ministers of the Word are here so brief a time, and your brief day is yours only to give me voice and wings, go not before your people until you have filled your very being with the truth; until you really know the mind of God. Hide me in your heart, for I am the "more sure Word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your heart."

I started. Had I only half known the Book? Had I only half preached it? Had I fallen into a rut, preaching mere common-places, unconcerned that my hearers sat unconcerned? One word alone answered my agitated thought: "Guilty! guilty!" And it seemed to me the worthies of the past pointed the finger of scorn and con-

demnation, crying: "Unworthy! unworthy!" I fell upon my knees and cried the publican's prayer: "God be merciful to me a sinner!" Never more shall my message be cheap and commonplace. I will wait like the prophets of old, I will hear what God the Lord will speak. I will feed upon the Word, that I may feed my people. I will be voice and wings to the Book. I will exalt thy Word above all thy name.

Omaha Bible Institute.

### "NO ROOM IN THE INN."

(Luke 2: 7.)

BY REV. BENJAMIN F. PAIST.

In Bethlehem there was to see  
The ancient kahn or hostelry,  
Where, on the first-named Christmas day,  
The holy pair were turned away.  
Oh, what is all our boasted bloom,  
If for the Christ there is no room?

No room for him who bore the pain  
That turns our human loss to gain?  
For whom angelic choirs sing,  
And Magi worship as their King?  
Oh, can there be a greater sin  
Than that which will not let him in?

Here are the strivings of our race,  
The ceaseless dash for meed and place,  
The sinful will, the sullen doubt,  
The selfishness that crowds him out.  
O, soul, by time and sense beguiled,  
Receive tonight the Holy Child!

Though many times thy light be dim,  
If it but clearly point to him,  
Though in thy heart the fire burn low,  
To something grander it will grow.  
Oh, then dispel the deepening gloom,  
For Christ of Bethlehem make room!  
Hillsboro, Ohio.

### FROM THE WESTERN OFFICE.

BY REV. E. P. FULLERTON, D.D.

Word comes from Idaho and Montana saying that the people have good crops, and cattle and hogs, but have no money, and can get none, because of prohibitive expense in getting their produce to market.

Word comes from some of the missionaries that they are not receiving the salary promised by the fields, not because the people are unwilling, but because they are unable to pay. I am suggesting to these people in this stricken region, that this would be a good time to call the people to confession and prayer. They and all the rest must not forget that the conditions which face them are, in a more acute way, facing the Boards of the Church, and by reason of this, we are not able to do what is in our hearts to do, for fields that need the help of the Board.

Again, we are hearing that other parts of the Church are enjoying a good measure of prosperity, and it seems to me that this is a good time to enforce the doctrine of altruism, and appeal to the strong to support the weak and not to please themselves.

Dr. McLean, who has charge of our Spanish speaking work, writes a very interesting story in the "Spotlight," about the effect on the Spanish speaking people the closing of copper mines in Arizona had. When the people could get no work to do for themselves, the minister, at Douglass, called their attention to the fact that the Lord's work never shut down, and a good many people were drawn into the fellowship of the Church by reason of his courage and the hope he held out to them.

These experiences show that the days of self-denial are not past, nor all the heroes those who have been dead many years. A very interesting story of one of our noble men has reached my desk. For eight years he has given himself without stint to the mountain section of Kentucky, going to a country where, at the time, he

was the only educated minister of any denomination, in the county, and where the destitution was exceedingly great, and where there were only two organized churches of our name, and now after these years has the rare privilege of seeing how the Lord has given prosperity to his work, and instead of the two, there are now six, making the largest number of churches in that county, of any mountain county in the state. These mountain counties of the South offer a real missionary opportunity to the man who is hunting for it. This man considered that he was the minister to the people for all that was good and noble for them to have and do; so he became a leader in Liberty Loan drives, good roads, Red Cross, schools, and all else that would make the people rise up in all that section of the state to call him blessed. He could have taken a larger field, as men count large, but here he felt he must go, and the results have made manifest that his choice was the Lord's for him, and now he turns to this mountain country with a joy and pride justifiable.

The purpose of calling attention to such cases is not to glorify any man, but to call attention of young people who are looking to a life service in the Lord's work to the fact that great things are often found in unsuspected places, and all of us should hear the voice of the great Captain, and go where he directs, with the assurance that much will be accomplished in any field to which he may direct us, if we are faithful to him.

Just this day a young man has been in my office, on his way East to present the claims of the particular field which he serves, to the church which is supporting him in it, and I am sure that no one would have thought that the field which he serves is one that offers great opportunity to the man who looks on the outside, but to this man it is the garden of the Lord, and in it he has found great delight. At a time like this, with doors opening on every hand for service, why is it that more of our young, strong men are not coming forward, saying: "Here am I; send me."

Hundreds of young men are in our colleges and universities preparing for the work of life, but how few of them turn to the ministry as a life calling? Yet here is a field that waits for young men and women to enter and gather sheaves for the Master of the harvest.

### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

The National Bible Institute has secured a row of former Astor-estate dwellings on West Fifty-fifth Street for \$350,000, and will build a new home for itself, as the present quarters on West Thirty-fourth Street are inadequate.

One of the largest churches for negroes is to be built on 138th Street, near the College of the City of New York, at a cost of \$400,000.

The New York Evangelistic Committee has arranged to supply to smaller churches, unable to secure the proper men, evangelists of note and ability who will conduct services in these churches during the winter months.

Mr. William T. Ellis, writer of international reputation, will address the New York Presbyterian Union at its thirty-fourth annual dinner, Friday evening, December 16, at the Hotel Astor. Dr. Ellis is reporting the Washington Armament Conference for the Chicago Daily News, the New York Globe and many publications which come under the Associated papers. Dr. Ellis will address the Union on the Conference, giving a "Broad View of Its Significance" and "Intimate Views of the Discussions." It is doubtful if any of the accredited newspaper representatives at the Conference have a more intimate knowledge and understanding of the purposes of the Conference than Dr. Ellis. Hon. Frederick A. Wallis is president of the Union.

There is every reason to believe that New Year's Eve will be the driest New York restaurants have had ever before. The prohibition law will be strictly enforced. If any one doubts that prohibition is not prohibiting, let him read the last issue of Moral Welfare, published by our Presbyterian Board of Temperance and Moral Welfare. The General Secretary of the Board, Rev. Dr. Scanlon, is accomplishing a much-needed work,

as he carries on the activities that give the Board the right to be called "The Board of Applied Christianity," or even a better name, "The Cup of Cold Water Board." In our hospital work in New York City we find that the number of those who are suffering from alcoholism is greatly decreased. The drug addicts are driven to seek their narcotics in other places than the saloons, many of which have been transformed into stores of various kinds.

Rev. Dr. Walter D. Buchanan, pastor of the Broadway Presbyterian Church, is in his pulpit after an absence of several weeks on account of an operation and an injury to one of his eyes.

Through the Federal Council of the Churches of Christ in America an appeal is made for the starving children in Russia. It is urged that "For every Christmas dinner a gift of equal value be given to the starving children, and that gifts to the home circle be duplicated in value by gifts to the Russian children."

A farewell rally will be held at the Fifth Avenue Presbyterian Church, Dec. 27, for Captain Gypsy Pat Smith, under the auspices of the New York Evangelistic Committee. The Billy Sunday chorus will sing.

Rev. Frank B. Gliotti, who spoke at the Presbyterian Ministers' Meeting Dec. 5, on "Finding God by the Wayside," told of his experience as an orphan boy compelled to make his own way, being a famous jockey at the time of his conversion. Since that time he has been doing mission work in New York on the East Side, and has been the means of the conversion of some of the worst and lowest. He goes to Schenectady, N. Y., to become pastor of the Italian Church. He is leaving New York for lack of financial support in his mission work. The ministers were mightily stirred by the address and several expressed their purpose to be more diligent in seeking and saving the lost than they have been heretofore. Prayer was offered by Rev. Dr. Arthur H. Allen, who is at the head of Home Mission work in the Synod of New York.

### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

Subject to the permission of presbytery, Rev. R. L. Van Buskirk has resigned the pastorate of the First Church, Coraopolis, Pa., and accepted a call to be assistant pastor at the First Church of this city, recently called to the Westminster Church Steubenville, O.

The annual dinner of the Young Men's Society of the Third Church, on the evening of Dec. 12th, was addressed by Rev. Percival H. Barker, pastor of the Point Breeze Church, taking as his subject "Theodore Roosevelt." Mr. Barker delivered the same address on Nov. 25th before the Pittsburgh Teachers' Institute and Educational Association of Western Pennsylvania.

Prof. D. R. Breed, D.D., who is now in California, has rented a bungalow near Los Angeles, and may remain a year on the Pacific Coast.

At a dinner given by the Second Church, Rev. G. W. Shelton, D.D., pastor, in honor of the Gypsy Smith choir, which assists so finely the Sabbath afternoon services in the Alvin Theater, much excitement was created by a large woman rushing in and announcing herself as a Bolshevik, and also bitterly arraigning the meetings as they are conducted. Her harangue had scarcely been finished when a man started a criticism of the Gypsy Smith choir, complaining there were too many female voices in the choir. He was followed by a sharp criticism of Dr. Shelton's last Sabbath sermon, and the excitement did not lessen when a young man rushed to the platform and vociferated in French, till led out by an usher. The pastor sat speechless. But all's well that ends well, and it was soon discovered that this was part of the entertainment, and pre-arranged, and rehearsed for the occasion. Enthusiasm, laughter, refreshments and movie pictures followed.

At the Shady Avenue Church, Rev. Dr. David Lang preached last Sabbath on "Why I am a Protestant," in the morning and in the evening on "Protestantism and Roman Catholic Advertisements."

The ten advertisements on Protestantism prepared by Prof. D. S. Schaff and

printed in the Dispatch are now finished and in the form of a circular are ready for distribution at the Presbyterian Book Store in this city. R. J. Gibson, manager. They are well written, and endorsed by a number of our ministers, and should result in a much clearer conception of why we are Protestants, and what the Reformation had to reform. The last of the Roman Catholic advertisements will, also, soon be issued, as the newspapers wish to avoid controversy. One of the latest may be mentioned as it is characteristic, and it is an assertion of the doctrine of the immaculate Conception, and also denies that Mary is ever worshiped. Any truthful and worthy Church history will show that Mary has been worshiped as "Queen of Heaven." As of Mary's immaculate conception and consequent sinlessness, Erasmus, who never left the Roman Catholic Church, though his play depicting Sixtus in hell, as given in Froude's Erasmus, is one of the most terrible indictments of the Papacy, says the mediaeval churchman must have been more knowing than the Apostles, for the Apostles never regarded Mary as sinless. This advertisement contains the astounding remark, following the declaration of Mary's sinlessness, that she is redeemed by Christ as He redeems us. If sinless, Mary needed no redemption. It is more than likely that Protestantism and its true purpose are better understood hereabout than for some time. On the other hand nothing would give us greater pleasure than to fellowship and work with Romanists if they would act on the New Testament, and not regard themselves as compelled, as an English Cardinal of late years declared, to root out Protestantism, and, as heretics, physically destroy them. Unfortunately Romanism is not to be judged or measured by the attitude of its representatives when in a minority, but by the view given us in Farley, Iowa, where, the public school being burned, the majority being Romanists refused to let the town rebuild. The reader of Lee's History of the Spanish Inquisition is compelled to estimate Romanism differently from what he sees in Pittsburgh, or under the courteous approach of Gibbons.

In Coatesville, Pa., there is a vigorous mission school carried on by Elder Ridgeway, whose evangelical faith is only equaled by his large common-sense, good judgment and knowledge of the Bible. His off-hand comments on the Sabbath-school lessons are enjoyed and appreciated by many teachers, and I have a special admiration for him, because he believes in the capacity of all men white and black, and black as well as white, to profit by Christ, and reach true Christian manhood. I find this remark of his in a letter to the dramatic editor of the New York Times: "You may be interested to know I have been investigating big business for years, and have not up to now been able to find a single large business of any long standing but in it, somewhere and responsible for its success, is to be found a godly man." Mr. Babson is telling us something like this.

I am glad to refer, again, to Mr. E. S. Martin, editor of Life and Harper's Magazine, and quote from an article of his, which, in a publication like Life, reverses the old line "from grave to gay," and amid the wit and humor and jibes, touches the high note of religion. Mr. Martin, commenting on an article in the North American Review, by a retired business man, Herbert E. Miles, who wants a reconstruction of the Bible, says: "He thinks the Bible is a great book, but somewhat out of date, and if some competent hands took hold of it, and cleared some of the junk out of it, a proper book might be made of it that no sensible person could object to. Mr. Miles is a funny man. His intentions are obviously good, but his understanding is more obviously limited. There is no objection to his doing about the Bible what he wants to do, to rearrange what he understands and leave out what he does not understand. The trouble will be that when he has done it, he won't be able to sell the product. There is more known and suspected about religion than Mr. Miles thinks. The great body of people who are interested in the Bible at all will know that this book as

it is, is vastly more valuable than the book Mr. Miles would produce. Some things were more familiar and better understood when the Bible was put together than they are now. We know more about many things than men did 2,000 years ago, but some things well known then have been almost crowded out of knowledge, and are only now coming back. The Bible is valuable not only for those parts which people, like Mr. Miles, understand, but also, and even more so, for what they don't understand today, but may with good luck understand today, but they keep on trying. The job of assembling and editing the Bible was remarkably well done. No group of contemporary men, such as Mr. Miles suggests, seems fit to better it." Thank you, Mr. Martin, for saying what so many of us have come to realize and could not so well express. Shortened Bibles are never so good as this little yet complete book, whose wonderful variety, and even its mysteries, are a delight, truly "wells of salvation," and never dry.

A recent editorial in the New York Times is of point and suggestion in many ways. It says: "The conference called by the Illiteracy Commission of the National Education Association was opened with the singing of a slightly modified version of 'America.' Instead of the line 'Protect us by thy might,' the copies furnished the representatives of the eleven States participating contained the line, 'Teach all to read and write.' The plain inference is that before seeking the protection of a might from without we ought to do for ourselves all that we can to insure the protection of an intelligence from within. Prospero in 'The Tempest' tells how he had endowed the purposes of Caliban, who could but 'gabbe,' with words that made these purposes known; and Caliban replied that the profit of all his language teaching was that he 'knew how to curse.' The literacy teaching must not stop with pains to make the illiterate read and write. They might say with Caliban, 'if that were all 'The red plague rid you for learning me your language!' Is not that delightfully suggestive? What does Americanization amount to, if it has no moral and religious base? And this, the fundamental principle of our Church in its Freedman's Board work is to teach first the fear of the Lord, to show that the greatest commandment is to love God, and their education is a blessing, a helpful, not a harmful weapon. An educated lawyer, or mechanic, or laundress, or farmer, is probably an advance, but not certainly. There are teachers in all our schools and universities who would do well to ponder Prospero and Caliban. May God turn the cursings of our modern Balaam to blessing. (vide Numbers 24.)

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

"Field Day" for Chicago and vicinity was an occasion of unusual interest. Chicago Presbytery met as per announcement in the Fourth Church, and, after transacting some routine business, took recess to meet in the auditorium of the Y. M. C. A. A large attendance of the Presbytery was augmented by a generous showing of visiting brethren from nearby presbyteries. Moderator H. C. Swearingen spoke freely and convincingly of "Some things left over." Among those mentioned were the Inter-Church debt and the New Era deficit, the debts of the Home and Foreign Boards. The task ahead looms so large and important that these things, weights, ought to be cast off, so that the Church may press forward. Dr. J. A. Marquis, of the Home Board; Dr. W. P. Schell, of the Foreign Board, and Dr. W. H. Foulkes, of the New Era Committee, were the other "Field Day" speakers. Each one had a virile message.

Mrs. Parley Zartman, who has been ill with a lingering disease, at the Presbyterian Hospital, died on Monday, December 5th.

In connection with the campaign of evangelism which is being conducted under the direction of the Church Federation, the ministers of the North Shore district are making a concerted effort to reach the non-going church members who have moved

into the district and have not connected themselves with any particular church. It is said there are enough of them to double the membership of the North Shore churches, if they can be interested.

Edgewater Church gave a reception to its pastor, Dr. Asa J. Ferry, and his bride, on last Thursday evening at the church. Dr. Ferry has been married since his induction into the Edgewater pastorate. He and Mrs. Ferry will occupy the manse which stands next door to the church.

Wilmette Church, Dr. G. P. Magill, pastor, has received forty-five new members in the last two months.

#### A SABBATH IN NEW YORK.

BY REV. CLARENCE EDWARD MACARTNEY, D.D.

My vacation period drew to a close when I was at Craigville on the Cape Cod coast. The last free Sabbath I resolved to spend in New York, hearing the doctors, if not asking them questions.

Dr. John Hutton was to preach at the Fifth Avenue Church morning and afternoon. The Fifth Avenue Church is a large one, but no one ever called it a beautiful church. The galleries were swept and garnished, but the main body of the church was well filled. The choir loft is absurdly high and the singers seemed to belong to another world as they poured forth their melody. Dr. Hutton is a short and stoutish man, with black and thinning hair. He has an extraordinary elocution, and is heard with great difficulty, rarely looking his people in the eye, but rolling his head about from one side to another. In contrast with ninety-nine out of a hundred speakers, Dr. Hutton directs his speech and inclines towards the left rather than the right. His text was from the 16th verse of the 90th Psalm, "Let thy work appear unto thy servants." There was a brief introduction about the problem of life as occasioned by the vastness, the silence, and the mastery of nature and her forces, in contrast with the fragility and transiency of man's life. Then the preacher launched forth into his theme—"Life and How to Face It." He said there are three ways in which a man can face life: First, he can face life with a laugh. Whatever man thinks or does not think, says or does not say, nature is supremely indifferent to him and sweeps him in successive generations from the stage. The thing, then, to do, some think, is to laugh at life. This, Dr. Hutton declared, was the unpardonable sin. Woe to him who sitteth in the seat of the scorner!

Second, a man can curse life, fight against its decrees, revile it, boast of his stoicism as Henley did, "head bloody and unbowed," "unconquerable soul," and all that. Yet all the time that he struggles with life and curses it, life is tearing him inexorably away, deaf to his revilings and his idle boasts of self-mastery.

Third, a man can face life with a prayer. He can say, "Lord, I believe in the greatness and the goodness of life; I know not thy plans nor the coming of thy kingdom, but I believe in thee, and I believe in life and the greatness of it. Therefore, Lord, teach me what my work is and let me do it to thy glory. 'Lord, let thy work appear unto thy servants and thy glory upon their children.'"

It was great preaching, no doubt of that. A splendid vindication, too, of the tried and trusted homiletic method of stating your proposition and then advancing against it in orderly assault, one, two, three. There is a great deal of preaching which is not preaching at all, but mere rhapsodizing, because the preacher states no objective and starting for no where in particular, gets no where. He is like the drunken man who asked for a ticket and being angrily called upon by the ticket seller to state the destination responded, "Hic—what—hic—tickets have you?"

In the afternoon I went forth again to hear Dr. Hutton. This time the text was "Finally, brethren," or The Last Things that the New Testament has to say to the Church. He dwelt chiefly on two. First, endure hardness. We have made Christianity too easy in our churches. It ought to be made harder. True Christianity is hard. Are ye able to drink my cup? Second, I will come again. The great promise of Christ to come the second time. This



passage was spoiled to a certain extent by Dr. Hutton pouring vials of scorn upon the disputants in the unhappy controversy between premillennarians and postmillennarians. The whole thing he thought was of the devil. It was plain that his scorn was meant for premillennarians. Perhaps they invite these bitter assaults; but with so many agnostics, rationalists, humanitarians now abroad in our churches and pulpits, it behooves us not to throw too many rocks at the premillennarian, though he sometimes is a tempting target. But whatever he is, he is a friend of Christ.

Dr. Hutton concluded with a magnificent paragraph in which he referred to Christ's words about his coming in the first, the second or the third watch; how the first watch was easy; the second, until midnight, a little harder to hold than the first; but the real test was the third watch, when all nature was at its lowest ebb, and when a cold and dreary wind blew upon men and things, aging them. Now, in the third watch, let the Church be faithful to her Lord.

At the close of the morning sermon Dr. Hutton employed with great effect a passage from Othello. He was speaking of Christ and our love for him as the only hope of the soul, the only thing between it and horror and darkness and despair. Here he used the words of Othello:

"Perdition catch my soul,  
But I do love thee and when I love thee  
not, chaos is come again. (Act 3:  
Scene 3.)

One of Dr. Hutton's illuminating flashes was when he was speaking of hardness in the Christian life. He referred to the popular thought of Jesus as the gentle Jesus, meek and mild, and showed how this was by no means a complete description of Jesus. What did Herod think of Jesus? When he heard of his works and words, Herod said, "It is John whom I beheaded." Think of John the Baptist and his rugged character and you get some idea of the moral grandeur of Christ.

I sat on Sabbath evening in the Fort Washington Presbyterian Church and heard Dr. F. B. Meyer. Benignity sat upon his countenance and grace poured into his lips. The lesson was the story of the Prodigal Son. How sweet was the music of the familiar sentences as they fell from the lips of this venerable preacher. Indeed, as he stood there and read the matchless tale, it was impossible not to think that here, in the preacher himself, was a likeness to the father of the parable.

The pastor of the Fort Washington Church is Dr. John McNeill. We used to think of America as producing the starting in the way of pulpit and pastoral method. But this erstwhile Scot evidently is not bound by any traditions of what used to be done in Scottish kirks, for in the pew I picked up a card with the following message:

"Dear Friend: This little card put into your hand, is to wish you well, and to ask in the kindest way, about the best welfare of you and yours. The Bible way of saying it, fits exactly my intention: 'Is it well with thee? Is it well with thy husband? Is it well with the child?' For it can not be well, if the Sabbath, and the Lord of the Sabbath, and the best blessings of the Sabbath, are set aside. My church stands near, with its open door, and hearty welcome. If you think I'm dull, and my people stiff, you don't need to come back. But try us first. The winter is over, and the good weather has come. We are expecting you and yours. Kind regards, John McNeill."

From what I could observe in this one visit to Fort Washington, Dr. McNeill's big and friendly spirit has proved contagious, and those who come do not find him dull nor his people stiff.

Dr. Meyer's text was: "Son, thou art ever with me, and all that I have is thine." The introduction dealt with the general proposition that man was created for a life of harmony with God, and that out of God there is only despair and discord. Hell is a fact, not a theory. Wherever a soul is in willful discord with God, there is hell. The sermon had a natural three-fold division. First, community of nature. The Holy Spirit makes the believer

a partaker of the Divine nature. The rhythm of the prodigal with the father was broken by the sins of passion. Dr. Meyer paused to observe that, after what he has seen in thirty years' labor in London, he felt that we did the beasts an injustice when we spoke of evil men being beast-like, for the man can far outdo the brute. Sins of passion, thought Dr. Meyer, (and evidently our Savior thought so to,) are less heinous than sins of pride and hatred and malice and envy. Dr. Meyer wished that when he came to a city like New York, instead of being besieged and dined by the honest, respectable Christian people, all the bad people would resort to him as the publicans and sinners came about Jesus. His last fine touch on the younger brother was to represent him as asking permission of his father, after he had repented and returned home, to go back to Alexandria and preach to his former companions in dissipation and sin and vice.

Second, Community of Interests: "Thou art ever with me." The words used suggested two men sitting about the same table and discussing their common affairs. Here Dr. Meyer made a personal testimony to the good he had received through often talking with God in quiet hours, as friend talks with friend.

Third, Community of Property. All the properties of God's nature are open to us. In temptation our defense is not merely to get strength to fight temptation, but to secure from God our Father the opposite graces; if tempted to anger, peace; to hate, love; to impurity, high thinking. God's nature has a "give and take" in it. Saturate yourself in the words of God as Gideon's fleece was wet with the dew. Let your life be hid with Christ in God.

The rhythm of the elder brother was broken by Pharisaism. Men leading lives of "moral" rectitude may be further from God than the publican and the harlot, because they have no sympathy with the outflowing love of God. Dr. Meyer thought that the elder brother's reference to a kid for himself showed his selfishness, a kid being large enough to serve only a little coterie of his own friends. It is easier to get prodigals back into the Kingdom of Heaven than to persuade respectable men to enter in.

In the closing prayer Dr. Meyer asked in beautiful sentences, and with vibrant, glowing voice and tongue, for the harmony of the whole creation with God, the Creator. "Come to our discordant natures as winds to aeolian harps placed in the windows. So may we record in our hearts all the movements of thy spirit."

Dr. Meyer's sermon was a benediction. He gave one a glimpse into the higher, and not oft frequented, places of the Christian life. And what is more important, he left one with a secret yearning to go thither one's self.

#### PHILADELPHIA NEWS.

BY REV. W. P. FULTON, D.D.

Rev. Ralph E. Wallis has accepted a call to the Southwestern Church and entered upon his work the first Sabbath of December. The Southwestern Church has moved to a new location at Seventieth Street and Buist Avenue, and has just completed the erection of its Sabbath-school building at a cost of over \$30,000. The outlook is very hopeful.

Rev. Charles F. Deminger, of Mays Landing, N. J., has accepted a call to the Glendon Church, Presbytery of Chester.

Rev. Clarence H. Woolston addressed the Presbyterian Ministers' Meeting, Dec. 12, on "Jesus and the Children." Prof. J. Gresham Machen, of Princeton Theological Seminary, will deliver his "Lectures on the Gospels" the four Mondays in January at the ministers' meetings.

Haddonfield Church, Rev. Robert Hugh Morris, D.D., pastor, celebrated its fiftieth anniversary last week, and the First Church of Woodbury will celebrate the two hundredth anniversary of Presbyterianism next week. Rev. Herbert Ure, D.D., is pastor of the Woodbury Church.

Rev. W. F. McMillin, of St. Louis, delivered a course of sermons on "The Seven Churches of Revelation" in the Central North Broad Street Church recently.

The trustees of the Presbytery of Philadelphia will celebrate the thirtieth anniversary of their organization on Jan. 5, 9 and 15.

Jan. 15 has been designated by presbytery as "City Mission Sabbath," when all pastors are requested to preach on the subject of "City Missions."

The congregation of the West Green Street Church, at a recent meeting of the congregation, decided to turn over their property to the trustees of presbytery to be sold, and the net proceeds used as an Endowment Fund, the income to be used for city mission and church extension work.

The following churches in Philadelphia Presbytery are vacant: Bethany Temple, Mutchmore Memorial, Trinity, Richmond, Calvary, Central-North Broad Street.

Presbytery's evangelistic campaign is going forward with encouraging results. Two evangelists, Rev. Messrs. Hendricks and Oakley, have been at work since September, conducting evangelistic services in a number of the churches. The simultaneous campaign, when more than forty ministers will come to Philadelphia to conduct evangelistic services, will be held Feb. 12 to 26. A great ingathering is anticipated.

#### CLEVELAND LETTER.

BY REV. GEORGE A. MACKINTOSH, D.D.

The First Church of Ashtabula has just concluded eight days of interesting meetings, commemorating a century of church life just closed. There have been sixteen pastors, the last four of whom are Rev. J. N. McGiffert, D.D., Rev. C. L. Chalfant, Rev. W. F. Weir, D.D., Rev. C. H. McDonald, D.D., and the present pastor, Rev. H. D. Borley. The centennial exercises began Sabbath, Dec. 4, when Dr. Weir and Dr. McDonald preached. On Monday night the Brotherhood of the church entertained the members of Cleveland Presbytery, who were to hold their winter meeting with this church. The speakers following the dinner were Dr. Weir and Dr. McDonald, secretaries of the Men's Work of the Presbyterian Church. Their subjects were: "The Call to Service—Men Will Answer," and "The Church Must Not Fail." Tuesday was observed as home-coming day. The three "daughter churches" of the city were the special guests. Dr. Henry B. Master, secretary of the Board of Ministerial Relief and Sustentation, was the speaker. Wednesday was Missionary Day, when Dr. and Mrs. Ludlow, of Korea, were the speakers at the noon luncheon, and Dr. and Mrs. Wiley, of India, were the speakers following the Guild supper. Friday was observed as Sabbath-school and Young People's Day, with Rev. Clarence S. Gee, of Hudson, O., and Mr. A. T. Arnold, state superintendent of Sabbath-school Work, as the speakers. Sabbath, Dec. 11, witnessed the closing exercises of the celebration. Rev. A. C. McGiffert, D.D., and Rev. C. L. Chalfant, D.D., were the speakers. The present pastor, Rev. H. D. Borley, began his work two years ago, and has won a large place in the hearts of the people. The church has 720 members and a Sabbath school of 520. An elder in the church, Mr. S. R. Harris, has been instrumental in the organizing of three daughter churches, the West Prospect Street Church, Harris Memorial, and the East Side Church. The first of these is a strong self-supporting church, with a membership of 325.

Windermere Church, Rev. L. F. Ruf, pastor, is proud of its Sabbath school, that has more boys than girls in its membership. Its attendance is 90 per cent of its enrollment. This church has recently had two celebrations of golden weddings in its families. One of the most highly honored members of the church, Mr. James Pilcher, who has been clerk of session for many years, with his wife, recently reached the fiftieth anniversary of their marriage. The present and former members of the session, and trustees, with their wives, gave Mr. and Mrs. Pilcher a dinner at the church that was in the nature of a surprise. All the children and grandchildren were present. The present and former pastors, Rev. L. F. Ruf and Dr. Charles L. Zorbaugh, were present and spoke. A purse of gold was presented to Mr. and Mrs. Pilcher. The other golden wedding anniversary in this church was that of Mr. and Mrs. C. B. Burr, who at a family gathering celebrated the important event.

Rev. Charles G. Darling, pastor of Boulevard Church, was the essayist of the Presbyterian Ministers' Club at the December meeting at Hotel Winton, with the theme, "The Poetry of the Bible."

Rev. Robert G. Hutchins, D.D., formerly pastor of Woodland Avenue Church, and

often a supply in vacant churches, passed away recently at Berea, Ky., where he was college pastor in Berea College, of which his son, Dr. W. J. Hutchins, is president.

Cleveland Presbyterians were delighted with the address of Moderator Swearingen at the banquet of the Presbyterian Union at Hotel Winton. Dr. R. H. H. Goheen, from India, was also heard on this occasion. Old Stone Church is giving almost a week to the welcome of Dr. and Mrs. Goheen, who are supported by this church. Dr. Goheen preached on Sabbath morning. Dr. Meldrum addressed the annual service of the Scottish Clans at night.

"A Week of Stewardship," under the lead of Rev. A. F. McGarrah, is under way in Cleveland churches, in preparation for two months of study of the subject during January and February.

### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

Probably it is true that in these days very few people take the time to read published sermons, but it is very certain that all who have the opportunity should read the sermon preached by Rev. Samuel H. Forrer, Ph.D., pastor of Jefferson Ave. Church of Detroit, on "The Philosophy of History." It not only shows a vast amount of study and research, but it is absolutely evangelical in its conclusions.

The most costly experimental work that the Presbytery of Detroit has conducted in this generation has been that among the Italians; and unfortunately it has produced the smallest apparent results. Recently, with a view to placing the work on a more satisfactory foundation, a Commission of Detroit Presbytery of which Dr. Joseph W. Cochran is the chairman, purchased a costly plant on Gratiot Ave., which is to be dedicated on Sabbath, Dec. 11th. Among the distinguished men and women who are to have a part in the ceremonies are Drs. H. C. Swearingen, W. H. Foulkes, J. W. Cochran and W. B. Gantz and Mrs. Charles R. Roys and Miss Lucy H. Dawson. On Monday evening there is to be a "mass meeting" in the auditorium, addressed by "prominent American and Italian speakers, representing the Church, the City and the Italian colony." We are all hoping that this is the beginning of a successful work for our Italian brethren, who are so numerous in Detroit.

In addition to the meetings already announced for the New Era Committee to be in Detroit on Dec. 10 and 11, there is to be a reception at Grosse Pointe on Saturday evening at the home of Mr. and Mrs. Joseph B. Schlotman, at which, of course, there will be no appeal for money.

That suggests the remarkable work that is being carried on at Grosse Pointe, under the ministry of Dr. George Brewer. Possibly the best thing about it is that in so many ways the people rather than the pastor are taking the initiative, which is after all the finest kind of testimony as to the work of a pastor. Quite recently a set of young business men, engaged in large business, surprised Dr. Brewer by coming to him with plans they had for the evening service, all the plans being in distinctively spiritual lines. There are various kinds of revivals, but no one will find fault with the sort of revival that is now going on at Grosse Pointe, which incidentally includes a new church building worthy of the community.

The writer, whose field work lies just outside of the Detroit city limits, in an entirely new work, has had the privilege of receiving forty-five new members who were publicly received on Dec. 11th. One third of these are men, heads of families. They were from many Churches, Episcopalians, Baptists, Methodists, Congregationalists, Lutheran, Catholic and Presbyterian; but who heartily accept the Presbyterian Church as their spiritual home. Every one of the forty-five had previously been baptized in some communion.

On Monday, Dec. 5th, by request, Dr. Lewis S. Brooke gave an admirable paper on "The Problem of the Country Church," giving facts, conclusions and suggestions so practical that the Ministers' Association unanimously requested that it be sent to the Board of Home Missions, in order that it might be used in some larger way.

At the same meeting we had addresses

by Rev. I. A. Good of West Africa, who preached on Sabbath for Rev. P. T. Anstutz at the Church of the Covenant; and Rev. R. A. Elwood of Atlantic City board walk fame, who occupied the pulpit of Central Church.

On Monday evening, Dec. 5th, the ministers of Detroit Presbytery, by invitation of Kenjockety Club, an association of the wives, met at the home of Dr. Minot C. Morgan for a Christmas party, an annual affair, at which very inexpensive presents are exchanged and a fine program enjoyed. If there is any presbytery in the United States, where the ministers and wives have as happy social relations as in Detroit Presbytery, we should be glad to learn of it.

Presbytery of Detroit met at the First Church on Dec. 5th. Rev. A. A. Acton was received from the Presbytery of Ottawa, Canada, and arrangements were made for his installation at St. Andrews Church on Dec. 18. The pastoral relation between Rev. Robert Hillis and Marston Avenue Church was dissolved, at the request of the pastor, who is planning to remove to California. There is in contemplation a plan for uniting St. Andrews and Marston Avenue Churches, as their territory overlaps. Rev. Egbert M. Hayes was dismissed to the Presbytery of Foo Choo, China, where he is engaged in educational work. Permission was given to Grace Church to dispose of its property to a Lutheran organization, and apply the proceeds to the new lot on Glendale Avenue. Rev. W. J. C. Belch resigned as moderator of the session of Highland Park Church, so as not to embarrass the plans for calling a new minister; he having declined the call.

### INAUGURATION AT OMAHA.

The inauguration of Rev. James Marquis Wilson, D.D., as President of the Presbyterian Theological Seminary at Omaha, Neb., brought together a large concourse of friends of the Seminary, and the services were of a high character. A reception was held from 5 to 6 P. M., and the banquet at 6, the speakers being Mr. Thomas E. D. Bradley of Chicago. Greetings were given by representatives of other seminaries and colleges and numbers of letters of congratulation were read. Dr. Vanorden, pastor of the First Presbyterian Church of Council Bluffs, presided at the banquet and the choir of the First Church of Omaha furnished the music as it also did for the inaugural service.

Rev. Henry C. Swearingen, D.D., Moderator of the General Assembly, delivered an address at the inaugural service on "Ambassadors of God;" Rev. Benjamin M. Nyce, D.D., pastor of the First Church of Lincoln, invoked the divine blessing; and Dr. Theodore Morning, D.D., Synodical Superintendent of Iowa, led in the inauguration prayer. Rev. A. B. Marshall, D.D., President of the Board of Directors, presided and gave the charge to the President.

The subject of Dr. Wilson's address was "An Ancient Portrait of a Twentieth Century Minister." The pen portrait given by St. Paul to the elders of Ephesus in Acts 20 was the one referred to, and in his address Dr. Wilson emphasized the fidelity of Paul as a minister, his humility of mind and his tenderness. He spoke of his thorough training for his task and his system of doctrine, "The whole counsel of God," the great exposition of Christianity, the sovereignty of God and all the teachings of grace and service radiating from him through the one and only mediator. He described his watchfulness against false teachers, ravenous wolves and perverse men, who are now, and have always been, assaulting the flock of God. He spoke of the spirit of love which was and is manifested in the sovereign God and was embodied in Paul and must move every true minister and servant of Christ. "Always," said the speaker, "the struggle has been between the natural and the supernatural, and the supernatural working through the natural, and above the natural, will ultimately triumph. Science is more and more recognizing the facts of Christian experience and the Christian consciousness and approaching the embodiment of the spirit-

ual and the divine as a necessary factor in its conception."

The Moderator in speaking for Macalaster College, as its representative, emphasized the strategic situation of the Seminary; and spoke of the necessity for and authority of God's ambassadors. Mr. Bradley stood for the support of our seminaries by the General Assembly; and Dr. Marshall exalted the Holy Spirit as the guide in ministerial education and service.

### THE LORD'S DAY ALLIANCE.

BY REV. H. L. BOWLBY, D.D.

Stressing the importance of every pastor being wide awake in his community respecting a recurrence of the "Blue law" propaganda put on by certain powerful commercial institutions for the purpose of breaking down the State Sunday laws throughout the country, and a readiness on the part of every pastor and church to respond to appeals for help against such bold and dangerous attacks upon the American Christian Sabbath, a most interesting and successful series of meetings were held by the Lord's Day Alliance of the United States, in New York, in connection with its Thirty-third Anniversary exercises, Nov. 13, and Nov. 20-21.

Among the features of the convention was an address by United States Senator William M. Calder, of New York, in which he made the statement that, while Senators and Members of the House of Representatives at Washington had done what they could to aid the postal men in securing Sunday rest, "It was not until the Lord's Day Alliance and the splendid gentleman who was secretary of it became interested in our cause, that we were able to actually bring about the desired results. I think in all fairness it ought to be said in this presence we would never have succeeded in have the postoffices closed on Sunday, except for out-of-town mails, unless this organization had turned in and helped us."

Senator Calder also emphasized a number of other things which had been done by the Alliance through its former and present general secretaries, and the joy and blessing that had come to 100,000 letter carriers and postoffice clerks, besides many other men and women in various departments of the Federal Government, as well as in many other occupations throughout the country. The meeting at which the Senator spoke was one attended by a large body of letter carriers and postoffice clerks in the Fourth Presbyterian Church, Rev. E. Work, D.D., pastor, New York City, Sabbath night, Nov. 13th. Representatives of the Letter Carriers' and Postoffice Clerks' Association also spoke of the great blessing that had come to them and their companions in the service, and expressed their gratitude to the Alliance and the sixteen denominations which it officially represents for bringing about so desirable a reform.

A number of pastors of Greater New York and vicinity preached on the theme of the Christian Sabbath, its problems and possibilities, Nov. 20, and, on the following day, Nov. 21st, services, continued throughout the day, were held in the Madison Avenue Baptist Church. The ministers' associations of the city merged their meetings into the morning service. A large number of ministers and others made up the attendance, and addresses by prominent clergymen and laymen, including a member of the New Jersey legislature, the President of the New Jersey Letter Carriers' Association, and Rev. Herbert E. Blair, Korea, on the spiritual, social, physical, moral, industrial, economical and the political aspects of the Christian Sabbath and the American Sunday, made up the program.

Dr. H. H. McQuilkin, Chairman of the Permanent Committee on Sabbath Observance of the General Assembly of the Presbyterian Church, was one of the speakers. The proceedings of the convention will be published in a special edition of the Lord's Day Leader, which will appear the latter part of this month and may be had on application to the Alliance, 156 Fifth Avenue, New York.

At the annual meeting in the afternoon the 1924 Class of the Board of Managers was elected, as was a vice president from

each of the States in the Union. At the Board of Managers' meeting which followed, Mr. James Yereance was re-elected President, Rev. H. L. Bowlby, D.D., General Secretary, and Mr. George M. Thomson, Treasurer. Field and other secretaries were also elected, and a report of the General Secretary was given, in which the interesting fact was noted that not a single commercial Sunday movie or Sunday sports bill had gotten through any legislature last winter and secured the signature of any governor; a remarkable victory for the Alliance and its associated helpers, auxiliaries and affiliated societies. In view of the propaganda to discredit the Alliance, and which was put on at an expense estimated anywhere between one and five million dollars, the need for far greater support to this worthy cause ought to be seen in the citation of this outstanding expense of the work that is being done and the victories that are being won.

The Permanent Committee on Sabbath Observance of the Presbyterian General Assembly has rendered great services in the cause of the Sabbath, and is heartily co-operating with the Alliance in a number of the new fields that are being opened throughout the country, and is supplementing in a co-operative way the work of the Alliance in the field where auxiliaries and affiliated societies are already organized. The Permanent Committee on Sabbath Observance in the Southern Presbyterian Church is doing likewise and several other denominations are making plans to help in a similar way. There is more of a united front today on the part of the Churches than ever before. As the outstanding problems have become so pronounced, it is seen that the most effective service can only be rendered by such unity of action and the fullest possible reinforcement of the Alliance, the intermediary of the Church, in this department of service so fundamental to all the other causes of the Church.

#### SAVING IMMIGRANT CHILDREN.

BY REV. J. W. DUNBAR, D.D., PRESIDENT.

The Institute of Practical Arts at Old Concord, Pa., is doing a wonderful work in establishing a school, unique in its character, for the sons and daughters of our new Americans, for their Christian education.

Lincoln McConnell, who on Thanksgiving evening lectured to this school and community, wrote back saying: "You are laying the foundations of an institution of which the nation one day will be proud. May God keep and cheer you."

To have the endorsement of such an eye witness is indeed encouraging. Yet the very greatest encouragement we receive is from the boys and girls themselves who are now, many of them, pursuing their second year of study with us. They are earnest, zealous, and teachable. Subscriptions and donations seem so hard to secure. There seems to be no money. Everywhere we go people seem anxious and willing to give, but say they have no money.

Today's mail brings a letter of cheer from The King's Helpers' Mission Circle, of Waynesburg, Pa., saying: "It was voted by the Circle to send a check to pay for a scholarship in the school. We want to help."

There are many mission circles, Endeavor societies, Sabbath schools and men's classes and societies which would if they only knew of our needs, and the wonderful work here being done, send their checks to help buy bread and sustain this infant institution.

Here is Home and Foreign Mission work combined. We take the foreign boy and girl, some of them in their twenties, who know no English and less of our American ways of life, and train them in the most thorough manner to become leaders of their own people.

As Major Armstrong trained Booker T. Washington to become a leader of his people and ultimately a founder of Tuskegee, so we hope to train in head, hand and heart, the choice spirits of our polyglot foreign nationalities who may likewise become leaders and saviors of their own people.

Mr. John C. Bain, a leading attorney of

Pittsburg, Pa., said recently: "Go home and tell your trustees and architect to build for expansion, for Christian education alone will save America."

Are there not individuals with a surplus amount of money who are willing to erect monuments to their memory, or the memory of loved ones, by helping to found this much needed institution?

More than a third of our population is now made up of the immigrant and his children. Where could money be better used than to give training to those who "hunger and thirst" for it? He who gives now gives doubly.

Please send contributions to Rev. J. W. Dunbar, D.D., President, Old Concord, Pa., or to Prof. O. F. H. Bert, Treasurer, Washington, Pa.

#### CHURCH UNION IN KENTUCKY.

The two branches of the Presbyterian Church, U. S. A. and U. S., in Lebanon, were united Dec. 6, with the approval of both Transylvania Presbyteries. This step is seen by leaders as foreshadowing the merger of both branches in Kentucky. For fifty years the Presbyterian Church in Lebanon has been divided into two branches. Recently the two branches voted to unite and adopted a plan of union.

The two Transylvania Presbyteries convened in Lebanon to consider the petition of the local churches. By unanimous action both presbyteries approved the basis of union which the churches had agreed on, and by formal action made them one church.

The main points in the basis are that the church is to be known as the United Presbyterian Church of Lebanon, that all property owned by both churches is to be deeded to the United Church, that the officers in the two churches are to be officers in the United Church, that all benevolences are to be divided equally between the two General Assemblies, and that connection with and representation in both branches of the church courts is to be maintained.

Another object of the meeting of the presbyteries was to receive and consider an overture from the Laymen's Association of Transylvania Presbytery, asking for union of the two presbyteries. This overture was referred to a committee from each body, consisting of four ministers and three laymen, who are to hold joint meetings to consider the matter and report at the next meeting of the presbyteries. The joint committees will meet at Harrodsburg Jan. 5.

Both presbyteries sat together in business session and both moderators occupied the platform. Rev. Dr. J. M. Vander Meulen, Louisville, delivered the closing address.—Louisville Courier-Journal.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

Upon invitation of the Cincinnati Church, in Arkansas Presbytery, I visited that church and held a service on the evening of Dec. 1. On the morning of Dec. 2 I had a conference with the officials and the new minister, Rev. M. L. Womack. The purpose was to impart information concerning the budget, both for the local church and the boards of the Church. Since the coming of Mr. Womack to this field the church has taken on new life. Mr. Womack has a Bible class with over forty enrolled, and the Christian Endeavor Society is one of the best in Northwestern Arkansas. The entire budget of this church will be secured.

I was taken from Cincinnati to Siloam Springs, where another conference was held with Rev. Dr. D. T. Waynick. The budget of this church will be secured in full. The attendance on divine service is large. Dr. Waynick is doing excellent work and is held in high esteem by the entire city.

I was driven from Siloam Springs to Gravett, to hold a service on the night of Dec. 1. A conference was held with the officials on the morning of Dec. 2. The budget for this church will also be secured. I hope to be able to arrange for regular services for them soon.

I went from Gravett to Southwest City and held a conference with the officials of that church on the night of Dec. 2, and had a conference with the young people.

I was then taken fourteen miles to Noble, Mo., and was at Cove on Dec. 3. I had a conference with the church officials. The budget for this church will be paid. I held services here on the night of Dec. 4. Rev.

W. A. Sausseman is supplying this church two Sabbaths each month.

A delightful service was held at Grannis on Sabbath morning, Dec. 4. The clerk of the session, T. J. Wilbanks, declared his purpose to enter the ministry of our Church at an early date. Mr. Wilbanks is a young business man, a college graduate, a graduate of law, and, until recently, cashier of the bank of Grannis. He is held in high esteem by every one in this town. A meeting of the Fort Smith Presbytery will be called on Dec. 15 to receive Mr. Wilbanks under the care of the presbytery. The meeting will be held in Fort Smith.

Judge J. W. Wade, an elder in the Little Rock Church, has been invited by the men's Bible class at Clarksville to speak to them on the evening of Dec. 14.

Rev. T. N. Threlkeld, the new minister on the Ravenden Springs group, has arranged to hold a revival meeting at Wirth during December.

W. N. Wilkinson, clerk of the Greenwood Church, writes me that services are now being held in the new church building and they are anxiously looking for a minister. I would be glad to correspond with any minister who might wish to consider this work.

I have been advised of the death of Squire Luceford, an elder in the Macy Church of the Jonesboro Presbytery. His death is a severe loss.

#### A CALL TO PRAYER

The Executive Commission of the General Assembly believe themselves warranted in suggesting to all our churches that a day be set apart for special prayer. Accordingly, it is recommended that Sabbath, December 18th, be so observed, and that the services of this day be devoted to an explanation of the work, the needs, and the opportunities of our Missionary and Benevolent Boards and Agencies, accompanied by earnest and united supplication that God would reveal to our Church, as his witness in the world, its enlarging and irresistible obligation, and would make it by his grace both worthy and willing to perform this lofty duty.

True prayer in this behalf will begin with confession and repentance; it will deplore neglected failure and search our hearts for the causes; it will put behind us dependence on plans and powers which are not of God; it will seek to cast out the evil spirits of selfishness and unkindness, and of engrossment with things that hinder allegiance to the Kingdom of God; it will claim the divine promise of forgiveness; it will vow a new obedience, a new adherence to the saving Gospel of God's dear Son, and a new fidelity in proclaiming it; it will offer adoring gratitude for all that God has accomplished through us and for his unchanging faithfulness; it will plead for grace truly to love all men, to understand all their needs, and, in the spirit of Christ, to supply them. Such prayer will come to crave courage of self-denial, and, finally the heroism of fellowship in a Redeemer's sufferings, until, to the devotion it awakens, these proposals of our Boards and Agencies will grow petty, the least we may offer, and nothing will satisfy it except a full share in the world-wide triumph of the Savior's power. Prayer which brings Christ near, enlarging his figure and the dimensions of his cross makes these tasks small.

We ask the churches to regard this day of prayer as merely the beginning of a protracted period of inquiry and intercession lasting throughout the winter, and that at every Sabbath service, at the prayer meeting, and in family devotions, there be repeated an importunate prayer that God Spirit would lead our people to consecrate to him their lives and their possessions, so that the needy fields may be supplied with willing servants and the Lord's treasury may overflow with holy gifts.

We are straitened only in ourselves. Our tasks, however they may appear to us, lay but a light tax on God's resources. Let us stir up ourselves to take hold of his strength.

"Ask and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

On behalf of the Executive Commission,  
Henry Chapman Swearingen, Chairman.  
Lewis Seymour Mudge, Secretary.

## MISSION WORK

### ICHOWFU, SHANTUNG, CHINA.

BY REV. T. N. THOMPSON.

"Mr. Thompson, will you let this school girl go with you one day's journey across country to her home?" Thus Mrs. Winter, of the Girls' School, addressed me one day recently. I was then at Yih sien preparing to make the two-days journey by wheelbarrow from that station in here to Ichow, when I was asked to take care of this girl. I told Mrs. Winter that I had only a wheel barrow for my goods and my own seat on the wheel barrow was not very likely to be used by me, as the men were even then complaining that the barrow was too heavy. I also said that I could not be responsible for her safety either, as the roads were known to be full of robbers. But two weeks before I had taken some of the foreign ladies of the mission and three children across that way, and had an escort of forty-five soldiers, which incidentally cost me \$40 for fees, etc. This time I was traveling alone and relying on the prestige of the foreigner and the name of the church to get me through. The girl was about eighteen and plenty able to walk the twenty-five miles to her home. She had been in school for several years, had but few people at home, who were poor, and she had made no progress in her school work. It seemed best to get her out and somebody else to take her place; so Mrs. Winter said: "We will send her home and her people can marry her off, as they will soon do, rather than support her." This may seem heartless and strange to you, but we have no special schools here for such cases as hers, and when a girl stops school, the door of matrimony is about the only one left. So the girl followed my barrow all day, with an old man to take care of her, carrying her little bit of clothing, etc. We made the last five miles of the trip that first day over a road infested by robbers, and after night we picked our way into our little chapel, where I was received by the Christians as a man of great bravery, because I had come through that region just where, a night before, two villages had been pillaged. Also a few weeks before that, two of our students, enroute to the University at Tsinan, had been taken by robbers and were even then still in their hands, held for a great ransom. Captives who had escaped from these robbers had said there were almost 2,000 in the band of thieves. One Chinese who had just returned from France had joined himself to our party. He put up a rather prosperous appearance with his new leather shoes, which only the newly rich wear in China, and he also carried a watch, which the robbers take great fancy to out here these days. He tramped on with us and was also glad to get the protection of the foreigner.

When I was itinerating a day or so ago, with my camp bed of a rather unique pattern spread out and prepared for rest, one of the countrymen remarked that such a cot would be a nice thing for a farmer when he had to sleep out in the fields to watch his crops. I said yes, why do you not buy one, tellin him that the cot would cost about \$5. "Why," he said, "who would pay five dollars for a little bed like that?" The farmer saves his money and buys more land. "But," I said, "why save your money all the time; why not use a little of it to keep you comfortable as you go on?" Then one of the older Christians said, "Why, even our rich men would not spend five dollars for such a bed." The other day several of them from this district, electors, went up to Ichow to help elect the representatives to the Provincial Assembly. The right of suffrage is very much restricted here, and so only these few went. They received, so the Christian said, \$1,500 each for their votes, had spent \$500 in the city on riotous living while in at the elections, but some of them, while on the way home had been taken by robbers and had to spend the \$1,000 and more as ransoms, in order to get away with their lives. "Now," said the Christians, "if that-sort of men would only spend their money rightly, they could buy such things as foreign beds." They did not say anything about the virtues of selling your vote for \$1,500. Perhaps one reason suffrage is so restricted here is that

too much voting would send the price of votes down, so there would be no profit in it.

Not long ago a certain lot of voters were going to a neighboring city to exercise their new rights as citizens of this great Republic. They were riding on a local train on a small railroad not far from here. They had a local guard of country militia. The train stopped at a small station and the robbers swarmed out on all sides. They seem to have appeared just as the train was to start. One jumped on the engine and the engineer went off the other side. The fireman proved the hero of the occasion, as he started the train and then, when ordered by the robbers to stop it, replied by giving the engine more speed. The robber then shot him and the fireman, wounded and dying, persisted in opening the engine throttle wide open. As the engine gathered speed, the robber jumped, falling and breaking his leg. The farmers gathered him up and took him to the city, where the official finished him off, as they do with all highway robbers here in China when they catch them. This trouble caused me some inconvenience the other day, as I meant to take that train farther up the line, and barely caught it, by missing my supper, as they were running the train forty minutes earlier than usual, and not stopping at that station at all. Without any announcement, they had speeded the train up forty minutes so they would not need to go through that robber infested region so late in the evening.

Since writing the first part of this letter, I have a letter from one of the boys mentioned above who was taken by robbers on his way to school. He has been released without ransom. He tells me that, being a Christian, he was not injured, and that the robbers, 2,000 in all, liked to have the boys sing and preach to them. We have had four Christians thus taken by robbers, and in every case incessant prayer was made for them, and not one suffered any indignities, and were all released in due course of time, without paying any ransom. This has strengthened the faith of our Christians quite a deal.

Pray for China, for she is in bad shape. Rebellion is found throughout the whole land. Bandits abound, and the 1,600,000 soldiers are continually deserting and adding themselves to the number of robbers. There have been three major and several minor mutinies during the year. Two of the military governors have been killed, and another has committed suicide. Last year's famine, caused by drought, is now giving place to another great famine in the South, caused by great rains and floods. In the midst of all this the work of the Church goes on, blessed by God. The people see the Church perhaps the only thing secure in the midst of changing and disturbed conditions out here.

### CINCINNATI PRESBYTERIAL.

The women's meeting on Presbyterian Day, Dec. 8, attended by fifty women, was held in the Church of the Covenant. Mrs. J. Shane Nicholls, president of the Women's Missionary Society, presiding. Mrs. A. L. Whitaker conducted the devotional service.

The Moderator of General Assembly, Dr. H. H. Swearingen, made the first address, and gave the women of the church praise for their part in the great missionary enterprise. He said that the budget system was borrowed from the women. Mrs. C. K. Roys, speaker, representing the Foreign Missions Board, had served as missionary in China. She said that our own Presbyterian missionary physicians were the first to undertake work for the blind, the deaf, and insane, in China, establishing schools and hospitals for these afflicted ones. "Had a missionary physician been stationed on the border of Afghanistan, the world would not have suffered from the ravages of influenza, which spread from there. Government schools employed men from America, many of whom scoffed at religion. All this must be overcome by missionary education." In closing she said in missionary enterprise alone was the hope of our homes and our children. Miss Lucy Dawson, representing the Home Missions Board, impressed her hearers with the needs of the homeland not yet met. She said that "the greatest hindrance which the Christian religion has in the Orient is the lack of religion in some areas in America. Our immigrant problem is still unsolved and the racial

situation is still to be settled. Sixty millions in America are outside the membership of any church. The hope of the world is via America."

A dinner was served at the Y. W. C. A., attended by some forty women, where Secretary Schell of the Foreign Board gave an address on "The Women of the Orient."

E. H. D.

### NEAR FAMINE IN HUNAN, CHINA.

BY REV. GEORGE L. GELWICKS.

Serious crop failures, owing to drought this summer, have produced almost famine conditions, calling loudly for relief in Hunan Province, and the situation will undoubtedly become worse during the winter and next spring, before the new rice crop can be harvested, as the shortage is very severe in many sections. The Delhi Chapel is located in Hunan.

There will be much need of relief. It also had to be given during the summer. I am the responsible agent of the Hunan Relief Committee for seven counties, two of which center in Hengchow.

We had a very good annual convention, but the severe drought and high price of rice prevented us making any progress in the self-support contributions. We have cause to be thankful, not chiefly for money received, but for education in giving, and the spirit it manifested. The contributions were not enough and we were facing a serious deficit. An appeal was made for special contributions, to prevent a retreat and a falling back in the hopes of self-support. The response with little special urging was very encouraging, showing their hearts are centered in their church and they really care for its well being. The subscription secured three-fourths or more of the deficit we would have had, and enabled the Chinese church to pay all the salaries of its Chinese evangelists, that is, its share of the same.

Several years ago we sent out evangelist bands to Li Yang county, entirely without Christian work. We were unable to follow it up, but one chapel town was opened in the northern part. Two years ago we were able to open this field as our newest circuit. Now I find three chapels, one built by our Church Election loan funds. All have had members baptized and there is a good nucleus of woman believers. Mrs. Gelwicks is busy with the school work for women in the city and goes out to a different center every afternoon and has much encouragement.

Hengchow, Hunan, China.

### ILLINOIS SYNOD WORK.

The New Era Committee of Illinois Synod and the seven field men working under the synod's Church Extension Committee and the presbyteries of the synod held a joint meeting in Chicago Dec. 6. The work in each of the presbyteries was taken up and the entire day was given to the needs of the field. This meeting was called by Dr. George P. Magill, chairman of the New Era Committee, and Dr. J. W. McDonald, chairman of the Church Extension Committee, following the action taken at the recent meeting of synod requesting these two chairmen to work out a plan of co-operation with would more effectively serve the churches of the state. Detailed plans for serving all the churches will be worked out through the co-operation of the Church Extension office at Decatur and the New Era office in Chicago. It is to be understood that Dr. J. N. Elliott, state superintendent of Presbyterian Church Extension, and all the field men of the synod, instead of representing one committee, hope to represent in their visits to churches, all the interests of Presbyterianism.

Rev. Dr. Joseph Kyle, president of the United Presbyterian Theological Seminary, of St. Louis, died on Dec. 8, after an illness of only two hours, from heart disease. He was seventy-two years of age. He was a strong and good man and his loss to the Church will be very great.

The Moody Bible Institute of Chicago announces its Annual Founder's Week Conference to be held February 1 to 5 inclusive, with a strong program of Bible teaching, addresses, and meetings for prayer and consideration of present day problems.

## NEW PUBLICATIONS

**First Fruits in Korea.** By Charles Allen Clark. Cloth. \$1.75. Fleming A Revell Company, New York.

Dr. Clark has been a devoted and successful missionary of our Presbyterian Foreign Missionary Board since 1902. The story here presented throws much light on the interesting work that has been done in that land, in the first flush of acceptance of the Gospel by multitudes, and in their steadfast adherence to their faith in the face of the brutal treatment that many of them have received at the hands of the authorities of Japan. It is a story that deserves to be read. Dr. Clark knows of the conditions and facts and his presentations of the work in the form of fiction is only in order that the truth may be more effective. It is a book well worth-while.

**The Collected Poems of Amos R. Wells.** Cloth. \$2.00. Christian Endeavor World, Boston.

One is amazed as he investigates this closely-printed, friendly-appearing volume to find how many verses have flowed from the pen of one living man, and especially when he is known to be one of the most prolific writers and workers of the age. And these poems are full of a good, sweet and earnest purpose, the expressions of a Christly love and life. The author of Pe-loubet's Notes carries into these pages of verses the same spirit that elsewhere expresses itself in scholarly exposition and loyalty to the Scriptures of God. We have enjoyed reading what Mr. Wells has written on these pages. We have seen many of the verses before and are glad that they are now assembled in this permanent form. The author has made himself, as well as his poetry and his prose, a contribution to the Christian cause, and there are many who, loving him, will, all the more love what he has written.

**New Paths Through Old Palestine.** By Margaret Slattery. Cloth. \$1.50. The Pilgrim Press, Boston.

This is a well-written description of Palestine as it appears today, and as seen by the author in her recent experiences there and in the Far East. The volume is profusely illustrated and is an interesting presentation of present-day conditions.

**The Hope of the Future.** By Edward E. Eagle. Cloth. \$2.00. Cornhill Publishing Company, Boston.

The author has made a special study of international commerce and here writes in regard to the relations of the United States to other parts of the world and the lessons that it may and should learn from them for its own good. It is a thoroughly loyal book but it is out-spoken in many matters of criticism and warning, and is, consequently, really valuable. There are short forewords by, and portraits of, many prominent men, as President Harding, David Lloyd George, Sir James Craig, Hon. William Massey, Hon. W. M. Hughes, and Hon. Arthur Meighan.

**An Introduction to the History of Christianity, A. D. 590-1314.** By Professor F. J. Foakes Jackson. Cloth. \$5.00. The Macmillan Company, New York.

The object of this work is to present an introduction to the history of the Middle Ages. The outstanding facts of the period are given, in a way to stimulate interest in a period which does not awaken general popular concern at the present time. The work culminates in interest in the delineation of the occurrences and characters of the thirteenth century. In regard to this century opinions are held that are most divergent, some holding that this was a most wonderful century for human and religious achievement, while others think of it as a time of crowning wickedness. The author hopes to continue his work in subsequent volumes. In this he has shown great enterprise and zeal in the handling of vast stores of fact and opinion, and has manifested a laudable industry and love for historical research that only few are capable of in these later days. While there is room for differing

judgment on various points, it is sufficient to speak of the book as an interesting and valuable repository of facts.

**The Gift of Tongues.** By Rev. Alexander Mackie. Cloth. \$2.00. George H. Doran Company, New York.

Under the divine inspiration, according to Christ's promise, the gift of tongues was imparted to the apostles, to that degree and measure that was necessary, at the time for the spread of the Gospel. In later times, among ignorant people, and especially among those who have had immoral practices in connection with their profession and propaganda of religion, there has been occasional, or frequent, claim to this "gift of tongues," or use of other languages without learning them. These shallow and immoral conditions, that blossom out in these claims, are exposed here in a very careful and exact way, giving facts and dates and names, guardedly, so that the book is not a mere inveigment, but an authoritative exposure. It is a serious and reliable discussion of conditions that have given much pain to thinking and reliable Christians.

**The Joyous Guests.** By Maud Lindsay and Emilie Poulson. Cloth. \$2. Lathrop, Lee & Shepard Company, New York.

This is a beautiful book in story, illustrations and all external qualities and conditions. It is by the authors of "The Joyous Travelers," which some time ago was a great favorite on account of the remarkable story-telling gift and poetic ability of its authors, the quaintness of its old-time characters, and its artistic beauty. The present volume has the same qualities of excellence. A squire opens his spacious halls to Christmas guests, old and young, and insists that all tell tales. So for each of the twelve nights of Christmas-tide they make merry with good cheer and a good story. A beautiful picture for each night completes the season's finest book for children. For boys and girls from eight to fifteen it should be a great pleasure.

**S. S. Peter and Paul.** Illustrations by H. J. Ford. Notes on the Pictures by W. K. Lowther Clarke. Society for Promoting Religious Knowledge, London. The Macmillan Company, New York.

This is a very beautiful illustrated volume, going through with the main events in the life of the apostles in the Book of Acts. The pictures are full-page and the text is descriptive of the occasions that called for the pictures. There are many beautiful books with pictures illustrating the Gospels, but fewer on the Book of the Acts, and so this is all the more welcome.

**The Monday Club Sermons for 1922.** Cloth. \$2.00. The Pilgrim Press, Boston.

For forty-six years this volume has appear annually. It is a collection of sermons on the Sabbath-school lessons for the year, one for each lesson. Congregational ministers, as a general rule, are the contributors, one or two sermons from each preacher on the list. The value of each sermon is dependent on the individual preacher. Some of them, as the ones from Dr. C. E. Jefferson and Dr. F. E. Clark, are excellent.

**Building a Successful Sunday School.** By Rev. P. E. Burroughs, D.D. Cloth. \$1.50. Fleming H. Revell Company, New York.

Out of a large experience comes this volume of well-prepared and well-arranged suggestions for the management and development of a Sabbath school. Any one who is worthy of the office of superintendent is anxious for counsel and instruction for doing his work in the best possible manner. There is much of real value on the pages of this volume and many will give it a hearty welcome.

**The Boy with the U. S. Secret Service.** By Dr. Francis Rolt-Wheeler. Cloth. \$1.75. Lothrop, Lee & Shepard Company, Boston.

This is a valuable book, giving much valuable information as to the purposes and accomplishments of the Secret Service department, and impressing the fact of the extreme carefulness with which its work is carried on and guarded. The book shows how our Government watches the doings of criminals in order to frustrate them. The author has produced a careful and valuable book for boys and others, the complete manuscript having been read by W. H. Moran, Chief of

the U. S. Secret Service, before being offered for publication, and illumines a side of our Government which is a closed book to the general reader.

**The Future of the Churches.** By Roger W. Babson. Cloth. \$1.00. Fleming H. Revell Company, New York.

Mr. Babson has had the ear of the country, in recent years, in his oft-repeated assertions that religion is the essential need of the country and of the world, and that there can be no stability or assurance for society except as men accept the great principles of religion. He has not really attempted to define the sort of religion that men must accept, but has insisted upon the general principle. In this volume, however, he calls upon the churches to take up certain lines of influence and work if they are to retain their hold on the people. Of course what he says is interesting, but his judgments are not so authoritative in this department as they are in the realm of business. However, it will be well to listen to what he suggests. It is stimulating, at least, and may be considered with profit.

**The Animal Mother Goose.** By Harry Whittier Frees. Cloth. \$2.00. Lothrop, Lee and Shepard Company, Boston.

This is a very charming version of Mother Goose, many of these familiar old verses being illustrated by specially posed and costumed living animals, as cats and kittens, dogs and puppies and pigs, photographed in a most successful way. It must have taken wonderful kindness and patience to induce these little animals to submit to all this posturing and costuming, and it speaks volumes for the patience and skill of those who arranged the contents of this beautiful volume. It is a bright, clean and delightful book and is calculated to charm all who love these old jingles and who love to see fine little animals.

**Prodigal Daughters.** By Joseph Hocking. Cloth. \$1.75. Fleming H. Revell Company, New York.

This is a remarkably attractive, and yet painful story, undertaking to reveal, as it does, the lengths to which modern young women are tempted to go in the assertion of their own independence. It is of course laid in England, and sets forth the conditions which a Colonel finds in his home on his return from the war. It is to be hoped that the rebellion against the authority of parents and of religion and of ordinary social restraints here portrayed does not exist in many families, and yet there is the fear that it may be widely spread. In this story some of the prodigals come home.

**The Story of Creation.** By E. B. Trist. Boards. 75 cents. Society for Promoting Christian Knowledge, London. The Macmillan Company, New York.

This is a beautifully illustrated story of the beginnings of the world, as told in the Bible, including the Ark and the Flood, and is well adapted to the needs of children, and their parents who would read to them.

### PAMPHLETS.

**Synod of Colorado. Minutes of 1921.** Rev. George R. Edmundson, D.D., Byers, Col., Stated Clerk.

**Synod of Indiana. Minutes of 1921.** Rev. William F. Padgett, D. D., 801 Lincoln Avenue, Evansville, Ind., Stated Clerk.

**Synod of Illinois. Minutes of 1921.** Rev. C. Harmon Johnson, Clinton, Ill., Stated Clerk.

**The Union Lesson Guide and Golden Text Book.** Five cents. American Sunday-School Union, Philadelphia. Contains a list of the lessons and texts for the year.

**The Superintendent's Guide for 1922.** By Harry Edwards Bartow. 30 cents. Suggestions for each lesson and Sabbath of the year.

**Twenty Years in Porto Rico.** By Rev. Arthur James. A record of Presbyterian Missionary work since the American occupation. By one of our Presbyterian Missionaries. Published by the Board of Home Missions, 156 Fifth Avenue, New York.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. Frank H. Boleyn, from Centerville, Wash., to Kinde, Mich.

Rev. Walter H. Hicks, from Tacoma, Wash., to Rochester, Minn.

Rev. Curtis H. Page, from Kent, La., to Prestonburg, Ky.

Rev. S. R. Reid, from Prairie Grove, to Clyde, Ark.

Rev. H. E. Marshall, from Marshall to Milan, Mo.

Rev. John William Turner, from Lawton, Ia., to Lyndon, Kan.

### CINCINNATI AND SUBURBS.

The Wyoming Church, Rev. David Garrett Smith, pastor, is carrying on a delightful series of Wednesday evening prayer meetings, under the auspices of various organizations of the church. The meetings opened with the session in charge, with the subject, "The Session and the Rest of the Church." The Sabbath school has for its subject, "Religious Education and the Home;" the Westminster Guild, "Tired of Missions;" the trustees, "Profit and Loss;" the Young People's Society, "Our Definite Aims;" the Missionary Society, "Christmas in All Lands;" the Ladies' Aid Society, "Mary and Martha—Which or Both?" the congregation, "The Kind of Preaching We Like." The Missionary Society reports that as a result of the thank-offering taken on Nov. 27, \$150 were raised, the largest annual thank-offering that has been made for this cause in the church.

Elmwood Place Church, Rev. Reginald Coleman, pastor, is in the way of being electrically lighted within a few weeks, the young people having raised \$175 for this purpose. The building is now in very attractive condition and the church is prospering in every way.

Pleasant Run Church, Rev. W. M. Reese, pastor, received four members recently. A well-attended and attractive banquet for fathers and sons was held at the church last week.

The Presbyterian Men of Cincinnati and vicinity made the visit of Moderator Swearingen the occasion of their anniversary business meeting. About three hundred men attended the supper and listened to a fine and stimulating address. Mr. Ren Mulford presided. The following were elected for the coming year: President, Guy B. Roush; Vice-President, Harry McGowan; Secretary, Lawrence K. Slabach; Treasurer, Standish Meacham; Directors, Rev. Mulford, Rev. J. W. Christie, Rev. W. T. Paterson, T. E. Wallingford, E. T. Lovett, Walter Geyer and Fred Otto.

The local Federation of Churches, at its meeting on Jan. 18, expects to arrange the pre-Easter program of evangelistic work in the churches, and will have an address on the subject by Dr. Charles Goodell.

An illustrated lecture on Missions in Alaska was given in the Third Church, Rev. William Gross, pastor, last Sabbath evening.

Rev. Henry Pearce Atkins, D.D., preached last Sabbath evening for Rev. J. V. Stephens, Jr., in Clifford Church.

Last Sabbath evening, in the Walnut Hills First Church, Dr. F. N. McMillin, pastor, an illustrated address on Porto Rico was given by Rev. Arthur James.

Dr. George P. Fisher, a former secretary of the Cincinnati Y. M. C. A., spoke in the Poplar Street Church last Sabbath evening, where Rev. D. A. Greene is pastor.

A stereopticon lecture on Mexico was given last Sabbath evening in the College Hill Church by the pastor, Rev. C. A. Austin.

### ST. LOUIS AND VICINITY.

Rev. John W. MacIvor, D.D., pastor of the Second Church, was elected President of the St. Louis Church Federation, Tuesday night, Dec. 6, at the annual meeting at the City Club, succeeding Rev. Ivan Lee Holt, D.D. Rev. Frederick F. Shannon, D.D., Dr. Gunsaulus' successor in Chicago, was the annual speaker, giving an address on "The Modern Man's Religion." A resolution concerning the Conference

on Limitation of Armaments was passed, rejoicing over the stand taken by this country and the apparent willingness of other nations to co-operate.

Eighty-seven new members were added to the West Church, Dr. W. B. Lampe, pastor, on Sabbath, Dec. 4, following the three weeks' evangelistic services there. The congregation on this day was extremely large. It was estimated that 850 were present, and 700 in the Sabbath-school.

Four co-operating missionary societies at the Washington and Compton Avenue Church held their annual praise and prayer service, Wednesday evening of last week. Four missionaries were fortunately available as speakers at this service. These were Mr. and Mrs. Edgar Strother, members of the Washington and Compton Avenue Church, who have been for more than ten years in China; Miss Chiles of China; and Miss Jane Thompson, of India.

The twenty-fifth anniversary of the Tyler Place Church is being celebrated this week. Last Sabbath was "Homecoming Day." Wednesday night will have anniversary addresses, and on Friday night there will be an "anniversary party" at which Charles Hoke, one of the charter members, will give a sketch of the church's history. Eight of the fifty original members are still actively associated with the church. It was first organized in the home of the late Rev. John B. Brandt, D.D., the "church-builder," at 3809 Flad Avenue. The return, even in dollars and cents, which an investment of this sort may bring, is shown by one of the incidents in this history. The First Church advanced \$10,000 of the money necessary, which was about \$20,000, for the first Tyler Place church building. The congregation's gifts to the church since then aggregate nearly \$100,000, and Tyler Place ranks as one of the most prosperous in St. Louis. Rev. Robert C. Williamson, D.D., is pastor. One of the members is George W. Sutherland, who is on the Executive Commission of the General Assembly.

"The Lambeth Appeal" was discussed, before our Ministers' Association, Monday morning of last week, in an address by Rev. D. C. MacLeod, D.D., of the Central Church.

Dr. F. R. Crawford, a missionary from Kashing, China, was the preacher at the Central Church, Sabbath morning, Dec. 4.

Rev. Frank H. Magill has begun, at the Oak Hill Church, two series of sermons to continue through December; one on Sabbath mornings on "God," with the opening sermon on, "The Being and Sovereignty of God"; and on Sabbath evenings on "The Deity of Jesus Christ."

The young people of the Second Church are received at a semi-social meeting, early in the Sabbath evenings, during the winter season. Tea and a light supper are served at 6.30 o'clock. A recent address was by Mr. Alfred Sihler, of the congregation, on "Playing the Game."

"The Seven Cardinal Virtues" is the title of a Sabbath evening series of sermons which Rev. James Hardin Smith, D.D., is giving at the North Church.

At Cote Brillante Church, communion was held on Sabbath, Dec. 4, with preparatory services in the preceding week. On Friday night, the speaker at the preparatory service was Rev. H. H. McConnell, pastor of the First United Presbyterian Church.

### OHIO.

The fine new Welsh Presbyterian Church building at Columbus, at 108 Miami Avenue, Rev. E. Edwin Jones, pastor, was dedicated on Sabbath, Dec. 4. Rev. J. W. Matthews, of Jackson, O., preaching in the morning, Dr. S. S. Palmer in the afternoon, and Dr. John Hammond at night. Special exercises were also held on the three preceding evenings, with sermons by Dr. D. J. Williams, of Cedar Rapids, Iowa, and Rev. S. W. Griffith, of Cleveland, O. The building is very commodious and beautiful, and cost, including its \$8,000 organ, and its complete furnishings, \$125,000. On dedication day \$15,000 was needed to complete all payments, and \$23,000 was raised. The church was organized in 1849, and has had ten pastors. Its present membership is 504.

### INDIANA.

Rev. Paul Rader, pastor of the Moody Tabernacle of Chicago, preached in the Cadle Tabernacle of Indianapolis last Sabbath afternoon and night. It is said of Mr. Rader that he has preached every night for two years.

Rev. Dr. J. C. Garritt, of China, preached last Sabbath evening for Rev. H. T. Graham in Westminster Church, Indianapolis.

Hon. J. C. Chaney, of Sullivan, presided at the New Era meetings, Tuesday morning, at the Second Church, following meetings on Monday afternoon and evening, addressed by Dr. Swearingen and Dr. W. H. Foulkes.

The Lawrenceburg Church, Rev. Forest C. Taylor, pastor, has recently rejuvenated its church building, putting a metal ceiling in its auditorium, installing a new lighting system, and redecorating the entire interior. Rededicatory services were held on Sabbath, Dec. 4th, with sermons, morning and evening, by Dr. J. J. Rae, of Richmond, Ind., and with congregations that taxed the entire capacity of the building.

### ILLINOIS.

Fourteen new members were received on Dec. 4 at Monmouth, Rev. Paul Arnold Peterson, pastor. The pageant, "The Lifting Hands," was given last Sabbath evening, the house being crowded.

The church at Cartersville has made substantial progress under the pastorate of Rev. E. J. Sabin. The manse has just been refitted throughout, and a garage built, and church building improvements are contemplated. A successful young people's work conference was held Dec. 4, by Sabbath-school field worker, Rev. W. D. Vater.

At the First Church of Oak Park, Rev. R. E. Vale, D.D., seventy-seven members were received Dec. 4th. Mr. Harold F. Branch, a senior in McCormick Seminary, is acting as assistant, and it is expected that he will give full time in this capacity immediately upon his graduation.

The pastorate of Rev. John C. McElroy at Witt has been dissolved, and he has been dismissed by the Presbytery of Aiton to the Presbytery of Butler. His address will be Bruin, Pa.—James R. Sager, S. C.

The Missionary Society at Hillsboro, Rev. J. R. Sager, pastor, held its forty-fourth annual praise service on Dec. 4. Five of the charter members are still members of the church, and one of them, Mrs. Sophia Rolston, on Sept. 24th celebrated her 70th anniversary as a member of this church. Evangelist J. M. Beadles will begin special meetings here with the New Year.

The First Church of Urbana received ten members on Dec. 4th. Rev. John J. Wilson, D.D., begins his eighth year here under auspicious circumstances. During the seven years, 375 have been received into the church, the Sabbath-school has doubled, as has also the Endeavor Society; the local church budget has doubled and the benevolences have increased six hundred per cent. A men's club has just been organized and the church is well organized and united. A largely attended reception was tendered the pastor and his wife on the occasion of the seventh anniversary of the pastorate.

Rev. W. B. Hindman left his pastorate in the Second Church of Bloomington for that of the First Church of Aurora, in an ideal manner. Not only were his people sorry to lose him, but the whole city seemed to regret his going. The people of the Second Church presented him with a handsome gold watch and showered other presents on him and his family. The American Legion of which he is Chaplain attended his last service in a body. The church at Aurora is one of the largest and most active in the state, numbering some 1,200 members. He enters upon his work with great promise.

For the last ten Sabbaths the children of the Ipava Church were invited to note the text preached on by the pastor, and upon reaching home to find and write out the text in full. At the end of ten weeks a New Testament was given to the best set of texts handed in. At the same time members of the Endeavor Society had a contests in which, during twelve Sabbaths, they were to write out twelve texts with

outlines to each, not over fifty words long. Besides stimulating the attendance of the youth at the church services, the parents became very much interested. Christian Endeavorers wanted to be at church and young folk desired to belong to Endeavor. Many learned the value of close attention and analysis. Finally the preacher himself was compelled to watch his own sermon analysis more carefully.

The Ipava Church has finished up completely the basement under their church building. The people recently bought an automobile for their minister, Rev. Nelson Dalenberg.

#### PENNSYLVANIA.

Summit Church, Germantown, Philadelphia, Rev. Francis M. Fox, D.D., pastor, received ten members at the December communion. The work is going on with constant encouragement.

#### NEW YORK.

Announcement by Auburn Theological Seminary of the short course to be given in its School of Religious Education, Jan. 23 to Feb. 24, shows that there are to be seventeen distinct courses. Instruction in the Old Testament, New Testament, church history, educational and adolescent psychology, principles of teaching, child study, story telling, graded Sabbath-school departmental work, Boy Scouts, Girl Scouts, recreational activities, music, are among the subjects. There is to be a faculty of eleven, under the leadership of Edward P. St. John, dean of the school. The charges are fifty dollars for the five weeks, which cover the entire expense for board, lodging and tuition.

#### NEW JERSEY.

The Presbytery of Newton met in the First Church of Phillipsburg on Nov. 30. Rev. Hugh Miller was released from Harmony, and given leave to labor without bounds of the presbytery. The vacant church is under the committee on Vacancy and Supply.—Robert Robinson, S. C.

The Presbytery of West Jersey met at Salem, Nov. 15. The pastoral relation existing between Rev. Ralph E. Wallis and Pittsgrove was dissolved and Mr. Wallis was dismissed to Philadelphia Presbytery. The overture on women was answered in the affirmative, and the one on commissioners in the negative. Rev. Joseph H. Hunsberger was received from the Presbytery of Baltimore. At the evening session presbytery joined with Salem Church in the celebration of its Centennial Anniversary. Addresses were made by Rev. O. G. Morton, acting Moderator of presbytery, the Rev. R. Hilliard Gage, D.D., Moderator of the synod, and Rev. Addison B. Collins, D.D., Stated Clerk of the presbytery. Rev. Joseph Vitale, pastor of the Vineland Italian Presbyterian Church, died on Nov. 21.—A. B. Collins, S. C.

#### RHODE ISLAND.

Providence Presbytery met in the First Church of Providence, R. I. Rev. J. Edward Grant, Ph.D., was released from New Bedford Church to accept a call to Churchville, Md. The New Bedford Church is under the Committee on Vacancy and Supply, Rev. Charles A. Fisher, Worcester, Mass., chairman.—Robert L. Barbor, S. C.

#### WEST VIRGINIA.

The Church of Allen Grove, Limestone and Wolf Run have called Rev. S. C. Elder of Grove City, Pa.

After a pastorate of six years, Rev. Edgar P. Carson has resigned at Richland Church, Wheeling. The work has greatly prospered and he leaves a well-founded work in this suburb. He will make his home in the South on account of the health of his family.

#### VIRGINIA.

Rev. John Steele of Pittsburgh, of our Board of Temperance and Moral Welfare, recently visited the First Presbyterian Church of Richmond, Va., and put in a busy Sabbath with Rev. A. A. Hector, the successful and enterprising pastor of our denomination's only church in that city. account of it is given elsewhere.

#### GEORGIA.

With 108 accessions during the past year, the Harris Street Church of Atlanta now has a membership of 235. The morning attendance has grown from fifty to over 200 and

the evening attendance from thirty to about 200. Frequently the evening service attendance exceeds that of the morning. The average prayer-meeting attendance has been sixty of late, but a special effort is now bringing this up to ninety. The Endeavor Society has an attendance of fifty to seventy-five. This church takes in new members every other Sabbath, and the evangelistic note sounded at each service results in many public confessions of Christ. The pastor is Rev. Roy Talmage Brumbaugh.

#### MISSOURI.

Evangelist B. Frank White closed a successful evangelistic campaign at Wells-ville, Mo., Nov. 27. The entire community was moved by the practical and powerful preaching of the evangelist. The Presbyterian Church in which the meetings were held was aroused with new enthusiasm and earnestness. Large accessions have already been made to the local church. From here Mr. White went to Holton, Kan., after which he will spend his holiday vacation at his home in Bellefontaine, O. He is ably assisted by Rev. A. L. Carter, soloist and choir director, himself likewise an ordained Presbyterian minister.

#### IOWA.

The First Church, Waterloo, has finished laying the foundations for its new edifice. Work will proceed April 1st. Dr. John Robertson Macartney, the pastor, has been using screen services Sunday nights since Sept. 1st, making use of the excellent material provided by our Home and Foreign Boards; also the great set of slides entitled "Back to God," by William Jennings Bryan. Throngs attended these services. The hymns are thrown upon the screen and also the Scripture to read in unison. A great fight has been for the closing of the Sunday theaters, a vote to be taken on Dec. 6. Many Bible Study classes are in progress in this church.

The First Church of Bedford, Rev. M. E. Lumbar, pastor, is building a new manse, to cost about \$7,000. This is made possible by a generous initial gift from Mrs. Hattie Y. Crum. Last year about \$2,500 was spent in improving the church building. The union Thanksgiving service was held in the M. E. Church and the sermon was by the Presbyterian pastor.

The church of Manning received four members on Nov. 27, making seventeen since the coming of Rev. W. W. Tait, D.D., as pastor. Two new elders were recently ordained and installed.

Rev. Curtis H. Page, of Kent, Ia., has accepted a call to Prestonburg, to succeed Rev. E. N. Hart. Mr. Page has had a very successful pastorate at Kent, and the people were very sorry to part with him and his wife, but they held a parting reception, presented them with valuable tokens of affection, and lovingly sent them on their way to their new work.

Rev. John E. Reese, of Panora, Ia., has been called as assistant minister by the First Church of Council Bluffs, Ia., to assist Dr. A. E. Vanorden. Mr. Reese was chaplain of the 188th Depot Brigade during the war. Ground has been broken and the erection of a chapel has begun in the west section of Council Bluffs, Ia., by the First Church. The building is to cost \$12,000, and will seat 210 people in the auditorium, besides a commodious basement for other meetings.

The Home Mission Committee, Rev. J. P. Linn, D.D., chairman, of Council Bluffs Presbytery, has surveyed the district around Lake Manawa, in Council Bluffs, and the people have petitioned for the organization of a Presbyterian church. Steps have been taken to secure lots for a building.

As a result of two weeks' services in Bethany Church at Council Bluffs, conducted by Rev. John W. Todd, presbyterial evangelist, seventy-two professed faith and fifty-six were received into the church, while ten children were presented for baptism. Rev. T. G. Nethery is pastor.

Rev. John W. Todd, presbyterial evangelist, has held a two weeks' meeting in Bethany Church, Council Bluffs, Rev. T. G. Nethery, pastor. Seventy-two have professed faith and fifty-six have been received into the church, fifty-one being on profession. Ten infants have been baptized. The Willing Workers class of Bethany Sabbath school have taken charge of the cradle roll, and by a thorough

search of the neighborhood, have enrolled 127 babies in the school. The class teacher, Mrs. W. F. Page, acts as cradle roll superintendent, and each member of the class is her assistant.

The First Church of Council Bluffs has called as assistant minister, Rev. John E. Reese, of Panora, Ia., former chaplain of the 168th Depot Brigade, to aid Dr. A. E. Vanorden. This church is erecting a chapel on the west side of town to cost \$12,000.

#### OREGON.

After over two years of successful work as pastor of the La Grande Church and a large increase in membership, Rev. James Aikin Smith has received a call to Hope Church, Portland. Grande Ronde Presbytery, at his request, has dissolved his pastoral relationship, and dismissed him to Portland Presbytery.

W. J. Hughes, Stated Clerk.

#### WISCONSIN.

Ministers and members of all the Presbyterian churches in Milwaukee Presbytery, thronged Calvary Church on Sabbath evening, Dec. 4, for the Rally service. Rev. Paul B. Jenkins, Rev. W. R. Schriver, Rev. B. G. Jackson and Rev. James Oastler took part.

The December meeting of the Woman's Synodical Missionary Society was held at Neenah, Rev. D. C. Jones, D.D., pastor, Dec. 7.

At the meeting of Milwaukee Presbytery Dec. 5, Rev. L. A. Axt was made supply of Cambridge. Rev. C. E. Franz, secretary of the Administrative Council, reported good meetings at Calvary Church.

Rev. F. G. Rehner, secretary of the Federation of Churches, reported a plan for the winter work. Presbytery adopted a course of study for three years for those men who have not been able to take a college or seminary course. The plan was presented by Dr. James Oastler. Rev. Wm. J. Semelroth was dismissed to the Presbytery of Winnebago and goes to the church in Westfield.

Dr. Gerritt Verkuyl preached at Oconto on Dec. 4, and told of the encouraging work of the Sabbath school in Wisconsin.

Rev. George E. Griffith has been greatly blessed in his work in Stanley and in the mission stations around, during the past four years. At Eidswoold, four miles out, they have now fifty-four active members. Besides Stanley and Eidswoold, Mr. Griffith goes to Brownville schoolhouse where he has a church of thirty members, to Huron, Coburn and Hobbs schoolhouse. These outstations all have Sabbath schools and regular Sabbath services. Here is a Home Mission field where six communities are served.

The church at Winter, near Rice Lake, has about sixty members. A beautiful new home of worship was dedicated Oct. 16. Rev. Carl E. Franz, synodical field worker; Rev. J. S. Wilson of the Home Mission committee, Rev. R. A. Carnahan and Rev. E. Iverson conducted the dedication service. Five new members were received. Large congregations assembled and it was an occasion of great rejoicing.

Rev. E. W. Wright, of Oconto, has accepted a call to Appleton.

Rev. Carl F. Bruhn and wife, of Phillips, recently found a finely equipped automobile at the door with this inscription: "I am your assistant in the Master's work." This help enables the missionary to serve four outstations besides the church in Phillips. The new car was made possible by many friends and the help of the Home Mission Committee. This enables the missionary to reach the little settlements remote from the large towns. There is a large foreign population in the country around. Rev. E. J. Koukol, who has been serving the Bohemian people for several years, has been called to Omaha, and Mr. Bruhn will take up the missionary work for a while.

Rev. Norman Barr, of Chicago, spoke at the third Forum Supper Conference of Milwaukee Presbytery at Calvary Church on "What Does the City Ask of the Church?" The Island Avenue Church presented an illustrated story on the growth of a seed, showing the progress of the church from its start, twenty years ago.—A good start in the work among our foreign population has

begun, and about 12,000 Bohemians have been located, and many of them enrolled in our mission stations. Rev. M. Filipi has been faithfully working during the past year in connection with the Perseverance Church, and last summer the daily Bible schools enrolled 175 children. Forty-nine Bohemians are members of Perseverance Church, fourteen of whom united last summer.

## MINNESOTA.

The Presbytery of Minnesota through the Men's Work Committee recently arranged a banquet for Life Recruits, for the Presbyterian High School boys. Mr. Geo. B. Dayton, an outstanding business man and elder, appealed to the boys for their dedication to the call for definite Christian service. About 300 boys attended Dec. 12 at the Westminister Church. The Evangelistic Committee of Presbytery offer to help every church hold a series of special meeting during the winter. Ministers of the Presbytery are volunteering in sufficient numbers to supply all churches, asking help.

Oliver Church, Minneapolis, Rev. Raymond J. Rutt, pastor, has three musical organizations under the leadership of Prof. G. Everett Williams, Music Director. A choral club of sixty-five voices, a men's choir of 25 voices and a girls' choir of forty-five members from twelve to sixteen years of age. The pastor has three Bible classes that meet each week. Fourteen new members have recently been added to the church.

## NEBRASKA.

Ten members were received into the church of Hansen, Neb., Rev. J. G. Russel, pastor, on Nov. 6, and one infant was baptized.

In the Church of Grand Island, Rev. A. A. Smith, pastor, ninety-five men and boys sat down to a dinner served by the ladies on Tuesday night, Dec. 6th. After dinner Mr. R. V. Clark, of the State Industrial School for Boys at Kearney, Neb., gave an address on "The Diligent Boy." He said that the chief causes for delinquency among boys are "the cigarette, the immoral movie, loitering places like the pool hall or smoking room, the misuse of the automobile and the failure of parents to properly guide and instruct their boys."

## KANSAS.

Since the coming of Rev. M. Brooks to Delia, encouraging progress has been made in the life and work of the church. The Dorcas Society has been organized and has been active. Repairs have been made on the buildings, sidewalks, belfry and bell, and lighting fixtures, all at a cost of about \$500. The people are encouraged.

The church at Liberty recently concluded a series of evangelistic services, during which eight adults confessed Christ. Three were added to the church on confession. Rev. Clarence Almon, of Oskaloosa, who regularly supplies the church, conducted the services.

Perhaps the greatest evangelistic campaign ever held by the five churches of La Crosse, Kansas, was recently conducted by Evangelist Elmer P. Loose, and party of Waukesha, Wis., in the large auditorium, with several hundred confessions and a remarkable awakening of religion in the home.

As the result of a series of meetings at Peabody, conducted by the pastor, Rev. N. S. Metfessel, twenty-one members have been added to the church, of whom fifteen received baptism. The present pastor came a few months ago.

Caney has called Rev. Claude Davis of Wichita, and he is now at work on the field. Rev. H. W. Curtis is to leave Altoona, Kan., Jan. 1, and Rev. Bradner E. Wells of Emporia has been asked to succeed him as stated supply.

Rev. Geo. McNab is at McCune and Osage and the work is going on actively.

Rev. Chester Birch, evangelist, begins a Gospel campaign at Cherryvale, Jan. 1.

The Kircher evangelistic party of Emporia, Kan., recently closed a union meeting in Sylvan Grove, Kan., where Rev. H. C. McMican, is pastor. There were conversions and reclamations as well as re-consecrations. Quite a few of the most prominent people of the community are

affiliated with the churches there. The Kirchers are now in Wakarusa, Kan., where Rev. George Jackman is pastor.

Rev. C. M. Robb was installed at Neodesha, Kan., Nov. 8.

## COLORADO.

Rev. Albert H. Saunders of Decatur, Ind., has accepted a call to the Corona Church of Denver.

December 11th was "Church Extension Field Day" for the Presbytery of Denver. In thirty-seven churches the work done by the Church Extension Board since its organization in April was reviewed and the plans and purposes of the Board for the future presented. In Denver the pastors of the churches exchanged pulpits for the day and a "Flying Squadron" of ministers and laymen carried the message to the churches in the outlying districts.

The "Centennial State University of Denver" which recently announced its supposed existence by bestowing, promiscuously, honorary degrees upon unsuspecting ministers and lawyers, and then attempted to collect a fee of \$25 from each, has had its charter revoked by the state authorities.

The Presbytery of Pueblo met in Colorado Springs, Nov. 28. Rev. D. G. MacLennan was released from the Lamar Church and was dismissed to the Presbytery of Larned, to accept the pastorate of the First Church of Hutchinson, Kan. Rev. D. Diamond Mitchell was received from the Presbytery of Wichita, and Rev. L. J. Albert from Highland. Mr. Mitchell is to become pastor of Pueblo Park Avenue Church, and Mr. Albert is the pastor-elect of the Pueblo-Mesa Church. Rev. Robert J. Black was received from the Rock River Association of Congregational Churches in Illinois.—William Gordon Keiry, Stated Clerk.

At the December Communion at Salida five adults were received, all on confession. During the present pastorate, no communion has passed without the reception of new members. Rev. L. Harold Forde is pastor.

The First Church of Boulder, Rev. Robert Karr, pastor, has just completed a campaign of personal evangelism, covering sixty days. The church was divided into twenty-one groups, and when the campaign came to a culmination, Nov. 27, 104 new members were received into the church, forty-two of them coming on profession. This makes 263 new members received in about one year, bringing the total membership to 820. A goal of fifty more is set for the Christmas service.

The First Church of Sterling, Rev. Harry B. Vail, pastor, received eight members on Nov. 27. A school of missions has been held in the church with excellent attendance, closing on Sabbath evening, Dec. 11, with the pageant, "The Open Door." The Westminister Society of the church recently held a bazaar from which \$612 was realized.

## OKLAHOMA.

The Presbyterian Church of Alva, Rev. LeRoy Thompson, pastor, has just closed a School of Missions. The Foreign Missions books were used. There was a lunch each Wednesday evening and the men came directly from their places of work to the church. After lunch the devotional and study period began. There were five classes, using "The Why and How of Foreign Missions," "World Friendship," "A Noble Army," "Under Many Flags" and "Stories for the Small Children." There was an average attendance of sixty-five in the classes.

## TEXAS.

Hemphill Church, Fort Worth, Rev. Dr. M. E. Chappell, pastor, received twenty-four members on Dec. 4th, making fifty since Oct. 1st, and 101 since April 1st. The entire membership now is over 600. On Dec. 4th a large offering was made to Albany Orphanage and the money was raised for building a gymnasium adjoining the church building.

## CALIFORNIA.

At the December communion in the First Church, Long Beach, Rev. George M. Rourke, D.D., pastor, twenty-eight new members were welcomed. Preparations are completed for beginning an annex to the church for Sabbath school require-

ments, which is greatly needed. A School of Missions has just closed, which was largely attended. The church has four flourishing Endeavor Societies.

Rev. C. S. Tanner was installed as pastor at Downey, Los Angeles Presbytery, Dec. 4, by Rev. W. W. Choate, Rev. Campbell Coyle, D.D., Rev. R. Logan and Rev. H. C. Buell.

## CHURCH AT LARGE.

Evangelist John M. Linden, Madison, Wis., has held eleven campaigns through 1921, closing the year in meetings at Centerville, Iowa, and Nebraska City, Neb. He opens the new year in Indiana at Owensville and Mentone.

## LAW ENFORCEMENT.

BY ASSISTANT ATTORNEY-GENERAL GOFF.

To have good government, we must have good citizens, and always, continuously, a warfare without truce or quarter against those who violate the law. It is strange but true, that bad men are combined and good citizens are divided, and that therein lies the cause of law breaking. If the good would join hands, the lawless could do nothing.

We must legislate and prosecute, and drastically punish, but principally we must educate, and practice what we preach.

It is not for an executive, State or Federal, to say whether a law is good or bad. He should enforce it, or confess failure and resign.

We may bite our chains as we will, but we shall be made to know that man is born to be governed by law, and he that puts his own will in the place of it is an enemy of God.

Prohibition is not the only law which is difficult to enforce.

Any new law which interferes with the so-called personal liberty of the community must pass through the stages of open violation, secret violation, passive enforcement, and then universal observance throughout the land.

The man who can not obey the law, the man who can not fearlessly enforce the law, and with the courage of his convictions bring before our judicial tribunals every dastardly and contemptible crook no matter how high his rank, has no place in our system.

The law stands, proclaiming "Thou shalt not break," and when that commandment is broken the Nation should bend its efforts to see that atonement is made. The quickest and surest way of setting any law at naught is to relax its enforcement; while the quickest and surest way of instilling respect for the law in the hearts of a people is to vigorously press its enforcement.

Our Government and our Constitution are not to be overthrown by the whims or the depravity of those who speculate in public justice and view it as an article of personal favor. The parasites that fatten on crime and live on human sin shall not be permitted to traffic in our liberties and, vulture-like, sink their gorging beaks into our laws.

Today all mankind is suspicious, doing nothing, playing safe. America must not and will not yield to this condition. Instead, she must be the positive nation. She will. And she will, I am sure, be positively good.

We have no room for those who would have us exchange our liberty and freedom for isms and licentious license. Such people should go to a country which gives them their peculiar liberty.

The law must be and it shall be enforced as it is conceived and written, and always without fear or favor. I bring the pledge that in so far as it lies within the power of the Department of Justice to execute and enforce the law of the land, there will be no backward step, no retreat, in preserving the Constitution and carrying out the mandate of the people.

## NOTICES

PRESBYTERIAL NOTICE.

Cincinnati, Walnut Hills First, Dec. 19, 10 a. m.



## HOME CIRCLE

### A CHRISTMAS THOUGHT

Oh, Christmas is coming again, you say,  
And you long for the things he is bring-  
ing;

But the costliest gift may not gladden  
the day,

Nor help on the merry bells ringing.  
Some getting is losing, you understand;  
Some hoarding is far from saving,  
What you hold in your hand may slip from  
your hand;

There is something better than having.  
We are richer for what we give,  
And only by giving we live.

Your last year's presents are scattered and  
gone,

You have almost forgot who gave them;  
But the loving thoughts you bestow live  
on

As long as you choose to have them.  
Love, love is your riches, though ever so  
poor;

No money can buy that treasure:  
Yours always, from robber and rust secure,  
Your own without stint or measure.  
It is only love that we can give;  
It is only by loving we live.

For who is it smiles through the Christ-  
mas morn—

The Light of the wide creation?  
A dear little child in a stable born,  
Whose love is the world's salvation.  
He was poor on earth, but he gave us all  
That can make our life worth living;  
And happy the Christmas Day we call  
That is spent for his sake in giving.  
He shows us the way to live;  
Like him, let us love and give.

—Lucy Larcom.

## "Miss November" And the Pink Silk Dress

By MARY McCRAE CULTER

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### CHAPTER V.

After her caller left her, Nancy Varden sank weakly and wearily back into her chair and gazed at the vacant chair across the hearth with almost horrified eyes. Was this the thing toward which she had been drifting? Was this what people thought of her—that she was a fitting mate for a man as old, as pompous, as cold, as Professor Darker? What would Aunt Elizabeth—what would Bettie say—if they could know?

The more she considered the proposal that had been made to her, the more insulted she felt herself. What was it he had said? "In spirit, in habits, in inclinations in manners and dress, they were one at heart?"

She wanted to scream out her indignation so that even the retreating, crestfallen professor could hear. Was it possible that, as he had asserted, other people beside himself considered her a "settled and elderly character?" Had she really "left the frivolities of youth behind her?" Then she remembered the name which the merry college students had bestowed upon her, and which she had chanced to overhear more than once—"Miss November."

It was true, then! It was really true! And she was barely thirty years of age! Why, Bettie had been thirty also!—Bettie whose birthday was the same as her own! Bettie, who "was more like a girl of twenty than like a matured woman." Bettie, whose "exquisite taste" had selected the

pink silk dress that lay upon the bed upstairs and which her "dainty self had worn with such a distinguished air!"

Nancy felt suddenly weary and worn. she looked down at her somber grey gown claiming three score year and ten. She gazed at the vacant chair across the hearth and her mental vision beheld the grey-haired suitor who had occupied it for so many times that it seemed to belong to him, and who had, insensibly to herself, made himself a part of her home life for so long that he had dared to address her with the assured, proprietary air which had so startled her.

The weariness with which she had dragged herself home from the college that very evening swept down upon her once more, bearing upon its leaden wings the unhappy, unwelcome assurance that old age was upon her and that youth had indeed been "left behind." She rose from her chair, sick at heart and benumbed of soul, with a wild desire to flee away from the dreariness of life that surrounded her and to hide away in some secluded spot where no one would ever be able to taunt her with her misery.

At that moment, Mammy Lou appeared, her face beaming with satisfaction.

"Am dat ole man done gone, Honey Chile? Seemed lak he gwine stay fo'ebber, amen. Am yo' plum fohgot dat heavenly dress upstahs? I'se jes' a-honin' to see you wif it on."

In a sudden revulsion of feeling, Nancy whirled away from the couch upon which she had been about to throw herself, and exclaimed excitedly:

"O yes! Come on, Mammy Lou."

She was out of the room like a young whirlwind, and ran up the stairs as Mammy Lou had not seen her do since the days of her childhood.

The upper room was warm and light and bright. Heaps of girlish things were everywhere, inviting inspection. Mammy Lou tarried below stairs long enough to make sure that doors and windows were fastened, and the fire made secure for the night. When she entered the upper room she was greeted by a vision in Hunter's green—a girl with excited eyes and glowing cheeks, and with golden-brown hair pulled into a fluffy mass beneath a cap of soft brown fur.

"Oh," Mammy Lou exclaimed as she circled admiringly around the girl. "Am dis you'sef, Honey Chile, or am it some fly-away college gal? Ef dat ole dictionary-diggah of a puhfessah could see you now, he'd nevah say yo' olde as he is."

"Mammy Lou!" cried Nancy, whirling angrily upon her, "You were eavesdropping all the time—now weren't you?"

"No! Honey Chile," she replied with hands lifted deprecatingly.

"Mammy Lou knows bettah dan to do sech a low-down t'ing as dat. I was jes' a-waitin' in de dinin'room tell you call me to bring moah wood, or tea, or somepin, an' Ijes' couldn't he'p but hear dat ole man's drawly voice bossin' you 'roun' about gettin' mahried to him. Huh! All he want am dat chahia by de fiah, an' all dem books of youah Pa's, an' you an' me to slave for him. How do I know? Hain't I watch him lookin' 'round' dat room an' smilin' to himse'f, an' sippin' his tea lak a bumblebee tastin' ob honey, an' lookin' at you as ef you plum belong to him, an' scowlin' at Mammy Lou evah time she doan't please him? Huh! Guess I know."

"O, Mammy Lou!" cried the girl with

such unhappiness in her voice that the old negress hastened to add:

"Dar now, Honey Chile. Jes' fohgit aif about it an' play lak nuffin evah happen, an dat yo' jes' a little young gal lak Miss Bettie, wif all dese pretty clo'es to mek yo' look lak a l'il young college gal. Come on, Honey Chile," she coaxed.

Nancy laughed, a little nervous laugh, and turned back to her mirror. She could hardly believe that the youthful picture that confronted her was really a reflection of her own transformed self, and gazed and gazed in amazement at it. Then a glad realization swept over her, and she exclaimed:

"I have burst my chrysalis, I do believe!"

"Laws, Chile, remonstrated Mammy Lou with anxiety, "Doan't yo' worry ef yo' have bust it. Mammy Lou'll men' it foh you tomorrow. Heah. Yo' gwine try on dis pink dress?"

"No," answered the girl as she laid aside the cap and slipped out of the stylish walking dress, "I believe I am too tired for any more tonight. My head aches dreadfully."

"Heah. Put on dis kimona an' set down befoah de fiah, an' Mammy Lou'll rub dat headache away in no time. Dese t'ings gwine to keep ovah tell nex' week when youah Christmas vacation come 'roun', an' dar ain't no school no no—no—nuffin"—with tardy remembrance that the subject was an unpleasant one—"no nuffin to bovah you."

The weary girl gladly obeyed the kindly command and sank gratefully into the big chair which her faithful servitor pushed before the fire. She leaned back with closed eyes while Mammy Lou's soft hands brushed the pain from her aching brows and soothed the turmoil of her disturbed heart and banished the unpleasant experiences of the evening from her overwrought brain. When at last she crept away to bed, it was only to fall into a heavy sleep that was broken with dreams of childish pranks that were being condemned by severely pompous professors, and of being unduly impenitent and defiant.

The next morning she rose unrefreshed by her night's sleep, and with accustomed dreaminess donned the plain grey suit. drew her hair back into its customary smooth plainness, and after a glance out of the window at the bleakness of the December morning, went down stairs to where Mammy Lou waited with her inviting breakfast and her warm smile and her honeyed words to lift a little gloom from the young life which she idolized. She hung uneasily about as the girl put on raincoat and rubbers, preparing for her walk to the college, until, at the very last moment, her anxiety could no longer be restrained and she said coaxingly:

"Now, Honey Chile, ef dat ole puhfessah"—

Nancy lifted her chin with proud impatience and authority:

"We will not talk about him, Mammy Lou. We will never talk about him any more.

You may put those dresses and other things into proper places while I am gone. I will have no more time for them this week." Then she went away, and the old servant went back to her work grumbling to herself as she did so, and laying all sorts of plans for the future of her adored mistress.

Professor Darker had spent a most un-

happy evening in the noisy, stuffy parlor of his boarding house, after leaving the quiet luxury of Miss Varden's home. A number of students made this same place their home; but instead of going to their own rooms for earnest study, as he considered all real students should do, they elected to remain downstairs where they wasted their precious hours in foolish conversation and idle jesting and riotous "music" as they presumed to name the hilarious singing of college songs to the accompaniment of a much-tortured piano. Even in the narrow confines of his own room upstairs, the injured professor could not escape from the echoes of their unseemingly mirth. He frowned crossly as he dragged his wooden rocking chair in front of his small gas heater and sat down to ruminate upon his defeat of the evening. This marriage which he had proposed was so desirable a matter from every angle of his viewpoint, that he could not understand Miss Varden's opposition to it. She had seemed so perfectly content in his companionship, so amenable to his advice, so properly respectful, so solicitous for his comfort, that he could not but be amazed at her sudden rejection of his marriage proposal. He had an idea that in some occult way that sinister old negro woman had intervened between him and his much desired comforts, and had managed to influence her mistress against himself. Perhaps if he could renew his suit away from such an obnoxious presence, he would be more successful. It was a delightfully hopeful and cheering thought, and served to send him to bed with restored confidence in his own ability and redoubled determination to secure Nancy Varden for his wife.

So it came to pass that when the girl entered the Dean's office that morning, Professor Darker was waiting for her, a pile of papers in his hands, a welcoming smile upon his face, an air of assurance pervading his presence.

"O—ah—good morning, my dear Miss Nancy," he said. "I trust you are feeling quite yourself in spite of the rain and chilliness of the day.

"Yes, thank you," replied Nancy coolly, seating herself at her desk, unlocking the drawers, and swinging the typewriter into position. "You have some work you wish to have done?" she asked in her most impersonal tone.

"Well—no—ah—I merely dropped in to wish you a good-morning. And to say—ah—that—ah—if at any time you desire to reconsider your decision of last night, I shall be glad to give you the opportunity. I could not help but feel that after a night's consideration of what I said to you, that you would discover the desirability."

"Professor Darker," Nancy interrupted with a vigor that startled him from his self-complacency, "I did not give one moment's 'consideration' to your proposal after you left me. I had more important things to engage my attention. Let us consider the incident forever closed.

"O, good morning, Dean Burton," with a disengaged manner and an uncommonly bright smile as the Dean entered the office. "You see I am ahead of you, and am all ready for work. Have you the usual load on your hands?"

(To be continued.)

If you would make Christmas a real blessing, show some poor sinner the face of the loving and forgiving Christ.

### WHAT I GOT FOR CHRISTMAS.

BY PALMER HARTSOUGH.

I was wishing when 'twas May  
For Christmas.

I've been wishing ev'ry day  
For Christmas.

May, it took so long to go,  
June came on, and just as slow,  
Then July—the Fourth, you know—  
'Twasn't Christmas.

So the months went slowly round  
Till Christmas.

Then the snow fell on the ground  
For Christmas.

Then the bells began to ring,  
Folks their gifts began to bring;  
Ev'ry one began to sing,  
'Twas Christmas.

Ev'rybody got things nice  
For Christmas.

Ev'rybody had the price  
For Christmas.

Some got fruits, the year's increase,  
Some got chickens, turkeys, geese,  
But I got to speak a piece  
For Christmas.

### DAISY'S MERRY CHRISTMAS.

BY FLORENCE M. ALLEN.

"O dear! I'm afraid we won't have a merry Christmas this year," groaned Mr. Hill as he tossed restlessly on his pillow.

His wife gently bathed his feverish brow, as she answered, "Now, George, you mustn't worry this way; it is making you so much worse."

"Worry," repeated Mr. Hill. "How can I help worrying? It's hard enough to feel that we can't get even a little present for Daisy when she's always had so many things before, but it's worse to think that Mr. Short could be so cruel as to take away our cow for debt and refuse to let us have anything more on time, just because I'm flat on my back, and he doesn't see any prospect of my getting up again. But if I die—"

Just then Daisy came in and kissing her father's hot cheek said, "Don't talk so, papa. Please don't! We will have a merry Christmas, I know we will. Good old Santa Claus won't desert us just because you are sick and we haven't any money, I know he won't. Now you just go to sleep, and don't worry any more," and she slipped softly out of the room.

"It's strange what faith Daisy has in Santa Claus," Mr. Hill said after she had left. "But I believe you and the child are right, Mary. It doesn't mend matters any for me to worry this way, and the worry only retards my recovery. If you and Daisy can be so patient I will try to do my part," and he turned over and was soon asleep.

After Daisy had left the room she said to herself, "Perhaps Santa Claus doesn't know how sick papa is and will bring me only toys and books like he did last year, so I am going to write him a letter and ask him not to bring me any toys, but to bring some nice things for papa instead."

She got a pencil and paper and after writing for some time put on her hood and cloak and started for the postoffice.

In the small town there was only one store and the postoffice was in one part of it.

Mr. Short was both storekeeper and postmaster. He smiled as he took the letter and read the address, "Santa Claus, North Pole," but the smile faded as he looked down into the earnest little face before.

"Will you please be sure that Santa Claus gets the letter?" Daisy pleaded. Perhaps he doesn't know papa is sick and I don't want him to bring me toys this year,

because there are so many things we need so badly," and her lips trembled although she tried to smile bravely.

"Yes, I'll see that the old gentleman gets it," Mr. Short said, and Daisy thanked him and started home.

After she had left the store Mr. Short tore open the envelope. "I suppose I'll have to act as Santa Claus myself now that I have given her my promise to see that he gets the letter."

After he had read the letter he blew his nose vigorously, took off his spectacles and wiped them and then said aloud, "Well, I hadn't any idea matters were so bad. I didn't know before that Mr. Hill had such a sweet loving little girl. Of course, I knew that he had a little girl, but I never took much notice of her before.

She shall have everything she wants for Christmas, or at least everything that I am able to get for her. Why if she'd look at Santa Claus with those big, brown pleading eyes of hers he'd be willing to give her his whole pack, and throw in his reindeer and his sleigh besides.

Well, I can't throw in any reindeer, because I haven't any, but I can throw in their cow; it's theirs by rights anyway. And he blew his nose and wiped his spectacles again.

Here I am a stingy cross old bachelor with never a relative in the world depending on me, hoarding up more money than I can use in a lifetime, and for what? Just so I can die a rich man. And then I suppose my money will be used for some charitable institution. Why can't I use some of it for charitable purposes while I am living and get some pleasure out of it myself. I'll do it! And if I don't make a handsome old Santa Claus it won't be my fault, and he chuckled softly to himself.

It was Christmas eve. Mr. Hill, with a hopeless look on his pale, thin face, lay gazing at his wife and little daughter as they huddled close to the stove in which were a few dying embers.

"O, why," he said, "must I be so helpless? It seems as if I can't bear it!"

In an instant Daisy had her arms about his neck and was whispering in his ear, "I'll tell you a secret, papa. I didn't tell you before, because I wanted to surprise you, but I've written to Santa Claus to bring some wood and other things, and I know he'll do it, because I told him about your sickness and—O, there he is now!" she exclaimed.

The sick man turned on his pillow, and listened eagerly. A moment later the door opened and a jolly old man with long white whiskers and dressed in fur from head to foot came in.

"O Santa Claus," Daisy cried, "I'm so glad you've come because papa was so discouraged." "I'm glad I've come, too," Santa Claus answered heartily as he unstrapped an enormous pack from his shoulders and placed it in the middle of the room. And as my pack is heavy and I don't care to make any more calls tonight I'll just leave it here for you. In it you'll find everything you asked me for in your letter, and a number of things besides. I have a load of wood for you out in the yard, and as I passed by Mr. Short's house he asked me to bring back your cow so I tied it on behind, and Santa Claus chuckled as if he thought it a great joke.

Then before anyone could speak he made them an elaborate bow, and left the room.

"O, see how many, many things he has brought!" Daisy exclaimed, dancing up and down and clapping her hands with delight. "An I am so glad Mr. Short sent back Bossy. He must be a better man than we thought he was. Don't you see, papa, that I was right when I said I knew we would have a merry Christmas?"

New Windsor, Ill.

#### KITH AND KIN.

*A Yuletide Meditation.*

BY REV. H. G. DENISON.

Kith—One's acquaintances and friends.  
Kin—One's relatives by birth or marriage.—Definition.

How lonesome he at Christmas cheer,  
Who has no folks—afar or near,  
To send a gift or care a pin;—  
For hopeless has nor kith nor kin.

Though mountains high or prairies wide  
Their tasks and homes from ours divide,—  
We hear, amid our noise and din,  
The undertone of kith and kin.

If chance, o'ertaken by distress.  
We send the signal S. O. S.,  
The friends that hear at once begin  
The prompt reply of kith and kin.

With richest wrappings, we should roll  
In jewel caskets of the soul,  
This gentle topaz (worth to win)  
Our Christmas love of kith and kin.

These friends in Christ will never fade,  
Though sod and flowers are o'er them laid.  
For they are now redeemed—from sin—  
Our gone-before of kith and kin.

How good, when shade of evening slants,  
To muse awhile with revenants,  
Who were, in years that erst have been,  
Our flesh and blood of kith and kin.

Their spirit lives do ours impress,  
And quiet comforts still address,  
From realms where they have entered in—  
Our intimates of kith and kin.

'Tis thus of Christmas ties we sing,  
Both those of blood and marriage ring—  
For they make up, through thick and thin,  
Our rosary of kith and kin.

At Christmas, earth and heaven meet,  
And gather round the hearth-stone seat,  
To watch the twisting flames that spin  
The Yuletide bonds of kith and kin.

The whiles, we sing the Virgin birth,  
By which our Savior came to earth;  
That he might be (who knew no sin),  
Our lamb of God, for kith and kin.  
Lake Alfred, Fla.

#### OUTSIDE THE WINDOW.

BY KATE W. HAMILTON.

The new tea set had come on the Christmas tree, and so, too, had the pretty baby doll that sat in a chair at the little table. It seemed as if almost everything that children could want has been on that tree. Jamie sat on the floor trying one new toy after another, while the little girls at the piano were picking out some of the new music that has been on their Santa Claus list.

"Oh-o, my!" said a soft little voice outside the window, as Mary Ellen, standing tiptoe in the snow tried to peep in at the pretty room that looked to her like fairyland. She forgot that her little bare hands were cold or that anyone might see her standing there when she raised her head above the window sill. "Oh, my-y!"

"Here, have a good look while you're at it, chicken!" said a quick voice behind her, and a pair of strong young arms lifted her so high that she could see the whole room. But Mary Ellen was so frightened that she only struggled to get down.

"Don't, Don't!" she begged. "I didn't mean any hurt."

"Of course not, and I didn't mean to frighten you," said the big boy's laughing voice. "There, don't cry! This is where I live. Come right in with me and see all the things."

And before she really knew what had happened, Mary Ellen found herself right in the middle of that bright, warm room, and the little girls were showing her the tree and all the beautiful gifts.

"Didn't Christmas come to your house?" they asked.

Mary Ellen shook her head.

"It doesn't ever come—very much," she said timidly. "But Joey and I—Joey's my brother—we go round and see all the store windows. This year Joey hurt his foot, so he can't get out for a while, and I had to look all alone, and then I'll go home and tell him. It looked so nice in here I wanted to tell him 'bout that, too. That's all."

But it wasn't all, for Richard, the big boy who had brought her in, was looking at the little girls making signs that they understood, and then he went out of the room to find his mother. By the time Mary Ellen was ready to go there was a basket packed with all sorts of good things to take with her.

"Too heavy a basket for such a chicken to carry," said Richard, "so I'm going to carry it. Maybe I'll peep in at your window as you did at ours, and then I'll see Joey."

"Joey would like that!" said Mary Ellen. "Oh, you are all so kind!"

"Why, that's what Christmas is for—to make folks kind," laughed the little girls. "Good-bye, Mary Ellen."—Ex.

#### CHARLEY WILLY'S CHRISTMAS.

BY GENE BURNS.

It was Christmas morning at Charley Willy's home. He and his brothers had emptied their stockings, eaten all they could comfortably hold of candy, nuts and fruit. Running to the Christmas tree, they peeked at the mysterious packages secured to the branches.

When their father awoke, permission was given to open the bundles on the tree. There was a scramble, followed by the rustling of paper, and then shouts of joy.

"Hurrah!" cried Fred, aged twelve, as he held aloft a shinning Boy Scouts' hatchet. "I'll make use of this, all right!"

"Hurrah!" cried Bennie, two years younger, as he displayed a glistening pocket-knife on the end of a silvered chain. And, "Hurrah!" chimed in Charley Willy, as he held up for examination two brightly painted picture books.

Their father came in then, and was happy to behold the beaming faces of the boys. They crowded around him, boasted of the merits of their particular gift. Charley Willy listened to his brothers explaining what they could do with hatchet or knife to help about the farm, but said nothing.

"Well, boys," said the father, when the boys had finished of their boatsings, "we'll see at the end of the day whose gift has been the greatest help. I shall give a silver dollar to the one that does the most good with his present."

A shout of still greater joy rose from the older boys' lips, they dashed out of the house to search about the farmyard for a task requiring knife or hatchet for its execution. But the father's words only tended to cause Charley Willy's spirits to lower still more. The flaring pictures before him

seemed to cry out and mock him. He had asked for picture-books, gotten them; but of what use were they other than to afford pleasure for himself only?

Charley Willy was not a selfish boy. The thought that the books were of no value but to himself took away his happiness. He brushed aside the tears that gathered in his eyes, pulled on his hat, coat and mittens, left the farmhouse.

Thinking to himself, the small boy trudged down the road. He had no object in view except to hide himself until he could calm his emotions. He stopped in front of the farmhouse of Jean Blanchard, watched the good-natured Frenchman splitting logs into stove lengths. The lad walked slowly into the yard, fascinated by the crashing of the axe on the wood and the flying of chips.

"Merry Christmas!" he called to the chopper, and smiled, forgetful of his troubles.

The Frenchman glanced up, nodded recognition to the boy before him.

"Yep, it's Christmas," he admitted, "but dunno's it's a very 'merry' one."

"Why," Charley Willy cried in surprise, "didn't Santa Claus come to your house?" The man shook his head.

"Mrs. Blanchard and little Peter and Nell are sick in bed; today the youngsters sat up for the first time in a week. I clean forgot it was Christmas, an' they never said a word."

Charley Willy's eyes opened wide. No Christmas! No presents! His heart went out to the little sick children, the tears started again from his eyes. He turned from the chopper, stumbled homeward.

When he reached the barnyard, heard the yelling and shouting of his brothers, the hack of a hatchet, his own troubles of the morning came back with a rush. He stopped short, gazed blankly ahead of him, a new thought in his mind. For a few moments, the emotions of evil and good struggled in the lines of his face, he remained motionless. Then the light of goodly triumph suffused his tearful countenance, he dashed into the house. A few minutes later he burst from the doorway, a parcel under his arm, and raced down the roadway. He was soon a speck in the distance.

After supper that evening, the Charley Willy family gathered in the front room of the farmhouse. The two older boys whispered and chuckled among themselves in the enjoyment of a secret. Charley Willy sat upon a low stool near the fireplace, his father beside him.

"Well, boys," began his father, after he had squirmed his feet into the slippers. Charley Willy held for him, "who gets the silver dollar? Who has put his present to the most use?" He looked at his oldest son. "Show what you have done, Fred."

The lad spoken to dived out of the room, to return a moment later with a huge basket.

"Fi-ewood!" he cried boastfully, as he set the receptacle on the floor. "By the help of my trusty axe!" He waved the gleaming hatchet above his head majestically while he spoke these words.

His father smiled.

"Now Bennie!" he said, nodding to the next younger of the boys, "What have you accomplished with your knife?"

From a large card-board box, Bennie proudly displayed a number of articles carved from wood; a small bread-board, a crumber and tray, a match-box, and a little

bank. He held each piece singly in his hand; explained the uses of all. Triumph gleamed in his eyes.

"Well done," his father praised. Then placing his hand upon Charley Willy's curly head, he said: "Now, what did sonny do with his gift?"

There was no cry of exultation this time. The little lad at his father's feet sat very still, gazing soberly, rather sadly, into the blazing fireplace. His parent looked down at the boy, jostled his frowsy head. He was about to urge the lad to speak when his mind recalled the nature of Charley Willy's Christmas present. He started to change the trend of the matter when the small boy spoke.

"I gave my things away—" Charley Willy began, then choked. "And I ain't sorry, either," he added, as the tears coursed down his cheeks.

"Eh? What's that?" his father spoke up eagerly. He had caught the meaning of the lad's words. Reaching down, he lifted the small boy to his knees, coaxed the story from him

A hush settled over the room as Charley Willey stammered out how he had made a Christmas-less home happy with his two bright picture-books, and two stockings of candies.

That night, a small lad of a certain farmhouse dropped into slumberland with something clutched tightly in his little fingers. Who do you suppose he was? And what was that something he clutched in his hand?—Ex.

SEVEN CHRISTMAS TREES.

BY J. L. GLOVER.

It is very trying when your birthday comes on Christmas, because you can not expect two sets of presents. Elizabeth was a reasonable little girl and she saw this, but she did wish that her birthday came in the summer like Molly's.

When she was seven years old, the family suddenly realized that never in her life had Elizabeth had a birthday present that was not also a Christmas present, and Aunt Margaret declared that she should have a birthday Christmas for once.

For two days Elizabeth was shut out of the library, but when Christmas morning came the door was thrown open, and Elizabeth stood amazed at what she saw. On the big table in the middle of the room stood a perfect grove of Christmas trees—seven of them, one for each year of her age—all blazing with candles and hung with gifts.

"There!" said Aunt Margaret, "do you like it, Elizabeth?"

"Oh!" sighed Elizabeth, clasping her hands in rapture, "but it's too much for one, auntie. I want to share it with somebody."

"Bless her heart," laughed Aunt Margaret. "I might have known she would say that! Who will you share it with, dearie?"

"There's the Murphy's," said Elizabeth thoughtfully. "They never have birthdays, or trees, or anything. Couldn't they come and see mine, auntie?"

"Of course," assented Auntie, and Elizabeth ran joyfully to call the little Murphys, who were very poor, and had never seen such a sight as those seven blazing trees.

There were seven little Murphys, of all ages and sizes, and when they had admired to their hearts' content, and the candles were burning down, each received a gift from one of the little trees, and all the

candy oranges they could carry, and went away beaming. Then Elizabeth remembered Grandma Lane, who lived on the way to school, and was a special friend of hers; and nothing would satisfy her but to take one pair of the trees, with a warm shawl and a pair of pink slippers and a bag of candy, all done up with plenty of holly paper and red ribbon, because she was sick and couldn't go out on Christmas.

In the evening Aunt Margaret took her little niece in her arms and kissed the glowing face. "Well, darling, did you like your birthday Christmas?"

"It was the very nicest I ever had," said Elizabeth, happily, "and the best part was the sharing it."—Gem.

UNDER THE MISTLETOE.

BY A LITTLE GIRL.

My papa's coming in the door;  
What fun! He does not know  
That I am hiding in the hall  
Under the mistletoe!  
It's hung so high in all the rooms  
He might not notice me,  
I'd be so little under it—  
'Tis high as any tree.

And so I hold a little piece,  
Just for a new surprise;  
My papa'll laugh, and look at me  
With twinkles in his eyes.  
Of course I'd get a kiss without,  
But Christmas eve, you know,  
It's much more fun to have it come  
Under the mistletoe!  
—Youth's Companion.

THE CALL OF CHRISTMAS.

The call of Christmas is not to a period of selfish pleasure and enjoyment; not to a time of indiscriminate giving and receiving of gifts; but it is a call to a new appreciation of the true meaning of sacrifice and the splendid nobility of service to other people. We must let our sympathies go out of ourselves and beyond our own immediate needs if we would reap the richest blessings of the Christmas time.

It would be extremely fitting and Christian that some of the lavish expenditure in gifts to friends, who do not really need them, should be turned in the direction of the starving millions of other lands. The poor and the needy always have the first claim upon us—at Christmas and all other seasons of the year.

May your Christmas days be merry  
And your wishes all come true,  
May the holidays bring happiness  
And many pleasures too.

No. 662—A CHRISTMAS DIAGONAL.

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The letters falling on the stars will spell the name of a great festival, if the cross-words are perfectly guessed.

1. A word that suggests the angel chorus.
2. Early visitors to the manger.
3. Others, who followed the star.
4. Two words that describe them.
5. Their offerings.
6. The gift the Babe brought.
7. The direction in which the "good will" flowed.
8. A priest "of the course of Abia."
9. A book in the New Testament where these words are found: "When the fullness of the time was come, God sent forth his Son."

ANSWERS TO PUZZLES.

No. 661.—Anon. None. Opal. Next.

PUBLISHERS' NOTES

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## SABBATH SCHOOL

### FOURTH QUARTER.

#### Lesson XIII—December 25.

##### THE VISIT OF THE WISE MEN: (Christmas Lesson.) (Matt. 2:1-12.)

1. Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem.
2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.
3. When Herod the king had heard these things, he was troubled, and all Jerusalem with him.
4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.
5. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,
6. And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.
7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.
8. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.
9. When they had heard the king, they departed: and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.
10. When they saw the star, they rejoiced with exceeding great joy.
11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshiped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.
12. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.

Golden Text: "And when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh" (Matt. 2:11).

Home Readings—(M.) Matt. 2:1-12; (Tu.) Isa. 9:1-7; (W.) Isa., ch. 53; (Th.) Luke 1:5-17; (F.) Luke 2:8-20; (Sa.) Matt. 2:13-23; (S.) Luke 2:40-52.

#### INTRODUCTORY.

Because today is Christmas we have this beautiful lesson of the birth of our Savior as a little child for our lesson today. Let us study it carefully. We are not simply to have a good time on Christmas, but are especially to honor Jesus Christ. It is his birthday. Let us be sure that we accept him as our Savior and honor him by our faith and love and obedience. If we have not yet done so let us do it today. "Now is the accepted time. Behold, now is the day of salvation." A good many things connected with the birth of Jesus are not told us by Matthew. He does not tell us about the shepherds in the field; nor of their visit to the stable where the child was found; nor of the visit to the temple, where he was seen by Anna and Simeon. But Luke, who tells us all those things, does not tell us about this visit of the wise men from the East, nor of the star.

#### EXPOSITORY.

1. In the preceding chapter we are told of Mary as the mother of Jesus. God was his father. Joseph was the reputed father, but he was not really. Jesus was born of the Virgin Mary, coming into our earthly life, from God and heaven, as no other child ever did. He was born as a little babe, so that, in becoming our Savior who should die for us on the cross, he might go through all the stages of infancy, youth and manhood, and thus that we might be assured that he understands us and is able to sympathize with us. Bethlehem was a little city a few miles from Jerusalem, in which David was born, and though one of the smaller towns of the country, it was honored by being the birthplace of the two great kings of Israel. Herod, the king here named, was afterward known as "the Great," because he had, by various devices, many of them very dishonorable.

succeeded in making his kingdom more prominent than ever it had been before, and even more so than it ever was after him. The term, "the East," meant, in those days, the country along the Euphrates Valley, or even farther to the eastward; some would say Persia. These men are called "magi," a term from which our words magic, magician, come. It is understood that they were men who strove to discern the signs of the times by studying the stars, and they had seen a star which seemed to indicate a wonderful event, even the birth of the great king.

2. The Jews had long been talking about a king who was to arise among them, under whose reign they would win back more than they had lost of power and glory. Those Jews, scattered among the nations of the East, had talked such things, and those who had traveled abroad had also talked them; so that there was a general feeling among the nations that, some day or another, a great king was to arise in Palestine. Now, these star-gazers had seen a star which they had never noticed before, and it was shining in the west toward Jerusalem, and they said among themselves. "That is the star of that wonderful king of whom we have been told. See it yonder in the west, hovering over the western country, Palestine, where it has been said he was to appear." The star was not in the east; but the wise men in the east saw the star as they looked toward the west, and they followed the star when they traveled westward. When they reached Jerusalem they began to make inquiries, supposing that every one there would know about the new-born King. They came in to the city and asked one and another; but no one seemed to know anything about such a king. Some went and told Herod about the wise men and their inquiry, and so he was aroused.

3. The reported birth of one who should be king of the Jews was dangerous to his rulership. He knew that the people hated him, and that, if they could find any excuse for revolting and setting up some other king, they would do so, very soon. Besides, the Jerusalem Jews saw in such a rumor a possibility of trouble, a revolt, possibly a revolution, and, of course, a great overturning. So they were "troubled."

4. Herod was very shrewd. He relied upon the priests and scribes, the men who best understood Jewish law and the Hebrew Bible, and he kept on good terms with them. He inquired of them where he was to be born of whose coming the Jews had always been talking, and whose kingdom was to be so much superior to his own. His object now was to find the child, if there was such a one; and if the prophets had said anything about it, he wanted to know it. So he inquired of the priests and scribes. He immediately thought of him whom the Jews called Messiah, the anointed of God; or as it was in the Greek language, Christ, "the Christ."

5. These priests and scribes were quite familiar with their own Bible, and they had been studying the prophecies for this very thing, that they might watch the signs of the coming of Messiah. So they were soon able to tell King Herod that the prophet Micah had written it.

6. This prophecy is found in Micah 5: 2. The Jews generally understood that the Messiah was to be born in Bethlehem, because he was to be of the seed of

David, the great king, so that, on one occasion, years after, (John 7: 42), some of them made a special point that Jesus came out of Galilee, instead of out of Bethlehem. They said that he could not be Messiah, because he did not come from Bethlehem, as he would have done had he been Messiah. But they did not remember that this had occurred thirty years before.

7. Having found out the place by inquiry of the priests and scribes, Herod now turned to the magi to find out the time of the first appearance of the star. The theory of both Herod and the magi was that the star appeared at the same time with the birth of the child. This had been some months before, so that since its appearance they had made the long journey. Herod put these things together, and he concluded that it could not have been more than two years since the birth of the child, and that if he killed all the children under two years old, he would certainly kill the king-child. He did not dare to let the magi know what was in his mind, but sent them away, as though he was delighted with what he had learned.

8. Of course, he would have liked to find the individual babe, if he could; but if he could not, he could kill all the babies. But he pretended that he was in perfect sympathy with the wise men, and wanted to worship the royal child which they had come so far to see. It was just like Herod. He was a treacherous, cruel, selfish, unscrupulous man.

9. The star had led them to Jerusalem, and still it went before them to the southward, to Bethlehem, where it seemed to stop. These magi saw the same star shining over Bethlehem, and they did not hesitate to go to the place where it seemed to stand.

10. When they set out from Jerusalem, and saw the star in the south, over Bethlehem, and seeming to lead them to the place to which Herod had sent them, they were exceeding glad, for they felt sure they would find the child. And when the star seemed to stop and stand over a certain locality, they were still the more glad.

11. It is not here said that they found him in a stable; for it is now several months since the baby was born, and the crowd having got away from Bethlehem, the parents were able to find a place elsewhere than in the stable. Those pictures which represent the magi in a stable are not good. The shepherds came to a stable, but the magi did not. These men recognized the divine kingship of the child. They bowed down before him, and worshiped him, more humbly than they would have worshiped a human king. They were proud men, and probably would have refused to bow down to one whom they regarded as only human. Tradition says that there were three of these men—one giving gold, another frankincense, and the third myrrh. Some have seen in this presentation a providence of God, in that thus Mary and Joseph had wherewith to bear their expenses, and especially that of the journey into Egypt which immediately followed. We are sure that God was in it all, directing everything according to infinite wisdom. Our hearts are made glad as we read the story.

12. These men did not, at first, understand why Herod was so anxious to know about the child. But God came to them in a dream, and then they came to under-

stand. They did not return to Herod and tell him where they had found the child, as he had requested them to do. They saw that instead of worshiping him, Herod would seek to get rid of one born to be king of the Jews. So they went directly back to their eastern home, without informing Herod as to what they had found.

### WHAT COULD A MOTHER DO?

BY E. R. FORSYTH.

What could a mother do, upon whose breast  
Lay smiling sweet the Christ child's  
perfection?  
The child foretold by angel visitant  
Declared to be Messiah, Israel's King,  
Whose coming here all joy and peace  
should bring,  
Yet in whose infant helplessness so lowly  
laid  
A manager for his cradle, and no homage  
paid  
Upon his advent by a heedless world.  
What could a mother do?

Well might she ponder thus, is this the  
way  
Messiah comes? Does God above send  
forth his son  
Out of the heavenly glory to the earth  
So unattended, in such lowly guise  
None heeding, but rude shepherds come  
to gaze?  
Still might she say, "Though elsewhere all  
forgot  
The more is he to me, my sweet, my son."

Many have wondered at their lot and said,  
"God doth not love, God doth not know,  
Else why should I be left to suffer so."  
Take heart and wait, 'tis sign of grace  
A sign of trust, that, lacking care  
The face of peace thou mayest wear.

Peace, peace, O, mother heart, quiet thy  
fear  
The pledge, the proof of grace divine is  
here  
Upon thy knees. To thee, God given  
And, being given, grace for his care  
And every need is pledged from heaven.

Like Mary then be still, let come what  
will  
For "life is more than meat" and lowly  
ways,  
With love, are the true riches. Count thy  
store  
And let no fear or dread oppress thee  
more.

### THE MAGI.

The Magi were astrologers. Their business was the study of the sky and its wonders. They believed themselves able to interpret and foretell events from the movements and relations of stars. They were on this night beholding the greatest wonder of all—a new star moving and guiding them toward the object of their quest.

An old prophecy had long before come to their ears. They had heard that a King was to be born to the Jews, and that his was to be a reign of righteousness and peace. They had also been told at his coming a new star should appear in the sky to indicate the place of his birth.

To them the prophecy was a great commanding hope. This promise of such an event had moved the souls of men for centuries. When a strange star appeared these men had taken it as the herald of

the King, and had set out to follow its leading. They had gone to Jerusalem to visit the man then on the throne.

With smooth-tongued manifestations of interest Herod had sent the Magi on their way. Still the star led them, and still they followed. At length they reached Bethlehem. They saw no reason why a king could not be born in a manger, because they saw that kingliness is a quality which is not determined by its surroundings or its privileges. They accorded their worship and left their gifts as willingly as though they had found the child in a palace. The ages have not been mistaken, therefore, in calling them wise men.

### THE NEW TEACHER.

School opened later in the year than usual, and when Louis at last heard the bell ringing out its call the sound was very welcome. "I'm going now, mother," he called. And he hurried eagerly away. He felt very proud and important with his new book in his hand, for he was promoted to the second room.

There was, however, one matter that troubled him a little, and that was that Miss Avery would no longer be his teacher. "I don't see," he complained to himself, "why the teacher can't get a promotion card and go to the second room too."

But the second room was a disappointment to Louis. Miss Brooke, the teacher, was very busy with her big, new class and had little time to get acquainted with each pupil. And she was certainly very different from Miss Avery.

"I don't like her one bit," Louis declared at home that noon.

"I've noticed that when a boy doesn't like his teacher there is usually something wrong with the boy," said his mother quietly.

"But she doesn't do things right," argued Louis. "She doesn't teach a bit like Miss Avery."

Louis had only had one teacher, and he had felt all morning that everything that was not done as Miss Avery did it was done wrong. Why, Miss Brooke didn't even gather up the crayons, and she ought to know that bad boys sometimes carried them off and marked up walls and fences. And they hadn't marched once that morning or sung a single song. What troubled Louis most, however, was that Miss Brooke had seated him opposite Jack Elkins, with whom he had a quarrel. And Jack had made trouble for him all forenoon.

"I most wish I hadn't been promoted," he complained as he trudged back to school. "Then I'd have a teacher I like."

When he reached his room Miss Brooke was standing in the doorway, looking rather troubled. "I forgot a book I have to have this afternoon," she explained. "I wonder, Louis, if you would run down to my home and get it for me. It's not far."

"Yes, of course," answered Louis. And he hurried off for the book, for which Miss Brooke thanked him warmly on his return.

"Would you like to have me gather up the chalk?" he ventured.

"Why, yes, if you will," Miss Brooke answered. "What a help you are to me! You see, there's so much to do the first day that I can't crowd it all in."

"I learned a lot this afternoon," Louis announced at home that evening. "We

had a good nature lesson, and we learned a new song, and—oh, so many other things! I like the new teacher, too, now." Then, after a moment's thought, he added, "I guess you're pretty sure to like a teacher better after you've done something to help her."

"That's the biggest lesson you've learned today, Louis," answered his mother. "But there is more to it. You are pretty sure to like anyone better after you've done something for that person."

"It wouldn't make me like Jack Elkins," Louis declared.

"I am not so sure of that."

"It might make him like me better, but I don't see how it could make me like him."

"Try it and see."

And Louis did try it and found that the plan worked almost as well as it had done with the new teacher.—Gem.

O, Lord I pray  
That for this day  
I may not swerve  
By foot or hand  
From thy command,  
Not to be served, but to serve.

### MODERN PRAGMATISM.

The word is from "pragma," which means pertaining to the accomplishment of business. The temptation of the times is to make so-called efficiency "a test of life, especially its moral phases."

The virus is abroad in the church, its vocabulary is resplendent with such gems as "pep," "over the top," "drive" and other overworked phrases. It fathers world movements overnight, world leaders are born in a jiffy, mossbackism is its favorite term for the wary who are fed up and burned out on this superficial bunk.

It is impatient of restraint, it defies tradition, its presumption has carried it into the holy of holies and has produced a shorter Bible which is short on every fundamental which has produced the faith.

The real principles of efficiency are not hard to find in the Book Divine, the fountain head of promises which rests in the great declaration that "not by might, nor by power, but by my spirit, saith the Lord."

One is reminded of Horace Greeley, who received a letter from a woman who said that her church was in distressing straits, they had tried every device they could think of—fairs, donkey parties, mock marriages, etc. "Would Mr. Greeley be so kind as to suggest some new device to keep the church alive." The old man replied: "Try religion."—Ex.

### MY RELIGION.

BY JOHN FLEMING ROGUE.

My religion is in living, not dying,  
My religion is in laughing, not crying,  
It's in telling the truth not in lying,  
Nor in truth of an other denying.

My religion is in helping, not harming,  
My religion is in hatred disarming,  
It's in strengthening faith, ne'er alarming,  
And to life's charm it addeth its charming.

My religion is in trusting, not fearing,  
My religion is in ceaseless endearing  
The heart of another and clearing  
Such clouds as I can with my cheering.

My religion is in doing, not showing,  
My religion is in constantly going  
Its road, leading forward, and knowing  
That the essence of growth is in growing.

My religion is in feasting, not fasting,  
My religion is a doubt never casting—  
It's in binding more fast—not in blasting,  
And thus is its peace everlasting.

## YOUNG PEOPLE

### PRAYER MEETING, DECEMBER 25.

**EMPHATIC TOPIC:** Following the Star: What Do Men Find? Matt. 2:12.

The wise men in the East who saw the Star and followed its light in their journey to the western city of Jerusalem, and then to Bethlehem, found him who was worthy of their quest, worthy of their worship, worthy of their loyalty and obedience, as King, not simply of the Jews, but of the whole race and world. Following that divinely appointed guidance, in seeking the one whom they believed to have appeared from heaven as a great King, they found him, and history tells through all the ages past of how their reverent search was gloriously rewarded.

And still we are to follow the Star of divine revelation, and find the Savior who is made known to us upon its pages. Each one of us, for ourselves, is to follow the heavenly guidance, and come to Jesus Christ whom we are to worship as our Lord and our God. The Bible is still a lamp to our feet and a light to our path. There is no question as to the value and certainty of its teachings. If we but follow as it leads us on, we shall certainly come to where God is manifested in the flesh, in Jesus Christ.

We have many conjectures as to the Wise Men from the East; as to who they were, and from whom they had learned the truth as to the coming King; as to the Star they saw and how it guided them; as to how they were attracted by it and how they knew it to be different from the other stars in the sky; and as to how they were able to follow it. But we know that they were led to the new-born Christ, and were led to worship him and to present to him their gifts. Whatever of mystery there was about them, there is the certainty that they found and worshiped Jesus Christ, the Incarnate Lord and Savior.

So should every one of us be led by the holy Word of God to the feet of Jesus Christ. We have a sure word of Prophecy. We have a sure word of Gospel History. We have a sure word of divine Revelation. It leads safely and securely all who will accept its shining guidance. We find in the Scriptures the clear light of the truth of God. It is given to guide us in the way of faith and knowledge. If we accept its guidance we come to the feet of Jesus Christ and worship him as our divine Lord and Savior.

There are those today who insist that they do not believe that Christ is God. They are not clear in their minds as to many of the facts as to the life and death and resurrection and ascension of Christ. It is because they have not been willing to be guided by the Star of the Holy Scriptures. Those who accept the divine teaching as found in the Bible must invariably, and unquestionably come to believe in the deity and atonement of Christ. The Star of divine truth leads always and only to the certain facts about our Savior.

We read anew, this Christmas time, of those Wise Men taking their long and patient pilgrimage to Bethlehem, to the Infant Jesus, and to the attitude before him of love and adoration. We sometimes think that we would be glad to have such guidance, as questions arise in our minds about our own existence, and about God,

and about the future. But we need have no such longings. We have a more sure light in the Holy Scriptures than had any, at any time, in any land, who did not have in its complete and perfect fullness this Word of God.

We have the Bible. It shines with more brightness and clearness and accuracy than any constellation in the material heavens. Let us be content to follow the guidance of this holy Word of God, and we shall find all we need to know. It reveals to us God. It tells us of our Savior. It tells us how to be saved through faith in him. It tells us of salvation from guilt through the atoning blood, and of cleansing from the defilement of sin by the Spirit of God, making our hearts new and clean by his indwelling. It tells us of heaven and of a holy and happy immortality. The Bible is more than a star. It is the very Word of God.

Let us be sure, at this Christmas time, that we are worshipers of our Lord; that we have accepted all that the Holy Scriptures tell about him, and that we have welcomed him into our own hearts as our Lord and Savior.

### A GOOD PLAN.

The Indiana Christian Endeavor Union has an arrangement with the head of the State Reform School whereby the name and address of every boy discharged from the school is sent to the State Field Secretary. He communicates with the society in the boy's home town. The society looks the boy up and helps him in every way possible to get the right sort of start in life.

### BETTER THAN SANTA OR THE FAIRIES.

When the secret of Santa Claus is out, the happiness of the Christmas season is not at an end; when the fairies can not be believed in any longer in the first simple way, the enchantment of life is not exhausted. Youth has its brook—the undertaking of the life-task, the spirit of planning and designing, the delight of love, the outflowing passion, the feeling that life can be lived entirely for another, and, connected with this, the power of religious idealism—to these God's words direct the soul of youth for sustenance. There is ample compensation for the loss of childish dreams.

### THE JOY OF THE LORD.

My thoughts go back to my girlhood. I remember a young dressmaker who used to sew for us "by the day." Bright, cheerful and pleasant to all, she was a dear friend to the children. She always sang over her work, and I can recall now many quaint bits of old songs learned from her.

She was a devoted member of her church, always, in spite of her busy week, attending both services, and teaching in Sunday school. So, on Monday, her mind was full of high thoughts. She was "glad" with the remembrance of what she had heard in "the House of the Lord." All day, over her needle-work, she sang the hymns of yesterday, and told us of the sermons she had heard. We used to say that her Sunday lasted all through Monday; and never was her face happier than that day.

Was it not the joy of the Lord that made her face shine and her voice glad? It seems to me as if the strength and help which is gained by starting the week with drawing near to God more than compensates for losing the hours of Sunday for

our own occupations, "doing" our "own ways" and "finding" our "own measure." I like the old name which our church used to use—The Lord's day—and would that we could keep the thought that that day is the Lord's.

### CERTAINLY NOT.

A youth was lecturing against the existence of God. He said he was an agnostic. He took nothing for granted, he must be convinced. He said, "I see the mountains, I smell the roses, I hear the wind, therefore, I believe that mountains, roses and wind exist. But I can not see, smell or hear God. Therefore—" A grizzled old cattle-raiser glanced over his spectacles at the boy. "Did you ever try to smell with your eyes?" he said quietly. "No." "Or hear with your tongue or taste with your ears?" "Certainly not." "Then why do you try to apprehend God with faculties which are only meant for material things?"

### AN IDEAL MAN.

Into a college community there came at commencement time a man of splendid presence and fine oratorical gifts. When, with one accord, the boys exclaimed, "That is the man I want to be," an old professor said to them: "Boys, that is a fine ambition. There isn't a nobler man in the country than Mr. R——, God bless him! But before you make up your minds to be like him let us count the cost. I have known your man from boyhood; he has suffered privations, thwartings, misunderstandings, losses, crosses, disappointments, and many failures. Boys, are you willing to pay the price for such a manhood? If you are, it is yours."—Moulton.

### A GREETING.

BY DR. E. A. COLLIER.

What shall I wish for you on Christmas day?

What word of cheer or comfort can I give?

How help you cast your doubts and fears away,

And in a troublous time serenely live? Would that my song to joyful view might bring

A star to guide you to the new-born King.

### THE SONG.

I heard one sing—The Lord is good,  
And blest are they who in him trust;  
His pity, that of fatherhood,  
Remembers well that we are dust.  
The song was sweet; but I unmoved  
By truth experience had not proved.

Again he sang—God hath prepared  
Of his great goodness for the poor;  
And mercy that for them hath cared  
Doth ever and for all endure.  
The song was as the dawn of light;  
But faithless fear brought back the night.

I bowed before the cross of Christ,  
Where love divine, our love to win,  
Its very utmost sacrificed,  
And bore the burden of our sin.  
Such love hath neither mete nor bound;  
And yet my heart no comfort found.

But now that I have understood  
This only way to end my quest—  
O taste and see that he is good—  
My doubts are gone, my heart at rest.  
One thing I know with certainty—  
The Lord is good indeed to me.

Thus finding peace, my Christmas wish  
shall be,

For that and all your few or many  
days,  
That you and yours may also "taste and see"

That God is ever good beyond all praise.  
Then shall his love in Christ, our faithful  
Friend,  
Enrich and gladden life, and crown its  
end.

## PRAYER MEETING

DECEMBER 21.

THE GIFT THAT TRANSFORMS THE WORLD.  
II Cor. 9:16; Luke 1:46-55.

Christmas is a great time for the bestowing of gifts. It has come to be a well-nigh universal custom in all Christian lands to give presents on this day. Friends give to friends in a sort of pleasant delightful interchange. Children are the recipients of gifts from those who love them, and it is a remarkable oversight if this is neglected. Special efforts are made in an organized way to reach all the poor upon this day.

And this is not confined to Christian people. All classes of people fall in with this custom. Even the elements who do not believe in Christ take advantage of Christmas as a great day for good cheer and good will, and realize the advantage it gives to business during the preceding weeks. A general spirit of social cheer and gladness is apparent everywhere at this season. If all people could and would act as agreeably, all the year, as they do at the Christmas time, this would be a very delightful world in which to live.

It is generally acknowledged that Christmas is the most widely observed, and the cheeriest holiday, in all the year and in all the world. Back of it lies the fact of the birth of Christ, God's expression of love to the world. This day is the supposed anniversary of that sublime and wonderful event. Because Christ was born, we have Christmas. Because God loved the world and gave his Son, we have the glorious Gospel of Jesus Christ. Because of this great gift, the world has been changed as nothing ever, before or since, has been able to change it. Because of this gift, we celebrate the anniversary of his birth with gifts to others. This has been the great transforming fact of all the influences that have ever come into the life of the world.

While the Gospel has not succeeded perfectly in changing the world into the condition in which it should exist, there has been a change that is most marvelous. Christianity has been preached throughout all the world. The Bible has been translated into more than five hundred languages and given to the people of all these nations in their own tongues, so that everywhere men and women have been able to read about Christ who came to seek and save those who are lost. The Gospel has been made known to vast multitudes, if not to all. It has come as the voice of God's love, making known his desire that none shall perish, but that all should believe and come to salvation.

Suppose that all the influences that have been exerted, and that are being exerted, by the Gospel, should be removed from the world, or suppose they had never been felt, and we should have a world today vastly different from what it is. There would be appalling ignorance, almost everywhere, instead of measurable enlightenment; hatred and cruelty and oppression everywhere, instead of the growing forbearance and kindness and love which are the results of Christianity. We should go back and down into a gloomy pit, as a world, instead of remaining in the increasing light and gladness that the Gospel is bringing

Distressing as conditions, in many ways, are in the world today, we live a life that is absolutely different from what it would have been if Christ had not come to us. If all would receive him and love him and obey him, this would be a completely transformed world. All would love one another. There would be universal holiness and goodness and kindness. Cruelty and selfishness and war and oppression would disappear. This would be a completely new world, in which would dwell righteousness and justice and goodness and love.

If the change has not yet become complete and perfect, it has been great enough already to be called a transformation. We expect the change some day to be complete. Jesus Christ is yet to win this whole world. The blessings which appear so beautiful even when incomplete, this Christmas, will, some day be perfectly accepted, and all our earth will be like heaven.

Let joyous songs rise loud and clear  
This merry Christmas time.  
The angel's song brought love and cheer  
To hearts in every clime.  
Let songs on earth—in Heaven above—  
This day proclaim God's wondrous love!

### HALLOWING THE HOME CHRISTMAS.

*As a North Carolina Family Tried It.*  
Somehow we wanted this Christmas to be a very special one. The brother, whose first Christmas at home it was after his two years' service overseas, would be a missionary in a foreign land when the season came again. And then perhaps the gray-haired grandfather might not be here another year. So for these reasons, and for the sake of a little maid of nine, the only child, we kept Christmas all the week before. Every evening the old loved carols and Christmas hymns were played

on the Victrola and the beautiful old legends and stories read and told by the fireside.

On Christmas Eve's morning the child and her grandfather went to the butcher's for suet, and the birds' Christmas tree was hung with apples and with suet.

When the wreaths were in the windows, the tree in its place, and the mistletoe above the door, a tiny red stocking was hung from the banked holly and pine on the mantle above the fireplace—for the famine children of the world, Armenia, China, Central Europe.

Then twilight came, and while strains of "Holy Night" were filling the night with music, the little girl set a candle in the window, "as in ye olden time," to show the Christ-Child that there was room in our home and hearts for him.

Christmas began very early, with the traditional stocking, a joyous burst of music as the family came downstairs, and then breakfast and prayers. With the family and the colored cook assembled, the child stood in the midst and recited the verses from Luke, beginning: "And there were in the same country, shepherds abiding," followed by a beautiful, tender prayer from the old minister grandfather. Then came the Christmas tree and the all but frantic joy of the little girl, the joy of the others in her joy, and in their own remembrances from distant friends. When the happy day had come to eventide, the child took down the little red stocking. No one had seen the gifts go in, but it held thirty dollars—given out of tender happy hearts for our little "invisible guests."

As we went upstairs that night leaving the tree to glow and glitter in the glancing firelight, some one said, not with regret but in deep content: "The end of a perfect day."

And somehow all of us think it was perfect because it was hallowed.

## AGRICULTURAL COLLEGE GROWS MISSIONARIES

Young people go to an Agricultural College to learn how to grow crops successfully, or to develop physical resources.

Often they learn while in college that a nation's greatest undeveloped resource is in its boys and girls, and they go forth as missionaries to develop lives for the Kingdom of God.

Recently from a single state agricultural college, a young man went to India, another to China, a third to Syria, and a fourth to Burma—all missionaries. A fifth turned to the theological seminary for further training. No, the college alone did not turn them to the service of Christ. It was largely due to the influence of a

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## SELECT READINGS

Glory to God—from the angel throng,  
Glory to God was their joyous song—  
Glory to God on high—and then—  
Peace on earth, good will to men!

To all our readers we send a Christmas greeting.

Character of the divinest sort can always be built with tools right at hand.

There can be no doubt that Christmas stands for the era of good will. It is a good time to forgive your enemies, and to learn to love them.

God fixed the star of Bethlehem in the brow of earth's night, that men might find the "sun of Righteousness," who should rise upon a world with "healing in His wings."

Just as the wise men deemed it meet  
To offer him gold and perfumes sweet  
We lay our gifts at his holy feet,  
Our gifts on the Christmas morning.

The way we treat men is the surest test of the state of our hearts toward God.

Money can not buy a real Christmas gift. It is the love and thought behind the gift that makes its worth. Trading gifts, and estimating their commercial value, is no Christmas giving.

Only things to eat, drink and wear are high in price. Happiness is at the same old figure.

List to the bells, they are ringing still;  
Glory to God, and to man good will;  
Gladly we echo their joyful lay,  
Hailing the light of the Christmas Day.

Sin either robs men of their inheritance, or despoils it.

Any weapon is good enough to fight with if God bids us use it, and he is on our side. The best human equipment is of no use if he is against us.

### CAN NOT BE DONE.

To destroy the spirit of Christmas we would have to destroy, in a wholesale way, the world's libraries, for the books are full of it. We would have to destroy the art galleries, which are resplendent with the Madonna idea. We would have to smash all the sculpture, for the chisel has made marble slabs like unto his angels and our ~~our~~ phs. Then we would have to silence the orators and make them take from their finest productions all references to Christ; then, how flat would their efforts be! Then we would have to paralyze human hearts and dry them up as though a deadly sirocco had passed over them. As for me, I'd rather pray in the language of Tiny Tim—"God bless us, every one."

### BE YE RECONCILED TO GOD.

Sin and guilt result in hopeless alienation between God and man. The effect of Christ's work is two-fold; first, it makes possible in God the reconciliation with man by the satisfaction made to a broken law and dishonored government; and second, it makes possible man's reconciliation with God by the regeneration of his sinful nature. As alienation is mutual, so reconciliation must be mutual. Paul represents the reconciliation between man

and God as already partial; i. e., on God's side, in Christ, the attitude of reconciliation has been taken. "God was in Christ, reconciling the world unto himself." And so all that remains is for man to turn toward God. He therefore adds, "We pray you in Christ's stead, be ye reconciled to God."—Arthur T. Pierson.

### DAY BY DAY.

The occupations of every day seem trifling, yet they are by God for you and me. Nothing comes by accident, not even the interruptions in our busy day. And such as follow on to know God's will see in all events what may lead to good, and so trust grows into a habit, as habit grows by perpetual use, till every circumstance may be seen to be but a fresh manifestation of the will of God working itself out in us. T. T. Carter.

### NEEDLESS ANXIETY.

"The things that make us fume and fret,  
And the things that make us groan and sweat;

Are the things that haven't happened yet."

Most of life's worries and trouble are caused by undue anxiety. We shy at shadows, make mountains of molehills, and take counsel of ill-founded fears. We hope for the best, yet seem constantly to dread the worst and by our gloom darken the passing days.

The Master would have us learn from nature the lesson of rest, repose. Look at the lily. It neither toils nor spins, yet in beauty it surpasses the wealthiest and wisest. It blooms in unsurpassed loveliness, sustained by the bountiful hand of God.

The fowls neither reap nor gather into barns, yet the Heavenly Father feeds them; and the same God will give us food if we only trust him. He who clothes the grass of the field will clothe his children if they will look in faith to him. If he hears the cry of the ravens, surely he will heed the cry of his children. If we trust in the Lord, we shall lack no good thing. O, that we might live as we profess to believe, that we really have a Heavenly Father who is able and willing to supply our needs!

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**GENERAL NEWS**

**FOUR-POWER AGREEMENT REACHED BY ARMS CONFERENCE.**

Terms of a treaty entered into by the United States, Great Britain, Japan and France for the mutual protection of their respective interests in the Pacific were proclaimed formally at the fourth plenary session of the International Conference on Saturday.

The announcement was made by Senator Henry Cabot Lodge, member of the American delegation, who is also chairman of the Foreign Relations Committee of the United States Senate.

Following Senator Lodge's presentation, formal acceptance of the treaty was acknowledged by Rene Viviani, A. J. Balfour and Prince Tokugawa, on behalf of the Governments of France, Great Britain and Japan, respectively. Chief delegates of the lesser Powers represented at the conference followed with expressions of satisfaction with the new arrangement.

Before it can become binding upon the United States, however, the treaty must be ratified by the United States Senate.

The text of the four-Power agreement is as follows:

"The United States of America, the British Empire, France and Japan.

"With a view to the preservation of the general peace and the maintenance of their rights in relation to their insular possessions and insular dominions in the regions of the Pacific Ocean.

"Have determined to conclude a treaty to this effect, and have appointed as their plenipotentiaries:

"1. The high contracting parties agree as between themselves to respect their rights in relation to their insular possessions and insular dominions in the regions of the Pacific Ocean.

"If there should develop between any of the high contracting parties a controversy arising out of any Pacific question and involving their said rights which is not satisfactorily settled by diplomacy and is likely to affect the harmonious accord now happily subsisting between them, they shall invite the high contracting parties to a joint conference, to which the whole subject will be referred for consideration and adjustment.

"2. If the said rights are threatened by the aggressive action of any other Power, the high contracting parties shall communicate with one another fully and frankly in order to arrive at an understanding as to the most efficient measures to be taken, jointly and separately, to meet the exigencies of the particular situation.

"3. This agreement shall remain in force for ten years from the time it shall take effect, and after the expiration of said period it shall continue to be in force, subject to the right of any of the high contracting parties to terminate it upon twelve months' notice.

"4. This agreement shall be ratified as soon as possible, in accordance with the constitutional methods of the high contracting parties, and shall take effect on the deposit of ratifications, which shall take place at Washington, and thereupon the agreement between Great Britain and Japan, which was concluded at London on July 13, 1911, shall terminate."

With the four-Power treaty in final form and an agreement on naval ratio regarded as being practically certain, the Armament Limitation Conference will go into its fifth week with its principals confident they can complete all their major tasks here by the end of the year.

The problems of the Far East and details of the naval reduction program, including the question of Pacific-island fortifications and naval bases, now are to become the subjects of primary consideration.

**IRELAND TO BE A DOMINION.**

On Tuesday of last week the leaders of the British government and the heads of the Sinn Fein government of Ireland reached an agreement, under which Ireland is to have a dominion form of government, similar to that of Canada. The agreement consists of eighteen articles providing for the

tion of the present provincial government for one year, after which the parliament, to be elected, will become the governing body.

Two days after the agreement was signed Eamonn DeValera, President of the Irish Republic, announced his personal opposition to it.

With the signing of the British-Irish agreement, King George issued a proclamation releasing all political prisoners interned in Ireland.

Approximately 3,400 interned persons are affected by the release order, which related to all persons under internment as distinguished from those who have been tried and convicted, it was stated at the Irish Office.

**THE PRESIDENT'S MESSAGE.**

President Harding's first annual message to the new Congress was delivered, in person, last Tuesday. The chief points in the President's address are:

1. The prospect of permanent peace.
2. The new place in the world for the United States.
3. The relation of Congress to the President.
4. A tariff equitable to the world.
5. More co-operative marketing by tillers of the soil.
6. Settlement of disputes between capital and labor by quasi-judicial courts.
7. A general transportation policy.
8. Government aid for starving Russians.
9. Reclamation of arid and swamp lands for soldiers.
10. A constitutional bar against non-taxable securities.

In the field of domestic policies the President stepped out boldly and trod on many toes.

"Greatest progress toward solution of our problem of capital and labor," he asserted, "will come with the recognition of the right of labor to organize, to deal collectively, their organizations to be held to be responsible as organized capital—corporations—are held to be accountable.

"The right of labor to organize is quite as fundamental and necessary as is the right of capital to organize," the President declared.

"The right of labor to negotiate to deal with and solve its particular problems in an organized way, through its chosen agents, is as essential as is the right of capital to organize, to maintain corporations, to limit the liabilities of stockholders."

"Indeed," he added, "we have come to recognize that the limited liability of the citizen as a member of a labor organization closely parallels the limitation of liability of the citizen as a stockholder in a corporation for profit."

**A CHRISTMAS WARNING.**

A plea to merchants to exercise caution during the Christmas shopping season, in order to prevent fire, was issued last week by the chief of the Fire Department Prevention Bureau. Realizing that merchants will be stocked to the limit, thereby increasing fire hazards, and well aware of the fact that many lives might be jeopardized during the season by wanton neglect, the fire department officials have set down a list of orders which they expect merchants to observe.

The plea follows: "Merchants, we are asking your hearty cooperation during the holiday season by keeping in mind that true slogan, 'Safety First.'"

"A large number of holiday fires are caused by salesrooms and packing rooms being littered with paper, excelsior and other inflammable packing materials. This hazard should be eliminated immediately and properly disposed of; also the improperly ventilated show windows contribute their share to holiday fires, these tightly enclosed show boxes after the lights are turned on frequently acquire a temperature higher than blood heat.

"Post in conspicuous places 'No smoking' signs, and see that this order is strictly enforced.

"Be sure that all fire extinguishers have been inspected and are in serviceable condition, handy and free from obstructions.

"Decorations of straw, leaves or paper are highly inflammable and should never be used unless flameproofed.

"Eliminate cotton representing snow for

your decorations; the use of abestos makes it more realistic, and by far safer.

"Never hang anything on the electric light wires or place any inflammable decorations on or around the electric light bulbs. Be sure that bulbs are screened, or covered with globes.

"Metallic or wire decorations oftentimes are the cause of short circuits when coming in contact with electric wires.

"Celluloid articles should not be exposed to open flame lights or close to electric light bulbs.

"Open flame lights should never be used where ribbons, paper goods or articles of light fabric are displayed.

"Keep the aisles and exits free from obstructions, thereby decreasing the chances of a fire panic."

Parts of the same warning apply equally to Christmas house decorations.

**PROHIBITION AGAIN UNDER FIRE.**

Two plans to liberalize the Volstead prohibition enforcement act by providing for the manufacture and sale of light wines and beers were projected from widely separated sources when Congress reconvened, bringing prohibition again into the spotlight in an organized effort to make it an issue in the 1922 and succeeding campaign.

The first would provide for local option in congressional districts by leaving to popular referendum the issue of whether beer and light wines should be legalized for the communities desiring them. This plan is contained in an amendment to the tax law introduced by Representative John Philip Hill, of Baltimore, Md., Republican.

The second plan is in embryo. It emanated from a St. Louis (Mo.) company owning what formerly was one of the world's largest breweries, whose owners became converted to prohibition when they saw its inevitableness and changed their plant into a cereal beverage or "near beer" factory.

In order to prevent embarrassment of the American delegates to the Armament Limitation Conference that might follow senatorial discussion of the Government's guests, Republican leaders plan to pass the foreign debt refunding bill without debate.

Any Democrats who are opposed to the bill, as well as Republicans, will be asked to go before the Senate Finance Committee and state there, behind closed doors, what they think of England or France or Italy, then agree on the form of the measure.

The death list as a result of a collision of Philadelphia and Reading Railway passenger trains at Bryn Athyn, Pa., last week, stands at twenty-seven. Thirteen of the victims have been identified positively and fourteen others known to have been on one or the other of the trains still are missing and believed to have been killed.

Efforts are being made to constitute a "legal congress" to carry on the government in Guatemala, following the overthrow of the regime of President Carlos Herrera, according to advices from Guatemala City, received by Francisco Sanchez Latour, formerly national Treasurer of Guatemala and representative in America of the Liberal party which accomplished the revolt against Rerrera.

Definite assurance has been sent to the Senate by administration leaders and members of the American delegation to the international conference that no alliance, no guarantees, nor any pledge to go to war to enforce decisions reached at the conference are involved in the several international agreements about to be evolved from the Washington parleys.

Two more bandits, attempting to rob a railway mail car, were shot last week.

Complete abandonment of all forms of chemical warfare is understood to have been recommended to the American arms conference delegation by its official Advisory Committee.

The Advisory Committee report was drawn by General John J. Pershing, and there is intimation that it does not reflect views of all other high army officials. In general, army officers are inclined to believe that poison gas or any other form of chemical warfare should be treated as any other military weapon should be treated.

American army policy under Woodrow

Wilson prescribed gas warfare after the armistice was signed.

It formally was stated that the American army would not develop gas for offensive use, but would confine itself to the thorough study of chemical warfare in preparation for adequate defense against any enemy who might resort to its use.

Trapped in a sunken submarine for twelve hours, fighting chlorine gas in addition to the natural hazards of suffocation, fifty-one men were rescued on Long Island Sound, off Bridgeport, Conn. The men crawled perilously through a twenty-one-inch torpedo tube and flashed distress signals to a passing tug by burning mattresses on the deck of their disabled craft, after they had raised an end above the surface by lightening the ship's ballast.

The submarine was the S-48, which was being prepared for the United States Navy by the Lake Torpedo Company, of Bridgeport.

Pointing to continuing deficits in his department, Will H. Hays, Postmaster-General, in his first annual report to the President, declares that "if the present gauge of expenditures shall continue there should be such a readjustment of postage rates as together with the effects of increasing volume of business will produce sufficient revenue approximately to meet it."

A special cable dispatch to the Paris Journal reports that the commander of the submarine which sank the Lusitania has been hamstrung, whipped and drowned at sea by the mutinous crew of a Paraguayan warship, the Adolfe Riquelme.

He received command of the warship by the Paraguayan government following his naturalization there after the war.

The mutiny was due to the iron discipline inflicted on the ship, the crew taking advantage of the Paraguayan revolution to rise against the officers.

Emma Goldman, who was deported to Russia from the United States in December, 1919, as a result of her anarchistic activities,

has left Moscow, it is stated. She is believed to be in Riga, with the intention of seeking permission to return to the United States.

Government expenses for vocational training of world-war veterans increased by \$2,000,000 between the months of September and November, according to a statement issued by Charles R. Forbes, Director of the Veterans' Bureau.

September 1, he said, there were 82,738 men receiving training, and their maintenance pay amounted to \$10,329,016.

In October the enrollment jumped to 87,208 men, and the maintenance cost to \$11,554,539, while by Nov. 1 there were 91,805 men in training and the maintenance cost was \$12,736,631.

The first move to carry into effect the recommendations of the President for greater flexibility in the proposed Fordney permanent tariff law was made by Senator Reed Smoot, of Utah, Republican, who introduced amendments to the bill, under consideration by the Senate Finance Committee, embodying in detail the suggestions outlined by Mr. Harding.

One of Senator Smoot's amendments would empower the President to proclaim American valuation to be the basis for assessing duties at such times and on such articles as was deemed to be necessary.

The other amendment offered by the Utah Senator would give to the President power to increase or decrease import taxes as conditions, after a survey ordered by the Executive, should show to be warranted. Both propositions, Mr. Smoot said, would be called before the Senate immediately the tariff bill was reported to that body.

Picketing in connection with a labor strike would be unjustifiable if carried to the point of "importunity and dogging," the Supreme Court ruled last week.

Decision as to whether or not specific instances of picketing came within the Court's inhibition had to be left for determination on the facts in each such case, it was declared, but the Court suggested that pickets should have the right of "observation, com-

munication and persuasion," and further might be limited to "one representative for each point of ingress and egress."

"G-7," a big, irregular shaped navy "blimp," proved the value of helium, the new nonflammable gas discovered during the war.

The great gas bag, with its pendant car, droned its way to Washington from Hampton Roads, Va., and back again, making an actual demonstration of the lifting power of the new gas. She was the first "ship" of the air to be inflated with it and she met every test, her officers reported.

Not only was the ship sufficiently buoyant throughout her long double journey and safe from any danger of fire or explosion in air, but she carried back to Hampton Roads exactly the same amount of gas she brought away.

According to the Zwölf Uhrblatt, Dutch paper, former Emperor William has decided to re-marry.

The woman of his choice, the newspaper says, is the widow of a high officer from Danzig, who was killed in the war.

The newspaper professes to have received the information from a trustworthy source.

Anthony Spair, international representative of the United Brotherhood of Maintenance of Way Employes and Railway Shop Laborers, announced last week that his organization would repudiate acceptance by the unions' Pennsylvania system division of rules proposed at a conference in August with officials of the Pennsylvania Railroad.

He asserted that three officers of the divisional unions had been expelled for accepting the rules, which failed to recognize the union, and for leading a secessionist movement to the Pennsylvania system fraternity, created under the road's plan for employes' organization, he charged.

Former Turkish Grand Vizier Said Ali Pasha was wounded fatally while he was taking a walk through the city of Rome. He was rushed to a hospital, but was dead when the ambulance arrived. His assailant is unknown.

## WE ARE COMPELLED

to face the fact that it is impossible for the Board of Ministerial Relief and Sustentation to send the customary

## CHRISTMAS GIFTS

to its pensioners this year. We are \$40,000 behind in our receipts as compared with the same date last year.

It is a great disappointment to all!

Will you help us decrease this deficit?

A cheque today and a legacy in your will?

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## HOME AND FARM

### WHEN CHRISTMAS COMES ON SABBATH OR SATURDAY.

In the middle ages it was considered that when Christmas Day fell on Sabbath it augured good fortune, but if on Saturday it boded no good.

Here are some lines preserved in the British Museum—probably composed more than seven hundred years ago:

Lordinges, I warne you al beforne  
Yet that day that Chryste was borne,  
Falle uppon a Sunday;  
That wynter shall be good par fay,  
But grete wyndes aloft shall be,  
The sooner shall be fayre and drye.

If Chrystmas on the Saterdag falle,  
That wynter ys to be dredden alle,  
Hyt shall be so fulle of grete tempests  
That hyt shall slee bothe man and beste.  
Frute and corne shal fayle grete won  
And odle folke dyen many on.

When Christmas Day comes on Sabbath, things will be about the same as when it comes on Saturday. Friday is as good a day to be born on, or to die on, as Sabbath. There are no always lucky days and no always unlucky days. In the same regions each day, in the same week, in the long run, has the same portion of what we call good or bad luck.

### CHRISTMAS CANDIES.

**Christmas Creams.**—Three tablespoonfuls of cream, one tablespoonful of melted butter, and one teaspoonful of vanilla, or other preferred flavoring, must be put into a large mixing bowl, then sugar is stirred in until it becomes of a dough-like consistency, when it can be kneaded with the hand. You now have a "fondant" that can not be distinguished from the cooked cream. Have ready nut kernels, figs, dates, or any other filling you may prefer. Pinch off small pieces of the cream, mold to proper size and shape with the fingers, and press the dates or figs with it; or press half an English walnut on it. A great variety of creams may be made by this recipe, which requires no cooking.

\* \* \*

**Seafoam.**—This is another sweet that may be easily made; all that is needed is care. In a gallon crock beat the whites of two eggs: Boil four cups of brown sugar, with one cup of water, until it hardens in cold water. Be sure the egg is beaten until quite dry, then slowly pour the candy on the egg, whipping all the time, until the mass creams; then dip out by teaspoonfuls onto a platter. No butter or flavoring. It tastes like maple cream.

\* \* \*

**Fudge.**—Two cups brown sugar, one cup granulated sugar, one cup of milk, and butter size of walnut. Stir occasionally to prevent sticking. Test: When it stiffens in water, pour on buttered tins, cool, and cut in squares. If chocolate is liked, add a small quantity of grated chocolate or cocoa, before taking up.

\* \* \*

**Pulled Cream.**—Four teacups granulated sugar, one cup of water, stir until it begins to boil, then stop. Test by dropping a little in cold water. When it will stiffen sufficiently to pull, pour into buttered tins or platters to cool. When cool enough to pull, add to each platter a teaspoonful of flavoring, vanilla, peppermint, wintergreen, etc., then pull until quite white and creamy looking. Next draw it out into a long piece, lay it on a clean biscuit board or table, and with the scissors cut into bits. If it has been properly cooked and pulled, it will soon become quite creamy.

**Christmas Cake.**—Beat to a cream two-thirds of a teacupful of butter and two teacupfuls of sugar; add three beaten eggs, a teacupful of sweet milk, two teaspoonfuls of baking powder twice sifted with three teacupfuls of flour, and flavor with a teaspoonful of vanilla. Put one-half of the mixture into two pie tins of equal size, and bake. To the rest of the mixture add a tablespoonful of molasses, a teacupful of seeded chopped raisins, half a teacupful

of currants, a teaspoonful of cinnamon, half a teaspoonful each of cloves and grated nutmeg, and a slightly heaped tablespoonful of flour. Bake in the same pans as before, and alternate the dark and light layers, placing, if liked, a little currant jelly between the layers, and ice the top.

**Plum Pudding.**—Pour a cupful of milk over a cupful of bread crumbs. When milk becomes cold, add three-quarters of a cupful of sugar, one teaspoonful of salt, yolks of four eggs, one-half pound each of raisins and currants, one-half pound of suet, spices to taste. Steam six hours. Serve with whipped cream sweetened with maple sugar.

**Christmas Tree.**—White and silver is a novel scheme for a tree. Festoon with strings of popped corn, and silver tinsel should be in evidence. White tarlatan bags shaped like a stocking and filled with white confectionery; egg cradles, painted silver, enclosing a tiny china doll; walnut shells covered with tinfoil, an abundance of silver paper stars, balls of cotton batting brushed over with gum arabic solution and dusted with diamond powder, are all effective decorations. The candies should be white, and the gifts enclosed in white boxes or tissue paper tied with white ribbon.

**Ginger Souffle.**—Four ounces of cornstarch, three ounces of powdered sugar, four ounces of preserved ginger, one pint of new milk, four ounces of butter, six eggs, rind of one lemon. Cream the butter and sugar; add chopped ginger, grated lemon peel and cornstarch. Stir over the fire until quite smooth, adding the milk, which should be hot, but not boiling. Remove from the fire; beat in, one at a time, six yolks of eggs. Beat the whites to a stiff froth and mix carefully with the batter. Fill one large, or several small, well-buttered and heated baking dishes; set in a quick oven; bake about twenty minutes and serve immediately before it falls.

**Ginger Snaps.**—Cream half a cup each of butter and brown sugar, add a cup of molasses, a teaspoon of ginger, a teaspoon of soda dissolved in warm water and enough sifted flour to make a stiff dough. Roll very thin, cut out and bake in a quick oven.

**Ginger Cream.**—Chop fine half a cup of preserved ginger, mix with half a cup of sirup and add half a package of gelatine, which has been soaked and dissolved. Add a pint of cream, whipped solid, and a little more sugar if required. Mold, chill and serve with whipped cream flavored with ginger sirup.

### AS TO CHRISTMAS GIFTS.

Christmas is the greatest day in all the year. Is there a feeling that there is getting to be too much of it? Not too much of it in the way of kindness and brotherly love, but in the way of worry and expense. The weeks before it are full of feverish excitement, of nervous expectation, of perplexity; the days following of exhaustion.

Childhood is on tiptoe in two hemispheres, and childhood has become so conscious of its deserts that it is next to impossible to surprise it, except by too small gifts. The day has to carry a tremendous load. The obesity which might be distributed in healthful streams throughout the year is poured out in prodigal waste by some, who seem glad to relieve themselves of obligation by a single act. In point of cost, it is equal to half a dozen weddings. Year by year the expense of gifts increases. Is this the dictate of fashion, or owing to the growth of kindly feeling? Is it a spontaneous response to the spirit of the day, or do many people make gifts because everybody else does, and because there has grown up of late years a rivalry in this matter?

Since the Puritan distrust of this great feast day abated, the American people, who are the most generous people in the world, have taken up Christmas with the same enthusiasm that lately almost buried funerals under a weight of floral tributes. At the rate we are now rushing Christmas, we are in danger of wearing it out in a

from which too many people date nervous prostration. Let us ease up a little on the money and cost of Christmas, and keep the best holiday of the ages in the old spirit of unostentatious charity and the exercise of mirth and good will which refreshes and does not weary.—Charles Dudley Warner.

### A LEAF FROM A LIFE.

BY LILLIE RICE STAHL.

I recently spent an afternoon with an elderly friend. She was born in Ireland, seventy-seven years ago. Her mother was the daughter of an Irish lord, but displeased her father by marrying his overseer, and she was disinherited.

They lived happily for some years, but the young husband died. His widow had nothing to hold her there as her family ties had been loosened. She sold her little possessions and came to America, hoping to give her children a better chance in life.

Places were found where the older ones earned a scant living. The youngest daughter had obtained a Bible which she studied secretly and kept it hidden in the straw tick on her bed. By some means this was learned by her mother, who at once reported her "conduct" to the ever-watchful priest. He came in his wrath and denounced her heresy. He was about to whip this girl, when her blue Irish eyes blazed and she defied him and his deceptive religion. Already she saw the deception and rottenness in the mummeries of the Church of Rome. That night in the darkness and rain her unfeeling mother drove her out—alone in her bare feet. She said, "I will not allow a Protestant to sleep under my roof." She drew a threadbare little shawl over her head and found her way to a neighbor's house. Alice told her story. The family sympathized. The angry Irish had threatened to burn the barn any one who "harbored" this eleven year old little girl. It was about the time the railroad was made through this region. Many tents and shacks sheltered these working men and their families, and riots were prevalent, for whisky flowed freely, and these sons of Erin were excitable and believed whatever the priest taught them.

A kind family sent word for this despairing child to come to them and their home should be hers.

There she lived for years, amid piety and the refinement of a Christian home. After she had shaken off the shackles of Catholicism she was free to go where her heart led her. I was present when she presented herself to the church and stood on the grassy bank of the pool in the woodland, where she was buried with the Lord in baptism. A good man sought her love, and she became his bosom flower. Alice is now alone. She lived a most useful life, her home was the center of hospitality and people loved to tarry there. Sorrow did not embitter her, but enriched her nature. She was the friend of young people, and the "little chamber in the wall" was a welcome rest for a tired minister. She visited her mother on her death-bed and was kindly received, all the bitterness had vanished. Occasionally she visits her Catholic relations, where she is welcomed. Her nieces escort her to the Protestant church, and as a matter of courtesy, she accompanies them to their cathedral. Their respectful priest calls on her. The black robed sisters also pay their respects to her. In the sunset of life she sits and thinks and marvels how gently her feet have been led over thorny paths into paths of peace.

### SUGGESTIONS FOR CHRISTMAS.

I keep a small stock of scribbling paper and a lead pencil in my work-basket, and each on a separate leaf, I write the names of the members of my immediate family and the near friends to whom I wish to send substantial gifts; following these I make a list of those to whom I would send simple remembrances. Whenever anything occurs to me as desirable for any one of these, I write it under the proper name. In this way I often accumulate impossible lists, but I buy, from time to time, as convenient, some listed article, and I never have to take time to think what is needed or appropriate. Then I always try to write some rhymes or

gift. For instance, to pair of gloves for a little son, this verse was attached:

"Christmas wishes go with one glove,  
New Year's wishes with the other,  
And they both are for my true love,  
And the giver—why, 'tis mother."

To some handkerchiefs, this:

"When Santa Claus his pack did view,  
He found these kerchiefs marked for you."

With a white silk muffler, went this motto:

"I know you have mufflers galore,  
And by them you set little store;  
But white is so becoming—  
In fact, makes you perfectly stunning—  
That I venture to send you one more."

To a half a dozen knit washcloths these verses were tied:

"Christmas gifts and Christmas wishes  
Mind one oft of China dishes,  
Fine to use at special function,  
Locked up, then, by strict injunction.

"Common porcelain, I'm choosing—  
Not too good for daily using,  
When you bring them into action,  
May you glow with satisfaction."

To a young mother, these verses went with a pretty knitted baby blanket:

"Cuddle ze babee,  
Wrap 'im wi' care.  
Dear 'ittle babee,  
Face and hand bare.

"Little red babee,  
'Sleep on your breast,  
Knowing no evil,  
Cared for and blest.

"Sweet 'ittle babee,  
Sweet as can be,  
Dear 'ittle babee,  
Kiss 'im for me."

These will do for samples; the verses do

not need to be profound, you see, merely personal and loving. To my other friends I send a visiting card with some personal inscription, even if it be only "Christmas wishes." I once wrote on a visiting card a few lines and sent them to a dear friend of mine who has everything which money and social position can bring, and you can imagine my surprised satisfaction at her assurance that they gave her more pleasure than anything else which she received. Here they are:

"If this could be a daily greeting,  
The whole year through, the whole year through,  
Then o'er and o'er twould keep repeating,  
'Dear, I love you; dear, I love you.'"

The verses are made just as the lists are, from time to time, as I sit sewing and let my thoughts dwell upon one or another friend; and they, too, are confided to the little stock of paper in my work basket, to be ready when wanted.—Ex.

PROVISIONS OF MATERNITY BILL,  
NOW A LAW, ACCEPTED IN ADVANCE BY SIX STATES.

On the day before Thanksgiving, President Harding signed the "Maternity Bill," providing for Federal co-operation with the states in promoting the welfare of maternity and infancy. After more than three years of struggle, the bill was passed by both houses of Congress by overwhelming votes. The Children's Bureau of the U. S. Department of Labor is given the administration of the act, and the Chief of the Children's Bureau is made executive officer. A Board of Maternity and Infant Hygiene, consisting of the Chief of the Children's Bureau, the Surgeon-General of the U. S. Public Health Service, and the United States Commissioner of Education, is given certain powers to review and approval. A total appropriation of \$1,480,000 is authorized for the current fiscal year, and an appropriation of \$1,240,000 for each of five years thereafter. Except for a very small percentage to be used for administrative purposes, the money is to be divided among the states accepting the provisions of

the act, to be used, together with state funds, for promoting the welfare and hygiene of maternity and infancy.

So eagerly was the passage of this bill awaited that at least six states in the 1921 sessions of their legislatures passed laws accepting the act, if it should become a law, and authorizing a state board or division to co-operate with the Federal Government. These states include Delaware, Minnesota, New Hampshire, New Mexico, Pennsylvania and South Dakota. The rest of the states will not have to wait until the next regular session of their legislatures, for the law provides that if the legislature has not acted, the Governor may, in so far as the laws of his state permit, accept the provisions of the act and authorize a state agency to co-operate with the Children's Bureau until the legislature has had opportunity to act. More than thirty states have child welfare or child hygiene divisions in their state boards of health, and in these states the law provides that its administration shall be in the hands of these divisions. Any state desiring to benefit from the act must submit to the Children's Bureau detailed plans for its administration, and these plans are subject to approval of the Federal Board of Maternity and Infant Hygiene.

How much money will a state accepting the act receive from the Federal Government to be used in making maternity and infancy more safe? In the first place, \$10,000 the first year, and \$5,000 a year thereafter will be paid each state indicating its desire to co-operate. An additional \$5,000 will be paid providing the state appropriates \$5,000 of its own for the same purpose. That makes a total of \$15,000 the first year and \$10,000 a year for each year thereafter available from Federal funds to each state regardless of its size. In addition, \$710,000 a year is provided to be distributed among the states on the basis of population, providing the amounts thus apportioned are matched by state appropriations.

The act contains specific clauses protecting parents in their right to liberty of action, and providing that the states shall take the initiative in preparing and carrying out plans.

"Or Have Eaten My Morsel Alone"—(Job 31:17)



"The best Xmas gift for these boys is a school scholarship."

### Share Your Christmas Joys

TWO girls attending one of our Seminaries, have become unable to pay their tuition. Their father rents land, and pays six bales of cotton, usually producing fifteen bales. This year, because of the boll-weavel, he has only five. All goes for rent. He hopes to pay something for his daughters, by cottonseed and wood-cutting, and the sister who teaches three months, will give half her wages. Our school has continued them. But we appeal to you for a scholarship, \$96.00, or half scholarship, \$45.00, for these worthy girls and others. Fill their Christmas stockings, brighten their eyes, cheer their hearts and their father's.

\*\*\*\*\*

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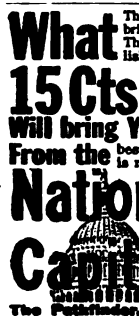
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**EVANGELISTIC MEETINGS**

REV. TOM PENN ULLOM, A.M., B.D. Winona Lake, Ind.

Mr. Ullom left last night for Emporia, Kansas. In passing we simply want to say that if ever a thorough, finished gentleman, a consecrated Christian and an all-round man stopped off in Jefferson City, it was Dr. Ullom.—Editorial, Jefferson City (Mo.) Capital News.

**BRONZE TABLETS**

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**WIT AND WISDOM**

**LOST HIS ENTHUSIASM.**

"I've been in camp," said one of a group in the local grocer's who were exchanging stories of adventure, "and only came down yesterday. One morning last week I struck the trail of a bear and followed it till about half past four that afternoon, before giving it up."

"What made you quit after putting in a whole day's work?" asked one of his listeners.

"Well, to tell the truth," replied the first speaker, shifting his weight ponderously from one leg to the other, "it seemed to me the trail was getting altogether too fresh."

**MODERN DISCIPLINE.**

In a certain public school very advanced ideas are put into practice. No pupil is ever punished in any way, for the individuality of every child is considered too sacred for repression.

One day, soon after her enrollment at this school, little Grace arrived home, her face streaked with tears and her mouth covered with blood.

"My precious! What happened?" cried her mother.

The little girl was soon pouring out her story in her mother's arms. Sammy Gates, it appeared, had struck her and knocked out two teeth.

When Grace had been kissed, comforted, and washed, her father wanted to know how the teacher had dealt with Sammy.

"She didn't do anything," said Grace.

"Well, what did she say?"

"She called Sammy up to the desk and said, 'Sammy, don't you know that was very anti-social?'"

**A GOOD CATCH.**

An old man with a soft, daft look used to sit on a park bench in the sun, with rod and line, as if he were fishing; but the line, with a worm on the hook, dangled over a bed of bright primroses.

"Crazy!" the passer-by was sure to say to himself, "absolutely crazy! Nice-looking old chap, too. It's a pity." Then with a gentle smile, the passer-by would approach the old man and ask, "What are you doing, uncle?"

"Fishing," came the solemn answer.

"Fishing, eh? Well, uncle, come now and have something with me."

Whereupon the old man shouldered his rod and followed the kindly stranger to the corner cafe. There he would be regaled with food and drink. His host, contemplating him in a friendly, protecting way, as he sipped an smoked, would say:

"So you were fishing, uncle? And how many have you caught this morning?"

The old man would blow a smoke cloud toward the ceiling and, after a pause, reply:

"You are the seventh, sir."

**A LOGICAL DEDUCTION.**

"Mr. Smith," a man asked his tailor, how is it you have not called on me for your account?"

"Oh, I never ask a gentleman for money."

"Indeed! How, then, do you get on if he doesn't pay?"

"Why," replied the tailor, after a momentary hesitation, "after a certain time I conclude he is not a gentleman, and then I ask him."

**WANT COLUMN.**

**WANTED**—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kan.

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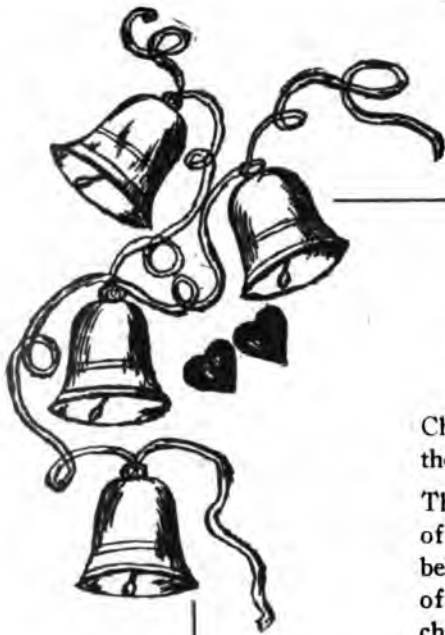


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## Christmas Bells

Christmas bells are ringing! If there were no church buildings there would be no Christmas bells ringing from steeples.

The work of the Board of Church Erection is to aid in the building of church edifices which make possible the ringing of Christmas bells, and all that these imply—the preaching of the Gospel, the peal of the organ, the singing of the Choir, praise, the instruction of children and young people, the incense of prayer, the sanctification of human life, the fostering of patriotism, the promotion of brotherhood, the building up of the kingdom of God.



It is admitted by all that adequate church buildings are fundamental to Christian progress and success.

The Presbyterian Church should pour into the Treasury of the Board large sums in contributions and legacies in order that the building program of the Church may be realized.

There is another way of helping to build churches—annuities. Annuity Funds deposited with the Board are at once loaned to churches, the Board guaranteeing liberal interest to annuitants.

The Board's aid has been extended to congregations in the erection of church buildings and manses in every Synod of the denomination. In many Synods every existing church has been aided by the Board.

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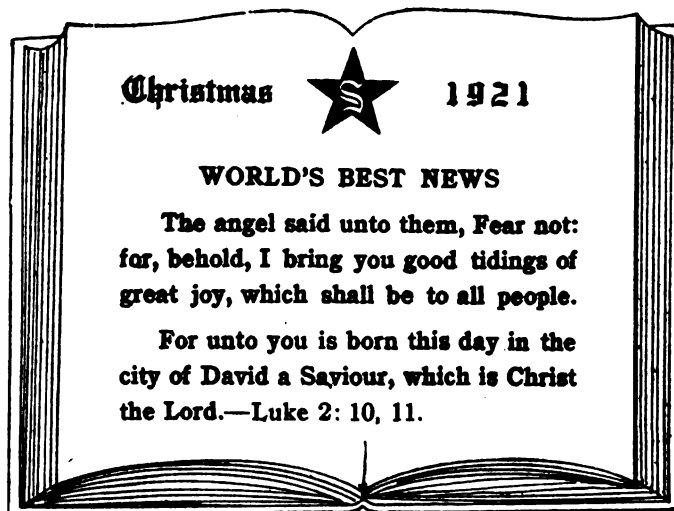
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# HERALD AND PRESBYTER

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CINCINNATI, OHIO, DECEMBER 21, 1921.

No. 51.



**A PRESBYTERIAN FAMILY PAPER.**



## OUR EXCHANGES

### THE SPIRIT OF CHRISTMAS.

The real Santa Claus is the spirit of giving, and those who accept his control are careful to observe his fundamental rule of invisibility. The full flavor of the high delight of giving is only tasted when the giver conceals himself, asks nothing, wants nothing—not even thanks—in return—Boston Globe.

### LOOKING TO THE FUTURE.

It is the period of resolution, but each good resolution, is based upon the recognition of either a fault or a failure, and is to be judged accordingly. If we are wise, and if we are asking help from the Lord of our being, we will pledge ourselves to better work, more faithful attention, a steadier purpose, and a greater patience in the months of the new year—Christian Intelligencer.

### PEACE.

The armament delegates are anxious to get home for Christmas. They want to see a little of this "peace on earth" business in effect.—Minneapolis Journal.

### NOTHING DOING!

"Nothing Doing!" The gentle suggestion by some of the railroad employees' leaders that the government may be obliged to take over the roads, is not going to hit any responsive chord with the public, which remembers that a good deal of the tangle that gave rise to the present troubles grew out of the last experiment in government control.—Detroit Free Press.

### DENMARK WANTS TARIFF.

The council of industry of Denmark has just presented a report, at the invitation of the Danish Government, upon the industrial depression in their country. There has been a decline of more than fifty per cent in the number of persons employed in several leading industries. Even the Social Democrats are in favor of high protective duties, which they think will assure more employment for the idle.—Living Age.

### ONE VIEW OF THE MONROE DOCTRINE.

We trust no Latin-American State will butt in and send marines to West Virginia for the purpose of restoring order.—New York Sun.

### CHURCH AND STATE.

It is the province of the State to maintain a public school system which will provide such training free from sectarian control, whether Catholic, Jewish or Protestant, and equally free from the control of non-Christian and anti-Christian forces, whether infidel, atheistic or agnostic.—Christian Statesman.

### THE NEW YEAR.

What will we do with it? Surely it is a time for high resolve and heroic action. Shall we not strive to make the new year the best of all years. It may be true that our pathway is strewn with wrecked resolutions, yet this should not prevent us from making new ones for the coming days. However it may seem, he who resolves and re-resolves never dies quite the same. Even the shattered purpose served

and helped us while it lasted. Better resolve and fall than never to have resolved. Only good can come from a good resolution.

The pitfalls of the past are now known and hence more easily shunned. The sins of the past should serve as a safeguard for the future. Let us not repeat its failures.—Western Recorder.

### DANGEROUS BUSINESS.

Home-brewing grows more perilous all the time. If the man who "makes his own" avoids blowing up the house or getting into trouble with the local police, Uncle Sam is likely to catch him sooner or later.—Lima Gazette.

### A NEW KIND OF BIBLE FOR THE NEW YEAR.

"What is it? Where can I get a copy? Take the Bible you have, and read it carefully, thoughtfully, prayerfully—every day, and you will know. For the New kind of Bible, the only kind worth while for the New Year, is the "used" Bible, the "read-every-day" Bible, the "prayed-over" Bible. This is the only kind of Bible that can light life's pathway.—Presbyterian Record.

### ON THE FARM.

In the first place, one-third of the people of the United States actually live on farms, and in the second place the productivity and buying power of this one-third of our population determines more than any other one thing the prosperity of the remaining two-thirds of our population.—Wallace Farmer.

### PUNCTUALITY.

In going the rounds of the churches we find so many places where the service is announced for one hour and begins at another. It may make no difference whether we meet at 11 or 10:55 or 11:15 so far as having the time on our hands is concerned, but when we are conducting an enterprise and making an appeal to the world to sustain it, it seems to us as much a duty to live up to our word as in any other enterprise of life.—Methodist Protestant.

### THE PASSING YEARS.

Years bring a tender satisfaction to one who has lived a good life. The good deeds one has done will be so many song birds to make sweet melody in his heart. The association of friends will be more precious the longer we cherish them. The consciousness of growth in grace, the assurance that we are becoming master of ourselves with the passing years, will add to our peace when we realize that we are growing old, and that our span of life is becoming narrower.—Methodist Protestant.

### LIMITATIONS OF PLEASURE.

Within proper measure pleasure is recreative. Beyond that measure it exhausts. Pleasure wears men out sooner than work, and the consequences of its excesses are less easily repaired than the exhaustion of work. Many pleasures are like drugs that first afford ease and then give pain, the headache after the spree. In order to continue to experience pleasure, there must be rational direction of it and conscientious restraint within the bounds of moderation.—Methodist Advocate-Herald.

Last on his Christmas list stands

## BLACKBURN COLLEGE

A friend of long standing writes, "I have before me a list of friends to whom I am sending some gift in gratitude for my rich blessings during the past year and as a seal of my friendship. Blackburn College is the last name, but the amount is by all odds the largest. You are doing a great work, I am glad to have a share in it, and am enclosing my check for \$500."

Possibly you intended to add Blackburn but left it off altogether. It is not too late. Your help is needed more than you can imagine. These are trying times at this self-help school. Make out check right now and send at once. No gift you send can possibly be appreciated more than what you will send to Blackburn. Address President Wm. M. Hudson, Carlinville, Ill.

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# Herald and Presbyter

## A PRESBYTERIAN FAMILY PAPER.

CONFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Entered as second-class matter, August 8, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

### EDITORIALS

#### RELIGION A WORLD NECESSITY.

Throughout our world there is a great longing for peace, and a growing hope that peace may soon be a world-wide experience. There are disturbers and marauders and desperadoes, of course, who, like wild beasts, know only how to snarl and to rend, but, for the most part, people are tired of these things and agonized over their sufferings, and are anxious for quiet and rest and security and peace.

There are hopeful signs, too, from the conferences and agreements of public men and nations, that we are entering upon a period of tranquillity. Most heartily is it desired. Most earnestly has it been prayed for. Most sincerely will it be appreciated if it comes.

But we all know, as well as we know anything, that there can be peace only as men have good will in their hearts for one another. This is the point of true religion wrought in the souls of men by the Holy Spirit. Resolutions and treaties and leagues and associations and conferences are effectual only as the hearts of men are made right within them by yielding themselves to God.

True religion is the most practical power for good there is in the world. Nothing can take its place. If it be lost sight of, our world will be in a desperate condition. All the material forces can not secure ideal conditions among men. Education and culture can not harmonize and pacify human nature. Philosophy is powerless to tranquilize our earth. If we wish peace we must have it in God's way, and that way is the way of true religion.

Let this Christmas time, and the times to which we shall come as Christmas passes by, be a time of earnest prayer. We believe that God can bring to bear upon the hearts of the people, in our land and in all lands, the influences that are needed to advance harmony and good will. Let us not simply say that we believe in prayer, and simply promise that we will pray, but let us actually pray. Let us send out the deep longings of our souls in the way of petition to God, and let us all join in this praying till the hearts of all are moving in earnest and united accord.

Let this be a time for the emphasizing of true religion. We are not to be ashamed of religion, or timid and shrinking and voiceless about it. It is a mighty power and should be employed as a tremendous agency. It is not for a few modest women and children, but for every man who knows how to be manly, who is ready to be a worker together with God. We are not going to get war out of the councils of the nations, and the crime wave out of the hearts of men, until the mighty power of true religion asserts itself as the expulsive power that shall drive out the devils, and set up the beautiful and glorious Kingdom of God in the territory of our world.

It is a time, too, to emphasize the prac-

tical power of foreign missions. Some warped and undeveloped people think that foreign missions is a sort of a dream or a fancy for visionary, well-intentioned, but rather weak-going men and women. This is all a misconception. Until we get this false notion out of the heads of people, we shall be impeded by them in getting the results that we should have in winning this world into a great brotherhood. Foreign missionaries have done more to move and awaken and win to friendship and to fraternal relationships the nations of the world than all the statesmen and diplomats and generals and admirals. China and Japan and India and Persia and Hawaii and Korea have been touched by the Gospel, and as the Gospel has its triumphs more completely in these and other lands, a feeling of friendship and trustfulness will come, as from no other possible source.

We need a genuine revival of true religion and godliness, in our own land and in all the whole world. With it there will be a readiness for peace and righteousness, law-enforcement and the abatement of every evil and hateful condition. Let the Church of Jesus Christ arise and shine. Here is its divinely opened opportunity. Here is its plain task. Let it gird itself for its plain duty, of guiding our whole world, at home and abroad, into the ways of peace and salvation.

#### A REGRETFUL FAREWELL.

We are sorry to see in the *Intelligencer*, the old and able paper of the Reformed Church in America, a notice that with the issue of Dec. 28, it will cease publication. It says: "The events of the years since 1914 have involved all publications, and especially religious ones, in difficulties which in numerous instances have proved insuperable, and many papers have long since ceased publication. In the case of the *Intelligencer* the external difficulties,—questions of finance, labor, material costs, etc.—were complicated by internal crises."

There is something pathetic in the statement of the editors that "the hardest part to bear was the withdrawal of friends because the paper did not always commend itself to their standards of excellence." It came out in smaller form and with fewer pages. This was a necessity. It says: "Conservative estimates would show that the weekly cost of issuing the *Intelligencer* is treble that which it averaged ten years ago. Increased cost of production, together with the greatly advanced price of paper, is responsible for the difficulties which so closely beset the path of religious publications today."

We note that the Boards of the Reformed Church are considering this question of a medium of communication with the churches, and shall await with interest the result of their deliberations.

#### A QUESTION AS TO AUTHORITY.

Federal Councils and other union combinations are getting into the habit, through their executive committees or otherwise, of taking various actions, and announcing them as the actions of all the bodies having a place in the organizations, when in reality these actions have never been submitted to and would not be approved by some of the bodies. Thus the Church Council of Pittsburgh recently announced that, in the future, financial support or encouragement will not be given to evangelistic campaigns of the Billy Sunday type or Gypsy Smith

type. Pittsburgh Presbytery has since then adopted a resolution assuming no responsibility for the actions of the Council until the Presbytery formally considers and approved the matter.

This is getting to be a dangerous condition, and will militate against such unions. Presbyterians are not in the habit of being spoken for by those who have not the authority to do so. Even the General Assembly realizes that in new matters it must have the judgment of the presbyteries before it can decide on the measures to be taken. Federal Councils and other such bodies must learn that they have no right to speak for the Presbyterian Church, except on those subjects for which they had express authority and in regard to which they have information as to the mind of the Church.

#### CHURCH UNION.

The committee on closer relations of the Northern, Southern and United Presbyterian and Reformed Churches met in conference at Richmond, Va., Nov. 30. The fact that the proposed "constitution for the Presbyterian and Reformed Churches in America," presented to the Assemblies last spring, had not found favor was recognized.

Various amendments and suggestions were considered, and it was apparent that agreement could not be reached, and that if it could the result would be no improvement over the present fraternity and cooperation.

The Conference came to the conclusion that one group would be satisfied with nothing short of a complete union of all churches into one church, and that the other group, while desiring closer relations, did not think it best for the several churches to surrender their autonomy.

It was agreed that as the churches are already co-operating heartily under the Articles of Agreement of the Council of Reformed Churches, and as some of the committees felt that the proposed Constitution for Federal Union is no advance on the Articles of Agreement, that the proposed Constitution be referred to the separate committees for such action as they might deem wise, and that meanwhile the churches continue to co-operate under the plan of the Council of Reformed Churches.

#### DANGEROUS POPULARITY.

A man may be very good looking and eloquent and popular and yet be an unsafe leader. A professor may have taking ways and pleasing personality, and be a hale fellow well met with his pupils, and yet be unfit for his position.

The Word and Way has an article on "Theology and Mesmerism," showing how popular gifts combined with loose views as to morality and religion are peculiarly dangerous. It says:

"There is a nebulous notion in the heads of many modern religious teachers that it doesn't make any difference what man's theology may be, just so he has a good stock of approved 'personality' to dispense to the people. According to this ethereal notion, doctrine doesn't count for much, if anything at all, but appearance, voice, bearing, 'experience,' or some such thing, is the power that is to move this old world.

"The only power to be depended upon, according to this conception, for successful religious propaganda is found, not in

the principles and potency of divine truth, but in the mesmeric influences that radiate and scintillate from some glowing 'personality.'

"To boil this notion down to its essential essence, it is nothing more nor less than that the mesmerism of man is more potent than the truth of God."

#### FRANK ADMISSIONS.

Episcopalians are not a unit in favor of the Lambeth plan of Christian unity. The Churchman says: "We shall get nowhere while a minority, who sit in every commission on unity, are permitted to inject into the discussion as the sine qua non of unity a certain rigid doctrine of apostolic succession which Protestantism will never accept, and acceptance of which by the Protestant Church would be nothing short of a calamity."

This recognizes the fact that the claim of Episcopacy to furnish the only valid ministry and sacraments makes union impossible.

Protestant denominations can not admit such a claim. The editor sees also that one obstacle to union with Protestant Churches is Episcopal zeal for union with Roman Catholicism. One party would unite with Rome and the other with Protestantism. It says: "Nothing must be done, say a minority, which shall imperil our efforts towards unity with Rome." Nothing must be done, say others, and The Churchman is of the number, which shall make impossible unity with other Protestant Communions.

This is in harmony with our expressed opinion when the Lambeth Council announced its program. Protestant Churches are not seeking union with Rome, and they will not consider any plan of union with Episcopacy which involve the doctrine of Apostolic succession and denies the validity of Protestant ordination and sacraments.

#### PEACE, PEACE, BUT NOT PEACE.

There are those who imagine that the recognition of the "Irish Free State" is a satisfactory solution of the question as to Ireland and Great Britain. In this we think they are greatly mistaken. It is satisfactory only to the enemies of Great Britain, Protestantism, and the Protestants of Ulster. Great Britain has been humiliated in her own eyes and before all the world. Ulster, which has stood loyally for Great Britain, has been essentially deserted and left to the mercies of South Ireland. Irish Roman Catholicism has won a triumph, and, although it accepts it with a snarl, it realizes that it will be in a better position to go on intriguing and fighting for complete separation from Great Britain than it has been heretofore. So it accepts, and it will make more trouble in the future than it has in the past.

We presume that Ulster and all of North Ireland will retain its relation to Great Britain, and will refuse to become a part of the "Irish Free State." We presume that it will do this, not because it has been treated by Great Britain in a way to win and hold its respect and love, but because, as a loyal Protestant province, it will, for very safety and from real principle, stay where it belongs.

We do not anticipate either political or religious advantage to result from this arrangement. The papacy will now rule the "Irish Free State," and will be in a con-

dition to harry Ulster and to harass England. We do not like to be pessimistic about anything, but we see nothing good in the concessions that have been made, and very much of a threatening menace to the whole Protestant world.

#### MONISM.

Monism means oneness. It is a philosophical theory or system, which refers all existence, physical, mental and spiritual, to one ultimate principle or substance.

It is opposed to dualism, which recognizes the difference between mind and matter, and to creationism, which distinguishes between the divine personality and the universe which is created.

Modern Monism is a recrudescence of Hinduism. It may not believe in reincarnation and Nirvana, or accept the imagery and marvels of Hindu books, but its fundamental propositions are pantheistic, and judging the future by the past, its influence will be evil and only evil.

Some who espouse it, or who carelessly use its phraseology, talk of following the light that is in man, and of the "God consciousness," and of the service of humanity. This has a pious ring, but is deceptive. The light that is in man is only his own reason or purpose or desire, and the consciousness that ignores the Word and Spirit of God is not God consciousness. Christ is the light of the world, and the Scriptures are a light to our feet and a lamp to our path; and he who makes anything less than these his supreme standard of authority will not serve and bless, but only curse humanity.

The influence of any system of thought is determined not by those who adopt and teach it, but by those who are taught in it. One brought up under Scriptural influences with a Scriptural code of morals may fall into infidelity. He may, through early conviction or sheer force of habit, maintain the Scriptural standard of morality while teaching error, but the results or his system will be seen in the lives of those who are brought up under it.

The result of Hinduism is India, with its fatalism, its caste system, its utter carelessness as to humanity, its licentiousness, its degradation of women, its pessimism and hopelessness.

The fruit of Christianity is a Christian civilization which, in spite of all human weakness and failure, is love and faith and righteousness, and the perfection of which is to be the establishment of God's kingdom over all the earth.

We are very near the Christmas time just now. May the day be full of Christmas joy and blessing, and our hearts full of the love of God.

"If the churches fail in their high and holy task, there is small hope for our civilization." So said President Harding a few weeks ago, and his words are true. The great task of the Churches is the preaching of the Gospel of Jesus Christ, so that man may become converted and live in loving obedience to the laws of God.

It is a time for prayer. Let us pray as the old year goes out and as the New Year comes in. The year begins with the Week of Prayer. Let every week of the year be a week of prayer. Let us pray for the power and love and life of God in the souls of all men, until war and sin of every sort shall cease, and the blessed

Kingdom of Christ come and the will of God be done.

Leading men in all the leading nations are insisting that the world is sure to profit greatly as a result of the agreements already made as to the limitation of armaments. It is to be hoped that there will be real and lasting benefits and genuine relief. It will make this a Christmas long to remember with gladness and gratitude.

The Federal Council of Churches urges that contributions be made at this Christmas time for the suffering, and is thus in line with the general feelings of sympathetic and good people all over the country. Money for the Near East Relief should be sent to 1 Madison Avenue, New York City; and for the Children of Russia to the Federal Council Relief, 105 East 22nd St., New York City.

The great mass of the saloon-keepers, brewers and distillers always were criminals, breaking all the laws that were made for the regulation of the liquor-traffic. They are still showing the same criminal character, trying to break the prohibitory laws in every possible way. With all their crime they are spreading the Bolshevik propaganda that the prohibitory laws can not be enforced. Let the truth be hurled back that they can be enforced, they are being enforced, and they will be enforced, and that these criminals can not prevent their enforcement.

In another year, if the peace program goes into effect, and the energies of the nations are directed from the warships to the farm-wagon, and from the spear to the pruning-hook, there will be enough food raised to provide for all who are now hungry, and famine and starvation will largely be things of the past. In the meanwhile, as we ourselves love and hope for mercy, let us give to those who are hungry.

Hanover College has been making its plea for months in the columns of our paper. We hope that the words have been read by all, and that many have been inclined to help this grand and good institution in this the time of critical need. If it gains a few thousands of dollars more this winter, it will come into possession of half a million dollars and be placed upon a solid foundation, to do its beneficent work for Christ and the Church. If it fails to receive this amount, most of which is conditioned upon the raising of the whole amount, it will be a sore disappointment to its friends and to the lovers of Christian education.

A saloon-keeper, or, rather, one who used to be a saloon-keeper and who would like to be one again, begs that the law be not enforced so strictly, saying that "the good-will of the people can not be retained if they are treated too harshly." Of course, any criminal feels displeased when he is caught and punished, and would be much better satisfied if he were just let alone. The plea of the devils to Christ was, "Let us alone," and that is what they have always asked. But it is not to the interest of organized society to make criminals happy and satisfied. The good-will of the people has been expressed in good laws, and it is not possible for those who break those laws to be permanently comfortable and at their ease.

## THE STAR.

BY REV. CAMPBELL COYLE, D.D.

The Star is in the sky again,  
The Star that shone of old,  
And led the Wise Men to the Child  
With incense, myrrh, and gold.

It's shining in the laughing eyes  
Of happy boys and girls,  
And in the tangled silver threads  
Of little babies' curls.

It's shining in the smiles that gleam  
Amid life's throng and press;  
It's shining where tall mountains rise  
And in the wilderness.

It's shining, too, in prison cells.  
Where many hearts are sad,  
And points them to the better way  
Wherein they may be glad.

It's shining in the haunts of sin,  
Where burn the fires of hell,  
And gives them gleams of Paradise  
Where only saints can dwell.

It's shining far in heathen lands,  
Where souls in darkness grope,  
And gently melts the snows away  
From buried flow'rs of hope.

It's shining where the river runs.  
The river made of tears,  
And seeks to dry the river up  
Wherever it appears.

The Star is in the sky again,  
The Star that shone of old,  
And led the Wise Men to the Child  
With incense, myrrh, and gold.  
Los Angeles, Cal.

## THE GREAT UNSEEN FUTURE.

*A New Year Message.*

BY REV. JOHN Y. EWART, D.D.

A wise man will lay plans for the future. Only fools rush headlong through life without looking ahead. We plan for winter by supplying ourselves with fuel. We plan our journeys, our work for the day, the year. We will be wise if, so far as possible, we make plans for our whole earthly life.

But why limit our plans to our earthly life, as many do? Can not we look through the thin veil which separates time from eternity? Have we nobody's word to depend upon as to the future condition of the soul after death? And if the soul will live forever, is it not important to know where and how? Should we not look into the possibilities of the case? And what about duty in so vital a matter? Our first question will be: What authority have we, what reliable knowledge can we now get, as to the condition of life when this mortal shall put on immortality? Has anybody made a journey into these unseen realms and returned to tell us about them?

Yes, dear soul, we have light in the darkness. The surgeon is an expert in surgery, the lawyer in legal lore. Each has studied his own department and can give you authoritative counsel, because he has familiarized himself with what has been taught and written thereon. But when we come to religion our only authoritative text-book is the Word of God. In this volume God speaks to us the words of Eternal Life. His divine Son, our Savior, revealed therein, has gone down into the grave and has come up out of it again to tell us what there is and what there is thereafter. He only hath immortality. He has brought life and immortality to

light through the Gospel. (I Tim. 6: 16; 2 Tim. 1: 10.)

The study of the Word of God is profitable both for the life that now is and for the life that is to come. The knowledge of Jesus Christ as revealed in the Word is of vital importance to every soul. For "He that believeth on the Son hath everlasting life; but he that believeth not the Son shall not see life; but the wrath of God abideth on him." (Jno. 3: 36.)

The Bible, therefore, should be the one book with whose teachings we should study to become familiar. The Christ, the central and most glorious character revealed therein, is the One above all others in whom we should put our trust, whose commands should be our law, and into the spirit of whose life we should ever seek to be assimilated.

A docile pupil will always find in the Holy Spirit, Christ's other self, a willing and competent teacher. "He shall teach you all things, he will show you things to come, he will glorify me, for he shall receive of mine and shall show it unto you." says Jesus about the ministry of the Holy Spirit to every listening, waiting, receptive soul. (Jno. 14: 26; 15: 13-14.)

Jesus said of himself: "I am he that liveth and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death." (Rev. 1: 18.) He said to Martha, mourning the death of her beloved brother: "I am the Resurrection and the Life: he that believeth in me shall never die. Believest thou this? (John 11: 25-26.)

Here then we have an authoritative Voice, here we have reliable knowledge as to the realms beyond the grave. Nineteen centuries of wonderful growth and glorious victory for the Church which he purchased with his precious blood, and of which he has foretold that the gates of hell shall not prevail against it—the Church which he indwells, for which he ever lives to intercede and to perfect, which is dear to him as the apple of his eye, and which he will one day present to himself in glory "prepared as a bride adorned for her husband"—The Church of the living God, the pillar and ground of the truth—is proof of the authority of Christ's claims to unbar for mortal men the gates of light and inform them as to the tremendous issues of the eternal future. Let us listen to him. And as we approach his Word may the prayer of the blind Milton be our prayer:

"What in me is dark, illumine;  
What is low, raise and support."

For man will never rouse himself to give attention to eternal realities. By nature he is too thoroughly absorbed in the things of sense and time. He must be aroused by some superior power. Some visitant from out the realms of eternity must startle him and awaken him from spiritual sleep. "We are not speaking," says Rev. Dr. W. G. T. Shedd (in a masterly sermon on "The Necessity of Divine Influences") "of a few serious thoughts that now and then fleet across the human mind, like meteors at midnight, and are seen no more. We are speaking of that everlasting dawning of eternity, with its terrors and its splendors, upon the human soul, which allows it no more repose, until it is prepared for eternity upon good grounds and foundations. The awakening must proceed from some Being who is far more alive to the solemnity of eternity than earthly man is. Never, until God in-

terferes to disturb his dreams and break up his slumber does he profoundly and permanently feel that he was made for another world, and is fast going into it." Hence the necessity of the operation of the Holy Spirit, the revealer of the spiritual world, our indispensable Guide as we explore "that unknown country" from whose bourne no traveler returns."

"Come, blessed Spirit, Source of light,  
Whose power and grace are unconfined,  
Dispel the gloomy shades of night,  
The thicker darkness of the mind.  
"While through this dubious maze I stray,  
Spread like the sun thy beams abroad,  
To show the dangers of the way,  
And guide my feeble steps to God."  
Colorado Springs, Col.

## UNBELIEF IS UNSCIENTIFIC.

BY REV. W. S. PRYSE, D.D.

The assault on the Christian religion in the name of science, which raged a generation ago, has largely subsided. Many eminent scientists have found no difficulty in holding to their Christian faith. Science itself has helped to a better understanding of certain portions of Scripture, with the result that not only have apparent contradictions disappeared, but impressive agreements have emerged. It can now in turn be shown that the real contradiction is not between science and Christianity, but between unbelief and science. It is not Christian faith, but unbelief in every form that is in conflict with science. It is not belief, but unbelief that is unscientific.

The truth of this statement may be shown very clearly and in short order. We begin with the basic principle of all science, the fixed postulate of all scientific research. What is that? It is the universal law of causation, the relation of cause and effect running as an unbroken chain through all the operations of nature. The universe itself in its entirety and in all its parts, is such an unbroken chain of cause and effect. This relation is the very law of the existence of the universe, infinite in its complexities and unceasing in its operations. Every phenomenon is at once an effect and a cause, having had its cause and becoming in turn a cause.

The one purpose of science is to trace out this connection of cause and effect. Regarding every phenomenon as an effect, it searches out its cause and never considers that it has achieved knowledge until it has found that cause. So universal and inviolable does science regard this law of causation, that some object to the Scriptural miracles on the ground that they involve no such break, but only the intervention of a higher force, as when man intervenes in the law of gravitation by lifting a heavy object from the ground. All science is thus a search for causes, and all additions to it are discoveries of causes.

Unbelief violates this basic principle of science by denying or ignoring causes, or by insisting upon asserted causes which are wholly inadequate, that is, which are not real causes at all. The universe is an effect which must have had a cause. The human mind has never been able to get away from that proposition, and never will. Such a marvelous, interworking system could not exist without a cause. As every part of it is an effect having a cause, so it must be with the system as a whole. But what explanation does unbelief give as to the cause of the universe? None whatever. Various theories

are proposed, but not one of them gives any answer to the question, not one affords any real solution of the problem. Every non-theistic theory is but a pretense, a futility, as an explanation of the origin of the universe. Not one presents a cause that is at all adequate. The law of causation requires that the cause shall be entirely adequate to produce the effect, but no non-theistic theory does or can propose such an adequate cause.

Every such theory is a nullification or an evasion of the law of causation. But that law can not be nullified or evaded. It remains not only the basic law of the universe, but the basic law also of human thought and knowledge. Some assert that the universe has always existed, a plain absurdity in view of the fact that science, in its search for causes, traces every part of the universe back to a beginning and onward toward an end. If every part has a beginning, so must the whole. Materialism assumes that atoms are eternal and have evolved themselves into the universal system; that is, the universe has made itself. Primeval, unconscious dust has evolved itself into all things, including human and all intelligence. And they suppose they are assigning a cause for the universe. Could insanity of thought go farther?

Pantheism asserts that the intelligence visible in the universe is impersonally inherent in all parts of it, an equally absurd way of saying that the universe has made itself. It would be as rational to assert that the intelligence seen in a house is inherent in the wood and its other materials. Agnosticism declares that we can know nothing about it, ignoring the fact that we do know that an ordered and purposeful system can not possibly come into existence in any other way than as the work of intelligence, which in itself constitutes personality. These theories, one and all are denials of the scientific law of causation. They are only attempts to becloud the whole question with meaningless words, and to camouflage their failure to assign any real cause whatever.

There is no possible cause that can be given for the universe but infinite, conscious, personal intelligence. The intelligence which alone can be such a cause must be conscious, and is inseparable from personality. God of course must be eternal, and that is incomprehensible to us, just as all the ultimate facts of existence are incomprehensible to us. Something must be eternal, and as between cause and effect the cause must be first. Therefore, personal intelligence, the only possible cause, must be first and eternal.

Passing on to the Bible and the Gospel of Christ, it may be shown in the same way and for the same reason that unbelief concerning these is also unscientific. Such unbelief violates the law of causation. There are parts of the Bible that it might be claimed were of human composition solely, but not so with the Bible as a whole, or with particular portions of it. The creation story could not possibly have had its origin in human knowledge, in the age when it appeared. The Mosaic ceremonial system centering in the tabernacle, seen in the light of Gospel teaching in the New Testament, was entirely beyond the invention of the human mind. All this can be demonstrated to any candid person.

Centering our thought on the life, character and teaching of Jesus, there is no

possibility of accounting for him on any human basis of explanation. Even as a man, his human nature can not be so explained. Here is a fact that sets him apart from every other human being who has ever lived. Every other, including the best and noblest and wisest of them, we can account for from human nature and conditions, as these were brought to bear upon them. We can thus account for every other religious leader or founder of a religion. In fact, we are inhibited by what they were and did from accounting for them in any other way. The character and teaching of Buddha, Confucius and Mohammed are humanly explained, and exclude any higher origin.

In the case of Christ alone this can not be done. He has never had a rival among men, and it has become a settled conviction that he never will have. He presents the only example of human perfection, and yet nothing in his earthly origin or environment will account for him. It is amazing that learned men should suppose that they can dispose of the person of Christ, as merely the highest outworking of human nature that has appeared on the earth. It can not be done. The problem is left unsettled and untouched by such a method.

Take the Sermon on the Mount. Clearly analyzed, its structure alone, as well as its teaching and spirit, shows it to be beyond any possible human composition. The Lord's Prayer itself is beyond human origin. So with other teachings of Jesus. There are those who suppose they may wave aside the miracles of the New Testament by merely declaring them to be impossible. But the discerning mind perceives in them, especially as compared with all other purported miracles, precisely that which distinguishes the genuine from the false.

Nor is it possible to account for the Gospel narratives of our Lord's life as mainly or largely legendary, the result of a traditional growth among his followers. Nothing can be more certain than that his character, teachings, acts, miracles are beyond all human invention, conscious or unconscious. Nothing can be more certain than that such human invention would have made any and all of these radically different from and inferior to the accounts as we have them. There is no possible accounting for these narratives, except as the records of reality. Take the accounts of the Lord's resurrection. No human mind would or could have conceived it as it is actually given. No such conception of a resurrection into eternal life had ever entered the mind of man.

To assert that the accounts of Christ's character, teachings and acts, as given in the four Gospels, could have come from any merely human mind or minds, is but to display mental blindness and an utter lack of spiritual discernment. Unbelief here is therefore unscientific, in that it leaves the person and Gospel of Christ without cause or explanation. It is not that no cause or explanation can be found, but that the evident explanation and the only possible cause are rejected. And so far as attempt is made to give an explanation or cause, that cause is utterly inadequate, that explanation is wholly futile.

All deniers of the supernatural and Divine, place themselves in this irrational position. They reject the law of causation. They assert for the greatest of all facts in human life an explanation that does

not explain. They might as well deny that light and heat come from the sun, that rain comes by evaporation from the sea. The Bible and Christ and his Gospel are beyond all human origin or invention or explanation. They can not be waved aside or explained away by any such futile assumption. Their Divine origin is impregnable. They will stand invincible and invulnerable, because the presence and power of God are in them, and can never be eliminated.

Oakland, Cal.

#### A VISIT FROM AN ARKANSAS MISSIONARY.

BY REV. G. B. F. HALLOCK, D.D.

The Brick Church of Rochester, N. Y., has been having a week of joyful privilege. The occasion has been a visit from Rev. Elmer J. Bouher, D.D., of Kingston, Arkansas, a live wire home missionary supported by that church. Learning to count Dr. Bouher as an additional pastor representing them on the field, the church wanted to see him face to face. The joint boards of Elders, Trustees and Service Men invited him to come from Arkansas as their guest and spend a week in the congregation.

And a busy week it has been for him. He spoke morning and evening in the church on Sabbath, December 11th, and during his stay also to the Ladies' Missionary Society, the New Era Missionary Society, the large Men's Class of the Sabbath school, to every department of the school, to the Wednesday evening prayer meeting, the Mission Study Classes and to other church groups. Some of his lectures were with lantern slides, some without. He attended the monthly Church Social and was there given a reception. On Monday morning he spoke to the Presbyterian ministers of Rochester and vicinity. He was entertained at luncheons and dinners in as many homes as the days would permit, where he met groups of the leading men and women of the church, all becoming intensely interested in his work. It was not simply a round of social pleasures, but a week of intensive mission study. He awakened new interest in all classes of our people.

Dr. Bouher did no begging. He was blamed for not telling more of his needs. But he did tell of his work, and in such a way as to arouse the enthusiastic interest of every one of his hearers. He is a man of warm heart, winsome personality, of Southern eloquence and of deep spirituality. The results of his visits are sure to be manifest in a greatly quickened interest in missions in general and in larger gifts during days to come.

In a gap of the Ozark mountains lies the village of Kingston, with two stores, a bank, a spoke plant, a flour mill, three blacksmith shops, and two churches. Dr. Bouher's parish includes a district sixty by forty miles. In all that region there is not another trained minister, few schools worthy of the name, and the inhabitants all "purely American," are among the most illiterate of white people in the whole United States. In the district are more than twenty-five hundred people, many of them living and farming just as they did fifty or more years ago, and all needing the message of the Gospel.

Dr. Bouher is a man of strong frame, his Holland blood showing in his face, without fear, a lover of children, and with a passion for service of his fellow men.

He came to these mountains to fulfill the mission of his life. When he "got religion" in a revival meeting and made up his mind that he would be a Presbyterian preacher, he was working in his father's blacksmith shop in Indiana and had little education. He learned the trade of painter and decorator, and with that worked his way through college.

Graduating from the seminary, he preached in different rural villages, but wanted to get out where there was no church, into a community that most needed ministering to. He wrote to the Board of Home Missions, and they sent him to take charge of the mission which had been started at Kingston, but abandoned. After seeing the place Mr. Bouher decided that he could not make better use of his life anywhere else in the world, and so settled down to stay and work out his ideas. Here he started a Sabbath school, and also began to preach in the whole district the Gospel of Christ, and the Gospel of better living, of cleanliness, of education for children, of good roads, of service and brotherly love, along with a definite and decisive Christianity. He is teaching the people how to farm better, how to live better, how to keep well, how to have better homes, and has awakened a wonderful community spirit.

Each summer he brings in an evangelist and a singer and a revival is held in the tent on the hill. Summer a year ago fifty persons were added to the church as a result of the revival.

Though he has been at Kingston now less than six years, his field is ranked as one of the "Demonstration Parishes" of the Presbyterian Church. In his mission today he has a church and school and community house, with a staff of five assistants; a school principal, a teacher of agriculture, a teacher of domestic science, a teacher of music and a Red Cross nurse. He sees ahead as part of his work a hospital and clubhouse on the hill, with gymnasium, shower baths, a shop and library, a greatly enlarged church work and a school of higher grade capable of preparing the young men and young women of these mountains for college.

All of Dr. Bouher's work is instinct with evangelism. He is training the young men and young women of this left-behind mountain region to be the ministers and teachers and Christian leaders of the future.

Rochester, N. Y.

### THE ROMAN CATHOLIC CHURCH.

BY REV. EDWIN DUNTON BAILEY, D.D.

I address you in this letter because I am profoundly convinced that conditions at home and abroad in reference to the Roman Catholic Church call for earnest and prayerful attention and for energetic action.

I do not need to remind you of the fundamental differences between the Roman Catholic faith and the faith of the Protestant Churches. Your familiarity with the Reformation of the Sixteenth Century makes such a reminder unnecessary.

Nor do I need to remind you of the fundamental difference between the autocracy of Rome and the democracy which Jesus Christ sets forth in his Gospel. We Americans are jealous of the liberty which has come to us through the application of the Gospel of Jesus Christ, and if necessary we would fly to arms rather than return to the oppressions of autocracy.

But many of us are resting quietly in the

belief that our fathers won such a notable and complete victory over Rome in the conflicts of past centuries that there is no longer a Roman peril and that nothing remains for us except to wait patiently the final end of our ancient enemy. Our fancied safety is our present peril. While we have been lulled into inactivity and silence Rome has been busy.

I am one of those who believe Rome was more to blame for the late war than Berlin was. But whether this be so or not, Rome has profited more by the war than any other Government, Church or Institution, and she is following up her advantage with all of her historic skill and energy and with all the cunning and intrigue which characterized her work in her palmiest days.

The recognition given to the Knights of Columbus during the war, the important positions accorded to Roman Catholics as the price of their loyalty while the fight was on, the large sums of money made available for propaganda, the Irish question as a weapon for making trouble between the United States and Great Britain, not to mention the intrigues against the peace program in Europe, have emboldened Rome to adopt an aggressive program for its own rehabilitation and for the recovery of the civil power which long ago it forfeited.

The new propaganda involves such features as the following: Undermine Protestantism by constantly affirming its failure; laud the Roman Catholic Church as the oldest Church, dating back to the apostolic days; affirm that the Roman Church is the only true Church and that Protestantism is a modern revolt against divine authority; claim for Romanism the credit for Magna Charta, the winning of our American Revolution, the authorship of religious liberty and every other blessing which has come to humanity; rewrite history so as to blot out the bad record of the Roman Church, and substitute for it the credit for measures which have become popular; break down the public school system and substitute the parochial schools; under the plea of Americanizing the foreign population, in fact Romanize them; work the sympathy for Ireland so as to create hatred for Great Britain; by a discreet and cunning use of the "balance of power" in American politics, capture as many of the strategic positions in Government as possible and turn them to the advantage of Rome; in short, "make America Catholic."

The American doctrine of religious toleration, reinforced by the cry of "bigotry," which is worked for all it is worth by Rome herself, has silenced our Protestantism and given Rome a free hand for her propaganda. A generation of Americans has grown up quite ignorant of past history, of the struggles of our forefathers for liberty, and unwarned of the perils which beset our religion and our institutions. Our silence is the opportunity of Rome and she is taking advantage of it.

I therefore plead for a campaign of enlightenment, for sermons and magazine articles and editorials and books, which will revive the history of Rome, expose her false claims, refute her propaganda, deny her deceptive representations, arouse a sentiment to prevent her movements, dispute her return to civil or religious supremacy and prevent her intrigues in this and other countries.

I fully believe that the final great battle

of the world will be over the question whether the Vatican, with its system of autocracy and false worship, shall rule the world, or whether Jesus Christ, with his system of truth, righteousness, liberty and salvation, as set forth in the Word of God, shall be the supreme power of the world. To meet this issue our Protestantism must gird itself anew for the struggle. Our lethargy and fancied security must give place to energetic and courageous activity and the faith of our fathers must again assert itself. For this I earnestly plead, for this I daily pray, and to this I solemnly dedicate my best efforts. Will you join in the great battle?

Brooklyn, N. Y.

### THE FOLLY OF FRET.

BY REV. WILLIAM S. JEROME.

These words are found in that most interesting and instructive book, "The Education of Henry Adams." The uselessness of worry has been often impressed upon us. "The Folly of Fret" is simply a variation on the same theme. And well would it be for us if we thoroughly learned the lesson. If Mr. Adam's education included this, it was much more complete than that of most people.

We all admit that to worry does no good, help no condition, solves no problem. And yet we keep on fretting. It would seem as if we would in time learn the lesson. If worry helped us to meet our tasks, and overcome difficulties, there might be some justification for it. But we know very well that it actually unfits us to do the things we worry about. When the call to duty comes, or the crises arrives, the fact that we have worried about it, does not help us. It simply weakens us and prevents us from bravely and successfully meeting the conditions that arise.

Doctors tell us that worry really kills. Many cases of insanity and suicide result from over anxiety and worry. It is foolish to say that we can not help worrying. A firm faith in God's providence and goodness is the real antidote to worry. If we really believe what we profess—that all things were working together for our good, we would not worry. It is because of our lack of faith, our fear and our weakness, that we let care invade our hearts and rule our lives.

Some people worry about all that has ever happened, all that happens, and all that may ever happen. Yet a little thought will show us the foolishness and futility of such anxiety. How foolish to worry over the past! What is past is past forever. The last hour can no more be brought back than the last year. What's done is done, and no after regrets or wishes can change the fact. It must be made the best of; its lesson laid to heart, and then forgotten for the new new tasks and duties that confront us. If at the time we did our best, with the light we had, we must believe the result was for the best and in accordance with God's will. And even if we did not do our best, it is useless to mourn over it now. We must not let a past mistake hinder our progress, nor blight our future. And so with worry about future evils. Here again, no amount of worry can change the facts, and it simply unfits us to meet the troubles that may come. Then we do not know what the morrow shall bring forth, and how will worrying about it help us? The evils we dread may never

come, and then what use was our worrying?

"If evils come not, then our fears are vain.

And if they do, fear but augments the pain."

And why worry about what may never come? Is anything more foolish. For "Some of your griefs you have cured, And the sharpest you will have survived, But what torments of pain you endured From evils that never arrived!"

And so with worry about fearful conditions. It is equally foolish. For those conditions can either be remedied, or they can not be. If they can be, go to work to change them. If they can not be, why worry about the matter?

So much for the folly of fret. But it is not only foolish to worry, it is also harmful and wicked. It is distrust of God, unbelief of his word and promise. "Our worries always come from our weaknesses." "I dare no more worry," said John Wesley, "than curse and swear." Worry, says Booker T. Washington, "consumes to no purpose, just so much physical and mental strength that otherwise might be given to effective work."

Gladstone said as one the secrets of his long and laborious life, "I never allow business of any kind to enter my chamber door. In all my political life, I have never been kept awake five minutes by any debate in Parliament."

It is said that in his bedroom was the text: "Thou wilt keep him in perfect peace, whose mind is stayed on thee." It was this trust in God, this calmness and confidence, which enabled him to successfully carry on the complete affairs of a great nation.

How greatly we need to gain the victory over worry and fear!

"It is not the work but the worry,  
That makes the world grow old;  
That number the years of its children  
Ere half their story is told;  
That weakens their faith in heaven  
And the wisdom of God's great plan.  
Ah, 'tis not the work, but the worry,  
That breaks the heart of man!"

Work is healthfulness and happiness; worry is misery and weakness. Due care and proper foresight are right and profitable. But worry is always wrong, always useless, always harmful. "Where anxiety begins, faith ends; and where faith begins, anxiety ends." The victory can only be gained through faith—faith in God, faith in his goodness, faith in his government, faith in his love and his power. This alone can free us from fear and anxiety, and enable us to rise into the clean light of perfect trust and loving confidence.

We are all familiar with Dr. Van Dyke's "Footpath to Peace." And his words have brought help and healing to many. But Paul has also given us a "Footpath to Peace," which we have perhaps overlooked. It is found in Phil. 4: 4-7, as follows:

"Rejoice in the Lord, Let your forbearance be known unto all men. The Lord is at hand. In nothing be anxious. In everything with prayer and thanksgiving let your requests be made known to God. And the peace of God, which surpasseth understanding, shall guard your hearts and your thoughts in Christ Jesus."

White Pigeon, Mich.

## CHRISTMAS GIFTS OR CHRIST HIMSELF?

BY REV. J. GIBSON LOWRIE, D.D.

What do we most want at this Christmas time? The gifts of our friends, the enjoyments of festivity, the entertainment of music and song and merry making; or the presence of Christ in our hearts?

Hear a modern parable. There was a certain family that had a rich uncle. Every Christmas there came a box from Uncle Joe. There were tops and books and pictures and candies and furs and laces and jewelry and many other delights; and always something unexpected. Uncle Joe's box was one of the great events of the year. But, before a certain Christmas there came a letter from Uncle Joe saying that he had a new surprise in store for them. He lived a long way off, and travel was difficult and expensive, but he had concluded that instead of sending them a box this year, he would come himself and be their Christmas gift. And there arose in that family no small stir. Mother wondered if Uncle Joe would really be comfortable in their little house. Father thought that railroad traveling, what with Pullman rates and the war tax, was pretty high. Arabella said, "He'll have to have the blue room, and I can't invite my school chum." Tom said, "I wanted a pair of new skates." Susan said, "Well, our Christmas is spoiled!" But Mary, the youngest, said, "Oh, I am so happy! Uncle Joe is coming himself! I would rather have Uncle Joe than all the dolls and toys and goodies in the world. This will be the very best Christmas we have ever had! Dear, dear uncle Joe!"

## NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

In all the churches the Christmas services will be unusually elaborate, as the day is in a double sense the Lord's day. The spirit of the Christ Child is in the air. His Star will never set.

In Brooklyn the Arlington Avenue Church, Rev. John H. Kerr, D.D., pastor, welcomed into the membership of the main church the members of the Linwood Branch, which was during the past sixteen years affiliated with the mother church. At the communion service Dec. 4, nine new members were received. At the evening service Rev. W. Reginald Wheeler, professor in Peking University, temporarily Assistant Secretary of the Foreign Board, gave an illustrated lecture on China. The following Wednesday evening there was an illustrated lecture on "The Menace of Mohammedanism." The Arlington Avenue Church is very much alive, and the pastor, Dr. Kerr, is to be heartily congratulated. He steadfastly preaches the Gospel of the cross.

The Church of the Puritans, Manhattan, Rev. George J. Russell, pastor, received twenty-two members at the communion Dec. 4. The annual Every Member Canvass was made Dec. 11, the morning sermon being preached by Rev. U. L. Mackey, D.D., of the Synodical Board of Home Missions.

The Central Church people secured \$95,000 in their Every Member Canvass and will raise \$19,000 more to make up the amount set as the goal, \$114,000. By invitation of the trustees of Robert College, the Constantinople Womans' College, and the American University of Beirut, a meeting will be held in the town hall, Friday evening, Jan. 6. Addresses will be made by Mr. Frank A. Vanderlip and Hon. Henry Morgenthau, former American Ambassador to Turkey. Mr. Cleveland H. Dodge will preside. The purpose of the meeting is to interpret American influence in the Near East, through education, as a factor of world peace, and to consider the relation of these institutions to the future problem of reconstruction.

Dr. John H. Finley, editor of the New York Times and a prominent Presbyterian, recently wrote: "In my judgment the church influence of this country is responsible for

the great program announced by our Government today. It is the greatest step toward permanent peace ever taken by any nation. If Great Britain and Japan agree, it means that hereafter any nation that indulges in war preparation becomes an outlaw nation. . . . The United States has certainly taken the moral leadership of the world." Dr. Finley, who is Secretary of the Commission on International Justice and Good Will of the Federal Council of Churches of Christ in America, in a recent letter urges the churches to put forth every effort to sustain popular interest and hold moral leadership. He says: "The churches have a supreme opportunity and responsibility. For them to slacken their efforts now would be an irreparable loss, both to themselves and to the whole world." The Federal Council of Churches working toward a warless world has sent out a call for 150,000 churches suggesting a persistent educational campaign, public services, study groups and a stream of letters to representatives in Washington.

Mrs. James Talcott, prominent in Presbyterian circles, died last week. One of her monuments is the beautiful new building which she gave to the New York Bible Society, which was awarded the prize of the Fifth Avenue Association as being the most beautiful building erected in that zone during the past year.

## FROM THE WESTERN OFFICE.

BY REV. B. P. FULLERTON, D.D.

Crowded stores, display windows, signs on delivery wagons, saying "Do your shopping early," and many other things remind me that we are near that time when we are giving to our friends the hearty Christmas greeting. How many of us give sober thought to the event which has called all the world to a season of good cheer? To how many of us is the announcement, that to us "is born in the City of David, a Savior," meaningless and rather a surprise? The frightened shepherds have a large lineage these days.

The world is asking for a Savior, but not the one born in the City of David, but this longing for a Savior teaches the important fact that we need one. It takes no great wisdom to show us that the world is lost. The simple story in Luke, by its very simplicity, does not hold the attention of men long at a time, and in it there is a charm that eludes the ordinary individual.

The divine truth is that he came, and that he came to do for the world what no one else could do and never attempted. Men have arisen who attempted to save a race or a people, but no one has come, with the announced purpose, to make a way for the salvation of the whole world, without regard to race, color or condition. He is a world redeemer. The clinching argument for him is he. See him and all doubts disappear. Feel him and the earth is transformed into heaven. We do not bring heaven down, we open the door and bid it enter, and when it enters, a new world is born, and we see not men walking as trees, but men walking as sons of God and brothers to Christ and to one another.

This is the season of the year when we think of the past, forgive our enemies and deepen our love for our friends, and as we grow older this spirit of reverie, becomes a common thing especially at this season. Most of those with whom we started our life's journey, have come to its close. Their record is made, and they are now a sweet memory, but it is of the living toward whom my thoughts go out from my office this day. In 1906, on the last day of July I made my first official visit down South, and saw Birmingham, when it was not the Pittsburg of the South, and from that on to this, this whole South and Southwest have been in my thoughts and have been remembered in my daily prayers. Here I found sweet fellowship, and, sometimes, sharp criticisms, which I trust made me more careful of my words and work. I saw the North and the South forget the hell of war, and become brothers again in Christ. I sat with their committees and carried their needs to a board that was most sympathetic, and I have seen these people, to whom generous help was extended, turn back to the hand that gave the blessing, grateful thanksgiving.

I should be less than man, if, after five

teen years of this close fellowship, I did not love the men and women who labored with me to bring in a better day for the kingdom, and to all these, old and new, this day I send loving thoughts and cheerful hope for their future.

For seven years now it has been my happy privilege to extend my service to the great West, as well as to continue it to the South and Southwest, and here I have found that men are not so different, whether you find them North, East, South or West. They are folks whom you can love and with whom you can have fellowship.

Here I found helpful counsel, with these pioneers in the kingdom; have entered into fellowship with them as they faced the problems common to us all, and those peculiar to a new and growing country where individualism is rankest, and found them true to those things that are best for the Church. God bless all these co-laborers, whether they be old or new friends of the cause, is the prayer that goes up from my desk this day in the Arcade Building, St. Louis.

For two years and over, I have been receiving the estimates of need from all these aid-receiving presbyteries and synods, and have been urging upon the Board an appropriation to cover them, and when the appropriation was made, and had been distributed by them, I have been charged with approving or corresponding with the presbyteries to learn more of the reason for the distribution, and thus I have been brought into a larger fellowship, and even closer than ever, and this has enlarged my love and given greater reason for my prayers for this entire fellowship.

To all these I am sending in this my heartiest Christmas greetings and earnest prayers for a happy and blessed New Year. These are great days for the Kingdom of God and the men who labor for its growth and permanency, and they are days that will try the faith of us all, and shall we not, therefore, these days face this task, with a faith that knows no failure, and that leaps over all obstacles, and stands face to face with our great Captain, and distinctly hears his loving words: "Lo! I am with you always even unto the end."

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

On Monday, Dec. 12th, an interesting address was made by Rev. J. D. Nutting, giving a vivid impression of his field, especially the great extent and distance of 800 miles by 200, and the time consumed in giving the scattered population even an occasional preaching service. The land of Utah is a moral battleground, and such earnest warriors or soldiers of the Cross as this speaker, march to ultimate victory.

At the meeting of Pittsburgh Presbytery, on Dec. 13th, the pastoral relations existing between Rev. W. M. Van Buskirk, and the First Church, Coraopolis, were dissolved, so he might accept the call to become an assistant pastor at the First Church of this city; and those between Rev. A. L. Hail and Montours Church. Mr. Hail has accepted a call to another suburban church, Allison Park.

Last Sabbath the Bellevue Church celebrated the fiftieth anniversary of its organization. Former pastors Rev. Drs. Little and Ralston were present, and, with appropriate and congratulatory services, the second half of the century was begun. Under the pastor who succeeded Rev. John M. Waddell, now of Blairstown, N. J., Rev. Robert F. Galbreath, the Bellevue Church is using all its resources and its attractive buildings to meet the needs of this populous community.

At the December meeting of presbytery a committee was appointed to consider the desirability of establishing a Home for Aged Persons, and also for little children. There are several such organizations, but pastors and others find that they are so crowded that the needy cases which come up to our church can not be arranged for. That such provision should be made is very evident, but the assumption of such enterprises by presbytery will call for expenditures which must be considered. Ten acres of land at Zelionople have been presented presbytery by Mr. William T. Wilson for such purposes, and as it is pleasantly located, it may be wise for presbytery to utilize this site. The expenditures

of presbytery are increasing, as it is estimated the evangelistic campaign to be carried on here this winter will call for \$20,000.

On Sabbath, Dec. 18th, in the afternoon, the First Church of Carnegie, Pa., Rev. George W. Brown, pastor, unveiled, with appropriate ceremonies, a bronze tablet commemorative of the forty years' pastorate of Rev. J. M. Duff, D.D. As Dr. Duff's bow still abides in strength, the emphasis placed upon a continued pastorate, when so indicated by God, will be made strong, and lookers on may learn the value of patience and the perseverance of the saints.

The First Church, McKeesport, was the scene on Dec. 15th, of the installation of the new pastor, Rev. D. C. Whitmarsh, recently of Barnesville, O. Rev. D. D. Kiehle, of East McKeesport, presided, and in the exercises Rev. E. S. Wallace, D.D., Rev. P. S. Kohler, of Glassport, Pa., and Rev. L. R. Lawther, of Central Church, McKeesport, took part.

Rev. Dr. V. Losa is rejoicing that his efforts in behalf of Czecho-Slovakia, especially through our Hussite Society, have aroused considerable interest and proffers of aid. His statement that the support of a pastor in that uplifted land, where the light is piercing the darkness of papistical ignorance, requires \$175, has called out one offer from a devoted Christian in Baltimore of this amount, and several others also. The difference in exchange and reduction in prices account for this low stipend. When Dr. Losa read a letter from a pastor out there, reciting the possible withdrawal of an organ the church had been using, as the owner could not spare the 2,000 kronen, at which it was valued, there was a moment's surprise on the part of a listener, followed by a gasp, when he learned that this meant an American expense of \$29. The humor of the situation and the surprise quickly brought the \$29.

It is not surprising that even welfare work has to meet some criticism, but it is interesting to read of an address by a consulting engineer, Walter N. Polokov, at the annual meeting of the American Society of Mechanical Engineers, last week in New York. His subject was "Making work fascinating as the first step toward reduction of waste." He thinks there is too much stress laid upon the idea that work is without pleasure, and is to be escaped from. He said: "Instinctively feeling that at the bottom of many labor troubles the monotony of animal-like work is to be found, a large number of manufacturing concerns have adopted a policy of diverting the attention of workers from the shortcomings of working conditions to the refreshing activities of 'welfare' work. While a measure of success has been recorded in several instances, this movement is obviously directed along the wrong course. It attempts to divert the attention from work to recreation. The material effect of this attempt to administer 'spiritual cocaine' to help endure a painful operation was sometimes temporarily expedient, yet the moral effect was decidedly degrading because of the silent admission that work is a curse, that no attention should be fixed on production, that there is no interest or satisfaction to be found in industry, and that special reward and entertainment is to be looked for outside of one's vocation. Such a practice eventually ruins the spirit of industry and breeds further demoralization."

Is there not in Mr. Polokov's opinion a very true philosophy? We stress labor until we regard it as a curse, and yet many a man finds happiness in useful work, and does not sigh over his occupation. There is food for thought here for parents, teachers and ministers.

It should seem that a biography is one of the most difficult forms of literature, or that few persons are qualified to write one. It is to be expected that some biographers will err on the side of praise, and conceal the faults, but it is strange to observe that some recent biographers take delight in revealing the gravest defects and accentuating the shortcomings of even their closest friends. I have heretofore noted the distinctness with which Messrs. Howell and Paine, in writing the biography of Mark Twain, described his descent to abject atheism in his last years and his energy in destroying his wife's belief. And recently the son of Robert Louis Stevenson, Lloyd Osbourne, who owes much of his literary success to Stevenson, has written some memoirs in which he asserts Stevenson

had no regard for Christianity, and no reverence for or belief in Christ. Not content with placing Stevenson in the ranks of unbelievers, he also declares him to have lived an immoral youth, and with great indifference. Certainly this does not make for the higher reputation of Stevenson, or emphasis upon his teachings or prayers. One would think personal regard, or family affection, would beget a spirit equal to that of Shem and Japheth, when they veiled their father's shame.

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

It is interesting at least, if not particularly profitable, to analyze a church collection. Here is a sample, taken from a plate collection at the late Sabbath School Michigan State Convention held at Kalamazoo. It was estimated that there were 2,500 persons present and probably 2,201 contributors, as follows: 14 one-dollar bills, 33 half-dollars, 216 quarters, 694 dimes, 644 nickels and 600 pennies. Some one suggested that there were probably 600 "poor widows" in the audience. Another quoted the text: "Alexander, the copper-smith, did me much harm." There is the suggestion that possibly some people present had been for some weeks saving their pennies for this occasion. But explanations do not explain. Facts are stubborn things.

At the recent meeting of the Synod of Michigan the matter was discussed of having at the meeting of 1922 a whole week of meetings for study, with some great Bible teacher in charge. Judging by the crowded meetings held in Immanuel Church of Detroit, by Rev. Dr. William Evans, where the English Bible is taught in a wonderful manner, and where many people find it impossible to be seated, there is a real hungering for such courses of study. We are wondering whether, supposing the necessary financial support could be secured, and we could get Dr. Evans, or some one equally qualified for leadership to take charge, ministers and elders could be induced to spend a whole week away from their homes for such instruction. There is no question that it would be a good investment of time and money. But do we generally realize that fact?

The committee appointed to prepare a platform for the "Michigan State Sunday School Association" prepared such a platform as could be easily understood by ordinary minds, and that was definite and clear as to its meaning. When it appeared in print, from the hands of the "redactor," it was so marvelously rhetorized and embellished that we had to read it over three times carefully to grasp its import, and then we only exclaimed, "Beautiful language; but what does it mean?" Probably somebody knows.

It is a startling fact, as revealed by the illuminating paper prepared by Dr. Lewis S. Brooke, for the Detroit Presbyterian Ministers' Association, that in twenty years over twenty churches have been disbanded in one Michigan Presbytery, that of Flint. He gave as the reasons that some over-zealous ministers had too generously located small churches, that some of them had been too easily abandoned; but that there was a serious and unavoidable drift from country to city.

The parlor conference held at the home of Mr. and Mrs. Joseph P. Schlotman at Grosse Pointe on Saturday evening, Dec. 10th, in the interests of the New Era Work, was not only one of the most enjoyable social occasions ever afforded to Detroit Presbyterians, but one of the most profitable, because of the illuminating and strong addresses given by Drs. H. C. Swearingen, J. A. Marquis, W. P. Schell and W. T. Jaquess. They all spoke, also, as did Dr. W. H. Foulkes, at the very largely attended luncheon that day at noon. On the following Sabbath they all spoke, as did Mrs. Roys and Miss Dawson, at the various churches. Rev. J. R. Van Wyck, Rev. A. W. Johnstone, Rev. G. W. Simon, and other ministers from various parts of the synod were here to attend the Synodical New Era Committee, and incidentally to occupy the pulpits. How the New Era deputation can stand the strain of these daily meetings and deliver such excellent addresses is a mys-



tery. They are certainly accomplishing a great work.

We have with us at this time, representing the Waldensian Church in Italy, Dr. Carlo Alberto Tron, who is doubly welcome here, for his own delightful personality and the great cause he represents.

The Detroit Pastors' Union, last Monday, adopted resolutions, asking the Council of the city not to license any more pool-rooms within half a mile of a high school or a quarter of a mile of a church. This only partially affects the situation, for it does not interfere with the innumerable pool-rooms already established all over the city. We are also in the midst of a campaign for more rigorous supervision of the dance houses, perhaps even a greater curse to the morals of our young people.

We are hoping to retain the valuable services of Dr. M. C. Pearson, the Executive Secretary of our Federal Council of Churches, although Brooklyn is pulling very hard to take him from us.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

Rev. Cliff Helm preached in his old home church, at Bellefonte, in Arkansas Presbytery, on a recent Sabbath. The Bellefonte Church has been served by Rev. W. T. Nicholson for more than twenty-five years. He is now giving this church one-half time service. Mr. Nicholson is serving the Capps Church one-fourth time. He received seven members into this church on a recent Sabbath. Mr. Nicholson is giving Olney a Sabbath afternoon service once each month, and the Bains Church one-fourth time service.

Rev. B. Berryhill, pastor at Berryville, for three-fourths his time, and at Batavia one-fourth time, has lost heavily at both places in members moving to other places. Mr. Berryhill is now in a meeting at Batavia.

Elder Caldwell of Benton Church writes: "Our revival meeting has closed with good results. Dr. Lewis is the best evangelist Benton has had for many years. At the meeting for children, there were 700 present and sixty professions. There were sixteen additions to our church. Our pastor, Rev. H. Heinecke, is doing fine work."

Rev. M. E. Lane, who is teaching school at Huntington, has been requested to serve the Huntington Church until a minister can be secured. Mr. Lane is a Methodist Episcopal minister.

Rev. J. W. Caldwell of Kampsville, Ill., supplied the pulpit at Greenwood on Dec. 11th.

Rev. Theron Alexander, pastor at Springdale, has lost many members during the past several months. He has received several good families into the church. He now has 120 members on the church roll. The Welch Grape Juice Co., is putting a plant at Springdale which is costing over \$40,000.

The Woman's Missionary Society of Grace Church, Little Rock, has arranged to send the two children of Rev. and Mrs. Preston home to spend Christmas with their parents. The children are in school in Little Rock. This is a very kind act. Mr. Preston moved to Dumas in July and took charge of a group of churches. He came from California. Mr. Preston has not been well for several weeks.

Rev. Geo. L. Clark, pastor at Hartford, has just closed a series of revival meeting in his church. Former pastor Rev. W. P. Hail, who lives in Hartford, led in the music. Mr. Clark did all the preaching. There were three who united with the church.

Dean Crawford, of the College of the Ozarks, preached in the Presbyterian Church at Ozarks, on Dec. 11th.

The Van Buren Church, Dr. W. B. Miller, pastor, has purchased a moving picture machine and it is proving quite helpful in the services.

Rev. T. E. Spadden, pastor at Rogers, preaches for the Lowell Church, one Sabbath afternoon each month. Recently he received three families into that church.

Rev. W. D. Orr, who has charge of the Amity group of churches, received two members in the Am'ty Church, one into the Hickory Grove Church, and five

into the Shady Grove Church. He is also serving Woodson one-fourth time and preaches at Redfield on Saturday night, once a month.

Rev. J. W. Wilson, whose home is near Pine Bluff, is very sick.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

Preparations have been consummated by the Committee on Religious Education for three simultaneous institutes in the third week of January: one on the north side, one on the west side, and one on the south side of the city, to be held in Buena Memorial, Central, and Crerar Memorial churches. The keynote of these institutes will be "Presbyterian Loyalty." The first period classes will be in Pageantry; Devotional Leadership; the Church in Service; Foreign Missions. The second period teaches: Story Telling; Home Missions; Bible; Sabbath-school Management. Sessions will close with addresses, in which the meaning of the Presbyterian Church in the kingdom of God will be emphasized. Dr. Robert H. Beattie is the chairman of the committee.

The communion service in the First Church, Oak Park, on Dec. 4, established a new record for interest and attendance and new members. The attendance taxed the utmost capacity of the large auditorium, and the Sabbath-school room, which adjoins the main auditorium, needed to be thrown open, and extra sittings were put in the rear of the main room. Seventy-seven new members were received. In many instances entire families came in the church together. In the evening, Dr. Roy Ewing Vale, pastor, began a series of sermons on "The Four Christmas Bells," as follows: "The Promise of Jesus' Coming;" "The Preparation for Jesus;" "The Reception of Jesus;" "The Inheritance of Jesus." On Dec. 11, at the morning service, the new assistant to Dr. Vale, Mr. Harold Francis Branch, preached his initial sermon on the theme, "Children of God."

Rev. John Rhind, who is teaching the English Bible in Lake Forest College, was received by the Chicago Presbytery at its adjourned meeting, Dec. 12, from the Presbytery of Logansport.

Mr. Harold A. Dalzell, for several years assisting Dr. Stone at the Fourth Church as secretary of the Men's Club, was licensed by the presbytery, with a view to ordination at an early date.

#### KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

Rev. R. E. Reeves has been getting some valuable members into the First Church, of Hopkinsville.

Rev. J. F. Claycomb had delightful services at Kuttawa the first Sabbath in December. At night the house was packed. Many expressions of regret were made over the fact that he was no longer to serve them.

The Woman's Missionary Society of the Fredonia Church held an all-day Praise and Thanksgiving service at the home of Mrs. H. C. Rice, Sr., on November 18th, that being their regular meeting nearest Thanksgiving. Everything was in thanksgiving dress, even to the program that was artistically gotten up by the leader, Mrs. Edward Rice. Mrs. Dr. Spickard led the devotional exercises. Siam being the foreign topic, quite a number told of the work in the schools, in medical work, and in the leper asylums; also the vast need for more and better work. The story, "How a Governor found Christ," was told by Mrs. John Loyd, proving the power of the Gospel anywhere. The Home Mission topic was "The Southern Mountaineers." The interest grew as point after point in the mountains of Kentucky, Tennessee and the Carolinas was taken up and discussed, until "The Highlander of our Southland" was proven a hero instead of a bandit. "Thanksgiving Day in the Mountains" was described by Mrs. Gettys, who was for a number of years a missionary in the Kentucky mountains, and as her story was taken from experience, it made it more interesting. The morning session was then closed by repeating the 23rd Psalm, after which we were invited into the dining room, which also had on its Thanksgiving dress, and were served a most delicious lunch consisting of all the good things of the season. At 2 p. m. af-

ter a song, a responsive service, "The King's Highway," was rendered. The story, "Lindy's Chance," was told by Mrs. Reginald Rice. The program was interspersed with singing. Every one went away with Thanksgiving in his heart, thankful to the great Creator for the many blessings during the past year, and to the women for the fine program and delightful day.

Rev. E. N. Hart is now at Marion. He had excellent services at Marion the second Sabbath in December. His brother, Rev. L. B. Hart, preached at Marion Monday night, Dec. 12th. Mr. Hart will observe the Week of Prayer, inviting pastors from various churches in the presbytery to preach, each one a night.

#### EAST TENNESSEE NOTES.

BY REV. ROBERT I. GAMON, D.D.

Union Presbytery will be held on Jan. 3, in the Knoxville Second Church, at 10 a. m.

Rev. W. T. Bartlett concluded a series of meetings in St. Paul Church, Dec. 4. Six members were received. Rev. L. F. Smith is pastor.

The Harris Street Church, Atlanta, Ga., has an aggressive pastor in Rev. R. T. Brumbaugh. The Sabbath night service is evangelistic. There were approximately forty conversions during November. Fourteen united with the church. The New Era quota for benevolences to the amount of \$600 is guaranteed. Part of it has already been sent to the central agency.

The Forest Hill Church, close to Maryville, has been sold for \$1,250. The members attend the New Providence Church in Maryville, and had no further use for the building. Over \$900 of the amount received was returned to the Board of Church Erection to cover a grant made when the church was erected. The balance is in the hands of the treasurer of presbytery.

Six members were received at Philadelphia on Dec. 4 by Rev. W. C. Clemens. Rev. J. C. Cline conducted meetings there during the preceding week.

Mr. P. E. Green and Miss Mae Lynn have been holding institutes in the churches of Knoxville, looking toward better organization and greater efficiency in the Sabbath schools.

The second annual Educational and Leadership Training Conference for Union Presbytery will be held Jan. 9 to 13, in the Knoxville Second Church. Mr. Frank Getty will be in charge as director. It will be well for churches to select delegates to this conference. It will hold one session daily, beginning at 6 p. m. with a supper. The registration fee is \$1. The committee in charge is Rev. W. R. Dawson, D.D., Mrs. A. H. Daily and Mrs. F. L. Fisher.

Up to Nov. 1, Chattanooga Presbytery had forwarded to the central receiving agency and through the Women's Boards a total of \$4,146 on the benevolent quota of \$10,200. Holston Presbytery had sent in \$1,546 on a quota of \$6,000. Union Presbytery had sent in \$5,447 on a quota of \$25,000. It is not asking too much of the churches to send at once, or as soon as possible, any funds in the hands of the treasurers, as the Boards are compelled to pay interest on money borrowed to keep the missionaries supplied.

Knoxville, Tenn.

#### THE DISCIPLES.

The Disciple Churches at the Regional Congress in Louisville gave attention to the controversy with the United Society, which represents their benevolent and missionary activities. A strong party in the Church and a majority in the Congress, feel that this organization is centralizing and ruling the churches. As one speaker put it: "It would have us accept the society as the nominative case with which we, like the verb, must agree in person and number." Other speakers made similar statements. One said: "If present tendencies persist, some Hildebrand may, in the future, hold the reins of power and drive us to our doom. This statement will seem to some as impossible as a prophecy of the rise of the Papacy would have seemed to the apostolic church." The Christian Standard says: "The great question before the loyal brethren has been: If we withdraw our support from the United Society, where shall we put it? This Committee on Recommendations will

render conscientious advice, which will enable all to see clearly where they can safely invest their money in the Christian cause."

## NEW PUBLICATIONS

**A Cruise To The Orient.** By Rev. Andrew W. Archibald, D.D. Cloth. \$3.50. With 4 Maps and 64 Illustrations. The Stratford Company, Boston.

This is an elegantly written, printed and illustrated volume, in which descriptions are given of many places visited, as Rome, Athens, Cairo, Karnak, Constantinople and Jerusalem. A vivid description is given of the dramatic ending of the world war, including the atrocities of the Huns and the sufferings inflicted upon France and Belgium. There are many fine pictures of important and interesting scenes, and the volume is one that is of interest and value throughout.

**A Book of Remembrance.** Writings of Rev. David Gregg, D.D. Compiled by Frank Dilnot. Cloth. \$2.00. Fleming H. Revell Company, New York.

This is a very interesting book of comments, notes and short expressions on a vast variety of subjects, personal, literary, religious and critical, by Dr. Gregg, prominent as Brooklyn pastor and as president of the Western Theological Seminary. He was author of many books; a thinker, a scholar and a man of affairs. The volume before us is one of great interest, especially to his personal friends and to all who knew and admired him.

**The New Testament To-day.** By Prof. E. F. Scott. Cloth. \$1.00. The Macmillan Company, New York.

This volume undertakes to show "the changed attitude toward the Scriptures" of our times. The author is a professor in Union Theological Seminary, and he has a great interest in those who are cramped and in bondage to the letter of the New Testament. He admits that the New Testament has real spiritual value, but he is very unwilling to accept it as final authority, or to accept any final authority in religion. Those who have views in accord with him will be satisfied with his book. Others will feel that he trifles with the New Testament.

**The Glands Regulating Personality.** By Louis Berman, M. D. Cloth, 8vo. \$4.00. The Macmillan Company, New York.

There has come in recent years a new knowledge as to the real meaning of the bodily glands and of their internal secretion, in relation to the varying types of human nature, or of personality. A special exposition of the thyroid, pituitary, adrenal and other glands is presented on the pages of this volume in a way that is within the comprehension of even the ordinary reader. Such untrained readers will find great pleasure in becoming acquainted with some of these underlying facts, and will realize the importance of the mysterious glands that lie in various parts of the body, in relation to health and to the traits of personality. The author is an associate professor in biological chemistry at Columbia University, and is physician to the special health clinic at Lenox Hill Hospital. He has had special opportunities for becoming acquainted with the facts which are here presented.

**Boys' Home Book of Science and Construction.** By Alfred P. Morgan. Cloth. \$2.50. Lothrop, Lee & Shepard Company, Boston.

A finer book for an ingenious and clever boy could hardly be imagined than this, and the interesting thing about it is that almost any boy becomes ingenious and clever under its influence and guidance. It shows how to make, at slight cost, a great variety of mechanical appliances that do the work that is done by costly machinery. It explains how electrical machines may be made and set to work. It instructs in the ways of science, and makes the reader familiar with many processes that have belonged to the realm of mystery heretofore, for many. It has 9 full-

page illustrations and 365 smaller pictures. It furnishes much information and is so written as to be very entertaining. It gives boys something to do.

**The Copper Urn.** By Amy Pendrey-Boards. \$1.00. Society for Promoting Christian Knowledge, London. The Macmillan Company, New York.

This is a story of adventure and of mystery, in which some good people have trying experiences, out of which they are rescued, in the divine providence, to their great gladness. It is a very interesting and gratifying story.

**Kevin and the Cats.** By K. F. Purdon. Cloth. \$1.20. Society for Promoting Religious Knowledge, London. The Macmillan Company, New York.

This is one of those very delightful little books which depict life from the standpoint of the domestic animals and, so, tend to awaken feelings of sympathy with them and kindness for them. This is well written and the children and young people and old ones, too, who read it, will have a new impulse and argument for kindness to animals.

The Presbyterian Handbook for 1922 is just from the press. It is a larger, handsomer and more complete compendium of Presbyterian information than ever before, of constant value to every Presbyterian. It gives American Presbyterian facts from 1630 to 1921, lists special days in 1922, Sabbath-school lessons, golden texts, prayer meeting topics, Christian Endeavor topics and monthly concert of missions topics, as well as the topics for the Week of Prayer. Detailed information is given concerning every Presbyterian board. The statistics concerning various denominations are the most complete and accurate obtainable. The price is ten cents or \$5.00 per hundred.

**Crannell's Pocket Lessons for 1922.** 40 cents. The Judson Press, Philadelphia. By Dr. P. W. Crannell, of the Kansas City Baptist Theological Seminary.

## MISSION WORK

### MOHAMMEDAN UNIVERSITY AT CAIRO, EGYPT.

A letter has just come from Rev. and Mrs. Merrel Marker who, on their way to Teheoran, Persia, as newly outgoing missionaries, visited Cairo.

"Of all the interesting sights in Cairo, the magnificent mosques, the native bazar with its quaint shops, the lofty pyramids, the mysterious Sphinx, the most interesting of them was the great Mohammedan University.

"This university is one large building with its court and many alcoves and runic opening into it. Here, the guide said, are 15,000 students enrolled. As the tourists approached they had to put on leather shoes over their own so as not to pollute the holy ground of the institution.

"Entering the court a strange sight greeted the travelers. There were small groups of students in all sorts of conditions and occupations. Some were asleep, some were eating, others studying aloud, repeating parts of the one text book, the Koran, to one another. I could not tell when the lesson began or when it was finished. Students were everywhere. Some were old men, some little children. The collegiate course takes seventeen years. But some stay as long as forty years before being able to pass their examinations on the Koran.

"My future meals in Cairo were almost spoiled by what I saw here. The students lounged everywhere in the court and the one room where class work was done. Even the teachers were lying around. Flies were everywhere. Some children were eating bread while a multitude of flies scrapped for a place on the meal or on the lips and faces of the hungry child. I saw children with eyes and lips and hands literally covered with these pests as the helpless little tots lay asleep. It was awful. "On the sides of the court the foreign

students have rooms or booths. Here are the Persian students, here those from other Mohammedan countries. Practically every country is represented. The wealthy students have a room to themselves which is furnished with rugs and marble and beautiful decorations. These pupils, like the rest, study and recite in groups of from three to nine or ten, as they sit on the mats on the floor. They eat, study sleep and recite on the same spot day after day. Such a university is unworthy of the name."

E. P. Westphal.  
Fulton, Ill.

### CINCINNATI PRESBYTERIAL.

The monthly executive meeting was held Dec. 13, Mrs. J. Shané Nicholls presiding. Mrs. W. W. White reported that eight boxes had been sent to the Freedmen since Sept. 1. Mrs. H. A. Wilson, Christian Social Service Secretary, asked that we pray every day for the colored work in our own city, as it afforded a wonderful opportunity for service. A much-needed kindergarten, being planned, will soon be realized. The Italian Church, aided by other organizations, had served a free Thanksgiving dinner to eighty. Three hundred and thirty-five dollars was placed to the credit of the Building Fund as the result of the bazaar given Dec. 2, besides many more persons are interested in the work. Mrs. A. M. Worcester, Box Work Secretary, reported that two boxes had been sent for overseas hospital work, valued at \$398, and to the Tucson Training School another, valued at \$476. Mrs. Martin, Treasurer, reported that at the close of the third quarter \$13,668 had been sent to the New York Home and Foreign Boards, leaving over half of our apportionment to be met by March 10. Mrs. Nicholls announced that \$1,000 had been sent in legacies to each of the New York Boards. Mrs. E. E. Lester, Synodical President, recently returned from a meeting of the financial committee, reported that Ohio's apportionment for the coming year would be the same as last year. We have doubled our amount in the last few years. Dr. C. D. Wilson, of Glendale, gave a comprehensive review of the first chapter of the new International Study Book, subject Japan, tracing the growth of Christianity from the beginning to the present time. Miss Marie Crouse, who is doing work among the Chinese and Japanese of our own city, made an appeal for these students to be invited into our homes.

E. K. Dickson.

### SOUTH AFRICA.

Church Union negotiations in South Africa have failed. The Assembly of the Congregational Union decided in sorrow and without discussion to discontinue all negotiations with the Presbyterian Church for the proposed union of the two bodies."

It expresses its regret that the Presbyterian Assembly had withdrawn from the negotiations and that it did so because of the revival of charges by certain members of the Congregational Union against the Presbyterian Church, which had been carefully considered and decisively refuted on former occasions.

### FRENCH PROTESTANTISM.

Very encouraging statistics of the Protestant Churches in France have appeared in the press. Outside Alsace-Lorraine there are 776 congregations. In Alsace-Lorraine there are 265, of which 169 are Lutheran. Most of these congregations in France belong to the Huguenots, and two-thirds are in the evangelical group.

### BIBLE CONFERENCE IN IOWA.

The Eighth Annual Bible Conference in the First Church, Waterloo, will be Jan. 8 to 13, Rev. J. R. McCartney, D.D., pastor. Dr. James M. Gray of the Moody Bible Institute will have charge. The afternoon sessions will take up the book of Hebrews. The evening services will be as follows: "When Christ Made Himself Equal with God"; "Salvation from Start to Finish"; "Two Natures in the Believer"; "Service and Reward"; "What is meant by the Second Coming of Christ."

The Sixteenth Quadrennial Convention of the International Sunday-school Association is to be held in Kansas City, Mo., June 21-27, 1922, Dr. W. O. Thompson, of Ohio State University, is president.

## RELIGIOUS NEWS

### CHANGES OF ADDRESS.

Rev. K. J. Foreman, from Chesapeake City, Md., to Princeton, N. J., 95 Mercer Street.

Rev. B. F. Lawrence, from Arapahoe, Colo., to Troy, Ill.

Rev. A. M. Reynolds, from St. Joseph, Mo., to Fort Myers, Fla.

Rev. R. M. Wimmell, from Bowling Green to Lutesville, Mo.

### DEATHS IN THE MINISTRY.

Rev. Robert G. Hutchins, D.D., died at Berea, Ky., at the home of his son, Rev. W. J. Hutchins, D.D., President of Berea College. He was born at Killingly, Mass., graduated at Williams College and Andover Seminary, and was ordained in 1865 as a Congregational minister, nearly all his life serving prominent churches of that denomination, but was pastor of Woodland Avenue Presbyterian Church of Cleveland for a period. He was a useful and earnest minister.

Rev. Abram W. Long, of Upper Darby, Pa., a member of the Presbytery of Philadelphia, North, died on Dec. 3d, in the seventy-seventh year of his age. He was born at Tinicum, Pa., Sept. 27, 1845, graduated at Lafayette College and Princeton Seminary, and was ordained by Philadelphia North Presbytery in 1877. For nine years he was pastor at Merion Square, Pa., and at Springfield Church, Flourtown, Pa., from 1886 until about a year ago. His wife survives him.

Rev. Walter W. Hicks, of Peking, China, missionary of the Foreign Board since 1902, died at Rochester, Minn., Dec. 15, following an operation. He was in the forty-ninth year of his age. A faithful preacher of the Word that he loved, he made his life count for the furtherance of the Gospel. His wife survives him. He was born in Wamego, Kan., graduated at Emporia College and McCormick Seminary, and was ordained in 1902 by the Presbytery of Topeka. His death is a great loss.

### CINCINNATI AND SUBURBS.

Rev. E. M. Martin was installed as pastor in Westminster Church, Price Hill, last Sabbath afternoon, Rev. Jesse Herrmann, Ph.D., Rev. Jesse Halsey, Rev. C. A. Austin, Rev. M. W. Brown, Rev. J. V. Stephens, D.D., and Rev. W. D. Malcolm, D.D., participating.

The choir of the Hartwell Church, Dr. C. E. Walker, pastor, rendered the Christmas cantata "The Coming of the Anointed" last Sabbath afternoon very effectively, a very large congregation being present.

Clifford Church, Rev. J. V. Stephens, Jr., pastor, had the Christmas cantata "Christmas" last Sabbath evening, delightfully rendered by a large choir.

A missionary meeting in Norwood Church, Rev. W. T. Paterson, pastor, last Sabbath afternoon, was addressed by Miss Alice Nickels, on "Christmas in Syria," illustrated by costumes and many curios.

The Presbytery of Cincinnati, on Monday, received Dr. Frank Granstaff from the Presbytery of Dayton, and dismissed Rev. R. M. Fox to Dayton Presbytery, after dissolving his pastoral relation to the Madeira Church. It also appointed as moderator of sessions: Cleves, Dr. A. G. Yount; Westwood, Dr. Frank Granstaff; Elberon, Dr. McMillin.

Norwood Church, Rev. W. T. Paterson, pastor, had 11 o'clock prayer meeting on Dec. 7th, the Sunshine class coming in a body to celebrate the birthday of the teacher, Mr. Ren Mulford, Jr. The church received five at the communion on the 11th.

The Men's Class of the Harrison Church, Rev. George H. Mitchell, pastor, entertained the Beecher Club of the church of Lawrenceburg, Ind., Rev. Forest C. Taylor, pastor, Thursday, Dec. 15th. The clubs were given an illustrated address on a trip down the Albany River in the Hudson Bay country, by Mr. Thomas Green, president of the Matthew Addy Company, of Cincinnati.

The "Back to the Bible" Bureau of Cincinnati furnishes selected texts from the Bible to over 400 papers, all over the United States, without charge, so that millions of these texts are printed every week, papers carrying them in prominent places, many of

them on the editorial page. We hope the time is near at hand when every paper will print, every day, in every copy, a text from the Bible. All papers are offered this service. Mr. A. Y. Reid, 222 W. Fourth Street, Cincinnati, is secretary.

Cincinnati Presbytery met in the Walnut Hills First Church last Monday morning, and enjoyed a luncheon served by the ladies at 35 cents a plate.

The Fenton Company will call for any clothing or shoes that the public wish to give to the poor of our city, before Christmas. All such articles will be turned over to the Council of Social Agencies, and the Mayor's Unemployment Committee. The need is very great. Call any Fenton store.

The Flying Squadron, a group of speakers engaged in a nation-wide campaign, under the auspices of the Flying Squadron Foundation, Indianapolis, Ind., will be in the city for a series of six meetings, on Friday, Saturday and Sunday, Jan. 13, 14 and 15. The meetings will be held in the First Presbyterian Church on Friday at 2:30 and 7:30 p. m., in the Ninth Street Baptist Church on Saturday at 2:30 and 7:30 p. m., and in the First Presbyterian Church on Sunday at 3:00 and 7:30 p. m. The topics to be discussed are Law Enforcement, Civic Righteousness and Social and Industrial Justice. The fundamental cause of high taxes will also be considered. Everybody invited.

The Third Church, Rev. William Gross, pastor, has its own printing office, in which the printing for the church is done, in the way of its church paper and bulletins and local notices. We have just received from them a beautifully printed calendar for the year. This spirit of enterprise runs all through the church and its work.

### ST. LOUIS AND VICINITY.

"Presbyterian Field Day" met with a good response from churches of the city and surrounding country. The program, with Dr. Swearingen, Dr. Hill, Dr. McAfee, and Dr. Foulkes as speakers, was carried out as expected, with morning, afternoon and evening sessions at the Second Church, and a well-attended luncheon at Hotel Statler. There were women's conferences also, with Mrs. C. G. Roys and Miss Lucy Dawson as speakers. Facts essential to progress were touched upon, such as the church's budget of \$14,500,000 for missions and benevolences, the need of a building campaign at home and abroad, and the encouraging spiritual condition of the Church. Dr. Swearingen asserted that not in fifty years has the outlook of the Presbyterian Church been more encouraging. Part of Dr. Swearingen's program was an address in the early morning, at the Xenia United Presbyterian Theological Seminary. A meeting of the New Era chairmen for ten presbyteries was held in the afternoon.

"Echoes" from the recent young people's institute at the West Church was the subject of the evening service at Cote Brillante Church, on Sabbath, Dec. 11th.

Large congregations filled the Webster Groves Church every night last week, to hear Gypsy Pat Smith, who closed his meetings on last Sabbath evening. He spoke in the local theater on Sabbath evening, and last Sabbath afternoon conducted a meeting for men only. Friday evening his topic was, "Is There a Hell?" In his lecture, "Three Years in the Firing Line," which he gave to an immense audience, he told with thrilling effect the wonderful experience of a Christian man facing death in the fiercest battle of the war.

The Presbyterian Orphanage at Farmington, Mo., is receiving special attention from several classes in different Sabbath schools here. Among these is a class of fifty young women at the First Church, taught by Mrs. William R. King, wife of Dr. King, of the Home Mission Board.

A number of our churches here are interesting themselves through the women, in the financial campaign for \$1,500,000 for union Christian colleges for women in the Orient. A speaker from China, Miss Katherine Crane, and one from Chicago, Miss Ida A. Green, addressed an interdenominational luncheon for women, at the American Annex, Monday of last week. The sum of \$25,000 for a building at one of the seven institutions, is asked of St. Louis. Kansas City has promised to attempt the same amount, naming its building the Kansas City Peace Building. "The Missouri Centennial" has been suggested as the name for St. Louis' building.

The West Church has agreed to raise \$1,000, and announcement was made that Second Church expects to do as much, or more. Episcopalians, as well as the other various Protestant denominations, are represented in the movement.

Rev. N. J. Moring, of the Presbytery of Ewing, was received into the St. Louis Presbytery, Dec. 12th, as prospective pastor of the Northminster Church, and the date of his installation was set for Jan. 12th. Rev. W. A. Clemmer will preach; Rev. R. Calvin Dobson, D.D., will give the charge to the pastor, and Rev. F. C. Reiner, the charge to the people.

A call was voted unanimously, Wednesday evening, by the Washington and Compton Avenue Church, to Rev. Frank W. Sneed, D. D., asking him to return as pastor to the church where he served nineteen years ago. In the interval, until a year ago, Dr. Sneed has been pastor of East Liberty Church in Pittsburgh. He has recently preached here and it is believed that he will accept. He is now at Atlantic City. Dr. Gauss moderated the meeting.

### OHIO.

The church of Rushsylvania will be vacant Jan. 1st. Rev. G. A. Schartz having accepted a call to Erie, Pa., J. C. Blinn, M.D., is clerk of the session.

The Dillonvale Church, Rev. J. F. Wilson, pastor, received two members on Dec. 11. The church recently installed and paid for a new furnace at a cost of \$250. The outlook is bright for the Church.

As a result of Union evangelistic meetings in McComb, Ohio, conducted for three weeks by local pastors with Rev. Arthur Lynn, of Dayton, as evangelistic singer and chorus leader, sixteen members have been received at the First Presbyterian Church, and the church greatly revived. Rev. L. F. Cooper is pastor.

On Sabbath, Dec. 11, at Cadiz, Rev. R. P. Lippincott preached his tenth anniversary sermon. During the ten years more than four hundred members have been received. The membership is now six hundred and nineteen. The benevolences have grown from \$1,773 to \$8,437. Every department is in a flourishing condition, and three weeks' evangelistic meetings are planned, to begin Jan. 24. The relation of the pastor and people is most cordial, and all are looking forward to still better things.

The Presbytery of Dayton, Ohio, Dec. 12, received from the Presbyteries of Philadelphia (R. P.), and Peoria, Rev. James L. Chestnut and Rev. J. Rodger Sillars, respectively, and arranged for their installation at Covington and Springfield-Oakland, respectively; promised assistance to the Western College in connection with its endowment; dismissed Rev. Frank Granstaff, D.D., to the Presbytery of Cincinnati; and adjourned to meet in the Y. M. C. A. Dayton Jan. 10th, at 6 p. m.—J. King Gibson, S. C.

Lima Presbytery met in the Market Street Church of Lima Dec. 12. Dr. Clarence G. Miller, of Wooster, addressed the presbytery in the interests of Wooster College. A call from Celina for Rev. R. H. Waltz was presented, and held until Mr. Waltz becomes a member of this presbytery. The overturn of Crawfordsville Presbytery on legalizing the installing of ministers as "Pastors Abroad" in the churches which support them as missionaries was concurred in. Lime Olivet was chosen as the place of the spring meeting. Rev. Morley S. Pettit was elected moderator to take office in the spring.—Ralph W. Kohr, S. C.

Dr. E. L. House is conducting union services in Zanesville, giving lectures twice each day, intensely evangelical, Biblical and valuable, in advancing the cause of true religion and strengthening all Christian believers.

### ILLINOIS.

The Greenville Church, Rev. J. G. Reynolds, pastor, a meeting of the State Student Volunteer Union brought many delegates, the Presbyterians among them holding conferences with Rev. W. M. Cleveland, D.D., Dr. L. M. Hemburger, of China, and Sabbath-school Field Worker Rev. W. D. Vater. Worship is largely attended in Greenville, and over half the population is often seen in the Sabbath schools. Dr. Reynolds is an

experienced Sabbath-school man, and his work is thoroughly organized and well supported. Messages from the mission fields were brought by the visitors, who occupied his pulpit Dec. 11th, and by John Elder, under appointment to Persia. Mr. Elder was in charge of the heroic Armenian relief party that carried food to the starving during the war.

## INDIANA.

In going to the pastorate at Attica, Rev. B. H. Rankin of Aurora leaves a warmly appreciative people at Aurora, who have learned to love him and "his exceptional family" during their five years life and work in the church. The church passed hearty resolutions of affections and honor, saying that the church has never been in better condition than it is today as a result of this work.

Rev. John R. McMahon, recently of Paw Paw, Ill., was installed as pastor of Wabash Avenue Church, Crawfordsville, Dec. 12. Dr. G. L. Robinson, of McCormick Seminary, preached; Rev. R. W. Martin presided; and President G. L. Mackintosh, Rev. W. B. Graham, Rev. Hardy Lund, Rev. Hugh Ronald, and Rev. George A. Hill took part in the exercises. Wabash Avenue Church is a Union of Center and First Churches, and has a membership of about eight hundred.

## NEW JERSEY.

The First Church of Orange, Rev. Dr. H. H. McQuilkin, pastor, received twenty-four members on Dec. 4, of whom fifteen were by confession, and four infants were baptized.

## NEW YORK.

The Presbyterian Educational Exhibit in Classon Avenue Church, Brooklyn, was conducted for about a week with much that was interesting and valuable. Motion picture were shown describing the work of the Presbyterian Church in many lands; many booths were operated, missionaries described their work, and many interesting articles from mission lands were shown. A striking pageant was presented.

Grace Church, Brooklyn, has burned its mortgage. Six years ago the church was carrying a mortgage of \$47,000. Rev. Robert H. Carson, led his people in a determined effort to wipe out the debt. The consummation was marked by a service of thanksgiving and rejoicing, Dec. 6.

The people of Flatbush Church have visions of a new church edifice. One year ago they made subscriptions amounting to \$21,000, most of which has now been paid. On Dec. 11, they made pledges for another \$21,000, thus giving them a building fund of \$42,000. Building operations will begin in the spring. The new building will have a seating capacity of 600. The plans include the remodeling of the present structure for the purposes of religious education. Rev. H. H. Field is the pastor.

Dr. John F. Carson, pastor of Central Church, Brooklyn, and president of the Stony Brook School for Boys, Long Island, announced that Prof. Frank E. Gaebelein had been appointed principal of the school, which is designed to give a Christian education to American youth. Stony Brook Assembly is a Presbyterian institution.

## PENNSYLVANIA.

At a meeting of the Presbytery of Erie in Park Church, Erie, the recently organized Immanuel Church of Erie was enrolled. Rev. Paul G. Miller was received from the Presbytery of Pittsburgh; Rev. Joseph Lindsay from New Albany; Rev. Thomas Lambert from the Baptist Church; and Rev. George Applegate from Cleveland. Mr. Miller is pastor-elect of the Bradford East End Church. Arrangements were made for the installation of Mr. Lindsay at Edinboro on Dec. 17th; Mr. Applegate at Waterloo, on Jan. 3rd; and Mr. Lambert at Tidioute, on Jan. 5th. —Joseph M. Ross, S. C.

The Presbytery of Shenango, at New Castle, Dec. 13th, was favored with two strong addresses; Rev. Dr. Charles Scanlon speaking of our Board of Temperance and Moral Welfare, and Mrs. Frances J. Diefenderfer showing the insidious perils of Mormonism. The overture on women was affirmed; that on commissioners was negated action. The Crawfordsville overture for the installation of "Pastors

Abroad" was concurred in. The installation of Rev. Francis E. Reese at the Central Church of New Castle, was reported, with the added fact of a fund of more than \$3,000 raised for renewing the pipe organ. Rev. A. B. Elliott of Portersville, Pa., has received calls from Princeton and Hermon. The budget for 1922-23 was received as a goal. A spiritual conference to be held Jan. 23rd at New Castle, was proposed. The ejection of Rev. S. A. Kirkbride, D.D., who for more than twenty years has held the pastorate of the Neshannock Church of New Wilmington, as pastor-at-large for the Presbyteries of Beaver and Shenango, was ratified. He expects to begin the new work Feb. 1st. Presbytery will meet at the Central Church of New Castle on Jan. 23rd at 10:30 a. m.—Sherman A. Kirkbride, S. C.

The Presbytery of Blairsville met in Ligonier, Dec. 13. Presbytery was addressed by Rev. G. G. Mahy, D.D., and Rev. Wm. F. Klein, D.D. An evangelistic campaign is under consideration. Presbytery adopted resolutions on the death of Rev. F. H. Dickinson, D.D. Rev. J. P. McDonald was released from Fairfield. Fairfield is now to be grouped with the Pleasant Grove Church, left vacant by the death of Dr. Dickinson.—J. C. McCracken, S. C.

## MISSOURI.

The Park-Westminster College Campaign in Missouri has taken on the University Presbyterian Student Pastor work for \$35,000, making a total campaign of \$1,035,000. About one half of this amount is now subscribed. The joining of these campaigns is meeting with hearty approval. Headquarters have been opened in St. Louis and Kansas City, and the campaign is being carried on in these two cities first. Later it will be carried over the state.

St. Joseph's Presbytery met in St. Joseph, Mo., Dec. 13th. Rev. William White was dismissed to the Presbytery of Neosho. Rev. Kenneth R. Anderson was received from the Presbytery of Monmouth of the U. P. Church. Arrangements were made for his installation at Oregon, Mo., and for the installation of Rev. Victor K. Aubrey at the Third Street Church of St. Joseph. Rev. R. R. Murphy has been called to Hope Church, St. Joseph, and will begin his work there in anuary.—E. E. Stringfield, S. C.

## OKLAHOMA.

Rev. William A. Rolle, pastor of Poteau, and chairman of the Presbyterial Committee on evangelism, with the help and co-operation of the Presbyterial School Missionary, Rev. Geo. B. Spangler, recently held good meetings at Bokoshe and Stigler. These two towns are twenty-six miles apart on the same railroads. The two churches are vacant and need a good minister. At Bokoshe every part of the town was touched by the meeting, and the Church is greatly revived and in a position for a pastor for half-time. Mr. Rolle received one member, ordained and installed two new elders, and will give the church one or two week nights each month until a pastor is secured. At Stigler the church was greatly revived and strengthened and is now anxious for a pastor. One new elder was ordained and installed. Sixteen united with the church on profession and two by letter. Stigler is a good town of 2,500, and the county seat of Haskell County. Any active minister desiring a change by spring can get information about the Stigler-Bokoshe field by writing to Rev. William A. Rolle, Poteau, Okla.

Helpful Home Mission Group Institutes were held Nov. 28th at McAlester, and Nov. 29th at Poteau. Dr. W. R. King and Dr. Geo. H. Mack were the principal speakers.

The McAlester Church, Rev. H. C. Shiffler, pastor, is expecting to begin in the near future the building of the fine new church toward which they have been looking for some years.

At the First Church of McAlester on the evening of Dec. 8th, a good-fellowship supper was enjoyed by about 150 men. Rev. Harry C. Shiffler is pastor and Rev. Geo. W. Barr made the address of the

evening. A committee was appointed to act in conjunction with Mr. Barr, who is Presbyterial chairman of Men's Work, looking to some form of organization among the laymen of the Presbytery of McAlester.

## KANSAS.

At the union meeting conducted by Rev. Carl E. Kricher and party at Sylvan Grove, where Rev. H. C. McMican is pastor, there were scores of reclamations and conversions. It was a great meeting. Some of the most prominent people of the community were received into the churches at the close of the meeting among many others.

The Bala Church, Rev. J. C. Morgan, pastor, welcomed fifteen new members on Dec. 4th. The pastor was assisted in evangelistic services during October by Dr. Graham, the presbyterial evangelist.

College Hill Church, Hope, Kan., spent two weeks in special services recently. Rev. Russell Jones, the pastor, conducted these meetings and received fourteen members, all on profession of faith except one, and baptized ten adults.

Rev. Jay Carroll Everett, D.D., of Topeka, Stated Clerk of the Synod of Kansas, has accepted a call to the First Church of Larned, Kansas.

## NEBRASKA.

Dr. B. M. Long, of Lincoln, closed a two-weeks' meeting Dec. 2d, with the Clontibret Church at Primrose, where Rev. J. M. Norris is pastor. The church received twenty-seven members, making forty-five since Oct. 2d. This was one of the best meetings held here for years.

The twenty-fifth anniversary of the marriage of Rev. Julius F. Schwarz, D.D., and Mrs. Schwarz, of Hickman, was fittingly observed by the people of the church on the evening of Thanksgiving Day, after the service and sermon by the pastor, in an appreciative address by one of the elders and the presentation of 126 silver dollars and other silver presents. A social hour, with refreshments, followed.

## IOWA.

At the November communion at Lawton, Iowa, six members were received and one infant was baptized. The work is left harmonious and in fine shape, as Rev. C. W. Turner goes from here to accept a call to the First Church of Lyndon, Kansas.

## COLORADO.

Three calls have recently been made by three of Denver Presbytery Churches; one to Rev. D. D. Mitchell, a second to Rev. Louis J. Albert, the third to Rev. R. C. Black. The Victor Church calls Mr. Black, the Mesa Church calls Mr. Albert, and Park Avenue Church calls Rev. D. D. Mitchell. Arrangements for the installation of each of these were made at a meeting of Presbytery, Dec. 14.

Rev. D. G. MacLennan, who has just removed to Hutchinson, Kansas, served the Lamar Church over three years. Unusual progress was made along all lines. One hundred and thirteen new members were added on confession and ninety-four by letter. The local budget was increased two hundred per cent, and the benevolence budget three hundred per cent. A School of Missions was held the last three years with one-third of the membership enrolled. A Daily Vacation Bible School has been held for two years, with an enrollment, this year, of two hundred and fifty. Mr. MacLennan began his work at Lamar with one hundred and fifty members and last spring three hundred and two members were reported to the General Assembly, the membership being more than doubled. The young people of the church during that time were represented at Presbyterian Young People's Conferences by the largest delegations from any church in the state. The Woman's Society has reached the standard of excellence each year and has increased its gifts fourfold.

## NOTICES

PRESBYTERIAL NOTICE

Union, Knoxville Second, Jan. 8, 10 a. m.

## HOME CIRCLE

### A HAPPY NEW YEAR.

Just at the turn of the midnight,  
When the children are fast asleep,  
The tired Old Year slips out by himself,  
Glad of a chance to be laid on the shelf,  
And the New Year takes a peep

At the beautiful world that is waiting  
For the hours that he will bring;  
For the wonderful things in his peddler's  
pack  
Weather, all sorts, there will be no lack,  
And many a marvelous thing.

When the children wake in the morning,  
Shouting their "Happy New Year,"  
The year will be started well on his way,  
Swinging along through his first white  
day,  
With the path before him clear.

Twelve long months for his journey;  
Fifty-two weeks of a spell;  
At the end of it all he'll slip out by him-  
self,  
Glad of a chance to be laid on the shelf,  
At the stroke of the midnight bell.

## "Miss November" And the Pink Silk Dress

By MARY McCRAE CULTER

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### CHAPTER VI.

Ever since the previous Christmas when Mammy Lou had been the recipient of several presents whose gorgeousness had been the delight of her heart, she had been racking her brains and studying show windows to determine upon something good enough to bestow upon her beloved "Honey Child" at the next season of Christmas giving. She had listened to catch any expression of desire or need on the part of her mistress, and as the holiday season drew near had frantically thrown out perfectly evident hints which had amused Miss Nancy and had given that young lady a chance to save herself from having to accept barbaric strings of beads or impossible jewelry, and at the same time to discover what was dearest to Mammy Lou's heart and to make mental note of the same.

The advent of the trunk with its fascinating array of dainty and fashionable clothes had turned the thoughts of the old negress in a different direction for the time being, and had also given her some new ideas as to what was most fitting and becoming to her mistress. The delicate pink silk dress suddenly became the yardstick by which all other articles and qualities were to be measured, and replaced her former standards of taste, so far as Miss Nancy was concerned.

Therefore, it was a much puzzled Mammy Lou who wandered through the department stores that week before Christmas, and the longer she wandered the more puzzled she became. Windows and counters and shelves were crowded with all sorts of potential gifts, none of which seemed to meet the requirements of the case, for that rose-colored silk dress must not be disgraced by cheap jewelry or cotton laces: so what was a poor ignorant negro woman to do?

She chanced to drift up to the window of a store one day, where several college

girls were exclaiming over a display of the latest ideas in sweaters—garments dear to the heart of every girl.

"Isn't that peacock-blue one perfectly gorgeous?" one girl cried rapturously. "I'd buy that one in a minute if I had not already spent every dollar of my allowance for Christmas presents. What do you say, Aileen? Isn't that prettier than Bessie's 'golden sunshine' one?"

"Well," answered Aileen deliberately, "they are both pretty, and each one of you has chosen the one which is best suited to your style of beauty. For myself, I prefer that dainty pink one with the soft grey revers and pockets and sash."

So they talked, while Mammy Lou watched and listened. She studied the girl whom her companions called Aileen and noted that her eyes and hair were very much like those of Miss Nancy Varden. She looked at the pink of the dainty sweater and compared it with the color of the pink silk gown, while the soft grey angora reminded her of Miss Varden's regulation office costume.

"Dar's jes' what I wants foh mah Honey Chile," she told herself as the gay college trio moved away. "Ef she jes' rumple up sweatah on she'd look sho' nuff lak one of dose college gals. Dar now, Mammy Lou. sweatah on she'd look so' nuff one of dose college gals. Dar now, Mammy Lou. You know what you done gwine to buy. Go right in an' git it, 'fore any more of dem college ladies comes along heah. Fifteen dollahs' ain' much to gib to youah Honey Chile."

And so Mammy Lou's important purchase was made, with only two days to spare, after a whole year's search. She could hardly wait until Christmas morning to present her important purchase, and when she did give it, she was much disturbed by Miss Nancy's involuntary breath of dismay at sight of it.

"Why, Mammy Lou! Pink sweaters are only for gay young college girls—not for old maids like myself. It is pretty—it is very pretty—and soft and fine and warm; but—how would I look in it?"

"You'd look young 'nuff, an' sweet 'nuff to mek dat ole puhfessah look lak Noah's gran'fathah," rejoined Mammy Lou emphatically. "Jes' put it on an' rumple up yo' haiah a li'l, an' see ef dat ain' so."

Just to please the old woman, Nancy complied, loosening her hair so that it fluffed over her shapely head; then, at Mammy Lou's cry of pleasure, she turned to the mirror and was fairly startled by the change in her appearance. Truly, she did look like a typical college girl. How shocked the professor would be if he could see her in such gay clothing. She laughed aloud at the thought, and a daring wish to try the effect upon him caused her to say:

"I believe you are right, Mammy Lou. These lovely grey revers exactly match my dress and they tone down the brightness of the rest of the sweater until it is not so gorgeous after all. It is just what I really need to wear in that draughty office. Yes, after all, now that I take a good look at it I like it very much and will be glad to wear it for your sake. Thank you, very very much. I shall just keep it on to celebrate Christmas," she ended, much to the old woman's delight.

The sweater was worn every day during the holidays, at first to please Mammy Lou, then because it was so very comfortable and cheery looking. Life could not

appear so grey when the pink sweater was there to remind her that there was brightness if she would but look for it. Also, to please Mammy Lou, she experimented with ways of arranging her hair until she found one which was not only becoming but also stole ten years from her apparent age and put her where dear Cousin Bettie would have seemed to be a sister if she had been beside her.

The first morning after vacation, when she stepped into the Dean's office that gentleman exclaimed:

"Why—Miss Nancy! is this really you? I almost need an introduction. You must have had a joyous Christmas for you look ten years younger. What have you been doing to yourself?"

Nancy laughed as she could not possibly have done a month previous.

"Just been frivolous," she said, "and— and have learned to look more on the bright side of life."

"Which we would all be better for doing," replied the Dean. "Keep it up, young lady. It is becoming."

Nancy turned to her desk with glowing eyes and smiling lips, a faint pink tinging her cheek because of this first bit of compliment that had come her way for years. She wondered whether the Dean had noticed the pink sweater and the fluffy hair and had given them due credit for her changed appearance.

Then Professor Darker came in. Christmas holidays had been a decided bore to him, for they meant nothing except enforced days of idleness in his dreary boarding-house, so that he was glad to return to work once more.

He had told himself during those dreary days that Miss Varden would be feeling a like depression and that perhaps she would be glad to have a renewal of his companionship: so at the first opportunity he sought her presence. Her back was toward the door when he entered the office, so that he glimpsed only a girl in a jaunty pink sweater, her head crowned with a fluffy wealth of golden-brown hair, evidently "one of those silly college girls." Then she turned, and at sight of his amazement she laughed aloud.

"Happy New Year, Professor," she said. "Did you have a Merry Christmas?"

For a moment the professor was too astounded and dismayed to answer. "The unbridgable chasm" of which Nancy had spoken suddenly yawned between his white-haired age and this smiling, jauntily-dressed young girl.

"I—ah—yes, Miss Varden, it is a very pleasant New Year. I wish you the same. I—ah—I was looking for Dean Burton." he ended lamely, looking around the office.

"He stepped into the manager's office a moment ago. You will find him there." Nancy said as she placed a sheet of paper in her typewriter and turned back to her work.

The defeated professor went slowly away, closing the door behind him. As soon as she was sure she was alone, Nancy sprang nimbly to her feet and hastened to take a peep at her transformed self in the little mirror that hung in a corner across the room.

She laughed aloud as she remembered the professor's disconcerted face and his very evident disapproval of her appearance.

"My very dress evidences my age," she quoted merrily, and ran her fingers through her hair to add to its fluffiness.

Truly, the combined effect of the professor's words and a pink silk dress had made an entirely different person out of "Miss November." She realized it and exulted in it.

She had barely returned to her desk when the door from the corridor opened and a couple of stranger entered the room. The first was a girl, pretty, bright-eyed, alert, stylish from the tassel on her jaunty Tam to the French heels on her high shoes. Her companion was a gentleman considerably older than herself, evidently a business man, and some where near the age of forty. Nancy went forward to meet them, the smile still lingering on her lips and the unwonted color in her cheeks.

"You wish to see Dean Burton?" she inquired.

"Yes," answered the gentleman.

"He just stepped into the manager's office a few minutes ago. Will you have seats, while I tell him that you are here?"

The two strangers looked after Miss Varden as, leaving them comfortably seater, she disappeared.

"My first college acquaintance!" sighed the girl rapturously. I like her. Don't you' Uncle Ned? She has such a sweet smile."

The other college girls, treading the long corridors of the various college buildings, would have been perfectly amazed if they had heard such things said about their "dreary Miss November"; but then, you see, they were quite excusable, for they had not yet glimpsed the pink sweater and the transformed face above it.

(To be continued.)

#### CHRISTMAS—LOVE.

BY KATE C. GRINSTEAD.

Christmas doesn't mean just giving,  
Any more than life is just living.  
Christmas-time is loving-time,  
And loving-time is all the time  
So, if my Christmas wish comes true,  
Streams of love will flow to you,  
And never stop the whole year through!  
'Cause Christmas-love doesn't last one  
day,  
Christmas-love has come to stay  
With you!

#### A QUEER LITTLE SANTA CLAUS.

BY ALICE E. ALLEN.

"I'm going to have some Christmas if I have to make it myself, mother," cried Nannie.

Nannie had lived ten years and in each year there had been a Christmas tree or stockings in it. It wasn't any use telling her you could get through a year with no Christmas whatever. She knew you couldn't.

Mother smiled at her.

"All right, dear," she said. "But you'll have to make it out of nothing. I haven't any money."

"Guess I can have a Christmas without any old money," cried Nannie. "When there's popcorn to begin on."

But that very night when Nannie went to the attic to get the popcorn, there were only three ears left. It had all been used for Ben's party Halloween. They had called it a popcorn party, because there wasn't much else, and they'd had the best time, doing all sorts of things with it.

Now there wasn't even popcorn. Ben had been sick. Then Nannie had been sick. Now mother was sick. And there were doctor's bills and you have to eat and keep warm and have some clothes

"I've got three ears," cried Nannie. Ben came in just then, and wanted to know

where she got the extra ear. And by the time Nannie had explained that she meant popcorn ears—not ears to hear with—everyone was laughing.

And did you ever notice how much better things seem when you begin laughing about them. If not, just try it and see.

"We're going to have some Christmas," Nannie told Ben later, "even if it's only the leastest bit."

"Wish I could write that story," said Ben gloomily. "I'd get five dollars, maybe."

"I wish you could," said Nannie. Old Mrs. Thorn had offered a prize of five dollars for the best story written in Ben's grade at school. But it must be about an animal, and it must be a Christmas story, and it must be true, and it wasn't any easy thing to do.

Next morning, Nannie began her Christmasing. She went alone into the woods and cut down a small tree. It was very small. But she fastened it up securely on a little stand in the parlor. Then she hunted up some scraps of bright paper, and made pretty things to hang on it—silver stars and golden bells and red and blue and green balls. And she found the odds and ends of candles left from last year's tree and cut them all the same length and put them on the little branches. And then she shelled the corn and popped it carefully and strung it and draped it prettily on the green boughs.

"Who said I couldn't have some Christmas?" she said.

The tree stood all alone in the little parlor. Next morning, when Nannie peeped in at it, there it was all glistening and green and fragrant in the morning sunlight. But one end of popcorn was trailing down from a branch of and there were bits of corn on the floor near by.

"I must have caught it on something," thought Nanny, as she fastened the trailing end back in place. "I must be careful—popcorn's precious this year."

Nannie couldn't go to school while mother was sick. That noon one of the girls sent her some pretty candy hearts. Ben bored little holes in them and Nannie strung them on red ribbons and hung them on the tree.

The next morning, she peeped in at the tree again. This time a long end of popcorn lay across the stand, reaching almost to the floor. And tiny kernels were scattered all the way to the door leading into the hall. While Nannie was wondering about it, she found marks of tiny teeth in one of the candy-hearts.

"It must be a mouse," said mother when Nannie told her.

That night was Christmas Eve. About twelve o'clock, just as they had done once years before, looking for Santa Claus, Ben and Nannie stole down stairs. Outside the parlor door they paused to listen. At first all was still. Then all at once they heard a soft little scurry, and the rattle of paper covering the little table.

Softly, Ben pushed the door open. The fire was bright in the coal-stove. And there on the stand under the tree, sitting on a broken candy-heart, was a wee gray-brown mouse.

Above his head rose the red ribbon bow of the candy-heart, giving just the prettiest Christmas touch. And even as they watched, the mouse tugged at a popcorn string. Down it came, so suddenly that the little mouse jumped and fell of the stand. Then, with a scurry, holding the

string in his mouth, away he went toward the hall door.

"Oh, Nannie," cried Ben. "The story!" Then and there, Nannie and Ben sat down by the stove. And Ben told Nannie his Christmas story. It was to be about a poor little mouse who had a lot of children and no Christmas to give them, and of how he found fresh popcorn growing on a beautiful Christmas tree and carried it home to them, and of what a merry Christmas the whole family had.

The first of the winter term, when the prizes were announced, you won't be surprised to know that the first one, of five dollars, was awarded to "The Mouse Who Played Santa Claus": A True Story, by Ben Reed.—Ex.

#### A NEW YEAR PRAYER.

BY SUSIE M. BEST.

The New Year stands before me,  
Its scroll is spotless white;  
Let me no soiling record  
Upon those pages write.

The New Year stands before me,  
With opportunities,  
Let me not idly loiter  
Unreckoning of these

The New Year stands before me,  
Another gift from God;  
Let me accept the guerdon  
And tread the way he trod.

#### A CRACKED NEW YEAR RESOLUTION.

"Make me one, too, Will." Ned watched his brother while he lettered a large card with New Year resolutions. They were written in gold, with a great many ornamental flourishes.

Will held it up admiringly.

"Make me one, please," Ned repeated. "You don't need any. You don't have to get up at six o'clock every morning and study an hour before breakfast; you can cuddle down and snooze till mother calls you. Besides, you'd break them all to smash before night," he added.

"No, I wouldn't. You try me, and see if I do," Ned said. He brought a card and gave it to his brother.

"What shall I put on it?" asked Will.

"O, something about remembering. I want to remember that I promised to shovel off Aunt Tyson's porch and make her a path to the gate every time it snows this winter. I wish it would hurry up and snow again, for she gives me ten cents every time. I've got thirty already."

"That's a lot. What are you going to do with it—buy an automobile?" Will asked, teasingly.

"I'm going to buy Tommy Dixon a sled, so he and his sister can coast."

"There! How does that suit you?" Will asked, holding up the card on which was printed in large golden letters, with an elaborate border of holly leaves and berries: "Resolved, That I will not forget to shovel off Aunt Tyson's porch and make her a nice path to the gate every time it snows this winter, because she is too old to do it herself, and because I promised. New Darding."

"O, that is just grand! Now there isn't any danger of my forgetting," Ned said, gleefully.

"Shan't I put on anything more—something about putting your sled away nights and hanging up your cap, for instance?"

But Ned shook his head.

"I'd better not try to remember too much at once," he said.

It snowed again Friday night, and next morning the snow lay in great heaps and!

drifts. Ned ran for the snow-shovel, but Will was already using it to make paths about the house. While he was waiting Charlie came along with his new sled.

"Get your sled and come on down to the hill, Ned; the big boys have got it all cleared off already," he said. And Ned ran for his sled. It was fine coasting, and the sled flew down the hill like the wind. The time flew by, too, and presently a bell rang.

"Twelve o'clock!" called Charlie Logan, starting for home.

"Hello, Ned! Seems to me I heard something crack, didn't I?" called a familiar voice, and there stood Will. Ned looked hastily at his sled and will laughed. "No, it wasn't your sled. I guess Aunt Tyson must have heard it, too, because I saw her looking anxiously out the door as I came by!" he exclaimed.

"O!" It was all Ned said, but he took his sled and ran hastily away. He stopped at Tommy Dixon's, and Tommy came out to meet him.

"Don't you want to take my sled this afternoon? The hill is smooth as glass," he said.

"Don't you want it?" asked Tommy, eagerly, but Ned shook his head.

"O, thank you!" cried Tommy, delightedly.

After dinner Ned took the snow shovel and went to Aunt Tyson's.

"I thought you had forgotten me, Ned," she said.

"I did, pretty near; but I'm going to make up for it," he told her.

He could hear the boys and girls over on the hill, but he kept bravely at work until the snow was cleared away and a nice, wide path made around the house.

Aunt Tyson said he had earned double wages, and gave him twenty cents.

"That resolution wasn't truly broken, Will—just cracked a little; and I've mended it 'most as good as ever. I'm going to watch it closer after this, too," he told Will that night, as he took pains to hang up the card where he would be sure to see it as soon as he woke up every morning.

Ned did not forget again, and before the new year was a month old he had earned money enough for the new sled, which Tommy accepted joyfully.—Sel.

#### A CHRISTMAS SONG.

Sing a song of Christmas,  
Puddings full of plums,  
Four and twenty snowbirds  
Picking up the crumbs;  
Stockings full of candy,  
Books, and games, and toys;  
Isn't it a merry time  
For birds and girls and boys?

#### No. 663.—DOUBLE ACROSTIC.

The initials and finals are always found in the schoolroom.

Cross-words (each of four letters): 1. The labor that brings knowledge. 2. A river in Germany. 3. Music and drawing. 4. Zoölogy—well-known specimens. 5. Man—in analogy—well-known specimens. 6. Man—in another language. 7. The way to win good marks. 8. Other zoölogical specimens—rodents.

#### ANSWERS TO PUZZLES.

No. 662.—

C E L E S T I A L  
S H E P H E R D S  
S T R A N G E R S  
M A G I S A G E S  
T R E A S U R E S  
S A L V A T I O N  
T O W A R D M E N  
Z A C H A R I A S  
G A L A T I A N S

## SELECT READINGS

O, I am the little new year, O. O!  
Here I come tripping over the snow,  
Shaking my bells with a merry din;  
So open your doors and let me in!—Ex.

Every man ought to have three homes, an earthly home, a church home, and a home in heaven. Resolve this New Year, that you will make your earthly home a dwelling place of Christ, and that your church shall be the resting place of your spirit, dear as the apple of your eye, and and that you will claim the mansion your Lord has prepared for you in heaven.

"Whadda you want for Christmas?" If you ask me friend, I'll say  
Some little sign of thoughtfulness that you can send my way;  
Some word of recollection in the good old-fashioned style.  
Just wrap it in kind wishes and then tie it with a smile.

Life is a fabric woven upon the loom of time by the shuttle of the days with thoughts and deeds for thread. We ourselves are the weavers and God is above it all. Each new year sees some pattern set, each year concluded is measured by the breadth we have woven—Gaius Glenn Atkins.

May the New Year hold a generous share  
Of wholesome wealth and cheer,  
And pleasant days with leisure hours  
And many friends sincere.

Christmas license is not worthy of the Christmas idea. How can we celebrate the Birthday of our Savior, by doing things that are out of harmony with the ideals of Jesus. Christmas pleasures that are displeasing to Christ ought not to mar the Christmas season. We ought to honor Jesus in the celebration of his birthday.

"I see not a step before me  
As I tread on another year,  
But the past is still in God's keeping,  
The future his mercy shall clear,  
And what looks dark in the distance  
May brighten as I draw near."

Christmas is the love season of the year. It was because of love that Father gave His Son. It was because of love the angels sang their song of good-will. Let Christmas see hate die out of your heart, and love take the throne.

"It is good to speak out our thankfulness to God; it is better to live it out."

The year lies before us like a path untrod, a book unread, a flower unblown, a tree not yet in bloom. "This is the year that before us waits beyond tomorrow's mystic gates."

#### NEW YEAR GREETING.

A few days more and the year will be gone! Not another scratch shall we make upon its pages. Every door of opportunity it offered will be closed forever. If we have any duty to do before it dies we must hurry. Have we knowingly wronged another? Let us be strong enough to right the wrong before the New Year dawns. Have we consciously turned our back upon the heavenly vision? Let us right about and enjoy the luxury of being true

to the highest we know before the Old Year dies.—Thomas Knox.

#### CHRISTIAN EXPERIENCE.

The fact is, that we can only really know, in spiritual things, that realm that we have traversed with our own feet. The father may send the son to college, but he will only get so much of that college in him as he will be diligent enough to appropriate. The earth is full of precious things that God has given to man, but he must dig, and work and fight for their possession. God gave the earth to Adam, but he commanded him to "subdue it."

#### TRUST IN GOD.

Many commands that come to us from God seem to us impossible in the light of human experience; but we must bear in mind that "God's ways are not our ways." He sees things from an entirely different viewpoint from ours. We look at things from the viewpoint of the finite, but God looks at them from the viewpoint of the infinite. We tremble and are afraid because we are weak—God is bold and confident because he is omnipotent.

#### CHRISTIAN IDEALS.

The Gospel of Jesus Christ is the only religion that demands perfection. Other religions are either concessions to human nature or expressions of it. Some go so far, in their adjustment to human infirmity and passion, as to make immortality a part of their worship. This was true of the religion of the ancient Sidonians, as it is of the worship in India today.

Jesus gave the world an entirely new conception of morality and of vital religion. The Sermon on the Mount is an exposition of the heart element in true piety, and of the spiritual nature of all genuine righteousness. It turns thought from the externals of religion to its innermost and inherent quality. It brings its lofty ideals and demands to a climax by saying, "Ye therefore shall be perfect, as your heavenly Father is perfect."—Christian Advocate.

#### LIVING AMONG THE POTS.

In the loftiest speech of the Psalter is this wonderful gem of comfort,—"though ye have lain among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold." It is a reference to the women in the kitchens of Pharaoh.

Though we are just now in the lowliest conditions of life, the Lord will exalt us to the higher; though we may even be as scorned scullions in the kitchens of Pharaoh, the Lord will give us beauty for blackness and glory for grime. That is to say, when we are about the common duties of life, in the very doing of our common round of daily tasks, our lives will be transfigured and beautified so that even a humble toiler will have about him a splendor and grace comparable with the beauty of the dove's pinions, shimmering in the golden sunshine.—Intelligencer.

#### NEW YEAR'S.

My times are in thy hand.—Psa. 31. 15.  
A happy thought for New Year's Day  
Is that God's love has found a way  
To tell us time is of the earth,  
For not in heaven it had its birth.  
God's love in Christ—eternity!  
'Tis heaven on earth—felicity!  
And naught of this world's strife can mar.  
Since in God's changeless love we are.  
—Mary E. Lunn.

## SABBATH SCHOOL

### FIRST QUARTER.

#### Lesson I — January 1.

##### THE REVOLT OF JEROBOAM.

(I Kings 12:19-17, 26-30.)

12. So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day.

13. And the king answered the people roughly, and forsook the old men's counsel that they gave him:

14. And spake to him after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions.

15. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

16. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

17. But as for the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

26. And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27. If this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

28. Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

29. And he set the one in Bethel, and the other put he in Dan.

30. And this thing became a sin: for the people went to worship before the one, even unto Dan.

Golden Text: "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them" (Exodus 20: 4, 5).

Catechism—Q. 53. Which is the Third Commandment? A. The Third Commandment is, Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Q. 54. What is required in the Third Commandment? A. The Third Commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, Word, and works.

Home Readings—(M.) I Sam. 8:10-18; (Tu.) I Kings 12:6-15; (W.) I Kings 11:29-39; (Th.) I Kings 12:19-30; (F.) Dan. 4:30-37; (Sa.) Rom. 12: 1-7; (S.) II Sam. 23:1-7.

##### INTRODUCTORY.

We now go back to the Old Testament and for nine months will study the history of the Jewish people. For three months the lessons are about the Northern Kingdom of the ten tribes, or Israel as it is usually called. The next three months' lessons are about the Southern or Lower Kingdom of the two tribes, or Judah as it is known. We then spend three months on the Exile and the Restoration, leading on up to the time of Christ. After Moses and Joshua and the Judges the people insisted on having a king, and the nation became a kingdom, with Saul as the first king, David as the second, and Solomon as the third. By an interesting coincidence each reigned forty years, and at the death of Solomon the kingdom had reached its greatest height of power and riches and territorial extent. It was now to be divided and to lose much of its importance. It is divided into two kingdoms in this lesson, ten of the tribes seceding, and after a few centuries going into captivity and becoming the ten "lost tribes," so effectually do they drop out of sight. The Southern Kingdom of Judah also suffered a seventy years captivity, but was restored and continued until the time of Christ. The Jews that we know belong for the most part to the tribe of Judah, although some of them may be of Benjamin or of Levi. Our lesson today tells of the division by secession of the ten tribes, just after the death of Solomon.

##### EXPOSITORY.

12-15. Rehoboam, the son of Solomon, had become king by inheritance, but he was not a wise young man, and indeed was very foolish. Solomon had made the city of Jerusalem magnificent, with the Temple, the palaces, and many great public buildings and improvements. All of these had cost a great deal of money, and the people had been compelled to furnish much money and much labor. This had become a great burden. Now, at the death of Solomon, they thought it would be a good time to make a change. So they came to Rehoboam asking him to make it easier for them. We read that he asked time for deliberation and consultation. He called together the old men as counsellors, and they urged him to be patient and kind, and to promise leniency, assuring them that this course would produce good results and that the people would gladly serve him if he would do so. But he advised with his young associates and they told him not to yield a hair's breadth, but to be strong and severe and threatening, and compel the people to obey him. This was very bad counsel, as results proved. On the third day Rehoboam told the people what the young men had advised him to say. He answered them roughly, as a conceited and ignorant young king might. It was, after all, according to God's threatening, that the kingdom should be torn to pieces for its wickedness. Affairs reached their culmination in the conduct of this foolish young king.

16, 17. The result was what might have been expected. The Israelites were not brute beasts. They rebelled against Rehoboam. They could not and would not endure his arrogance and supercilious threatenings, and the ten tribes went in hot anger to set up their own kingdom. Of course they did not show the right sort of spirit either, and many troubles were before them. Reasonableness and kindness would have averted the evils that came to Rehoboam. It has always been true that goodness and patience pay. Our lesson teaches us that it pays to use good sense and amiability in the treatment of others. The two tribes of Judah and Benjamin remained with Rehoboam. They could not very well get away from Jerusalem and the Temple.

26, 27. The intervening verses should be read, which tell of the fruitless efforts made by Rehoboam to reunite the two divided parts of the kingdom. He was unable to do so. It was too late. He had thrown away his opportunity. Henceforth there were two rival and unfriendly kingdoms. Jeroboam set up the kingdom of Israel, of ten tribes, and had the possibility before him of a great and successful career. But his heart was not right with God, and we read here of his great mistake and his great sin. He built Shechem for his capital city, and he also built Peniel and yet, he realized, he and his people had left Jerusalem and the great Temple in which they all had taken so great pride, and to which all the male members of the tribes were expected to go for worship, three times a year. Jeroboam was afraid to permit his people to go to the Temple any more, for fear that their hearts might draw them back into the old associations and they should desert and dethrone him. What should Jeroboam do to prevent this?

28-30. He took a bold, God-defying course, in order to cut off the people from

having anything to do with the old religious services at Jerusalem. He made two calves of gold, similar to the one they had worshiped at one time in the desert, and for doing so had been severely punished. He defied the Commandment which said they should make no graven image for worship. He thought he could set up a new religion, with new places of worship, and a new set of priests and new sacred days, and win the people entirely away from the true-worship of God. He succeeded in a way. It has always been possible to set up new forms of religion, and no matter how false and evil, they will always have a following, as Mormonism and Spiritualism and Mary Eddyism and others. It is more easy to mislead people than it is to save them. Almost any one can roll a stone down hill, but it takes strength to get it back. It takes only a coarse criminal to murder a man or to poison a baby. It takes an intelligent physician to counteract disease and save life. Jeroboam and those like him can break down religion in the hearts of some people, and win them away from God and Salvation. Yes, we see how it became a "sin." It was meant to be a sinful thing. It was done with the eyes open and the heart thoroughly set to do evil. Jeroboam not only did wickedly, in inciting the people to idolatry, but his wickedness was fixed on him, and he is spoken of, again and again, in the historical books of the Old Testament, as "Jeroboam, the son of Nebat, who made Israel to sin." He stands as one of the awful characters of history. It is bad enough for one to sin for himself, but to tempt others to sin, or to cause them to sin, is so monstrous that it allies him to Satan himself. There Jeroboam stands, and there we ourselves shall stand if we tempt and mislead others into sin against God.

##### RETURN OF CHRISTMAS.

The happy Christmas comes once more,  
The heavenly Guest is at the door;  
The blessed words the shepherds thrill,  
The joyous tidings: Peace, good will!

To David's city let us fly,  
Where angels sing beneath the sky;  
Through plain and village pressing near,  
And news from God with shepherds hear.

Oh! let us go with quiet mind,  
The gentle Babe with shepherds find,  
To gaze on him who gladdens them,  
The loveliest Flower of Jesse's stem.

The lowly Savior meekly lies,  
Laid off the splendor of the skies;  
No crown bedecks his forehead fair,  
No pearl nor gem nor silk is there.

No human glory, might, and gold,  
The lovely infant's form enfold;  
The manger and the swaddlings poor  
Are his whom angels' songs adore.

O holy Child! Thy manger streams  
Till earth and heaven glow with its beams,  
Till midnight noon's broad light has won,  
And Jacob's star outshines the sun.

The Patriarch's joy, thou Prophet's song,  
Thou heavenly Day-spring, looked for long,  
Thou Son of Man, Incarnate Word,  
Great David's Son great David's Lord!

Come, Jesus glorious, heavenly Guest,  
Keep thine own Christmas in our breast!  
Then David's harp-strings, hushed so long,  
Shall swell our jubilee of song.

—Translated from the Danish by Charles P. Krauth.

##### THE CHRISTMAS SPIRIT.

At each Christmas time we open the Bible and turn to the inspired account of the Savior's birth, and read it over and





## "THE BRICKS ARE FALLEN, BUT WE WILL BUILD"

—(Cant., 9:10)

The first is true of Barber Seminary, burned November 7th. Help us with the second.

The education and development of these Barber girls are checked. They can not go hundreds of miles to other schools, and if they could, there is no room. In many homes these girls, whose pictures we give, are anxious. They do not wish to waste these years. They hope to return to a rebuilt Barber next school year. Help us raise the \$60,000 necessary to restore and furnish. Gifts small or large, and prayers will be welcomed.

### THE BOARD OF MISSIONS FOR FREEDMEN

of the Presbyterian Church in the United States of America

507-511 Bessemer Building, Pittsburgh, Penna.

REV. J. M. GASTON, D.D., Gen'l Secretary and Treasurer,

over, with the prayer, and wonder at the great simplicity of God's greatest miracle. This short story is the greatest birth announcement ever made; it is the fulfillment of the most wonderful promise of God—that of the coming Messiah—and it is freighted with the assurance of eternal hope. It records the greatest event and the greatest day in the history of the world.

Our eyes can not be satisfied  
With seeing, nor our ears be filled  
With hearing; yet we plant and build  
And buy and make our borders wide;  
We gather wealth, we gather care,  
But know not who shall be our heir.

#### NEW YEAR'S THOUGHTS.

BY JANET GREY.

As the bells ring the Old Year out and the New Year in no one has moralized more fully on their music than Charles Lamb. "Of all sounds," he says, "most solemn and touching is the peal which rings out the Old Year. I never hear it without a gathering up of my mind to a concentration of all the images that have been diffused over the past twelve months; all I have done or suffered, performed or neglected, in that regretted time. I began to know its worth, as when a person dies."

During some of the years in the last decade it has been with hearts almost breaking that we have wished each other "A Happy New Year." Now all has changed and today, all over the world, we may wish each other "A Happy New Year" with honest lips and cheery hearts.

Few persons begin a New Year without

some sort of hope or determination that it shall be a happier year than the preceding one, but most men and women come to the close of the year disappointed and discouraged. Is there any sure way by which the year to come may be a happier one than any of its predecessors? What is the secret of a Happy Year?

The New Year is a door of opportunity. When the Children of Israel were just going to cross the Jordan the message came to them, "Ye have not passed this way heretofore," and we have not passed this New Year's way heretofore. It was a new path to them, but the Ark, the symbol of God's presence, was carried before them. We are constantly coming to experiences that are altogether new to us. Every day's path is an untried one. The New Year's path is also, in a sense, new and strange. As God was Israel's Leader, he must be ours.

Then there is the opportunity for service, for the performance of unfulfilled resolutions which have blossomed only to fade. Should we not seek for power to turn our poor sickly promises into robust action, to try again, with the hope of doing better, as the chances of life open up anew?

#### GOOD RESOLUTIONS.

It is quite common to ridicule the good resolutions made on New Year's Day, because men are said to forget them, or ignore them so soon after they are made. The only way for a man to do better when he has done wrong, is to resolve to do better. No man ever changed his life without resolving to do so. He must make up his

mind to do it. He must settle in his will to do it. All this is very true and commonplace. You have heard it many times, and there is certainly nothing original about it. It is the devil's ruse to make light of good resolutions, and the people who repeat the stale joke are only doing the devil's work, albeit sometimes unconsciously. We ought to make good resolutions on New Year's Day, and we ought to keep on making good resolutions to the end of our days.

But even if we do not keep these good resolutions, it is no reason why we should make no more. If we fail, we do not have to wait for another New Year to make more. Any day is good to make good resolutions. Many a man has broken a thousand good resolutions, and afterward resolved again, and become a good man.

#### MY NEW YEAR'S PRAYER.

I do not ask that either wealth or fame  
Shall be my portion down life's troubled  
way;  
I only ask that there be given me  
The needful strength for work from day  
to day.  
Just strength, that with the morning's  
fresh, sweet dawn  
I may arise, and fully rested be,  
Renewed in mind and body so that I  
May do the waiting day's work cheerily;  
The strength to meet the fretting little  
cares  
And trials, so prone to vex, with sunny  
smile,  
And grace to say the gentle, kindly word  
To those I love and patient be the while;  
The grace to let the hasty, angry tone  
Go by unheeded, and to ever be  
So strong that in confusion and distress  
I may be helpful, yet go quietly.

—Mother's Magazine.

## YOUNG PEOPLE

JANUARY 1.

ENDEAVOR TOPIC: Better Societies. I Corinthians 15:57, 58.

The goal of all good and earnest-minded persons should be that of doing the very best that is possible. It should be our aim today, and tomorrow, and all the days of the future. We are, as the apostle urged, to "go on unto perfection." We are to try to make advances on what we have been and what we have done. We must not be satisfied with past achievements. If we are older now, and with more experience, we should be able to do better work, and, if we are able to do it, there is an imperative demand that we shall do it.

Competition sometimes has a stimulating effect upon us. If we are striving to equal or excel, some other person or some other organization, we see, right along, what we must do, and we feel stirred up to do at least as much as our competitor. But we may be in competition with ourselves, or with our past record, and strive each year to do more work, or better work than during the preceding years. There is nothing wrong or unwholesome in such endeavors.

For instance here is a church. It is right for it to try, as a body, to do more each year than during the preceding year. If it is gaining in numbers and in experience it should realize that more should be accomplished by it in the things that a church is expected to accomplish. Some one may say that we should not set goals, but should be willing to go on and do the best that can be done all the time. This is good, in one way, but it is apt to regenerate into sleepiness, and laziness, and into losing ground. We should have definite aims.

How shall we know what is the best we can do, except by the record of what we have done? Why not determine to do as much as this, or more, this year? Let the goal be an increase in members, for one thing. This is good. We should get hold of all the young people we can reach, and win them to work with us and worship with us, and have them enlisted with us in the service of Christ. This is vital work. It deals with living beings. It is work that tells.

Let us make our societies better this year by increasing the attendance at our meetings. If a meeting is good it is a benefit to those who attend it and get the good from it. Let us not be content with less than a hundred per cent attendance. A high, conscientious effort to be present, on the part of every member will result in a great advantage to the society and to all its members.

Especially are we to strive to raise the spiritual standard in our meetings. There are few societies in which there might not be an improvement in this matter. For this let there be a growth of devoutness and reverence; of thoughtfulness and attention; of prayerfulness and attentiveness to the Word of God. There is a great difference among groups of young people. In one church the meeting is characterized by a devout and elevated and serious spirit; in another it seems impossible to have the minds and hearts fixed on the real purpose of the meeting. It is not a social

gathering. It is a meeting for worship, and study of God's Word, and growth in Christian character.

There should be an improvement, nearly everywhere, in the matter of missionary interests. If we have spiritual privileges in this land we should have an unselfish and consecrated desire to see the Gospel given to the people of other lands.

We should make our society better in what it is doing to build up the Church and its services. No society amounts to much in which there is not the growing desire to do as much as possible to honor Jesus Christ through the regular services of the Church. Let us work to encourage the pastor, to bring young people to believe in Christ and become members of the Church, and in every way we can make ourselves felt as a devoted band of working young Christian people.

### WATCH NIGHT.

While winds of winter shake the door  
And fumble at the lock,  
I sit and watch the hands go round  
The blossom bordered clock.  
Along the narrow path of Time  
The year is going west;  
The minutes mark his final steps,  
God speed him to his rest!  
Tick, tock! it speaks, the quaint old clock,  
A language of its own;  
It tells us how we wasted half  
The months forever flown;  
How many things we left undone,  
How many duties shirked,  
And how we passed in idleness  
The hours we should have worked.  
Hark! All the bells begin to ring;  
I lift my nodding head;  
The fire is out, the room is cold,  
The poor old year is dead.  
The hands upon the timepiece with  
The painted floral band  
Are both erect at twelve o'clock,  
And at attention stand.  
Another year is at the door,  
Upon his arm behold  
A basket full of seeds and bulbs  
And cuttings manifold,  
And in his hand, with rake and hoe,  
A spade all clean and bright,  
For us to bury past mistakes  
And start the New Year right.—Ex.

### SPIRITS vs. SPIRITS.

Paul's cure for drunkenness is the best that has ever been discovered. Here it is: "Be not drunken with wine, wherein is excess, but be ye filled with the Spirit." No science of philosophy or of medicine can improve upon it.

To the artificial and degrading excitement of drunkenness the apostle boldly opposes the divine enthusiasm and the impelling influence of the filling of the Holy Spirit. The antithesis is startling but profoundly instructive for when men are "filled with the Spirit" they will have no desire for the degrading influence of alcoholic stimulants. "Nay," he further says, "in all these things we are more than conquerors through him who loved us." Yes, thank God! men can be victors over every temptation and sin, in and through the name of the divine Victor!—F. S. Shepard.

### THE SPIRITUAL SOLUTION.

It is becoming more and more the fashion to drag vexing issues to the doors of the churches with a demand for instant and infallible judgment. In spite of all the criticism of the Church, it is still recognized as a mighty power for the stabilizing of society. It is noticeable that even those who ridicule the Church's spiritual service, will, when material conditions become intolerable or when their peace or their property is endangered,

promptly set up the cry, "why doesn't the Church do something?"

It is significant that Jesus held distinctly aloof from the legal activities of his day. When the people wanted to make him a judge he answered them with a point blank refusal. He declined to become their political leader. He refused to make himself a social reformer.

Religion was the one solvent of the world's desperate distress, because it alone could change the world's poor human material. God's mercy and grace in forgiving sinners made them new creatures, capable of eternal possibilities as children of God, and through whom God would make the beginnings of his new kingdom on earth, where his will should be done on earth as it is done in heaven.—Ex.

### MEDITATIONS FOR THE NEW YEAR.

May this day and all the days of the New Year bring to you and all those who are dear to you the sunshine of happiness.—Richard Brooks.

To work to help and to be helped, to learn sympathy through suffering, to learn faith by perplexity, to reach truth through wonder—behold! this is what it is to prosper, this is what it is to live.—Phillips Brooks.

Put out of your thought the past whatever it may be; let go even the future with its golden dream and its high ideal; and concentrate your soul in this burning, present moment. For the man who is true to the present is true to his best; and the soul that wins the ground immediately before it, makes life a triumph.—Ozora Stearns Davis.

Resolved, to live with all my might while I do live; resolved never to lose one moment of time, but to improve it in the most profitable way I possibly can! Resolved, never to do anything which I should despise or think meanly of in another; resolved, never to do anything which I should be afraid to do if it were the last hour of my life.—Jonathan Edwards.

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## PRAYER MEETING

DECEMBER 28.  
RENEWING VOWS.  
Psalm 61.

We come to the end of the year, not to throw off our sense of responsibility, in the thought that we have done another full year's work, but to thank God for his protection and keeping grace, and to make new promises of faithfulness for the days that are to come.

We may call it renewing our vows. We do not need to make new ones if we have already given ourselves to the Lord in a covenant for life and for eternity, in all things well ordered and sure. That is the sort of covenant God made with us. It is forever, and he does not need to make a new one. He does, however, from time to time, give assurances to us that he remembers it, and that he intends to keep it unbrokenly and forever.

It is right to make vows, or promises, to God, to love him and serve him and be obedient to him. This is what Jacob did when he was starting out in life, and when he had the vision of the ladder and the angels at Bethel. He asked God to take care of him and to guide him, and he promised that he would be his and that he would serve him in the use of the means that God should put in his hands. This agreement of Jacob with God may well be called a covenant, when two persons come together and make their mutual pledges. God is well pleased to have his trusting people thus make mutual pledges

with him, and he makes even stronger pledges than he asks us to make.

We make our pledges to God when we first commit ourselves to him in becoming Christians. That is the secret, personal vow that we make to him, to be his forever. Then we make this vow publicly when we make public profession of our faith, and become members of the Church. And we renew that vow each time we bow before God in prayer, or come as worshipers into the sanctuary, or come to the communion service at the Lord's table.

A man said to a minister: "I do not see why I should make a public profession of faith in Christ. That is my own concern. I do not tell the world that I love my wife. Why should I publicly profess to love and trust in Christ?" The minister answered him: "You have used an illustration that is most fatal to your position. You never had the right to claim your wife as your wife until you had made a public profession of your love for her before the legal authorities, and had been thus united to her in marriage. If you had attempted to live with her without this public profession you would have been adjudged a criminal. So you are to profess Christ, as he has directed, and be an outspoken Christian."

A good husband renews his vows to his wife, privately and publicly, day after day, in acts and words of affection and tenderness and honor, and if this were the rule in every family and home, there would be few cases where the divorce court would have anything to do.

So the professed Christian is to renew his vows, day by day and moment by

moment, to his Savior. He is to live near to him, holding communion with him in prayer and worship, in attendance upon the means of grace, in reading his word, in living a good and true life, and in honoring him by his words and actions, in real Christian service among his fellow-men.

It is an impressive time to do this now for the coming year. Let us be determined to live close to God during this year. Let us pledge anew to God our loving loyalty and true obedience. The Sixty-first Psalm is a happy expression of gratitude and faith and love. In it the Psalmist renews his pledges of loyalty, and says: "I will sing praise unto thy name forever, that I may daily perform my vows." The best way to renew our vows is to keep on performing them, every day of every year of all the life.

### A GRACE FOR THE NEW YEAR.

BY E. F. HOWARD.

Lord, for what we have received,  
Learned and loved, unlearned, achieved;  
For our measure of success,  
Failures, cares and fears no less;  
For the joy and stress and strife,  
All that truly counts as life,  
For the kindness and the grace  
On each friendly human face:  
For a larger trust in thee—  
May we truly thankful be!  
And for what, if we should live . . .  
We are going to receive;  
For the rapture and the pain  
Certain to be ours again;  
For the future, still unseen,  
And the veil that hangs between,  
For the knowledge all is right,  
Though the darkness hide the light,  
Though Death himself should draw his  
sword—  
Make us truly thankful, Lord.

## WE ARE COMPELLED

to face the fact that it is impossible for the Board of Ministerial Relief and Sustentation to send the customary

## CHRISTMAS GIFTS

to its pensioners this year. We are \$40,000 behind in our receipts as compared with the same date last year.

It is a great disappointment to all!

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## GENERAL NEWS

### NAVAL LIMITATION AGREED UPON.

The United States, Great Britain and Japan have reached an agreement with respect to the construction of capital war-ships.

This was announced officially at the State Department last Thursday in the form of a statement containing the full details of the agreement.

As has been predicted all along, the American proposal of 5-5-3 has been accepted by the two other Powers. Japan obtained a concession in being permitted to retain the Mutsu, her newest and greatest dreadnought, which was listed in the original American proposal among the ships to be scrapped.

In return the United States is to be permitted to complete the Colorado and Washington, now almost ninety per cent completed, and to scrap in their stead two of her older ships, the North Dakota and the Delaware, which were in the original list to be retained.

Great Britain, in turn, is to be permitted to construct two new ships not to exceed 35,000 legend tons, or figured according to American calculation, the equivalent of 37,000 tons each.

Upon their completion, the British will be required to scrap four of their ships of the King George V type. This reduces the number of British capital ships from twenty-two, as stipulated in the American proposal, to twenty.

The agreement maintains the principle of the ten-year naval holiday set forth in the American proposal, but its literal observance by the United States and Great Britain, of course, is impossible under the provisions of the modifications agreed upon to make possible the retention of the Mutsu by Japan. Japan, however, can undertake no new construction during the ten-year period, as the Mutsu is a completed ship, and now is in commission.

With regard to fortifications and naval bases in the Pacific region the agreement maintains the status quo. This restriction, however, is not to apply to the Hawaiian Islands, Australia, New Zealand and the islands composing Japan proper, nor to the coasts of the United States and Canada.

\* \* \*

Shortly after the naval program had been agreed to, France threw a bombshell into the conference by proposing that she build a capital ship fleet of 370,000 tons, or ten new post-Jutland vessels, during the ten years following the year 1925.

This plan was contested by Secretary Charles E. Hughes and Arthur J. Balfour. Senator Schanzer, for Italy, added his indirect criticism by proposing a parity of strength for France and Italy of 175,000 tons each.

The proposition already agreed to provided for capital fleets for France and Italy of 300,000 tons each.

### CHINA PROPOSES TO PAY CASH FOR FORMER GERMAN ROAD.

Subject to Tokyo's approval, the Japanese delegation to the Washington conference has accepted the Chinese offer to pay 53,000,000 gold German marks for the Kiaochow-Tsinanfu Railroad in Shantung, plus what Japan has made in permanent improvements, but less deterioration.

When the conversation between the two delegations was renewed after a lapse of several days the Chinese offered to buy the railroad outright in cash, but the Japanese, it was said, raised questions as to why this course was proposed, pointing out that all other railroads in China had been built with the aid of foreign loans.

The Chinese delegates replied that the Chinese consortium was ready to finance the restoration of the railroad, and China's desire was to make use of this in order to do away with "foreign control."

The amount agreed upon virtually is the valuation placed on the road, exclusive of the adjacent mines, by the Reparations Commission set up under the treaty of

Versailles, and which Japan is to pay to Germany.

The question of coal mines and certain iron ore fields involved in the disputed railroad remains to be settled, but, according to the Chinese, probably will not be reached until the method of payment of the road proper is agreed upon.

### GERMANY UNABLE TO PAY.

Germany will not be able to meet in full her reparations payments of 1,000,000,000 gold marks, falling due January 15 and February 15, and has so informed the Allied Reparations Commission.

A moratorium is not asked for by the German Government in its note, which merely places Germany's financial situation before the Reparations Commission as evidence of Germany's inability to meet the forthcoming installments, each of 500,000,000 gold marks.

Neither is any release from her obligations requested by Germany, which apparently has left the matter in the hands of the Reparations Commission.

The concluding paragraph of the brief note, however, gives a strong intimation that Germany sees no way out of her financial difficulties, except through the so-called "reparations holiday," or a delay of two or three years.

The announcement contains a definite warning to the allies that similar difficulties will arise in connection with subsequent payments. This is interpreted in reparations circles as meaning that Germany will seek further delays and attempt to force the Powers to revise the present reparations agreement.

### PLAN TO REORGANIZE GOVERNMENT DEPARTMENTS.

Complete reorganization of the executive departments of the Federal Government upon a new basis that will make for economy, as well as efficiency, is to be accomplished, with the approval of congress, within the next four months, it is stated.

This is the hope of the joint Congressional Reorganization Committee, of which Walter F. Brown, of Ohio, is Chairman. This committee expects to have its report in shape to submit to the President by the middle of next week.

President Harding thereupon is to smooth out any differences that may arise between the committee and the heads of the various departments, after which the report is to be returned to the committee with recommendations.

The committee then will draft a bill for submission to Congress by the President.

Members of the committee virtually have completed their investigation and conferences with department heads.

Under the plan of reorganization to be suggested in the report, the War and Navy Departments are to be consolidated into one department, to be known as the Department of National Defense, with a Secretary at its head and Under Secretaries for the army and navy.

A Department of Public Welfare is to take over a number of bureaus and divisions now under the Department of the Interior and independent branches of the Government service, while the Department of Agriculture and the Interior Departments, as well as the Department of Commerce, will gain or lose various functions.

A million dollars a day, it is estimated will be saved to the Federal Government by the reorganization, the elimination of duplication, standardization of methods and property and general economy to be practiced, an argument which, it is thought, Congress can not oppose.

### NEW YORK BOMBER CAPTURED.

A man registered as Wolfe Lindenfeld, alias William Linde, has been arrested by Warsaw, Poland, police as a suspect in connection with the Wall Street explosion in New York, Sept. 16, 1920.

Warsaw police said they made the arrest at the request of the American Department of Justice.

They contended that they had in their possession the man's full confession of having been connected with the disaster.

Lindenfeld is described as a cousin of Rosa Luxembourg, the German Communist leader, who was shot to death in Berlin early in 1919

after having been beaten by a mob. His confession, the police state, gives the names of the ringleaders and the New York City addresses where the bomb was manufactured, and says, also, that the bomb was intended for J. P. Morgan, but exploded prematurely.

### EVERYBODY TO USE GAS.

Artificial gas for heating requirements of the nation, both in homes and industry, is an impending reality, and a revolutionary change in heating, as sweeping as that which abolished the coal cook stove from the city kitchen, is under way and will come just as soon as the gas industry can overcome existing problems, according to the Industrial Fuel Committee of the American Gas Association, in its report to the annual convention of that body at Chicago last week.

The report predicted that the gas industry will become the biggest public service institution, and coupled this with the statement that the companies serving the nation must prepare themselves for a gigantic building program, such as will permit it to take on a billion dollars of new business resulting from the great task of providing heat for American homes and for industry. Complete disuse of solid fuel in cities, doing away with smoke and grime and the annual fuel problems, were declared by the committee to be in the offing.

With proper revision of rate and service standards, coupled with the rapid progress in the gas-making art now under way, these things will be possible, the committee reports:

"Entrance of gas in all competitive fuel markets, with its possible complete utilization for heating purposes by all industries of the nation.

"Its complete use for city heating, doing entirely away with furnaces and stoves in the home or office building, just as the kitchen gas range did away with the coal stove, eliminating the worries attendant to coal supplies or those resultant from dirt, smoke, or ashes.

"Conservation of the nation's poorer grades of coal, now largely wasted, and their transformation into gaseous heat units."

### THEY GET UP TOO LATE.

A cup of hot coffee or hot milk is to be served free every forenoon to any Massachusetts Institute of Technology student who wishes it. Dr. G. G. Morse, head of the medical department of the institute, has discovered through a system of physical examinations that 40 per cent of the students are nourished improperly.

"Many of them," he said, "are commuters and have to leave home early, with only a hurried bite of breakfast or a cake of chocolate eaten on the way in. They stand in the laboratory or sit in lectures all the morning and between 11 and 12 o'clock they become dizzy or faint."

Whether the naval program as agreed to will prove successful became a question late in the week, when the French delegation entered a demand that her allotment be increased to allow her to commence a building program to produce capital ships to the extent of 350,000 tons.

Receipts from the Dec. 15 installment of income and profits taxes are expected to reach \$500,000,000, according to preliminary reports. While it was too early to estimate accurately the total for the quarter, officials said, early reports indicated that the Treasury's original estimate of \$500,000,000 would be realized.

Although soft-coal production normally is at a maximum at this season, it has fallen back to the level of last April, ordinarily the lowest month in the year, the Geological Survey points out in its weekly report.

For two weeks, it remarks, production has hung around 1,200,000 tons a day, whereas the smallest daily output in any December of the preceding eight years was 1,379,000 tons.

Energetic pursuit and punishment of the more than one hundred thousand men who evaded the draft during the world war is urgently recommended by Major-General Peter C. Harris, Adjutant-General of the Army, in his annual report, made public by the Secretary of War. To bring those guilty to trial, he recommends that Congress appro-

priate \$250,000 to pay rewards of \$50 for each draft deserter delivered to the military authorities.

"It is imperative," he declares, "that the Government exhibit the greatest possible energy in pursuing these men and in punishing all who are found to be guilty. If the Government permits these deserters to escape the punishment provided for their offense, consequences of the gravest import certainly will ensue.

H. Clay Evans, former United States Commissioner of Pensions and Consul-General in London, 1902-1905, died suddenly at his home in Chattanooga, last week. He was seventy-eight years old.

Mr. Evans served in the Fifty-first Congress as member from the Third Tennessee District.

In the state elections of 1894 he was returned as Governor, on the face of the returns, but after a recount by the Legislature, the result was overturned. He was delegate at large to all Republican National Conventions between 1892 and 1916.

A ninety-five-mile-an-hour gale which swept Lake Erie last Sunday lowered the water at the west end six feet and raised the level at Niagara by eight feet.

The British Official Gazette published the formal revocation of the naturalization of Sir Edward Speyer. An order removing him from the Privy Council also is gazetted.

The Gazette gives the reasons for the revocation as follows:

"First, that he had shown himself by act and speech to be disloyal to His Majesty.

"Second, that during the world war he unlawfully communicated with the subjects of an enemy state and associated with them in business."

Wireless warnings relayed from the City of Mexico stated that "Popocatepetl is in violent eruption, and all towns in the vicinity of the volcano have been warned that the eruptions are the most serious since the volcano suddenly started to spout lava and ashes."

Charles W. Morse, of New York, who was recalled to this country from France by Attorney-General Harry M. Daugherty, was served, upon his arrival, with a warrant alleging conspiracy to defraud the Government and the Emergency Fleet Corporation, in which the United States is a stockholder.

The Benevolent and Protective Order of Elks has been asked by the American Game Protective Association to forbid its members wearing elks' teeth as emblems.

This request was made in a resolution adopted after photographs had been shown picturing elks shot for their teeth alone, with never any use made of their flesh or hides.

The resolution suggested that Elks be enlightened regarding "wanton destruction of elk for the sole purpose of obtaining their teeth for use as ornaments by members of the order," and that a ban on their use be provided in the form of a constitutional amendment adopted at the next Grand Lodge Convention.

Rapid progress in the rebuilding of the nation's second line of defense—the national guard—was made during the last fiscal year, says the annual report of the Chief of the Militia Bureau, under signature of Brigadier-General Jesse McI. Carter, retired. Last June 30, the report says, the guard numbered 113,630, with 331 organizations allotted, but not organized.

On the basis of expansion during last year, General Carter estimated that before the end of the current fiscal year the guard would number 160,000 men or 10,000 more than in the regular army.

Debate was precipitated in the House upon it reconvening for the regular session on the question of improving the St. Lawrence River, as proposed in the Great Lakes-St. Lawrence deep waterway project. Representatives W. W. Chalmers of Ohio, and A. P. Nelson of Wisconsin, Republicans, favoring the development, while Representatives A. J. Griffin, Democrat, and Fredrick C. Hicks, Republican, both of New York, opposed it.

## HOME AND FARM

### CHRISTMAS LEFT-OVERS

Christmas has come and gone, and we all have enjoyed the blessed day. Our families have clustered around the family board for the festive meal. Now the mistress and housewife must utilize the left-overs so that there may be no waste and yet, at the same time, not bore the family with too much of the same thing.

The turkey is usually the hardest to utilize, particularly if the family is small. The best thing to do is to strip off all the meat from the carcass and break it up. Place in a soup kettle, cover with cold water and add: two onions, faggot of soup herbs, one carrot, cut in-tiny dice.

Simmer on the simmering burner for one and one-half hours and then strain. Now to plan dinner or supper, utilizing the left-overs from the Christmas dinner.

### MENU.

Noodle Soup		
Cheese Cutlets	Celery	Parsley Sauce
	Potato Balls	
	Turkey Potpie	
Creamed Corn	Lettuce	Mashed Turnips
	Reheated Mince Tarts	Coffee
	For supper:	
	Turkey Sandwiches	
	Macaroni and Cheese	
Plum Pudding	Fruit Sauce	Tea

Noodle Soup.—Place six cups of stock from the carcass in a saucepan and add one-half small package of noodles, one onion grated, one-half teaspoon of white pepper, one teaspoon of salt, three teaspoons of finely minced parsley. Simmer slowly for one-half hour.

Turkey Potpie.—Place a piece of the turkey in the baking dish and then season. Make balls of left-over filling and then roll in flour and brown quickly in hot fat. Lift in the dish. Season and pour two and one-half cups of thick gravy over the turkey. Cover with a crust of plain pastry and then bake in a moderate oven for three-quarters of an hour.

Turkey Sandwiches.—Mince the left-over turkey very fine and then in a mixing bowl and add, three-quarters cup of mayonnaise, one-half cup of finely chopped parsley, one small onion, grated. Mix and then use between the slices of buttered bread. Cut each sandwich into triangles and then pile on plate covered with a napkin. Garnish each sandwich with a thin slice of pickle.

Left-over turkey may also be used in many other dishes.

Potted Turkey.—Put sufficient cold-cooked turkey through the food chopper to measure two cups and then use a fine knife to cut the turkey as fine as sausage meat. Add one-half cup of melted butter. Mix well and then pack into small jar and set the jar in a pan of water. Place in a slow oven for twenty-five minutes. Cook and then chill and use by cutting in slices.

Turkey Salad.—In the South this dish is greatly esteemed. Cut the turkey meat in one-inch pieces and then turn into bowl and add to every two cups of turkey meat, one cup of finely chopped celery, one hard-boiled egg, one cup of mayonnaise, three tablespoons vinegar, four tablespoons of finely minced parsley. Toss gently to mix and then let marinate for two hours. Now turn into a nest of crisp lettuce leaves and mask with mayonnaise dressing.

Turkey Biscuits.—Place in a mixing bowl, three and one-half cups of flour, one teaspoon of salt, three level tablespoons of baking powder, one-half teaspoon of pepper.

Sift to mix and then rub in three tablespoons of shortening and use one cup of water or milk to mix to a dough. Roll or pat out one-half inch thick and then spread with the following mixture, one

and one-quarter cups of finely minced turkey meat, one tablespoon of finely minced onion, three tablespoons of finely minced parsley.

Mix and then spread between the prepared dough. Cut into oblongs or squares with a sharp knife and then bake in a hot oven for twenty minutes. Serve with cheese sauce.

Turkey Fritters.—Place in a mixing bowl, one and one-half cups of milk or water, one egg. Beat to mix and then add two cups of flour, four level teaspoons of baking powder, one level teaspoon of salt, one-half level teaspoon of pepper, three tablespoons of finely minced parsley, one tablespoon of finely minced onion, one cup of finely minced turkey meat. Beat hard to mix and then cook in hot fat and drain on soft paper.

Turkey Croquettes.—Place in a saucepan one and one-half cups of milk, one cup of flour. Stir to dissolve, then bring to a boil and cook very slowly for three minutes. Now add two grated onions, one-half cup of finely minced parsley, one and three-quarters cups of finely minced turkey meat.

Mix and then form into croquettes. Roll each croquette in flour and then dip in egg and milk mixture, roll in fine crumbs and fry until golden brown in hot fat. The picking from the carcass of the meat and skin through the food chopper can be utilized for these dishes. The filling can be made into croquettes and dipped in egg and milk mixture and then fried a golden brown.

Thin slices of turkey meat may be dipped in a thin batter and fried until a golden brown. Serve on slices of toast, garnish with parsley and cover with cream sauce.

### GINGER FOR FLAVOR.

Ginger Ice Cream.—Sweeten two cups of cream or milk, add half a cup of chopped preserved ginger and two or three tablespoons of ginger sirup. Freeze. A few chopped nuts may be added if desired.

Ginger Bread.—Two cups of molasses; ground ginger and cloves to taste; three and one half cups of sifted flour; one teaspoon of cream of tartar, one teaspoon of soda, dissolved in warm water, one cup of butter, one cup of milk, four eggs.

Mix all together, adding soda last. Beat well; pour into pans lined with greased paper and bake in a slow oven. Do not fill the pans more than one inch deep, and bake twenty to thirty minutes. Test with a broom whip. Two teaspoons of baking powder may be substituted for the cream of tartar and soda.

Oysters in a Bread Case.—Take a round loaf of baker's bread at least two days old and scoop out the center. Do not break the crust and leave it at least an inch and a half thick. Dry the crumbs in a slow oven and roll very fine. Measure three cups and fry a light brown in hot butter. Make a sauce from one quart of rich milk, or half milk and cream, and three tablespoons of flour. Season with salt, pepper and a tablespoon of onion juice. Fill the hollowed loaf first with a layer of the sauce, then one of oysters, salted and peppered moderately, a layer of the sauce, and lastly one of the browned crumbs. Fill the shell in this order and bake slowly for thirty minutes. One quart of oysters is sufficient. Garnish with parsley and slices of lemon.

Panned and Deviled Oysters.—For informal suppers and chafing dish cookery, nothing is better than panned oysters with sherry or deviled oysters. If the oysters are to be panned heat two tablespoons of butter in the blazer and lay in as many oysters as you can conveniently. When the edges begin to curl add two tablespoons of sherry, cook a minute longer and serve on crisp toast.

For deviled oysters mix a pinch of cayenne, half a teaspoon of salt, a quarter to a half teaspoon of curry powder, a dessertspoon of Worcestershire sauce, and a tablespoon of batter. Put this in your dish, and when it is hot add one-fourth pint of oyster liquor and twenty-five oysters. Turn several times and cook until the oysters plump.

THE BEST STORY TELLER IN THE WORLD.

BY ANNA MAE BRADY.

Memories mean much to us, especially as we grow older and who is there among us who does not count the early home pictures treasured in the back of one's mind as its dearest possession? Can't you remember those happy, joyous, care-free times when Mother used to gather us around her knee in the evening after the day's work was done and tell us the most wonderful stories it has even been our privilege to hear? Many of us have studied the art of story telling since then and have heard the world's greatest story-tellers, yet to us Mother surpassed them all.

We never knew what story she was going to tell, that was always a surprise, and how we did like to guess which one was coming! Wasn't it strange the very night Brother Jack did not wash his hands and said he and Jim Thomas were never going to wash their hands again, wasn't it strange that Mother should tell us the story of the Pig Brother? Jack and Jim Thomas changed their minds even before she had finished. When Ruth Elizabeth told the most impossible things Mother always "just happened" to tell us a wonderfully imaginative fairy tale. And every evening we had Mother Goose rhymes for the baby, but I think we older ones enjoyed them as much as the baby did. Although we began these rhymes before she could talk, she used to laugh and clap her hands when we would say them. Sometimes we used to make up tunes and sing them for her. Those were very happy times, come to think of it they were the very happiest I've ever known.

When we went to the Kindergarten it seemed just like home because there we heard the same stories Mother had told us. And wasn't it fun when the teacher allowed us to tell them to the other children? In the primary our first reading books contained so many of these stories we knew and liked that we read it through in no time.

Mother is gone now but I can shut my eyes and see her in that old rocker, and nearly

every day of my life something from those stories she told comes to me. I guess I listened so intently and loved them so much to the end of time for me Mother will always be the very best story-teller in the world.

THE TWILIGHT STORY HOUR.

BY NELIA GARDNER WHITE.

There is, to my mind, nothing more potent to discipline or for creating confidence between a mother and her child than a "twilight story hour."

A daily story time may sound like romance, but it is very practical and accomplishes more good than a thousand scoldings. There is a story somewhere for every phase of character growth, and any librarian will help a mother to find these stories. If there is no library available, there can be no better investment for the character-building of your child than the purchase of a few good story books. The child lives in a world of fiction. Do not deprive him of your companionship in that legitimate, fascinating realm.

There come in every day, small vexations, irritations because a child does not comprehend grown-up standards or is mischievous or wilful. Never let your boy or girl go to bed with the day's tangle unsmoothed. I have heard mothers say "I'm too tired when night comes!" or "I'm going out tonight,—I can't be bothered." The one who "can't be bothered" perhaps does not realize that a man or woman with breadth of vision and an imagination to accomplish great things may be in the making during that few minutes of every evening. The mother who is "too tired,"—and there are so many of them,—perhaps does not know what a blessed restfulness it is to have the children on her lap or about the fire with her, quiet after the day's excitement, listening with wide eyes to the twilight story. It is as soothing to the mother as to the children, and there is an intimacy growing out of that time which never ceases to be a blessing in after years.

You may say you have not the time to learn stories; would reading them do as

well? For a score of reasons it would not. If you are really desirous of the best for your children and are looking for some way to make a beautiful harmony out of your lives together, you will find the time. It does not take more than a few minutes to read a story, and you can go over it in your mind while you are washing the dishes or preparing the vegetables for dinner. Perhaps the longest time required is in choosing the right story to tell at the right time.

As you study these stories, you will find that your own character is expanding, too. There is a lesson for grown-ups in all the old fairy tales and in many of the new ones. The story hour will keep your imagination from becoming dulled, it will quicken your sense of humor, it will make you young with your children and better able to enter into every nook and cranny of their child life.

Do not think that this method of disciplining is too indirect, that the moral of the story will be lost in the interest of the story itself. It has been proved repeatedly that this is not true, even when it may seem so at first.

Be consistent in the story-telling if you undertake it. Do not do it one night and neglect it the next. Make it a part of every day and it will soon come to be the sweetest, most restful and helpful time both to yourself and your children.

WANT COLUMN.

WANTED—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kan.

POEMS tenderly written in memory of loved ones. Give points. Address "B. C.," care Herald and Presbyter.

WANTED—Homes for older children. Apply The Children's Home, Cincinnati, Ohio.

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An Emergency Appeal

This is a critical time in the mountain community of Alpine, Tennessee. Here is located a Practical Life School, supported by the Board of Home Missions, which last year enrolled over 170 pupils. Its sessions were held in two old, dilapidated buildings, a church and a school. The church burned and the school building became unsafe and unfit for use.

The community purchased a 150-acre farm as site for an enterprise which would include church, teacherage, school and community building and a model farm—a great religious and practical life center. The men of the community quarried the stone for the buildings. Construction was begun.

At the present time the teacherage is nearly finished and one story of the school building is up and provided with a temporary roof. But building funds have become exhausted and certain expected resources have not

materialized. While construction can not be completed at this time, funds are being sought to make the buildings as they stand usable through this winter.

The opening of the school was delayed until November 28th. It is now in operation, using two rooms in the incomplete school building, having five grades in the one room of the old school building, one class meeting in the shop and other classes using the manse.

Three hundred children will be reached this winter if circumstances permit. \$1,400 is still needed for emergency construction.

Use the coupon for remittance.

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**WIT AND WISDOM**

**IN GOOD SEASON.**

The town officers had just installed fire extinguishers in their big buildings. One day one of the buildings caught fire and the extinguishers failed to do their work. A few days later the town council tried to discover the reason. After they had freely discussed the subject, one of them said, "Mr. Chairman, I make a motion that the fire extinguishers be examined ten days before every fire."

**RETURNING THE FAVOR.**

On the death of her excellent cook—one quite superior to the ordinary run of servants, the kind-hearted mistress felt that the least she could do would be to send flowers to the funeral. As they happened to be the only ones which graced the solemn occasion, the family were quite impressed.

Two of the sisters of the deceased called a few days later and were ushered into the presence of the donor, who asked what she could do for them. They looked at each other seemingly much embarrassed, neither capable of properly expressing herself, and each wanting the other to make what apparently was to be an acknowledgment. Finally the elder sister said:

"We came to thank you for those beautiful flowers that you sent for sister," and then, with a little stutter, she added, "and we hope soon to be able to return the favor."

**A PROUD DIPLOMAT.**

A small boy was asked to dine at the home of a distinguished professor, and his mother, fearing he might commit some breach of etiquette, gave him repeated directions as to what he should and should not do.

Upon his return from the great occasion she questioned, "Richard, did you get along at the table all right?"

"Oh yes, mother, well enough."  
"You are sure you didn't do anything that was not perfectly polite and gentlemanly?"  
"Why, no—nothing to speak of."  
"Then something did happen. Tell me at once," she demanded.  
"Why, while I was trying to cut the meat it slipped off on to the floor. But I made it all right."  
"What did you do?"  
"Oh, I just said, sort of carelessly, 'That's always the way with tough meat!'"

**EVANGELISTIC MEETINGS**

REV. TOM PENN ULLOM, A.M., B.D.  
Winona Lake, Ind.

Mr. Ullom left last night for Emporia, Kansas. In passing we simply want to say that if ever a thorough, finished gentleman, a consecrated Christian and an all-round man stopped off in Jefferson City, it was Dr. Ullom.—Editorial, Jefferson City (Mo.) Capital News.

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It was used to help ex-service men to secure training for civilian occupations. About 400 were aided.

Now, with few chances for self-help, some thirty men, some of whom saw two years' service abroad, are appealing for help to secure an education. Funds are all gone. The Board can not help them unless you supply the money.

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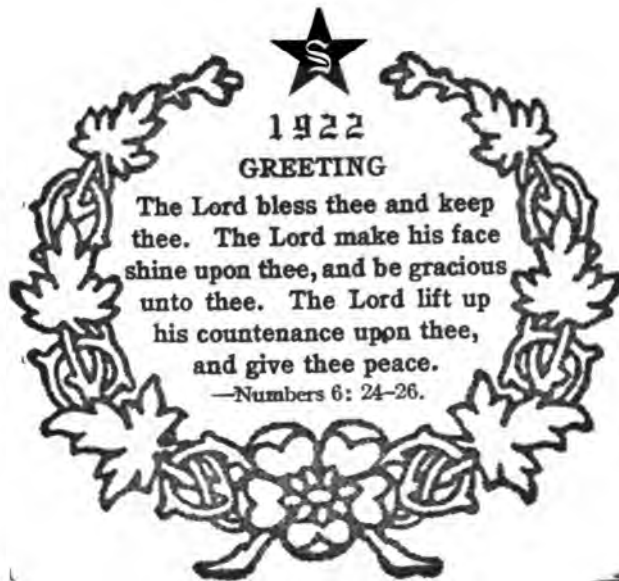
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# HERALD AND PRESBYTER

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CINCINNATI, OHIO, DECEMBER 28, 1921.

NUMBER 52.



**A PRESBYTERIAN FAMILY PAPER.**



## OUR EXCHANGES

### A YEAR OF GRACE.

In religious parlance, "grace" signifies the free extension of divine favor and aid to the children of men. I like to think that the things I might not be able to do in my own strength are possible, even rational, when we think how the forces of nature co-operate with us on the material side of his life. Why should not the forces of the spiritual realm co-operate with him in his fight for character.—Evangelist.

### A RESOLUTION.

Let this resolution take the foremost place of all, that, when this day of next year comes, and we look once more at the irrevocable past, there shall be fewer things to wish undone, or words to wish unsaid, and more spots where memory shall love to linger still, more steps which, when retraced in thought, will fill the heart with praise.—Edinburgh Scotsman.

### ACTION ON PRESBYTERIAN UNION.

Committees on closer relations among Presbyterian Churches met at Richmond, Virginia. They found that while these churches were dwelling together in the most friendly way, yet owing to different views as to the method of consolidation, they were not prepared for organic consolidation. Thus another agitation sinks to rest and another channel of expense is closed, while the churches abide in cordial fellowship and effective labor, maintaining a Christian spirit and an honest and fraternal comity. The Big Church idea is not so exuberant as it once was.—Presbyterian.

### OUTLOOK AND UPLOOK.

Throughout the new year there are two looks that are vital—the outlook and the uplook. Sometimes the outlook makes us afraid, but the uplook will give us courage. When the outlook is dark and dreary, the uplook will reveal a ray of heavenly light that will lead us over experiences that would make our hearts afraid.—Christian Observer.

### BACKFIRE.

A current yarn about a liquor-loving Irishman has a smile in it. "Father," said he, on meeting the parish priest one day, "phwat is lumbago?" Seeing an opportunity for needed reproof, the good father replied: "'Tis a terrible disease which comes from drinking up booze and chasing around night."

"Is that so?" said Pat. "It says in the paper that the Pope has lumbago."—Journal of Commerce.

### A BETTER YEAR.

The New Year is most likely to be as the old unless by your desire and effort it will be made into something finer and better, nobler and grander, than you have heretofore experienced. "If any man be in Christ he is a new creature. Old things are passed away, and behold all things are become new."—Evangelical Messenger.

### MODESTY.

If Tumulty had written a book about the Wilson administration, it would have been gladly received. But the current in-

stallments being printed of the Tumulty output have to do with Tumulty for the most part.—Los Angeles Times.

### TAUGHT OR CAUGHT?

Generally speaking, Christianity is spread only by Christians. It can not be taught like arithmetic or a language; but, by the beauty of the life hidden with Christ in God. It must be caught like the measles. Only, what we catch in this case is radiant health. Do others catch it from us?—Lutheran Youth.

### INDUSTRY VS. THE BLUES.

It was a mistake for people to imagine that high prices and the silk-shirt days would last forever; but we can make just as big a mistake now, in forgetting that the present depression will have to give way, sooner or later, to prosperous times; perhaps not the elusive, delusive, dishonest brand of seeming prosperity that followed the war, but to the substantial, honest business success that America will command, if we are industrious and honest.—Wathena (Kan.) Times.

### OUR DUTY.

The world is only an aggregation of individuals, and it is most important that we as individuals deal justly, love mercy and walk humbly with our God. As we face the new year, let it be with trust in God, and determination to bring our individual contributions to the making of a world in which dwelleth righteousness.—Baptist.

### AT THE TURN OF THE YEAR.

Probably there is no time when we are so prone to pause for a little meditation, to "take stock" of the present, to recall the past and to dream of the future, as when the old calendar must be replaced by the new. We are inevitably, though perhaps unconsciously, affected by the consciousness that the new involves something of uncertainty; so we naturally stop at the turn of the year to take a look backward and a look forward.—Presbyterian Advance.

### IDEALISM.

Our former allies and our former enemies alike look to America as their hope of a new and better order of things. Peoples that have groaned under the heel of militarism are asking America to save them—and to save herself. They make their appeal to American idealism. We wish that their appeals were in every instance as idealistic as the idealism they so generously impute to us.—Christian World.

### THE ARMAMENT CONFERENCE.

The Armament Limitation Conference is promulgated on the principle of the less preparation for war the less likelihood of war, which is an exceedingly solid foundation upon which to build the permanent structure of peace.—Commercial Tribune.

### ON EARTH PEACE.

No one dreams that peace on earth can be assured until these interests and policies are more nearly harmonized than is the case at present. Disarmament is dependent not upon treaties, nor upon any possible international league of alliance, but upon the attitude of heart and mind of the various governments on the question of international dealing.—Lutheran.

## A New Year's Resolve Concerning BLACKBURN COLLEGE

Each week, throughout the coming year, there will be some brief item about this unique self-help school in these columns. Resolve to keep yourself informed on the progress at Blackburn by reading these short notes.

In addition to that, right now make the resolve and put it into effect to write at once, asking that your name be added to the mailing list. Then during the year you will receive some interesting letters from a few of the prominent men who compose the Board of Trustees and also occasional bulletins telling more about this work than can be said in these columns. This will involve no obligation on your part, though we are always glad to add friends to the list of those who help Blackburn with money.

Address President William M. Hudson, Carlinville, Ill.

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# Herald and Presbyter

A PRESBYTERIAN FAMILY PAPER.

MONFORT & CO., PUBLISHERS  
42 Elm Street, Cincinnati, O.

Entered as second-class matter, August 8, 1879, at the postoffice at Cincinnati, O., under the act of March 3, 1879.

## EDITORIALS

### PRAYER AND THE NEW YEAR.

We stand at the threshold of the new year. We pray that it may be a year of peace and good will and spiritual advancement. We pray that the presence and power of God may be manifest in the advance of the spiritual life of the Church and in the triumph of the Kingdom of God. Let it be a year of faith and courage, of prayer and effort, of spiritual living and of consecrated giving. If we live through it, may we become not simply a year older, but let us be a year wiser and better and more useful and more joyous in the service of our Savior and King.

Let the year be begun in prayer. The churches have been called to the observance of the Week of Prayer, and we hope that it may be for many of them the beginning of a time of great revival. Many a wide-spreading revival has begun in the earnest, fervent prayer of God's people in some particular church, and has extended from church to church, as the Spirit of God has carried it, as the strong winds of the material world sometimes blow in power that sweeps from coast to coast.

There have been many times in the history of the Church of Jesus Christ when a revival was apparently needed as greatly as it is today. The conditions have been trying. God's people have been made to tremble over the spiritual decline, and the prevalence of wickedness, and have cried out for fear. There have been times when infidelity has asserted itself boldly, and indifference has rested appallingly upon the people, and there has been a craze for amusement, and the love of many has grown cold, and faith has grown heedless, but in answer to the prayers of some the blessing of God has come, the evils have been dissipated, and the Church of God has come to victorious life, full of hope and warmth and prayer.

So may it be now. There is need for it. There has been almost a paralysis resting on the life of the people. There has been neglect and indifference. There have been many vacant places in the sanctuaries. All of this may be changed. The house of God may be thronged everywhere. Prayer and praise may everywhere abound. Souls may turn in multitudes to the Savior. The world may soon turn to him in faith and the isles may soon wait for his law. When Christians pray in united faith, God answers in infinite love and grace.

In many ways, the Church of God has experienced the mighty power of God during the past year. There have been many revivals and many conversions. The Church has had a great stirring of its life. That it has not lost ground has been a great triumph of divine grace. With all the tide of interest and effort, there has been no noticeable relaxation of effort in the life and work and benevolences of the Church. Congregations have attended the preaching of the Gospel; evangelistic

work has led multitudes in almost undiminished numbers into the membership of the churches; missionary and benevolent agencies have been sustained by consecrated givers, and the Church has had more than its usual influence upon the life of the people of the nation. The tide seems to have turned and there are indications of a gracious time for the Church this year.

### THIS YEAR ALSO.

A young girl described a very wearisome walk by saying that she had been able to take only one step at a time. But that is the way in which even the most exhilarating walks are taken. Our years are lived only one day at a time, and divine grace and help are promised by the Lord to his people in the gracious assurance that "as thy day so shall thy strength be." So as we enter upon another year, untried and unknown, let it be by committing the life to the Lord who is alone able to lead us and keep us all along the way.

This year will pass day by day, and they who walk through it will take but one step at a time. There is much plodding in a good and useful life. They who have patience to walk and not faint show more of real grit and character, and accomplish more, than they who mount up on wings as eagles, or who run without growing weary. It does not take so much grace for doing the work that is exciting and exhilarating. But to do the work that calls for the steady pull and the constant repetition and the ceaseless grind, demands grace from on high and a heart that is receptive of the grace.

Especially is this patient, persistent, persevering spirit to be desired in those who are doing the Lord's work in his Church. How often a pastor has groaned because his workers became tired of their duty and turned out to be quitters. The mother of the Wesleys, in answer to the petulant query why she said the same thing over twenty times to her children, said that she did so because nineteen times was not enough. An advertising firm that has won a foremost place in the business world insists that "keeping everlastingly at it brings success." A solid and substantial plodder said he had found out that "dogged" was the word that kept one from failing. Many a pastor has wished that he could find teachers for his boys and girls in the Sabbath school who would take classes and hold on to them until all the members were grown and in the Kingdom. There are some teachers who do that very glorious thing.

We need persistency in the work of the Church. There are men and women who begin the year and go through the year by being at every service of the Church, and who can be depended on to come wherever the Lord makes an appointment. There are those who pray and who do not faint. There are those who run well and will not permit themselves to be hindered. There are those who fight the good fight, and who finish their course, and who keep the faith.

May this be a year in which a great many shall keep the faith, and who, steadfast and immovable, always abounding in the work of the Lord, do not grow weary in well-doing.

This is a great year that is just closing. There has been much work done for the glory of God and for the uplift and salva-

tion of men. There have been great revivals with large additions to the Churches and there have been large plans for carrying on this work with increasing activity. The great Disarmament Conference, which has been held, promises a mighty advance toward peace and good will among the nations of the world. The year has left its mark upon the world. We believe there has been a perceptible forward movement to better and happier things. Let this work and this spirit be carried forward into the coming year, and let us, by the grace of God, make it the best and most satisfactory year that we possibly can. God gives us successive years that we may improve on each of them as they come.

### A DIVERSION OF ENERGY.

The promoters of the World Conference on Faith and Order, which always is to be, but never is held, sends out a circular letter proposing that it be held in 1925, and appealing for funds. This letter is signed by about thirty persons, among them Dr. Arthur Brown, of our Foreign Board, and Drs. Wm. Adams Brown, Henry Sloane Coffin and Harry E. Fosdick, of Union Seminary. It makes this broad, positive statement:

"Until the churches emerge from sectarianism and speak with a united voice, the message of the Gospel can not be effectively delivered. Men who have no organic connection with any church are interested in Jesus Christ, but say that they can not find him in the multiplicity of the sects."

We do not believe that this statement is true. Moreover, such statements do more to hinder the work of the churches than denominational division. Money given to our Foreign or Home Board will do more to make the message of the Gospel effective than the same money given to men who do not believe that it can be made effective until all denominations are united in one organization. The Gospel is the power of God unto salvation. To substitute anything else, however good, for it, or to make its effectiveness depend on anything else, ignores the great commission given by our Lord to his Church, with his assurance, "Lo, I am with you always."

The proposed Conference on Faith and Order is an Episcopal proposition. Its literature shows it to be practically in line with the Lambeth Conference, and that one of its conditions is the doctrine of Apostolic Succession, which implies that a direct line of episcopal ordinations can be traced back to Peter, and that unless a preacher is ordained by bishops of the Anglican or Catholic Churches, he has not full rights to administer the sacraments. This is a denial of the validity of the ordination and sacraments of Protestant Churches.

The reply of the Methodist bishops to the Lambeth Proposals is a fit reply to the call of the Conference on Faith and Order. In this they say:

We recognize the desirability of a visible expression of the spiritual unity of all who confess the Lord Jesus Christ as the only Mediator between God and man. In furtherance of the spirit of unity we have gladly entered into fellowship with our brethren of the various religious communions, engaging with them in frequent interchange of pulpit ministrations and other forms of Christian service; recognizing freely the ministerial credentials of worthy men who come to us from other branches of the church of Christ; and

seeking in all ways to promote that spiritual oneness for which our Savior prayed.

In matters of faith and practice we find ourselves, as our Articles of Religion, our ritual, and the teachings of Methodism show, in close accord with the Lambeth Conference.

But respecting the condition of union laid down in the appeal with reference to ministerial orders, we are compelled, with all due regard for the earnestness of the proposal, and in full view of the tremendous issues at stake, to register our dissent.

We are fully aware that the Lambeth Appeal denies any intention of questioning our ministerial orders, and proposes that reordination shall not be deemed as a repudiation of a former ordination, but solely as a qualification for officiating in the churches of the Anglican communion. None the less, we see in the demand for reordination, as well as in the present canonical laws of the Church of England and of the Protestant Episcopal Church in America, and in the customs of both which make for exclusiveness, a theory of orders which we can not in conscience acknowledge. The fact that our Anglican brethren feel that they can recognize the orders of priests from the Roman Catholic and Greek Orthodox Churches, but demand reordination for the ministers of Protestantism, would indicate that they hold a theory of the "Historic Episcopate" which we could not accept for ourselves and which we could not consent to demand from the ministers of our honored sister communions in the United States and elsewhere.

We believe that the Methodist Bishops express the conviction of Protestant Churches generally, and that any union movement involving a denial of Protestant ordination simply diverts the attention of the Churches from their work of proclaiming the Gospel, and itself is doomed to failure.

#### GOSPEL TRACTS.

The Presbytery of Southern Oregon, as we noted at the time, recently requested the Board of Publication and Sabbath-school work to furnish tracts free to Presbyterian ministers for distribution among the people. The Secretary of the Board, Dr. H. M. Robinson, D.D., informs us that he at once wrote the Stated Clerk of the Presbytery that for years the Board had furnished free tracts to Presbyterian ministers and was still doing so. The secretary also incloses to us a "Select list of tracts and booklets," which is "drawn up for the use of Sabbath-school missionaries," all of which "are available for free distribution upon request from any Presbyterian minister." It contains the regular list prices of the tracts, but it is stated that "all the tracts listed are available for free distribution, and may be secured for that purpose by all Presbyterian ministers."

The list is a very attractive one for all who wish to see their people provided with short, terse, valuable statements as to Gospel truth. There are tracts and booklets by good writers on "Presbyterians and the Standards; Family Worship; Baptism; Church Membership; Christian Stewardship; The Sabbath; Mormonism; Christian Science; Russellism; and Temperance;" besides a long list of devotional and evangelistic and practical tracts, suited for almost any situation or condition or class or age.

We would suggest that every minister in the Church write at once and request this list from the Board, Witherspoon Building, Philadelphia, and acquaint himself with the titles and make such calls for these

publications that the printing presses shall be soon set to work reproducing them in large numbers. We take it that the call is not so much for having them free as for having them at all, that they may help in the evangelization and instruction of the people of every congregation and community. Each pastor might well spend several dollars in having these tracts and booklets furnished his young people and his older people for their indoctrination.

We need a revival of religious reading, and of the distribution and reading of tracts. With a proper emphasis upon it there will be an increase in the results of evangelism and a decrease in the suspended roll.

#### "OUTLINES OF HISTORY, ETC."

A French writer expresses his amazement that the writings of H. G. Wells, and particularly his history and comments on the Armament Conference and other international matters should be taken seriously in the United States. He regards him "an unbalanced disturber who rewrites religious and secular history in the interest of his own schemes."

An English critic, Henry Arthur Jones, says: "In skimming the vast floods of language that Mr. Wells has poured out over the Washington conference, I ask whether any writer has ever used so many words to expose his own blindness to the essential facts of the situation he is professing to illuminate for other people."

A Canadian writer, George Hanson, says that his statements "have to be repeatedly checked," and that he assumes to settle all "unsolved problems by the stroke of his autocratic and facile pen." He says: "Mr. Wells himself, despite his self-assurance, has apparently a faint idea that his performance may be regarded by some as exasperatingly impudent and superficial. He's perfectly right in his suspicion. How can you pass over without comment his thirtieth chapter, headed 'The Beginnings of Christianity'? He professes to be neutral in his treatment of the Christian records, and yet nothing more partisan and rationalistic could be penned than his account of Christ's life, character and mission. Christ's miraculous birth is, according to Wells, a 'legend'; Christ 'never claimed' Deity; his disciples, 'after their first dismay', imagined an 'amazing miracle by which he would become undead and return again.' These are but specimens of what I personally can only regard as a caricature of Christianity."

#### PROHIBITION ASSAILED.

An attempt is being made by the liquor interests to degrade and debauch the nation by restoring the manufacture and sale of wine and beer. Of course, the object of the move is to permit the object to get drunk and the avaricious to make easy money. The specious plea is made that the tax on these drinks would bring in a great deal of money, hypocritically and viciously suggesting that this could be employed in providing for the soldier bonus. The bill has been introduced by a liquor Congressman from New York, but Congress is not so devoid of common-sense and virtue as to pass it. They know too well the sentiment of the nation. Nor can a Congress be elected next fall that would pass it. But it will be well for all

responsible and respectable people to be on their guard. Evil elements are conspiring to break down all prohibitory restraints. They will if they can. Let them be watched and opposed everywhere.

There is, without question, a deepening interest in evangelistic work, and the systematic effort along the lines of thorough organization is bringing great results. Every church, large or small, supplied or vacant, should have a special series of meetings this winter, and many presbyteries are determined that no one of their churches shall be neglected in this important matter.

The appropriation of \$20,000,000 by Congress for the relief of the starving in Russia will not only relieve much distress and suffering there, but will add to the pleasure of our Christmas in this country. Job said that he would be very undeserving "if I have eaten my morsel myself alone." How much worse for us, in our abundance, to withhold food from the perishing. But America is full of sympathy and generosity, and tries to be a friend to all the world.

Many of our colleges, among them many of our very finest and best, are making special efforts, in view of conditional offers of important amounts of money, to increase their endowments at this time. It would be a great advantage to the cause of Christian Education if, during these passing years, these institutions succeed in securing their needed substantial endowments.

It will not do to forget the needs of the people of Armenia in our own experiences of comfort. We are hoping that the world may soon be lifted out of its conditions of misery in many lands. While we are in peace and plenty let us continue to send help to the Near East Relief, the Ohio Division of which is at 318 Schofield Building, Cleveland.

Christian Work prints a letter from a missionary in China which, as it intimates, has a bearing on questions raised by the China Bible Union as to unsound teaching. The missionary says: "Few have made such an impression at Kuling as Dr. Fosdick. Our good friend, Dr. Griffith Thomas, being so keen for his own view of truth, seemed to break down in Christian charity and nearly rent the camp in twain. Fosdick has united the factions again. As usual, it was the view held of Scripture that was dividing people, the literal party holding to inspiration and the old reputed authorships, and the others weighing every passage, discarding some things, showing how two accounts had been woven together in many cases, and how different authors had worked on one book." This letter seems to confirm the charges that there are among the missionaries some who do not hold to the inspiration of the Scriptures.

Dr. Hyslop, of the West Riding Asylum, in England, said to the British Medical Association that the best which his practice had revealed to him, was prayer. "I say this," he added: "The exercise of prayer, in those who habitually practice it, must be regarded by us doctors as the most adequate and normal of all the pacifiers of the mind and calmers of the nerves."

**"LET THE REDEEMED OF THE LORD SAY SO," (Ps. 107: 2.)**

BY W. J. MASON.

If you've put your trust in God,  
Say so;  
If you're anchored on his word,  
Say so.  
If the Savior is your friend,  
And on Jesus you depend;  
If you trust him to the end,  
Say so.  
If you're sure you're in the right,  
Say so;  
If you've courage for the fight,  
Say so.  
When your faith is good and strong  
And you're fighting 'gainst the wrong;  
When the Gospel is your song,  
Say so.  
Tell with earnestness your tale,  
Say so;  
Show the world you never fail,  
Say so.  
Never waver to the side  
As with vigor on you stride;  
Say your say with honest pride—  
Say so.  
San Jose, Calif.

**THE MINISTER.**

BY REV. JOHN Y. EWART, D.D.

I have, in a previous article, emphasized the vital importance of an exemplary life in any man who aspires after ministerial usefulness.

Add to this, as essential:

1. A life of prayer.
2. A life of Bible study.
3. A life of intensive cultivation of the spiritual garden of which he is, for the time being, the under-gardener, or, if you prefer to put it that way, a life of sincere devotion to the flock of which he is for the time the under-shepherd.

1. True prayer is, indeed, one of the very highest acts of which the soul of man is capable. Samuel Taylor Coleridge, when upon his death-bed, as one who was with him in his last hours tells us, used this language:

"Believe me, to pray with all your heart and strength, with the reason and the will, to believe vividly that God will listen to your voice through Christ, and verily do the thing he pleaseth, thereupon, this is the last, the greatest achievement of the Christian's warfare upon earth."

Wisely has Dr. Wm. G. T. Shedd said:

"The degree of our religion will depend upon the depth and heartiness of our prayers. It does not depend upon the length as much as upon the intensity of the mental activity."

"I made it a practice," writes one of the pastors of Newton Presbytery, "which I kept up for over a year, to pray every day for every person of my two parishes by name upon my knees. It took over an hour to go over the list. My body would often be tired when I finished. I told the people this at the close of the meetings." God answered his prayers. Thirty-nine were added to one church and thirty-three to the other. (From "The Story of a Year of Evangelistic Effort in Newton Presbytery," published by the Assembly's Committee on Evangelism.)

2. The story of the Word of God is vitally important to the minister. We would be more spiritually minded men and, therefore, more efficient ministers of the Gospel, if we sought, first of all, in the study of the Bible, to satisfy our own

minds and put them at rest in respect to the great themes of salvation, perdition, God's purpose, and man's destiny. Suppose a minister's mind wavers, for example, in regard to the necessity of Divine Regeneration, or the malignity of sin, or the efficacy of the atonement, or future punishment, he can not preach any of these great fundamental doctrines to his congregation with clearness, conviction and power. He must first establish his own mind in the truth before he can preach that truth savingly to others.

Bible truth should be pondered over, and meditated upon. "It is not what a man eats, but what he assimilates that nourishes him," writes President James G. K. McClure, of McCormick Theological Seminary. "Many readers are no stronger after reading than before. Jonathan Edwards read with pencil in hand, not to make record of other men's sentiments, but of the sentiments aroused by the reading in his own mind. One of the beautiful possibilities of a pastor's life is that he can take a thought, go out calling with it, turn it over and over in his mind, apply it here and apply it there, let it ramify in all the directions which the needs about him suggest, and then come home with a heart crowded with new ideas. No, it is not the amount of reading that a man does that gives him intellectual resources, but the amount of pondering he does on worthy ideas; ideas that, brooded over, hatch out; ideas that grow in grandeur, beauty and power the longer they are considered." ("The Growing Pastor," p. 29).

3. There must be real devotion in the minister's heart to the work to which he has been called and to the people for whose souls he is responsible, under God. A young pastor was complaining to an old pastor, of the smallness of his congregations. "You have as many in attendance upon your services as you will be able to give account for on the Day of Judgment" was the sensible reply.

Upon almost every page of the Gospels we are impressed with the intense passion of Jesus Christ for the souls of men. He loved them with an everlasting love. Ever he was eager to be about his Father's business. He allowed nothing, whether man or angel or demon, to interfere with the doing of his duty as revealed to him by the Father. He was compassion incarnate in dealing with the unfortunate. The fifteenth chapter of St. Luke reveals in three parables his great heart as it goes out in strong, tender love toward the lost sons and daughters of men. And in the twenty-third chapter of St. Matthew's Gospel we read the expression of his intense indignation and stern condemnation of the Scribes and Pharisees, hypocrites, who shut up the Kingdom of Heaven against men; "for ye neither go in yourselves, neither suffer ye them that are entering to go in." (v. 13.) And then he said: "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Matt. 20: 28.)

And:

"The Son of Man is come to seek and to save that which was lost." (Luke 19:10.)

And:

"Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance." (Luke 15: 7.)

How can we, brother ministers, be other

than diligent, earnest and devoted, when we are following in the footsteps of such a Savior?

"Wherever he went," says Dr. E. F. Hallenbeck, "whatever he did, he was seeking the lone weary sheep that had gone astray, listening for the faintest cry of need, looking for the slightest symptom of distress. Even while he hung upon the cross, his body tormented with excruciating pain, his soul burdened with the sins of a guilty world, he had time and strength to reach out and pluck a sin-scarred soul for Paradise. If we call him Master and Lord, by all that is true we are bound to make his mission ours." ("The Passion for Souls," p. 59.)

Colorado Springs, Colo.

**FROM THE WESTERN OFFICE.**

BY REV. B. P. MULLERTON, D.D.

Dr. King has returned from the conferences he and others conducted in Oklahoma, beginning Oct. 27, and closing Dec. 13, and reports items of interest to the readers of this paper. I have plead for a long time the need of fuller information on the task of the Church in this country, and what is required in the way of men, organization, effort and money, believing that if the people were informed, they would furnish the men and the money, and the conferences in Oklahoma and Texas, convince me that I am more nearly correct than I at first thought.

One deputation had Dr. King, Dr. Mack, and Dr. Moody, part time each, that is to say Dr. Mack and Dr. A. E. Moody divided the time while Dr. King went the whole round, as did Mr. Shaub, the field man for the territory covered by this deputation. The other deputation consisted of Dr. Montgomery, Dr. Overstreet and Dr. Lamb the field man for the territory covered by this deputation. Dr. King and Dr. Montgomery represented the Home Board, Dr. Overstreet and Dr. Mack and Dr. Moody represented the New Era, while Mr. Shaub and Dr. Lamb represented the local interests.

The plan was to hold an afternoon conference, when the real work of the Church was talked over, and then men and women present had an opportunity to ask questions upon the whole task. Then at a dinner prepared by the women and attended by the men and women, items of interests were presented by members of the deputation, and later a popular meeting was held to which the whole community was invited, when other addresses were made and the evening closed with a stereopticon address. In this an appeal was made to the eye as well as to the ear, and the work of the Church was forcefully visualized. These men return with a deepened conviction that this is one of the best ways to awake the Church to the importance of the task the Church has in this country, and how important it is now at this particular time that we overtake it.

The whole number of conferences held were twenty-three, at which there were seventy-five churches represented, and an attendance of 8,580. Think of what this means not simply to these 8,580 people, but to all those whom they will reach with the messages they heard. We may expect that in Oklahoma we shall have an enthusiasm that will tell on the work for the years to come.

In addition to the conferences there were one hundred and sixty addresses made, and further interest engendered. Then the people were shown not only the task, but given the sources from which they could get other information, and the plans by which they might impart this information to other people.

On the three Sabbaths embraced in the series the deputation would reach two, three and more churches with information. One of the members reports that he received eight people into the church he served on one Sabbath, baptizing six of them and also baptizing four infants, as the minister in charge was not ordained. Then we must not forget the help these visitors gave to ministers serving small and unresponsive churches, and who have

felt that it was a small service they were rendering the kingdom, but when these men laid before their people the great task of the Church it made it easier for them to push forward their part of a great enterprise. Letters are already coming to the office telling of the good imparted where these men have gone, and no doubt there are others who could tell of an equal service rendered them. One member of a church visited, writes that they are still encouraged by the messages brought.

Dr. Montfomery has not returned, as he went from his last engagement in Oklahoma to San Antonio, Texas, to take part in the conference of those who are doing work among our Spanish speaking neighbors, but hopes to reach the office soon.

Men are beginning to see that business must wait on the services of the Church if it is to be prosperous and permanent, and over and over again are men saying that the only hope of the country is the Church of Christ, and yet, it is hard to get these same men to back up their theories with the money necessary to meet the insistent demands of the time, but I believe that in such conferences as these to which reference is made in this letter, we will find one way by which the means and men will be supplied.

#### CHICAGO LETTER.

BY REV. E. N. WARE, D.D.

In our city on Dec. 21 there were two men ordained bishops: one with all the pomp and formality of the Roman Catholic Church attended by hundreds of dignitaries in robe and gown; the other a licentiate of the Chicago Presbytery with all the simplicity and spiritual atmosphere, the dignity and fellowship of the "laying on of the hands of the presbytery." In the Fourth Church Mr. Harold A. Dalzell was ordained to the work of an evangelist. Mr. Dalzell has been identified with the work of the Fourth Church as related with the Men's Club for several years. His ordination will greatly enlarge his usefulness. Dr. Stone, the pastor, gave the charge to the evangelist, which was full of sound advice and personal appreciation, wholesome and gracious. Mr. Dalzell is a graduate of the Oregon University and was engaged as Y. M. C. A. Secretary for the Northwest when Dr. Stone called him to the work in the Fourth Church. He is especially gifted to work with young men and there is a large field for his gift in the Fourth Church. Dr. Stone now has four ordained assistants in the work of this great and ever-enlarging parish.

The Oak Park First Church, Rev. Roy Ewing Vale, D.D., pastor, takes on another foreign missionary in the roster of missionary workers supported by the church, in the person of Mrs. Ross Stoddard (nee Georgia Luccock, daughter of the former pastor, Dr. G. N. Luccock, and a sister of Rev. Emory Luccock, of Nanking, China), who will serve at Peking, China, as a special missionary of the Woman's Society.

The unemployment situation has brought into activity the Chicago Christian Industrial League, of which Rev. George A. Kilbey is superintendent. During the war the League simply marked time as an organization. Now the call for help on the part of men out of work is such that the League has rallied its forces under Mr. Kilbey's superb leadership, and preparations are being made for the most active winter in the League's long years of service. A new industrial home and workshop has been opened at 1043-45 West Monroe Street, in the heart of the West Side "down-and-out" district. The superintendent is calling on the church homes for old and worn clothing, cast-off furniture and old papers and magazines as a means of keeping men at work.

The "Torch," which is the monthly organ of the Church Extension Board, gives the following account of the splendid work which Rev. W. M. Morrison is doing with the Gardner Church, which is in the village of Gardner, on the Alton Railroad. "The church at Gardner for many years has been under student care, the population from a thousand to fifteen hundred people, with two banks and a generally prosperous condition. The three churches have long been feeble. The Baptist Church is closed, the Methodist has a part-time service. In order to get Mr. Morrison to take charge, live on the field, giving his

full time to it, the Board contributed at the rate of \$400 toward the \$1,600 salary. After nine months the church assumes the entire salary. The building, which was sadly dilapidated, has been put in perfect conditions. Something over a thousand dollars has been raised as a special fund for church repairs."

Dr. Robert H. Beattie, for more than two years superintendent of the Presbyterian Training School located at 1823 Prairie Avenue, has resigned. His resignation was accepted at a special meeting of the Board of Directors which was held at the school on Dec. 22. Mrs. Kerswill, dean of the school, has been put in charge ad interim. Several new scholars have enrolled for the next semester. A committee was appointed to look for a new superintendent.

Chicago Presbytery, at its adjourned meeting on Dec. 19, voted a resolution especially commending the public officials of Chicago and Cook County in their endeavor to command stricter enforcement of law, and of the prohibition laws in particular. Also it passed a resolution of congratulation to Chaplain James L. Griffes upon his promotion to the rank of Lieutenant Colonel upon the completion of the number of years required by army rules and regulations. Chaplain Griffes is now located at Ft. Sheridan with the U. S. army.

Rev. Ralph M. Davis, D.D., of St. Louis, has accepted the call of the Hyde Park Church, and is expected to take charge the first of the year.

Rev. Ward Klopp, who is a student in McCormick Seminary, will be installed in the Braidwood Church at an early date.

President James K. McClure, of McCormick Seminary, preached in the Third Church on Christmas Sabbath in the absence of the pastor, Dr. C. S. Stevens, on account of sickness. The annual offering for the Presbyterian Hospital was taken.

#### NEW YORK LETTER.

BY REV. CLARENCE G. REYNOLDS, D.D.

There was a wealth of Christmas songs and sermons in the churches. The choir of the Episcopal Church of the Heavenly Rest sang Christmas carols in front of the church on Fifth Avenue Saturday afternoon. We note that the ministers in their Christmas sermons exalted Jesus as the Divine Redeemer, the King of kings and Lord of lords. A great deal was said concerning the hope of continued world peace, and prayers were offered that the nations may hear and heed the great Prince of Peace. At the Fourth Presbyterian Church Rev. Dr. Hugh Black was the preacher on Sabbath evening.

At the West End Presbyterian Church the pastor, Rev. Dr. A. E. Keigwin, presented Bibles to the children of the church who were baptized seven years ago. At the evening service Captain Gipsy Pat Smith, the Scotch evangelist, preached. The church sent 400 dinners to as many needy families.

Saturday, Dec. 17, Rev. Dr. D. Stuart Dodge, for nearly sixty years an active force in our Presbyterian Church in this country and in the Near East, died at his residence in New York City after an illness of several weeks. The funeral service was held in the Brick Presbyterian Church Tuesday, Dec. 20, the pastor, Rev. Dr. William P. Merrill, officiating. Dr. Dodge was the last of seven sons of William E. Dodge, the first of the name, the late William E. Dodge, the second, being an older brother of Dr. Stuart Dodge. In 1857 Dr. Dodge was graduated from Yale. In 1864 he was ordained following his graduation from Union Theological Seminary. In addition to extending the educational and missionary work of the Presbyterian Church, Dr. Dodge was an ardent temperance worker and was president of the American Temperance Society. He also was the founder of the Chester Crest Home in Mount Vernon, N. Y., for inebriates. For many years he had been president of the Board of Trustees of the American College at Beirut, Syria, of which members of his family have been liberal supporters. He also was from 1899 until 1915 president of the Home Board of Missions of the Presbyterian Church. He also, like other members of his family, was deeply interested in extending the Young Men's Christian Association. The wife of Dr. Dodge, who died many years ago, was a daughter of John Phelps, of New York. The surviving children are Walter Phelps Dodge, who lives in London; Clarence Phelps Dodge,

of Colorado Springs, Colo.; Francis Phelps Dodge, who also lives abroad, and Guy Phelps Dodge, of Woodstock, N. Y.

#### WASHINGTON CITY LETTER.

BY REV. WALTER F. EAGLESON, D.D.

Christmas time brings to light some very beautiful customs, by which different localities celebrate the great occasion. The Christian Endeavor societies of Washington City have long celebrated Christmas Eve by singing Christmas carols. They go from home to home of members of a given church and sing at the midnight hour. To be awakened by fifty or a hundred voices at midnight is a worthy treat; but to hear their voices rendering the rich music which ages have produced for Christmas time brings a rich joy.

Dr. Henry E. Brundage, who has been sick for a long time, was able to attend the ministers' meeting last week. The brethren arose to signify their delight at his return. Through the years he has been rendering a good account of himself as pastor of the Eckington Church.

Rev. Adolas Allen, D.D., formerly associate pastor of the First Church, was a welcome visitor among the brethren last week. He has just finished serving the First Church of Stamford, while they were looking for a pastor. The Stamford Church says: "We have found him to be first and always a man of God, who, out of a broad experience in the ministry, has brought into his work a high Christian character." Such testimonies are treasured by the ministry, more than the salary received.

One of the very beautiful suburbs of Washington City is Takoma Park. It lies partly in the District and partly in Maryland. It is the fourteenth city in size in Maryland, and has many beautiful buildings, such as Walter Reed Army and Navy Hospital, Seventh Day Adventists National Publishing House and National Sanitorium, and the Bliss Electrical School. The Presbyterian church, Dr. Thomas C. Clark, pastor, is the leading church. The Methodists are about to erect a very beautiful church, of which a large part of the cost is borne by the Methodists at large by their Centenary Fund. The Baptist church is also about to erect a building which will be a credit to Baptist work in the Capital. The Church Aid Fund of the Southern Baptist Association is furnishing large financial assistance. The Presbyterian church also needs a modern plant, but will scarcely be able to compete with the other new churches, unless aided as they are aided. The Sabbath school overflows everywhere. Extra chairs fill every available place, three classes occupying the pulpit; and during eight months of the year classes occupy the lawn. One large adult class has been abandoned for want of room. The Sabbath school and church have doubled in membership in the past ten years, while finances have trebled. Dr. Clark has kept the church in the lead in its service to the community. But that leadership will be seriously challenged when the new churches near at hand are completed. A new plant is most earnestly needed at Takoma Park for the Presbyterians.

The Conference on Limitation of Armaments is making splendid progress, to the very great satisfaction of the Church. It was a gratification to have the Conference opened with prayer, thus recognizing the King of kings. Some dangerous places have been passed, and there is every reason to believe, at this writing, that this Conference is to be one of the longest strides forward ever taken toward the ideals of the Church. Much credit is given here to the President and the Secretary of State for following in general the diplomacy of "open covenants openly arrived at." While there have been closed sessions of the Conference, the mooted questions which would endanger the success of the Conference have been placed before the public. The result is that nations which have taken untenable positions in the closed sessions have quickly reversed their positions with the aid of a world looking on. We run better when we know we are surrounded by a cloud of witnesses. The time seems literally to be here when that which was done in secret shall be proclaimed from the housetop.

"America's most distinguished private citizen" has been giving many lectures in Washington (during the Conference), to the great delight of the citizens and legislators. Even ambassadors, envoys and foreign potentates

through to his meetings. His hold upon the people of Washington City is greater than ever before. There is always a throng to hear the Presbyterian elder, Hon. William Jennings Bryan.

#### PITTSBURGH LETTER.

BY REV. S. J. FISHER, D.D.

Our Ministerial Association listened, on Dec. 19th, to an exceedingly suggestive and well-written paper, by Rev. Grant E. Fisher, D.D., pastor of the Turtle Creek Church, on "A Preacher's Study of Conscience in Literature." It was the fruit of wide and studious reading, and gave many illustrations of this faculty as described by dramatist, poet and novelist.

As Rev. Percy H. Gordon, D.D., of the First Church, Braddock, has accepted a call to the First Church, Salem, Ohio, it is probable our presbytery and city will lose an efficient and faithful worker and preacher. He will find in Mahoning Presbytery appreciative and worthy associates, and be of large usefulness.

At this communion, on Dec. 11th, which occurs each two months, the First Church, Rev. Maitland Alexander, D.D., pastor, received sixteen on profession and twenty-two by letter.

On Dec. 18th the Third Church, Rev. W. L. McEwan, D.D., pastor, received thirteen on profession and eight by letter. Dr. McEwan conducted both preparatory and communion services.

Rev. W. A. Kinter, D.D., of the Banner, has been trying to escape the peril of winter winds, on account of a delicate throat, by musing on theological problems while following the elusive golf ball across the sandy links of Southern Pinerias, and now has gone to Florida for the remainder of the season. His colleague, Rev. J. T. Gibson, D.D., will shortly make one of a party sailing Feb. 11th, on a European and Oriental cruise. While we shall send them forth with every good wish, we are somewhat troubled with the absence of theological and social pilots which this arrangement seems to foretell.

The unveiling of the tablet commemorative of the pastorate of Rev. Dr. J. M. Duff, in the Carnegie Church, of forty years, went off successfully on Dec. 18th, as it might be presumed would be the case, with Rev. Dr. J. Kinsey Smith delivering the address, and Rev. A. T. Schleich offering the prayer, and Dr. Duff's grandson removing the veil. Dr. Duff's brief response, though difficult for one whose modesty is marked, was couched in admirable terms, and marked by the simplicity and good taste which must be characteristic of a minister who abides in one pastorate for so many years.

The First Church, Oakmont, Rev. C. A. McCrea, D.D., pastor, have purchased a new organ at a cost of \$2,000.

The Herron Avenue Church, Rev. H. V. Baker, pastor, have purchased a narrow lot alongside of their edifice, and will enlarge and furnish the basement for use as a gymnasium and social rooms. The cost will be about \$6,000, which they will raise by a loan from the Board of Church Erection, and a mortgage on the church building, the old debt on the property having been liquidated.

Both the presbytery of our church and that of the United Presbyterian, in this region, have adopted a resolution calling upon our City Council of Churches that they will be responsible for no action of the Federal Council which has not been presented to the presbytery. The action arose from the the action taken by the Council, antagonistic to professional evangelists. These presbyteries, while not altogether favorable of some evangelists and their methods, regarded the Federal Council as too radical in its action, or likely to convey a wrong impression.

Stepping into the library, it may not be inappropriate, even to this season, to note some comments on religion, and some signs of the times. Apropos of the paper on Conscience, I could not help feeling an incident in New York City was suggestive. The Times of that city editorially criticised a corporation for sending its messenger along the crowded street with a large sum of money as a pay roll, where he was met by four men and easily robbed. The frequency of such robberies gave the editor the opportunity to call in question the prudence and common-sense of a business firm which so carelessly exposed its messenger and property. The business firm, disputing the criticism, seemed

to think it was entirely irresponsible, because the money in the hands of the messenger was insured. Such logic, or such reasoning, seems to me absolutely conscienceless. What about the insuring company and its stockholders? Have they no right to consideration, to proper care on the part of those taking out the insurance? There is a moral responsibility here. If I have my house insured, and it takes fire, shall I make no effort to extinguish it, or to call the fire department, because I am fully insured, and perhaps am not unwilling to rebuild? Such a spirit is immoral, and I would not trust such a firm or individual across the street. There is no bed-rock of principle in such characters.

Here also, is another of the illustrations that some modern-day writers of fiction carry fiction into all their writings. Some of these novelists enjoy a chance of tilting at the windmills of their own religious construction. Thus Meredith Nicholson, in an article in Harper's, vigorously dilates on the enormity of preaching fire and brimstone, and says, though he came of a Christian family, he would not teach such doctrines to his children. I am so doubtful of Mr. Nicholson's ever having heard a sermon exploiting fire and brimstone, he can not be a Presbyterian, that I could wish him to dine at my expense in this city, if he prove his point. I feel sure he never was so disturbed in Indianapolis. If he thinks the ideas underlying fire and brimstone are repellant and should not be preached, then he parts company with Jesus Christ. If he dislikes to believe in a judgment to come, whatever be its form, let him decide as Margaret Fuller finally did about the universe: "I accept the universe." "Gad! she'd better," said Carlyle. In the same article Mr. Nicholson sounds the same note in regard to prohibition that a number of thoughtless people do, condemning it as exciting lawlessness. It is merely his opinion, and some of his assertions I should challenge, and their inference. One of the most difficult things to obtain along this line is the actual fact. Recently Senator Wadsworth of New York said: "I personally know of appeals made by reputable physicians in Washington to their friends to help them in securing liquor for medicinal purposes to administer to their patients, and hundreds and hundreds of poor people, who otherwise could not be helped in the way that many reputable physicians insist is the best way, would have been without recourse to those remedies had it not been for the efforts of physicians who went about this city asking private citizens to donate liquor for use in hospitals." Quoting Senator Wadsworth, John P. Davis, M.D., Executive Secretary, New York Medical Association, says: "With all due credit and respect to those physicians for acting in this way, there is the oft-repeated charge of Wayne B. Wheeler, counsel of the Anti-Saloon League, that the passage of the bill supplementary to the Volstead act, which prohibited instead of regulating the prescribing of alcoholic beverages, was protested by a single physician of these United States. This is absolutely true, and but for this protest this bill would have gone to the Senate with no recorded opposition to its passage. It is true that nine physicians of New York recorded a protest of the same kind at a later date, in the Journal of the American Medical Association. Neither at Washington, before Congress, nor in their medical societies, however, have any of those physicians publicly advocated the cause of those patients whose lives would have been sacrificed but for the efforts privately made to save them in the manner described by Senator Wadsworth." Dr. Davis' indictment is very direct. If there is any sincerity and principle in those "reputable physicians" who are authority for Senator Wadsworth's heart-rending description of Washington Hospital and the invalid poor, it is not apparent.

#### CHURCH ERECTION BOARD.

To realize how greatly help is needed in church building, and how much it is appreciated, is shown by the following letter just received by Rev. David G. Wylie, D.D., General Secretary of the Board of Church Erection: "We are so glad and thankful for the grant of \$600. We need a church so badly. We are not able to have services or Sabbath school for want of a house, and the children coming from day to day want to know how

soon we will have Sabbath school. We will have our house completed in another week. We have collected all our funds that have been subscribed except a small sum, and we will get that as soon as it is called for. We are paying for the house as it is built. We thank you and the Board for favors, and pray that God's blessing may rest on you and all the churches."

#### MICHIGAN LETTER.

BY REV. WILLIAM BRYANT, D.D.

It is becoming remarkable for boys and girls in our Presbyterian Sabbath schools to be able to recite the Shorter Catechism? The Detroit Daily News in its Saturday edition published a picture of a class of seven girls and one boy in the Gratiot Avenue Presbyterian Sabbath school, who had recited to the pastor, Rev. S. Forest Stitt, faultlessly, the Shorter Catechism. They will receive the valuable Bible given by our Board of Publication, and also have their pictures in the "Educator." The writer treasures as one of the valuable books in his library a prize received when he was eleven years old for reciting the catechism, question and answer, without missing a word, and the most cherished thing in the book is the inscription written by his old pastor, afterwards elected to a theological professorship. How many times young men under examination for licensure have found a safe refuge for a difficult question in the 107 answers in the catechism.

Whether the Synod of Michigan will so radically change the character of its annual meetings as to hold them in June for an entire week will depend in the first place as to whether the committee to report on the matter can present an attractive proposition as to time, place and program; and, in the second place, as to whether the eight presbyteries at their Spring meetings will vote as presbyteries for such an arrangement. There are of course, difficulties to overcome. We are not accustomed to do things as deliberately as they do in California. It will mean many readjustments. Then it is true that it will mean a different basis of financial plans, not as simple as might at first be supposed. The advantages are many, but especially in the spiritual objective. We unmercifully hurry our ecclesiastical business, largely because it does not make a sufficient appeal to busy men. We could not unduly hurry courses of Biblical study, or seasons of devotion. But the committee can do nothing without the endorsement of the presbyteries.

The New Era Committee of the synod, in session at Detroit last week, did not find it an easy task to fairly adjust the quota to be raised by each presbytery. Of the total amount, \$452,645, to be raised, Detroit Presbytery is to have the privilege of raising \$264,428. This is about \$37,000 more than last year. The amount is not staggering, but it does call for a big united effort, which is just as true in regard to the synod at large.

The Central Presbyterian Church of Detroit can not be accused of being over-hasty in securing a pastor to take the place of Dr. Hugh Jack, removed to Newark, N. J. They have not been actually hearing candidates, but they have done a great deal of "sermon-tasting" of which they are naturally adepts. Just at present they are, by way of variety, planning for a Bible Conference, to be held Jan. 6 to 11, at which Rev. French E. Oliver, D.D., is to deliver twenty-one lectures "in testimony of the Lord Jesus Christ." Whoever is elected as the pastor must be absolutely sound as to the fundamental of Bible truth. This is not an Athenian congregation looking for some new religious exploration.

The other prominent Detroit Presbyterian church vacant at present is the Highland Park Church, but they are not ready to hear candidates until some matters are adjusted that are now in the hands of the Administration committee of presbytery, of which Rev. M. E. Anderson is the efficient chairman.

The best answer to the various onslaughts on prohibition Detroit is a pamphlet issued by the police department, showing that crime has decreased sixty per cent since prohibition went into effect

in the city. One department of convictions has of course increased, that in regard to violations of the liquor law. But that is not an argument against prohibition.

#### CHURCH LIFE IN CALIFORNIA.

The Presbyterian Building Fellowship of San Francisco Presbytery is in its campaign to help erect worth-while churches for growing Presbyterian congregations in the San Francisco Bay region. The Fellowship is composed of persons taking shares for a period of three years. Already it has made \$800 worth of repairs at Newark, cleared off a debt of \$5,000 at Concord, built a \$3,400 annex at Rodeo, built the first unit of a new church at Northbrae, the unit costing \$60,000; spent \$10,000 in improving and equipping the Union Street Church; built a \$25,000 church for Calvary at Berkeley, and built a new \$27,000 church for the united Bethany-Glen-side Church on Ocean Avenue. The Fellowship plans a neighborhood house for Russians and other nationalities on Potrero Hill, a neighborhood church on High Street, Oakland; a residential church at Lincoln Park; a modern building for St. James Church, Oakland; a better building for the Park Side Church, San Francisco; an outstanding young people's ministry at Golden Gate, Oakland; a new building for St. James Church, San Francisco; and a new building for St. Paul's Church, San Francisco.

The Presbyterian Board of Church Erection reports through its General Secretary, Dr. David G. Wylie, a total of more than \$53,000 expended thus far this year in behalf of churches in California in loans and grants as follows: Clearwater, \$800; Berkeley, Calvary, \$2,000; Planada, \$750; Escalon, First, \$1,000; Weed, Mount Shasta, \$4,100; Los Angeles, Mexican, \$1,500; Azusa, Mexican, \$2,000; San Gabriel, Mexican, \$700; Los Angeles, Grace, \$1,500; Belvidere, Los Angeles, \$500; Bell Memorial, \$3,700; East San Diego, \$2,000; Terra Bella, First, \$4,000; Blue Lake, \$500; Los Angeles, Euclid Heights, \$4,000; Southgate, Garden Community, \$3,000; Lometa, First, \$4,000; San Juan, Capistrano, \$1,000; San Francisco, Lincoln Park, \$8,000; Oakland, St. James, \$8,000.

Rev. Ng Poon Chew, a member of Los Angeles Presbytery and former pastor of the Chinese Presbyterian Church of Los Angeles, is now editor of the Chinese daily paper of San Francisco, "Chung Sai Yat Po," and is called the most brilliant Chinaman in America. He delivered a lecture at the banquet in the First Church of San Diego on Dec. 12, and at the Y. M. C. A. of Los Angeles on Dec. 13, for the Presbyterian Social Union.

Dr. Swearingen, Moderator of the General Assembly, is to be in Los Angeles on Jan. 20 for addresses, and in other California cities on the same tour.

Wilshire Church, Los Angeles, was dedicated on Dec. 4, with sermons that day and during the following week by Dr. J. A. Eby, pastor, and Dr. Briegleb, Dr. Hugh K. Walker, Dr. Robert Freeman, Dr. Herbert B. Smith, Dr. Campbell Coyle, Dr. J. A. Stevenson and Dr. Mark A. Matthews.

Dr. David R. Breed, of Pittsburgh, Pa., has been making a protracted tour in Southern California, delivering Bible addresses on the fundamental doctrines.

#### IDAHO LETTER.

BY REV. J. H. BARTON, D.D.

Eighteen members were recently received into the Jerome Church, Rev. R. Lloyd Roberts, pastor. This church is greatly handicapped for want of adequate equipment. The foundation of a new building has been completed, but owing to the financial stringency, the superstructure will not be built until next summer.

Rev. E. W. Hollowell, Sabbath-school missionary for the presbyteries of Boise and Twin Falls, has spent most of the past three months holding evangelistic meetings in home mission churches and outstations. His work has been fruitful of much good.

Two members were recently received into the Lake View Church. This church is located in the country, nine miles from Caldwell, and is supplied by Rev. H. H. Hayman, a professor in the College of Idaho.

Rev. J. C. F. Dillon, of Bancroft, is seriously ill. He is undergoing treatment, but with little evidence of improvement.

Evangelist Bruce Evans held a series of meetings in Caldwell in November, in which

four churches united. A deep spiritual impression was made on the community. Over 300 professed conversion and many Christians reconsecrated themselves to their Master. The basis of Mr. Evans' work is the preaching of the gospel of salvation through faith in Christ, the crucified, risen and exalted Redeemer. The Presbyterian church received seventy-seven members as a result of the meetings, sixty-five by profession.

Rev. A. G. Pearson, formerly of Kansas City, was installed pastor of the Twin Falls Church on Dec. 6. Rev. Charles H. Evans, moderator of presbytery, presided and preached. Rev. Samuel Harris charged the pastor and Rev. Arthur C. Evans the people. The installation prayer was by Rev. E. W. Hollowell.

Rev. Charles L. Chalfant, D.D., who for the past four years has been vice-president and financial secretary of the College of Idaho, has resigned, to accept the secretaryship of the Presbyterian Hospital of Pittsburgh, Pa. Dr. Chalfant came to Idaho, as pastor of the First Presbyterian Church of Boise, in 1908. After serving in that capacity seven years, he became secretary of the Idaho Children's Home Finding Society, which position he filled for two years. Since that time he has given his time and effort to securing funds for the college, with gratifying results.

#### ARKANSAS LETTER.

BY REV. C. E. HAYES, D.D.

A joint meeting of the New Era Committee of the Synod of Arkansas and the Executive Committee of the Woman's Synodical Missionary Society was held in the office of Dr. C. E. Hayes, the Synodical chairman, December 13. The amount of the National New Era budget is \$14,500,000. The churches are to raise out of the total amount \$12,115,000 and the Woman's Missionary Societies to raise \$2,385,000. The amount allocated to Arkansas Synod is \$21,122; the Woman's Missionary Societies \$4,300 or a total of \$25,482. The joint committee accepted the amount apportioned for Arkansas and apportioned that amount to the presbyteries and presbyterial societies as follows: Arkansas Presbytery \$10,025; Presbyterial \$1,700. Ft. Smith Presbytery \$8,052; Presbyterial \$1,700. Little Rock Presbytery \$2,233; Presbyterial \$460. Jonesboro Presbytery \$1,200; Presbyterial \$500. March 12th next, was adopted as the day for the every member canvass in all our churches. The presbyterial committees will have a meeting early in January at which time allocations will be made to every church.

It is the request of the New Era Committee that every church pay in the money on the budget which has been sent down for the year closing with March 31, next, at the earliest possible date. Then begin with April first, 1922, with the determination of sending in a part of the budget at least every quarter. Some churches are remitting each quarter and I trust this number will enlarge speedily. Not until the membership of our churches learn that they are stewards of the Lord, and that at least a tithe is his, will there be the placing of the Lord's money on the altar. Our churches have never given to the extent of their ability. "Uncle Henry" Caldwell says, "I have never seen any one go to the poor house because they gave too much money to the cause of the Lord." It is my observation that those who object to giving money are those who give little or nothing. If our budget for next year is paid, it will be about \$3.75 per member. This is small. One almost feels ashamed of it. The amount is far below the average for the denomination and far below the amount given by other denominations per capita. Brethren, let us arise and place our synod where it should be. We can do it if we will.

Rev. T. N. Threlkeld and his wife, of the Ravenden Spring group, are now in a meeting at Wirth. The church house was partly blown from the foundation recently. Under the supervision and help of Mr. Threlkeld it has been placed back and repairs made on building.

The Van Buren Church recently ordained and installed three elders and five deacons, Rev. Dr. W. B. Millers is pastor.

The Men's Bible Class of the Clarksville Church, celebrated its third anniversary by giving a banquet recently, Judge

J. W. Wade, an elder in Grace Church, Little Rock, was the speaker. Recently nineteen young men were organized into a Bible class in the Clarksville Church.

On a recent Sabbath, one elder and one deacon were ordained and installed in the Grace Church, Little Rock.

At a meeting in Ft. Smith of the Ft. Smith Presbytery on Dec. 15th, Rev. F. Sanders was received from the Presbytery of Jefferson. Mr. T. J. Williams, an elder in the Grannis Church, was received under the care of presbytery as a candidate for the ministry.

#### KENTUCKY LETTER.

BY REV. JAMES F. PRICE, D.D.

The Field Day, Dec. 14th, for Presbyterians in Kentucky, held in Louisville, was indeed a great day. The Chairmen of the New Era Committees and representatives, both of the men's and women's work, were present from every Presbytery in the state. Rev. W. A. Eisenhart, of Bowling Green, chairman of the New Era work in the state, led in that work. Rev. Geo. H. Mack, D.D., Superintendent in the South, was present. Rev. W. H. Foulkes, D.D., Executive Secretary of the New Era work of the Church, made two excellent addresses. Rev. Cleland B. McAfee, D.D., of McCormick Seminary, ably represented the foreign work of our Church. Rev. Edgar P. Hill, D.D., Secretary of the Board of Education, delivered able addresses on Christian education. Our Moderator, Dr. H. C. Swearingen, made three great addresses. The services were held in the Fourth Avenue Church, Rev. C. W. Welch, D.D., pastor. This church and Warren Memorial did a great part in entertaining the visitors. It was a great day, and we believe the effects of it will be felt throughout the Synod of Kentucky.

The Executive Committee of the State Sunday-school Association of Kentucky met in the Watterson Hotel, Louisville, Tuesday, Dec. 13th. At this meeting the officers of the Executive Committee, the secretaries and the field workers were elected. The reports from the office and from the field workers showed a great year's work done. Rev. Geo. A. Joplin, D.D., was re-elected as general secretary; Mrs. Geo. A. Joplin as office secretary; and W. J. Vaughn and Miss Mary Virginia Howard as field workers. The work of the ensuing year will be entered on with renewed vigor. Three out of these four workers are Presbyterians.

The Presbytery of Princeton met in Princeton, Dec. 15th. Rev. E. N. Hart was received from Ebenezer Presbytery and Rev. F. P. Flaniken, D.D., was dismissed to Neosho Presbytery. On request the pastoral relationship between Rev. J. F. Claycomb and the Central Church, Princeton, Ky., was dissolved. Rev. James F. Price was appointed moderator of the church session. Rev. F. Claycomb was granted permission to serve the Providence group, and was appointed moderator of the sessions of Providence, Dixon and Shiloth. Rev. E. N. Hart was granted permission to serve the Marion group, and was appointed moderator of the sessions of Marion, Chapel Hill and Crayneville. A group of churches was formed, consisting of Dawson Springs, Kuttawa and Water Valley. Rev. James F. Price, synoical evangelist, was appointed moderator of these sessions, and was requested by the Presbytery to supply Dawson Springs and Kuttawa each one Sabbath a month until the next meeting of Presbytery.

#### WELSH SYNOD OF OHIO.

The Welsh Synod of Ohio and Western Pennsylvania met at Columbus, Dec. 1, and took part in the dedication of the new Welsh Presbyterian Church, costing \$121,000, free of debt. Rev. E. Edwin Jones is pastor. There were many services, with sermons by Rev. John Hammond, D.D., Rev. D. J. Williams, D.D., Rev. John Rhys Roberts, Rev. S. W. Griffith, Rev. J. W. Matthews, Rev. S. S. Palmer, D.D., and Rev. R. J. Williams. There was much singing and many fine musical services. Rev. John Rhys Roberts, of Johnstown, Pa., was elected moderator for the coming year, to take his seat at the next meeting. There are two synodical meetings a year. At each meeting there are six sessions

of public meetings, and two sermons at many of these. The next meeting of synod will be at Oak Hill, Ohio, June 1-4. The Welsh Presbyterian Church is an integral part of the Presbyterian Church since the union, but it retains its own synods and presbyteries for the present.

### THE MINISTER'S WIFE.

BY REV. JOHN S. EAKIN, D.D.

It is a truism that back of every good man there is a good mother. Mr. Lincoln declared "All that I am I owe to my mother." Phillips Brooks said, "My mother made me a minister." James A. Garfield, at his inaugural, looked down at a little woman in the crowd and said, "Mother, you put me here." Such illustrations could be multiplied.

It is also true that along side nearly every good minister there stands his good wife, his helper in every good work. A good wife is heaven's best gift to man. She is his good angel of graces innumerable. Her voice is his music, and her smile the balm of his life. Her lips are his counselors, her economy is his safest steward, and her intercessions are ladders of the angels of God. Many a minister owes his success as pastor and preacher under God's blessing to his devoted wife.

#### HER PLACE IN THE HOME.

(1) She makes the home. The minister's wife is a member of his congregation like any other Christian woman. Her first place is in the home. The minister wants and needs a home. God established the family as the unit of society; and if there be a little bit of heaven on earth it is a Christian home. Here the wife reigns supreme. "The heart of her husband doth safely trust in her." In her love and understanding he finds rest for body and soul. Home is the place of the minister's safety and protection. There his weaknesses are safeguarded and strengthened, his worries are smoothed away, and new hope is implanted in his heart.

(2) She is a wise counselor. Her woman's intuition often enables her to see a way through a situation which is hidden from man's reasoning. Her judgment, in most cases, may be depended upon to suggest the wise course. There will come to her sympathetic ears the story of conditions and needs in the congregation which it would be well nigh impossible for the minister otherwise to discover. She does not fall into the heresy that she must carry the whole burden of the home. Rather she believes in Gladstone's rule that change of occupation is the finest rest, and so she gives her husband domestic occupation as a rest from parish occupation. She applies Chalmers' doctrine of the "Expulsive Power of a New Affection," and entrusts the children at times to his clumsy masculine management as a necessary diversion. "She openeth her mouth with wisdom, and in her tongue is the law of kindness."

(3) She is a kind critic. Socrates, who stands in history as head of the tribe of the henpecked, acknowledged that he owed a large part of his virtue to the exercise which Xantippe constantly gave it. If the ancient stoic and philosopher could profit by the continual fault-findings of a quarrelsome spouse, surely we can profit by the loving corrections of our "better halves." For most of us are creatures of habit. Some habits are like an ornament of gold, and to be much valued; but too often they are like an iron chain fastened upon us, and we are not conscious of the fetters. These habits are seldom morally wrong, and yet may hinder our usefulness. They are, perhaps, mere mannerisms of speech or conduct of which we have grown unconsciously, but which may cause offense or be the occasion of unfavorable criticism. And yet any member of the congregation would, probably, hesitate to call to our attention this defect. But the minister's wife can and does help him to lop off these eccentricities, and puts him on guard against himself.

(4) She will have some special friends. She has a right to them. It is natural and human to want some kindred spirits. Our blessed Lord had an inner circle among his disciples, and they were favored above the others. But the minister's wife is showing no more favoritism, nor is she violating any social convention when she has a few special ones whom she makes her confidants, and in whose friendship she finds strength and

courage. She will be friendly with all, because she is truly interested in all. The rich do not awe her by their wealth, nor do the poor repel her by their poverty. She is in touch with all classes and conditions; and because her mind is open to all, the hearts of all go out to her in respect and confidence. But if she and a few intimate friends want to have a little party or meet somewhere for a luncheon, or see a picture, simply because they are special friends, she is altogether within her rights. She craves fun and relaxation like any one else, and will be stronger physically, more alert mentally, and more earnest spiritually, if she has her special friends.

#### HER PLACE IN THE CONGREGATION.

(1) She has no official position. The attitude of the average congregation is that, having called the minister at a certain salary, they have also called his wife, who is to serve without salary. Yet the minister's wife is not related officially to the congregation any more than any other member of the church. But just because she is the minister's wife she has come to be regarded as having official position.

(2) She is willing to do her part and more. Her accomplishments are supposed to be as varied as the requirements made by a man who was expecting to buy a horse. He went to a liveryman with a list of specifications like the following: the horse he wanted was to be sound in wind and limb, good looking, high spirited but safe for a lady to handle, speedy as a driver and well gaited under the saddle, not high priced, and gentle enough for the children to drive to the lawn mower. The liveryman listened courteously, leisurely lighted his pipe, and then gravely inquired, "Would you also want him to act as waiter in the dining room?" In short, the man was looking for an impossible combination. So the congregation sometimes expects the ministers' wife to be and to do the impossible. She is just human, sometimes very timid, and on occasions discouraged. But within all reasonable limits she is willing to give and does give wholeheartedly of her time, strength, interest, ability and prayer for her local church and for the kingdom. She labors and prays and sacrifices. She is like a ministering angel to many that are poor and discouraged and sick and shut-in. Hands are constantly stretched out toward her on every side, and virtue goes out of her consecrated personality to help them. She truly and sympathetically enters into the lives of other wives and mothers. Women will bring to her their problems which they can not and will not bring to the minister. Sometimes family discords can be removed and reconciliation effected because of her friendship and interest. She is quick to discover the beginnings of strife, and often succeeds in quenching a flame before it becomes a conflagration. She enters the work of the parish not merely from sense of duty, but from a sincere desire to be serviceable. She regards the work in and for the church as one of her blessed opportunities. She is called to leadership because she is the pastor's wife; she retains leadership in many instances because of her unusual qualifications. Dr. Hastings of New York was once visited by a committee who sought information concerning a certain minister whom they had in view for their pulpit. The doctor gave the man a fine recommendation, and then added, "He has a most excellent wife." The spokesman said, "We are not calling his wife." Doctor replied, "But you will find that she will be with him if he comes." And in most instances it is exceedingly fortunate for the church that the minister's wife is with him when he comes and while he stays.

#### SOME THINGS NOT TO BE EXPECTED.

(1) She should not be expected to neglect her home. In a way the manse must be kept continually as an open house for the congregation, and people be made to feel welcome to come and go at all hours. Now it takes just as much time and strength and ability to keep the housekeeping machinery of the manse in good running order as in any other house. Sewing, mending, baking, laundry, dusting, scrubbing, marketing, telephoning, writing, getting the children off to school, helping with the lessons, receiving callers, etc., have to go on in the manse just as in any other establishment. No house runs itself, and the burden of its care falls upon

the wife. It is an injustice to ask of her so many outside engagements that she has not the time needed in her own home. She will probably be criticised, some saying that she does not make enough calls, others that she misses some of the regular services. The fact is that what some call neglect means not lack of interest, but lack of time and strength. As a minister's income is fixed, and he can do little to add to it, she is trying constantly to keep expenses within the income; and usually she succeeds unless the poverty or parsimony of the church make this an impossible and heart-breaking task.

(2) She should not have to lead all the activities of the women. Mr. Moody was a prodigious worker. He seemed to do more than it was possible for one man to accomplish. But he was also a great organizer. His rule was: "It is better to put ten men to work than to let one man do ten men's work." To distribute the work not only increases the output, but enlists the interest of more workers, so that the work will be constantly enlarged. Even if the minister's wife could head all the women's organizations it would not be wise for her to do so. The Scripture rule is: "To every one his work." There is need for leaders to be in process of training all the time, so that in case one is providentially taken out some one else is ready to take up the task and go forward with it. When responsibility for the various lines of church activity is distributed, the workers come to have increased respect for the abilities of the preachers' wife, who when necessity arises can step in and make things go. It may sometimes be much harder for her to get some one else to do things capably than to do it herself, but in the long run it is better for the work that others should lead.

#### TO SUM UP BRIEFLY.

Under average and normal conditions the place of the minister's wife is as a home builder for her husband and children. Then she will be a pastoral helper in co-operation with her husband, doing such work as her own qualifications and the opportunities of the parish make possible. And every true minister to whom the Lord has given a good wife feels in his heart that much of what he is and has done he owes to her. "Her children arise up and call her blessed. Her husband also, and he praiseth her."

#### VOCATIONAL EVANGELISTS.

In these days of specialists, we show our inconsistency in the work of the evangelist. The trained evangelist as he goes about can give valuable counsel on many points.

Many fields need men trained in the field of survey, such training as comes from actual work in the field. Many church buildings were constructed by architects who had no practical knowledge of acoustics, nor even as to seating. Many a minister has his "blue Monday" because no attention was given to ventilation, and he was charged with dull pulpit work, when it was the architects' fault, and often the janitor's.

The singing in many churches needs suggestion from trained men whose business it has been to work with congregations, and no class of men know this ministry better than the musical evangelist.

Finances lag, because the spirit of awakening has gone from the church, and no department is more assisted, than the business of the church, when revival awakening lays hold of a community.

Much of the training of personal workers goes for naught, because some promoters of this sort of so-called "education" attempt to formulate what is called a "program," without securing an atmosphere for the workers in their program. No personal work is effectively done until some sort of revival awakening takes place. Much of this is like attempting to weld iron on a cold anvil with a cold hammer.

The psychology of strange audiences is a matter of personal contact. Printed words can not describe the touch of Ole Bull's powerful bow across his violin. Only work in the field, under the Holy Spirit, will teach men this unwritten language.

In many a field pastors should have better publicity. Wonderful men are in small fields, not appreciated because of stinginess, often, on the part of church officers, who fear a few dollars invested in printers' ink.

Meetings on the basis of the membership roll are needed, when groups will be worked



out, and overseers of these groups appointed, according to their social and commercial standing, as well as spiritual attainments. This is an important measure in the "follow-up program."

After thirty years in the field as a "Vocational Evangelist," I never felt more convinced than I do now of the need of more trained men, under the direction of our Assembly's Committee, to assist pastors whose heavy load of duties seem almost sufficient to drive them into insanity. Chester Birch.

## MISSION WORK

### MISSION STUDY CLASSES IN EVERY CHURCH.

Work along educational lines is to be vigorously promoted by the Women's Presbyterian Societies of the Pittsburgh Presbytery during the coming months. It will be the aim of both the Home and Foreign Missionary Societies to establish mission study classes in every church of the presbytery. A "School of Missions" is also urged, in which the following departments of the Church may take part: The Church Organization as a whole, the Sabbath school, the Young People's Society, the Women's Missionary Society and the Westminster Guild. The plan is to have a continuous study for at least six or eight weeks. The plan is suggestive for other presbyteries and their churches.

The study books for this year in connection with foreign work are: "The Why and How of Foreign Missions," by Dr. Arthur J. Brown, and "The Kingdom Nations," by Eric M. North. The Home Mission books are of special interest. "Unfinished Business of the Presbyterian Church in America," by Fred Eastman, which deals exclusively with the task of the Church in the evangelization of our own country, and draws its illustrations from the work of the Presbyterian denomination, and "Survey to Service," by Paul Douglass, are two that should be included among the study courses.

It is important that ministers and members of missionary societies get into communication at once with Mrs. A. W. Hepler, 1124 Jancey Street, E. Pittsburgh, Educational Secretary, and get full information concerning the organization of classes.

A graded curriculum is now being prepared for presentation or missions in Sabbath schools, which will prove of value to those having that department of the work in charge. Books, specially-adapted pageants, monologues, impersonations, etc., may be secured from the Presbyterian Book Store. Special costumes to be used in the pageants and missionary entertainments can be secured through Mrs. John Gillespie, Western Avenue, North Side, Pittsburgh.

Prominent business men, educational and mission workers feel that the one way to solve the problem of world reconstruction is to put forth every effort to revive interest in missions, and to do this no better way has been found than through the mission study class. M. A. M.

### CZECHO-SLOVAKIA.

BY REV. C. E. EDWARDS.

Years ago Europe was included in the topics of the Monthly Concert of Prayer for Missions. Our Foreign Board restores it, adding it to the topic for January, 1922. One of the most interesting countries, in the heart of Europe, is Czecho-Slovakia, where the greatest movement since the Reformation is progressing in Bohemia and Moravia. The "Czech Brethren" have tried to meet the emergency by sending a hundred laymen to places where there are from three hundred to three thousand recent converts. They need help. The expenses for these workers are at least 20,000 Czecho-Slovak crowns a month, or 240,000 a year. Add to this 7,000 crowns a month to aid pastors who are willing to give their vacations to supply these spiritually hungry multitudes, and the total will be 350,000 yearly; but at present rates of exchange only \$4,500 altogether, or less than the annual expenditure of many American congregations.

"Victory" is the appropriate name of the new church in Ziskov, a suburb of Prague, containing 70,000 inhabitants. Several converts, added about six months ago, each

brought in a hundred or more new accessions. The church was organized Aug. 1, 1920, and in the opening months of 1921 had about five thousand accessions. They enlarged the chapel, but can make no further progress without an adequate building. Their many organizations have only one auditorium, and "their wings are bound." Eleven hundred children are under this pastor's care. In addition to his regular work he delivered 165 lectures on religion in 180 days. He asks if any in America can help this overwhelming need of a new building.

Reports from pastors who visited needy regions in Bohemia and Moravia reveal the depth and power of this revival. More than one refers to the singing of the people, their meetings for practice, sometimes drilled by a schoolmaster, for Bohemians are a musical race. They were encouraged by the attention of audiences. They were touched by the eagerness of the children for instruction, sometimes begging for another hour, often asking for more books, especially Testaments or Bibles, which are difficult to get and more costly than before. Some children went a mile to welcome the pastor. People are giving up profanity and quarrels, and exhort one another as to the proper character and conduct of real "Czech Brethren." Instances are given where they bore the expenses of funerals of poor people, supporting orphans, helping young women to get an education. Some audiences could meet in woods in summer, but now almost everywhere proper buildings are needed for the growing multitudes, unable to provide them. One pastor believes that the whole southern part of Bohemia, if properly evangelized, would welcome the Gospel.

And Bohemia, having more evangelical Slavs than any Slav country, is the key to evangelization of all Slav nations across Europe to the Pacific Ocean, nearly two hundred millions of souls. Rev. Dr. V. Losa, of Pittsburgh Presbytery, can arrange to support one of these Bohemian workers at present exchange for \$175 a year. His address is Fulton Building, Pittsburgh, Pa. May this January Monthly Concert in America be a blessing to Europe.

## NEW PUBLICATIONS

The Garden by the Sea, and Other Poems. By George W. Harrington. Cloth. \$1.50. The Cornhill Publishing Company, Boston.

This is a collection of pleasing poems on a wide variety of subjects, and with many styles of expression. The reader finds much to please him on the pages of this very pretty book.

Tree-Top Mornings. By Ethelwyn Wetherald. Cloth. \$1.50. The Cornhill Publishing Company, Boston.

This is a very cheerful and interesting collection of verses written with great variety of metre and subject, showing a happy spirit and a real aptitude for versification. There is much that pleases among the many poems that fill its pages.

An Optimistic Outlook. By Rev. J. H. Carpenter, D.D. A paper read before the Ministerial Association of Lincoln, Neb., showing that the times in which we live are full of promise of good and gracious things from God. The paper is full of bright views and hopeful facts.

The Church in the Present Crisis. By William Allen Harper, LL.D., President of Elon College. Cloth. \$1.75. Fleming H. Revell Company, New York.

The author of this vigorous book is a member of the "Christian" Church, and writes from that stand-point. He is anxious for the world-wide spread and success of Christianity and considers the means best adapted for its advance. He has many excellent things to say, but interspersed are many words and expressions that can not be endorsed by those who believe, for instance in the absolute authority of the Word of God as the only rule of faith and practice. He thinks that division among Churches, even for the maintenance of purity of faith, is a horrible evil, and thinks that the faith could be maintained

in some other way. He puts unity thus above the purity of faith. It is a pity that so many good things in the book should thus be put to foil. The preface is by Rev. Peter Ainslie.

### PAMPHLET.

Synod of Ohio. Minutes of 1921. Rev. E. T. Swiggett, D.D., 2132 St. James Avenue, Cincinnati, Stated Clerk.

Synod of Florida. Minutes of 1921. Rev. A. W. Pierce, Green Cove Springs, Stated Clerk.

Synod of Arkansas. Minutes of 1921. Rev. W. B. Miller, D.D., Van Buren, Stated Clerk.

### THE SIX BEST SELLERS.

The trend of thoughts revealed by the six best sellers at the Presbyterian Book Stores during November is shown by the following report:

Philadelphia: The Origin of Paul's Religion, by John G. Machem; What and Where is God, by R. L. Swain, Ph.D.; The Intention of His Soul, by Rev. Herbert L. Simpson; The Gospel and the Plow, by Sam Higgenbottom; The Shepherd of the Sea, by W. L. Watkinson, D.D., LL.D.; The Infinite Artist, by F. F. Shannon.

New York: Jesus in the Experience of Men, by T. C. Glover; Next War, by Will Irwin; Outline of History, H. G. Wells; Jesus of History, by T. R. Glover; Enduring Investments, by Roger W. Babson.

Chicago: What and Where is God, by R. L. Swain, Ph.D.; Making Good in Business, by R. W. Babson; The Week Day Church School, by Walter Albion Squires; One Thousand Evangelistic Illustrations, by Aquilla Webb, D.O., LL.D.; Jesus in the Experience of Men, by T. C. Glover; Home of the Echoes, by F. W. Boreham.

Cincinnati: Outline of History, by H. G. Wells; What and Where is God, by R. L. Swain, Ph.D.; New Testament, by James Moffat, D.D.; Jesus in the Experience of Men, by T. C. Glover; Genesis to Revelation, by M. Berry; Peoples Life of Christ, by J. Patterson-Smyth.

Nashville: What and Where is God, by R. L. Swain, Ph.D.; Coming of the Lord, by James H. Snowden, D.D., LL.D.; Shepherd of the Sea, by W. L. Watkinson, D.D., LL.D.; Economic Eden, by F. F. Shannon; One Thousand Evangelistic Illustrations, by Aquilla Webb, D.D., LL.D.

St. Louis: Sunday School Lesson Book, 1922, by James H. Snowden, D.D., LL.D.; The Future of the Church, by Roger W. Babson; Making Good in Business, by Roger W. Babson; Shepherd of the Sea, by W. L. Watkinson, D.D., LL.D.; Vision We Forget, by P. W. Wilson; Evangelism, by W. E. Biederwolf.

San Francisco: Dramatization of Bible Stories, by E. E. Miller; What and Where is God, by R. L. Swain, Ph. D.; Religion and Business, by Roger W. Babson; Week Day Church School, by Walter Albion Squires; Jesus in History, by T. C. Glover.

Pittsburgh: Children's Story Sermons, by Hugh T. Kerr, D.D.; Jesus in the Experience of Men, by T. C. Glover; Home of the Echoes, by F. W. Boreham; The Proposal of Jesus, by John A. Hutton, D.D.; The Intention of His Soul, by Rev. Herbert L. Simpson, M. A.; That the Ministry Be Not Blamed, by John A. Hutton, D.D.

Enclosed please find check for \$2.50 to pay another year's subscription to the Herald and Presbyter, which I consider the best paper money can buy. My father took the paper when I was a boy, and said his father took it when it was called by another name. Since coming West I have been taking it myself, and would not do without it. I have always admired the firm stand you take on all vital questions. R. E. D.

Enclosed find M. O. for \$2.50 for renewal subscription to your paper for another year; feel that I can not get along without it, as I have read it all my life and have taken it myself for over forty years. M. E. W.

Please find enclosed money order for \$2.50 for the Herald and Presbyter. Please give us a little more paper; not as large as of former years by quite a good deal. Respectfully. Mrs. T. P.

## JOHN WANAMAKER'S MESSAGE.

Dr. Percival H. Barker of the Point Breeze Church, Pittsburgh, Pa., spoke Sabbath evening, Dec. 18, on "John Wanamaker's Message to the American Youth of Today." This sermon was broadcasted by the Westinghouse Electric and Manufacturing Company; and was heard by Mr. Wanamaker at his private wireless receiving set in Philadelphia. The sermon was based on Mr. Wanamaker's reply to Dr. Barker's letter asking him how he got his start in life. Mr. Wanamaker's letter is as follows:

"My dear Doctor Barker:

"When I first came, a country boy, to Philadelphia, I went on an errand to the office of an insurance man who was a Christian. A small white card with small black letters on it was fastened upon the end of the desk, where I read, 'He is a Rewarder of them that diligently seek him.'

"As I look back today upon that card and remember its influence upon me, it still seems to be the greatest thing that I ever saw in Philadelphia, because it spoke to me; I believe the statement; and I trusted myself to lean back upon the Word of God. Everybody told me to be honest, and truthful, an energetic, but not even the strongest of men could make me an absolutely sure promise. The promises of God have behind them his knowledge and power, and if he rewards a man that diligently seek him, we shall find out the meaning of the Savior's words when he said: 'Seek ye first the Kingdom of Heaven and all these things shall be added unto you.' As the days go by I find my Bible my best company, and the closer I get to it, the more strength I have in believing that the God that made me means to help me through his Word.

"Benjamin Franklin said: 'He that keeps his shop, the shop will keep him,' which causes to me to say I believe that the man that keeps the Sabbath will find the Sabbath keeping him. It will draw him closer to the house of God, and God's message will reveal to him the Book of Books, the Holy Bible.

"Very sincerely yours,  
"John Wanamaker."

## BETTER CITIES CAMPAIGN.

Dr. William A. McKeever, of the Board of Temperance and Moral Welfare of the Presbyterian Church, has just concluded his Better Cities Campaign in Oklahoma, and the judges have awarded the prize of \$2,500 to Shawnee.

Two years ago Dr. McKeever induced the Rotary Club of Shawnee to offer a prize of \$2,500 for the best city in that State in which to rear the young, and to place their own city in the contest. Following that he visited thirty-five other cities of Oklahoma, lectured at mass meetings, organized the central committees, representing Home, School, Church and Community, and started these in the contest.

This campaign proved to be a most exciting and hotly-contested affair. Upon a plan as suggested by the score sheet every church, club and organization of the competing cities worked together upon clean-up of every kind. The increase of Sabbath school attendance alone was about 50 per cent. Ill health, insanitation and immorality were driven out in marked degree, while the civic, moral and religious welfare were quickened.

Dr. McKeever appointed to make the rounds with him, and to spend a day in each place, Dr. J. W. Searson, of Nebraska, publicity director of National Education Association; Dr. C. C. Carstens, of New York, director of Child Welfare League of America, and Mrs. Fred Dick, of Colorado, vice-president National Congress of Mothers. At some places large crowds met Dr. McKeever and the judges at the train with bands, banners and the marching processions of all the larger clubs of men and women and children. Some of the local dailies brought out two-page to eight-page special editions featuring their work on the score sheet for the year. One small city gave the campaign during the year 517 columns of publicity.

At each place the leaders of every department gave oral accounts of the work and handed in typewritten reports on every point. The twelve cities served by the judges are: Enid, Blackwell, Ardmore, Edmond, Lawton,

Sapulpa, Shawnee, Claremore, Miami, Durant, Bartlesville, Pryor.

The ten points of the score sheet are: Play, industry, health, schools, scoutcraft, moral safeguards, social direction, religion, service clubs, housing.

Six other States have asked for the Better Cities Campaign.

It is a healthful rivalry when the cities of a State engage in a contest to decide which is the best and safest city for young people.

## RELIGIOUS NEWS

## CHANGES OF ADDRESS.

Rev. Walter A. Creason, M.A., from Morrill, Neb., to Yoder, Wyo.

Rev. Jay Carroll Everett, D.D., from Topeka, to Larned, Kan., 901 Johnson St.

Rev. John S. Hamilton, from Nappanee, Ind., to Lima, O., 322 W. Market St.

Rev. John W. Knott, from Glendale, to Independence, Ore.

Rev. Homer G. McMillen, from Hol-ladys Cove, W. Va., to St. Clairsville, O.

Rev. Frank W. Sneed, D.D., from Columbia, Mo., to Atlantic City, N. J., Chalfonte Hotel.

Rev. Eugene A. Walker, from Tieton, to Spokane; Wash., 1219 W. 2nd Ave., for the winter.

Rev. John B. Worrall, D.D., from Dan-ville, Ind., to Ashland, Ky., 11th St., and Bath Ave.

## DEATH IN THE MINISTRY.

Rev. James A. Gehrett, D.D., died at Newberg, Ind., Dec. 20th in the 72nd year of his age. He was born in Huntingdon County, Pa., and was ordained in 1875. He was President of Avalon College for several years, and was pastor at Avalon, Mo.; Bethel, Mo.; Mt. Vernon, Mo.; Nokomis, Ill, and Homer, Ill. His wife and daughter survive him. For some years, he had been in feeble health.

Rev. Mack G. Johnson, D.D., of Colum-bia, S. C., Senior Member of Fairfield Presbytery, and one of the most prominent colored Presbyterian ministers in the Church, died on Dec. 2. He was an exceedingly useful, devoted and successful minister, deeply beloved by all his people. For forty-five years he had been pastor of the Ladson Memorial Church. He is survived by his wife and seven children, all useful and good, several of them being professors and teachers in institutions for higher education.

Rev. J. W. McKay, D.D., of Waynes-burg, Pa., President of the College of Waynesburg, and a member of the Pres-bytery of Washington, died on Dec. 17. His death and burial were at Grove City, Pa.

Rev. David Stuart Dodge, D.D., of New York City died last week in the eighty-sixth year of his age. He was born in New York City Sept. 22, 1836, graduated at Yale College and Union Seminary, and was ordained in 1864 by the Third Pres-bytery of New York. A sketch of his life and activities may be found in the New York Letter in this paper. He was Pres-ident of the Presbyterian Board of Home Missions for about twenty years, and had a life of great usefulness.

## CINCINNATI AND SUBURBS.

The Church of the Covenant has so many meetings, there being nine on Sabbath and fifteen during the week, that all the notices can not be printed on its bulletin, and people are requested to ask the officers about the meetings that they would like to attend.

The churches of the city generally had impressive Christmas services last Sabbath, and on Thursday and Friday evenings of last week Christmas exercises were held for the children of the Sabbath schools.

Eleven of the young men of the Church of the Covenant have voiced their desire to take the earliest preparatory steps to enter the ministry.

The Delhi Church is to have evangelistic services during the Week of Prayer, in which, on successive evenings, Jan. 3d to 6th, the pastor, Dr. A. G. Yount, is to have the

assistance of Dr. Frank Marston, Rev. E. M. Martin, Dr. J. V. Stephens and Rev. W. T. Paterson.

A bronze honor roll, containing the names of those who served in the world war from the Glendale Presbyterian Church, was unveiled in that church last Sabbath morning by the pastor, Rev. Dr. Calvin Dill Wilson.

"No bed-time or wishing fairy stories were ever more interesting than the story-sermons that Rev. William Tait Paterson gives to the youngsters every Sabbath morning. An increasingly large number of Sabbath school little folk are staying to hear them." Thus says one of the elders of the church.

A very delightful and largely attended reception was held by the people of West-minster Church, on Tuesday evening, Dec. 27th, for their new pastor, Rev. E. M. Martin, and his family. The installation occurred on Sabbath afternoon, Dec. 18th.

Without exception, so far as reported, the pastors of the churches were in their own pulpits last Sabbath, and there was joyful Christmas services in all the churches. On Christmas Eve hundreds of young people sang the familiar Christmas carols in the regions adjoining their own churches, all over the city, and at 9:30 p. m., assembled for massed singing at Fountain Square.

## ST. LOUIS AND VICINITY.

The First Church Bible School presented a beautiful Christmas pageant, last Friday evening, in the main auditorium. There was also given at this time a cantata which had been rendered at the Missouri State Sabbath-school Convention.

Rev. S. C. Palmer, D.D., emergency pastor of the St. Louis Presbytery, spoke at one of the celebrations last week, in connection with the Tyler Place Church's twenty-fifth anniversary. Dr. Palmer assisted in the organization of the church. The three living ex-pastors of Tyler Place are now all serving in educational work. Rev. Dean R. Leland (1900-'04) is student pastor of the University of Nebraska; Rev. John L. Roemer, D.D. (1905-'14), is president of Lindenwood College, St. Charles, Mo.; and Rev. Richard A. Montgomery, D.D. (1914-'17), is president of Parsons College, Fairfield, Ia. The first pastor, Rev. John B. Brandt, D.D., died in 1910. Dr. Williamson has served since 1917.

Captain Gypsy Pat Smith concluded two weeks of services in the Webster Groves Church and the Ozark Theater, Sabbath evening, Dec. 18, with satisfactory results. The church has been gell filled, and the evangelist was also in request for several noon addresses in the city before clubs of business men. On the last Sabbath afternoon, at a theater service for men, he donned his Scotch captain's uniform and gave his reminiscences of "The Firing Line." Since his visit to St. Louis, two years ago, Captain Smith has married a New York young woman, who was with him on this trip.

Among pageants of the season, "The Light of the World" was given at Kingshighway Church. This is the pageant that was presented last year at the World's Sabbath-school Convention at Tokyo, Japan.

Rev. Charles Sutton, of Girard, Kan., preached on Sabbath, Dec. 18, at the Richmond Heights Church.

In the death of Mrs. Virginia Royall Henderson, Dec. 16, West Church loses one of its older members. She was eighty-one years of age, and the widow of the late Judge James A. Henderson, the family having lived for many years at Bridgeton, near St. Louis. She was a niece of General Sterling Price, of the Confederacy, and the granddaughter of Captain Royall, of the War of 1812. Two sons, one a physician and the other a lawyer, survive her.

Rev. W. M. Cleaveland, D.D., of the foreign missions office, preached at Markham Memorial Church, Sabbath evening, Dec. 18, addressing a meeting under the auspices of the Woman's Missionary Society, and the church service an hour later.

A memorial service for the late Dr. Joseph Kyle, former president of Xenia Theological Seminary, was held at the Third United Presbyterian Church, Sabbath evening, Dec. 18. Rev. Prof. Jesse Johnson, who attended the funeral at Xenia, O., was among the speakers. Addresses were made on, "Dr. Kyle as a Teacher," by one of the students, Mr. E. E. Grice; "Dr. Kyle as a Preacher,"

Rev. Willis Crafts; "Dr. Kyle as a Colleague," Rev. Prof. J. H. Webster; "Dr. Kyle as a Man of God," Rev. Dr. J. E. Wishart; and "Dr. Kyle as a Friend," Rev. H. H. McConnell. Prayers were offered by Rev. H. S. Nesbitt, of India, and by Rev. F. G. Kyle, of the seminary.

Rev. H. H. McConnell, of the First United Presbyterian Church, addressed our ministers' meeting Monday of last week, reviewing "Pratt's Psychology."

The Christian Endeavor Congress of the city met at the McCausland Avenue Church on the evening of Dec. 19, holding an oratorical contest.

A special effort was made by the Church Federation, acting through the various churches, to have a record church attendance in St. Louis last Sabbath, Christmas day. Co-operation was had through the ministerial meetings of different denominations.

A special campaign for local church extension interests was recently inaugurated. The goal is \$50,000 for church erection purposes, more than half of which has been subscribed to date. A large building campaign is planned for the spring and many of the younger churches are being strengthened for their work.

## OHIO.

Rev. Charles F. Irwin of Eaton will preach a series of sermons in January on Sabbath mornings, on "The Master: His Advent, Ministry, Death, Exaltation, and Church." A series of practical questions will be taken up in the evenings, with various speakers, as: "Does the World owe you a Living?" "Are There Any Sinners in the world?" "Am I Responsible to Any Supernatural Being?"

The First Church of Canton, Rev. Alfred Lee Wilson, pastor, invited the foreigners in the "Americanization Classes" of the night school to be their guests when the Sabbath school presented its Christmas pageant, "The Light of the World." About 400 hundred foreigners accepted the invitation, and after the pageant, were served to light refreshments by a committee of hostesses from the missionary societies of the church. It was an interesting event.

A successful revival of two weeks closed Dec. 11, at the Sardinia Church, Portsmouth Presbytery. The pastor-elect, Rev. Wm. S. Martin, was his own evangelist, the church was revived and has taken on new life. Eight members were received on the last day of the campaign. Ten members have been received on examination and one by letter in a little more than two months, since Mr. Martin came.

Dr. W. L. Whallon has completed eleven years in Central Church, Zanesville. Mr. Fred Few, Clerk of Session, writes: "The anniversary was happily celebrated Sabbath evening, Dec. 18, with a sermon by the pastor and with reports of progress and expressions of affection from all the organizations of the church by arrangement of the session, assurance being given from every element that the pastor has the unanimous support of the church with all its auxiliaries. The membership which was 600 eleven years ago has been increased by over 1,100 additions so that the net membership now is more than 1,100, and every department of the church has shown a corresponding advance."

At Franklin Church, Rev. Earl McKinney, pastor, the young people of the Sabbath school presented the play, "Christmas at Golden Gulch," on last Friday evening, and Christmas exercises were enjoyed by all.

Rev. Moses Breeze, D.D., of Columbus, addressed the Brotherhood of Bremen Church, Rev. Gibson Wilson, pastor, Dec. 16, giving a most helpful address on "Building Up the Four Walls of Your Life." This church pledged \$735 to Wooster endowment Dec. 11.

At the winter meeting of Columbus Presbytery, in Central Church, Rev. B. F. Brundage, D.D., presented the report on Evangelism, and the committee was instructed to take steps toward securing a Presbyterian evangelist, to begin work in the fall of 1922. Rev. William A. Perrins, D.D., presented a report on Men's Work. Rev. Joseph T. Britan, D.D., reported on New Era. The budget for 1922 was received and arrangements made for its distribution among the

churches of presbytery. The Home Mission Committee, Rev. Walter H. Houston, D.D., reported that the new Bethany church building is rapidly being completed. Rev. George N. Luccock, D.D., addressed presbytery on the work at Wooster. Rev. Floyd E. Logee was requested to secure a complete survey of the Scioto church community. Rev. R. W. Illingworth, the new pastor at Reynoldsburg, was made moderator of the session at Black Lick.—Gibson Wilson, S. C.

Rev. R. M. Fox, of Madeira, has taken up his new work as pastor of the Fourth Church of Dayton, O., from which Rev. Julian Price Love came to the professorship in Lane Seminary.

## KENTUCKY.

The First Church of Ashland had a very gracious revival service in December, conducted by the pastor, Rev. H. V. Carson. As a result there were about seventy additions. Mr. Carson is just beginning his pastorate and this is very encouraging.

## ILLINOIS.

The church at Troy, Ill., of which Rev. Frank L. Eversole, now of Chicago, was pastor for six years, has invited Rev. B. F. Lawrence, of Arapahoe, Col., to fill its pulpit, and he assumes charge Jan. 1. He preached to them on Christmas.

The church of Paw Paw has called Rev. W. J. Bray, of Cooksville, Ill.

The Grandview Church, Rev. S. F. Wenger, pastor, recently held a three weeks' evangelistic service. Rev. Charles F. Record, of Decatur, assisted in the work, and much good was done.

Rev. R. L. Macwherter, pastor of the Irving Church, held two weeks' evangelistic meetings, and on Dec. 18 received five new members, of whom four were on profession. The life of the church has been quickened. The pastor is greatly beloved.

## INDIANA.

Mrs. Victoria S. Hill, of Decatur, Ind., the mother of Mrs. Dr. Clarence G. Reynolds of New York City, died last week. The sympathy of a wide circle of friends is with the bereaved family.

Westminster Church, Terra Haute, Rev. A. R. Brown, pastor, recently held ten days special meetings, Rev. J. B. Miller D.D., of Vincennes doing the preaching. There were seven professions. This congregation is planning a new building which is fast becoming an absolute necessity. Terra Haute is in the midst of a real revival. Ora Davis, the newly elected mayor, was elected on an openly announced moral platform and gives positive assurance that law violations and vice of every form shall have no quarter in the city. A school of Religious Education for the training of leaders will be opened Jan. 16. Rev. A. R. Brown represents the Presbyterians on the Board of Control. A three years course is being put on. Through the direction of the superintendent of schools, J. M. Tilley, a Presbyterian elder, the Bible is now being taught in all the city schools.

The Foreign Missions contributions from Fort Wayne Presbytery as found in the Minutes of 1921, should read \$17,718 instead of \$7,918.

Rev. A. H. Saunders has resigned at Decatur, Ind., to accept a call to Corona Church of Denver, Colo.

The Tabernacle Church of Indianapolis, at the communion on Dec. 18, received 118 members, sixty of the number being on confession. Over half of these were baptized. It was the largest communion held during the pastorate of Dr. J. Ambrose Dunkel.

The First Presbyterian Church, Elkhart, Rev. Campbell L. Mackay, pastor, received twelve members at the December communion. The men's Bible class averaged 637 in its attendance during the Sabbaths of November and December. The collection on Dec. 11 was \$255, to be used in purchasing Christmas toys for unprovided children of the community. A beautiful pedestal reading lamp was presented to the teacher of the class, Judge W. B. Hile.

The new Presbyterian church of Paoli, erected at a cost of \$25,000, was dedicated on Dec. 4, the exercises being conducted by Dr. W. W. Logan, of Madison, Ind., Dr. F. W. Backemeyer, of Indianapolis, and President

Millis, of Hanover College. The building is very complete in all its appointments, with pipe organ, gymnasium, social rooms and all modern appliances. The old church building had been in use for nearly one hundred years.

The Tabernacle Church, Indianapolis, Rev. J. A. Dunkel, D.D., pastor, received 118 members on Dec. 18, of whom sixty were on profession, and over half of these were baptized. The chapel was filled to its capacity for the service.

## PENNSYLVANIA.

The Presbytery of Beaver met in Rochester Dec. 13. The presbytery concurred in the overture from the Presbytery of Crawfordsville. A new manual is to be printed. Dr. S. A. Kirkbride has been elected pastor-at-large. The April meeting will be in New Brighton. In the evening the men of the presbytery met at a dinner under the auspices of the Committee on Men's Work, Mr. Chas. N. Ramsay, of Beaver Falls, chairman, to review the condition of men's work throughout the presbytery. The principal speaker was Dr. W. R. Craig, of Butler, the moderator of synod.—J. C. Steele, S. C.

The First Church of McKeesport has as its pastor, since Nov. 20, Rev. David C. Whitmarsh, recently of Barnesville, O. The church tendered a very cordial reception, on Dec. 6, to the pastor-elect and his wife. The installation was on Dec. 15, in charge of Rev. D. D. Kiehl, East McKeesport Church; Rev. B. S. Wallace, D.D., of Pittsburgh, Pa.; Rev. LeRoy Lawther, of Central Church, McKeesport, and Rev. P. S. Kohler, Ph.D., of Glassport, Pa. The first communion, under the new pastor, was held Dec. 18 and over six hundred partook of the sacrament. The pastor baptized three infants and received fifteen members, eleven of these being on profession. Everything promises a happy and spiritual pastorate.

Union evangelistic services of six weeks' duration have just closed at Lewisburg, Pa., where Rev. F. B. Everett is pastor of the Presbyterian Church. Dr. H. N. Faulconer, of Hillsboro, O., was the evangelist, and his preaching had universal appreciation and commendation. There were many conversions and additions, and great good was done.

## NEW YORK.

Throop Avenue Church, Brooklyn, Rev. Dr. William Carter, pastor, received twenty-one members on Sabbath, Dec. 11. The pastor received presents of pulpit gown, cap and calling book with 1,842 names and addresses written out in full on its pages.

Rev. Dr. J. O. Buswell held his first communion, as pastor, with the Spencer Memorial Church, Brooklyn, on Dec. 4, and ten members were welcomed. In the evening the Hunter Memorial organ, given by Mrs. William R. Hunter in memory of her husband, was dedicated with a delightful service of praise.

Rev. Elmer J. Stuart, First Church, Corning, has been elected Stated Clerk of Steuben Presbytery, to succeed Rev. C. C. MacLean, who goes to Batavia in the Presbytery of Genesee.

The church at Canisteo has extended a call to Rev. Harry L. Somers of Bergen.

Rev. C. C. MacLean, First Church, Hornell has accepted a call to the First Church, Batavia, and will begin his pastorate there the first of January.

Rev. R. E. MacGowand of Auburn has accepted a call to the church at Andover and will be installed there Jan. 20.

The Presbytery of Brooklyn-Nassau met in the First Church of Huntington, Dec. 14, and ordained Mr. Thomas McIntyre. He is a graduate of Union Seminary and is in charge of Huntington Station, Dix Hills and Melville. Rev. J. Jeffrey Johnstone, Ph.D. was dismissed to the Presbytery of Bristol, England, where he is now pastor.

## MISSOURI.

Evangelist Chester Birch conducted a two weeks' campaign in the Empire Prairie Church, Andrew County, Mo., the early part of December. A very profitable meeting was had, and not only our own church has been strengthened, but also other near-by churches. Rev. R. W. Crichton, pastor, writes: "This is the third time I have been with Mr. Birch in special efforts, and find him stronger each

time. He avoids sensational methods and secures the confidence and co-operation of the people. We were fortunate to secure his services."

Ninety-seven conversions and Christians greatly encouraged is the report of Rev. F. A. Geisenheiner, of Chicago, who has been laboring with Rev. J. W. Nelson in and near Linn Creek, Mo.

Rev. Chester Birch recently held a successful meeting at Union Star, Mo., going from there to St. Joseph, Mo. He was then to hold meetings at Cherryvale, Kan., and at Hamilton, O.

## KANSAS.

Rev. J. F. Thompson, of Wamego, has been conducting special services in Mount Olive Church, where they have been without preaching for three years, and on Dec. 11 he received eleven members on profession, and four others united with other churches.

## ARKANSAS.

The interest of the people of Clarksville in the College of the Ozarks was a banquet, on Dec. 19, given to the football team, at which beautiful, heavy, white wool sweaters, bearing the numerals "21" in gold on a purple shield, were given to the coach and fifteen members of the teams. The college closed a successful term on Dec. 21, and will open Jan. 3 with an increased enrollment.

## TEXAS.

Rev. Dr. W. H. Claggett, of St. Louis, preached at Forney, Tex., on Dec. 4 and Dec. 11, and spent the following week there, delivering on successive evenings his lectures on "The Martyr Heroes of Scotland," "The Four Wise Men from the West" and other lectures. Mrs. Claggett gave her two great lectures on "The Mosaic Tabernacle" on two evenings of the week. The church greatly enjoyed these distinguished services.

## NEBRASKA.

The First Church of Beaver City, Nebraska, Rev. J. E. Clark, pastor, received forty-two new members on Dec. 18. They came as a result of a four weeks union evangelistic campaign, under Evangelist French E. Oliver and party, which closed Dec. 11. The meetings were held in the new Community Auditorium, which seats a thousand, but which proved inadequate to hold the crowds. Dr. Oliver preached the Gospel so faithfully and with such power that the entire community was stirred as it has never been before. There were 228 professed conversions. The churches were all greatly stimulated.

Rev. O. O. St. John was installed pastor at Bushnell, Nov. 29, by Rev. Samuel light, D.D., of Sydney and Dr. Thos. K. Hunter of Kimball. There are four Presbyterian churches in Kimball county and, in turn, Mr. St. John has served them all, doing good work in each of them.

At Scottsbluff, Neb. Dec. 6, occurred the installation of Rev. Mowry S. Axtell, recently called from Manitowac, Wis., Rev. S. H. King of Bridgeport, presided, and preached. Rev. R. W. Taylor, D.D., delivered the charge to the pastor, and Rev. E. H. Sayre of Gering the charge to the people.

There are a few vacant churches in Box Butte Presbytery which offer fine opportunities for service and information concerning these may be had from Rev. W. H. Kearns, D.D., Peters Trust Building, Omaha, Neb., or Rev. Robt. W. Taylor, D.D., Scottsbluff, Neb. To any minister needing life in the open, this superb climate offers superior inducements.—Thos. K. Hunter, S. C.

The First Presbyterian Church of Hastings, is in a flourishing condition. Recently the men of the church organized themselves into four groups for the bringing up of the evening attendance. In addition, these groups each headed by its colonel, are at the disposal of the pastor for any work that may need their attention. In Mission Study, 120 persons are now signed for the different courses on Home and Foreign Missions and Young People's and Children's work. The Young People's societies are well attended. The church is supporting its own foreign missionary. The young women of the church are loyally supporting a Westminster Guild. The boys of the church are organ-

ized in regular scout work. The Ladies Aid Society recently raised \$1,000 for furnishing of the new dining hall of Hastings College, the synodical college for Nebraska, which is located here.

## OKLAHOMA.

The Community Presbyterian Church in the new town of Slick has passed through a wonderful revival. The eighteen members without a church building were worshipping in a schoolhouse. At the call of the pastor, Rev. Pierre Dannis, nineteen men, women and children met for deliberation and prayer and without a dollar in sight, decided to build a tabernacle for a revival service. Evangelist Rev. Wm. H. Thompson of Des Moines Presbytery was called to conduct an evangelistic campaign and as a result of his faithful preaching there were sixty-five decisions for Christ and thirty-five reconsiderations. Plans are already under way to erect a church building and manse. The pastor writes: "Those desiring to make an investment in the Lord's work in a rapidly growing oil town, where our church must secure immediately her present advantage, please communicate with Rev. Pierre Dannis pastor, Slick, Okla."

## OREGON.

Special and strenuous efforts are being made to build up the endowment fund of Albany College, our Presbyterian college of Oregon, Dr. A. M. Williams, president.

## COLORADO.

The North and Immanuel Presbyterian churches of Denver, of which Rev. P. V. Jenness, D.D., is pastor, have decided to build the Sabbath-school and lecture room unit of the proposed building. It will cost about \$30,000. The lots on which the buildings will be erected have been purchased.

Rev. Robert T. Caldwell, D.D., has resigned the pastorate of the Montview Boulevard Church of Denver, but has not yet announced his future work.

Evangelist J. F. Elder, D.D., has just closed a very successful series of evangelistic meetings in the Otis-Bethany field, Rev. J. S. Dapp, pastor. The evangelist, in company with the pastor, visited over two hundred and fifty homes for prayer and conference. About fifty members were received and there were twenty adult baptisms.

The Capitol Heights Church of Denver, Rev. Leon C. Hills, D.D., pastor, has secured the services of a full-time director of religious education and social activities. This follows the demonstration work of Miss Elsa von Ruecau, director of demonstration parish work for the Presbytery of Denver.

The mission study class of the Central Church of Denver, having finished the course of study for the year, has taken up practical mission work in providing for the furnishing of the living and social room in the new manse about to be constructed for the home mission field of South Park, Col. This parish is forty miles square.

Ground was broken on Dec. 18 for the new community house and social center for the Valverde Community Church of Denver, under the auspices of the Church Extension Board of the Presbytery of Denver.

## CALIFORNIA.

Seattle Presbytery's committee on Evangelism and New Era Promotion has had two successful meetings and is planning a third for December 26, at which time Dr. R. S. Donaldson of San Francisco will be principal speaker. Rev. A. B. Keeler, superintendent of Home Missions, is chairman of this committee.

Thirty-two new members were received into the church at Modesto on Dec. 4, Rev. Marcus P. McClure, pastor.

Rev. George H. Whiteman, after seventeen years of successful service in the pastorate of Valona Church at Rodes, Calif., has resigned, to accept the pastorate of the Federated churches at Middletown, Calif.

Evangelist Frank A. Miller, formerly of Elgin, Ill., who has given his chalk talks at Winona Lake for many years, has purchased a home at 125 East Avenue 60, Los Angeles, and moved there permanently. He has just completed his second year on the coast, working especially among the children, and nearly four thousand have openly confessed Christ

during this time. Under the direction of the Los Angeles School Board, he has been given admission to all the public schools, where he has addressed thousands, in addition to his work among the churches. The Children's Evangelistic Union, which he has organized in Los Angeles, is the outgrowth of the work of Dr. E. Payson Hammond in this country and England, which resulted in the organization of the Children's Special Service Mission of London, which has spread over the British Empire. The Scripture Union, giving selections of Scripture for the children, for every day in the year, has been placed in the hands of the boys and girls who have confessed Christ. Los Angeles Presbytery has given its hearty indorsement to the work. They expect the coming year to prove a blessing to the throngs of children in Southern California, who are overflowing all the school buildings.

## WASHINGTON.

Dr. W. J. Johnson, Associate Secretary of the Board of Temperance and Moral Welfare, will make public addresses as follows: Jan. 1, Olympia, Wash.; Jan. 8, Seattle, Wash.; Jan. 10, Everett, Wash.; Jan. 11, Bellingham, Wash.; Jan. 13, Woodland Park Church, Seattle, and First Church, Tacoma.

## CHURCH AT LARGE.

Rev. C. M. Alford, D.D., of Jacksonville, Fla., died on Nov. 10. He was a minister of the Southern Presbyterian Church, but had formerly been a pastor of the Presbyterian Church, in the Third Church of Wheeling, W. Va., and the Westminster Church of Philadelphia. His early ministry was in the Reformed Presbyterian Church.

The American Bible Society is making a new departure in issuing a Concordance in addition to the Bible. For a century this society, which exists to publish and circulate the Bible "without note or comment," has printed the Scriptures without a Concordance; but since a Concordance is purely a key to the location of important words and passages, it is not in any way considered to be a note or comment; and, in response to requests covering many years, the society has marked the first part of its second century of service by taking this forward step. The work has taken over two years and has been done at very great cost.

This makes 42 times I have renewed for the Herald and Presbyter. It never grows old.

J. K.

If you please you may send me 10 or 12 sample copies and I will make effort for subscribers. . . . The paper is good, and I think it one of the best services a minister can perform to place it in a home.

Rev. C. M. L.

Some day I'll write a word of appreciation of the Herald. I am proud to have for our Church paper one that has such a high standard for our Church, and the workers; and though liberal, not seeking popularity by a wrong liberality. Yours in the work.

Mrs. C. M. C.

## WHY NOT?

I've plenty of paste and sticks, all right, And strings are easy enough to find, But I need some paper to make my kite— Why wouldn't fly paper be just the kind?

—Daisy D. Stephenson.

## NOTICES

## PRESBYTERIAL NOTICES.

Dayton, Y. M. C. A. Banquet Hall, Jan. 10, 6 p. m.  
Minneapolis, Oliver, Jan. 2, 9:30 a. m.

## MARRIAGES

No Charge is made for Marriage Notices

HULETT—McQUILKIN—In the manse of the First Presbyterian Church, Orange, N. J., Dec. 19, 1921, by Rev. H. H. McQuilkin, pastor of the church and father of the bride, Albert Groves Hulett, M.D., and Miss Frances Elizabeth McQuilkin.

RAHMES—WOODRUFF—At the home of the bride's parents, Wyoming, O., Dec. 21, 1921, by Rev. E. P. Whallon, D.D., Mr. Ralph E. Rahmes, of Crescentville, O., and Miss Gladys Mae Woodruff.

## HOME CIRCLE

### THE LITTLE NEW YEAR.

The calendar-makers have made a mistake

In picturing Time as a man,  
A withered old grayhead who carries a scythe,

With a forehead all wrinkles and tan;  
For Time is a rotund and motherly dame,  
Not the least bit unkind or austere,  
And every twelvemonth she gives to the world

A sweet little baby New Year.

See the dainty white baby-clothes hung on the wall

And piled up in heaps on the ground,  
Of a texture so fine that if touched they will melt,

And nothing but dewdrops are found.  
They are trimmed with the lace that is made by the frost

In the long winter nights, dark and drear,  
And bothered with swan'sdown to warmly enfold

The dear little baby New Year.

Hear the silvery music of bells on the air  
Ringing merrily over the snow;  
With a joyous succession of rapturous notes

They toss the glad news to and fro.  
For the north wind is rocking a cradle tonight

By the light of stars burning clear,  
And Time, a proud mother, rejoices again  
O'er the birth of a baby New Year.

—Ex.

## "Miss November" And the Pink Silk Dress

By MARY McCRAE CULTER

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### CHAPTER VII.

Miss Nadine Ellis was enthusiastic over everything that pertained to life and work in the college of her choice. All through the Preparatory Schools she had looked ahead to the time when she might be numbered among the happy students of that institution and be privileged to share in their duties and also in their social activities. "College" was the "open sesame" with which she expected to swing open wide the doors of joy and opportunity; and now—now at last!—she was doing it.

The death of both parents when she was but a child had left her to the care of her grandparents and to the guardian-companionship of her "Brother-uncle Ned," as she chose to name the young man who had helped to make life both safe and happy for her as she grew into young womanhood. It was he who had accompanied her to Belmont, and who now took a most active interest in the details of the course which Miss Varden, at Dean Burton's direction, mapped out with accurate skill and trained judgment. "That girl knows her business to the smallest detail," Mr. Ellis told himself as he listened to the pertinent questions concerning credentials, athletic training, majors and minors, and educational preferences, and watched while the secretary made out a carefully-balanced course which was nicely calculated to train both the mind and the body of his beloved niece.

"I very much approve of the course you suggest, Miss Varden," he said when Nancy turned to him with a question con-

cerning the matter in hand. "You certainly are in a position to know far better than I can, what is advisable for this very energetic young lady to take. I am also sure that you can make her understand that she must not try to finish the entire four years' course in one—which she is rash enough to want to do," he ended with a smile at the eager girl beside him.

"Uncle Ned thinks I am too much of a whiz," Nadine retorted with a merry nod in his direction. "You see"—confidentially to Nancy—"I can beat him at tennis, and keep stroke with him when we row on Lake Loma, and he thinks that is quite 'the limit.'"

Nancy laughed as she could not possibly have done three weeks previous.

"We will try to prove to him, then, that Belmont's 'limit' lies yet ahead of all that. However, when you become fairly acquainted with the college, its privileges, its interests and its social activities, I predict that you will be hunting excuses for additional post-graduate courses to protract your stay within its fascinating environments.

"You have no need to worry, Mr. Ellis.

"Now the next question concerns a boarding place. It is hard to obtain desirable accommodations at this time of year. Did you send in an application for reservations? I do not remember your name," and Nancy turned to a card catalogue on the desk beside her.

"No," answered Nadine. "I was quite ill with flu this last Fall—that is why I did not enter in September—and the folks were not right sure that I would be strong enough to take up the college work now. Any way, we supposed there would be room in the dormitories."

"There never has been lack of room until this year," Nancy replied. "Belmont always, heretofore, has been abundantly able to care for her large enrollment; but this year the attendance is unprecedented, not only here but at all colleges, and everywhere resources are being taxed to the utmost to supply the needs of the rush of students. I do not know where to send you," she said hesitatingly as she ran through the cards of her catalogue. "Every boarding-house seems to be crowded to the limit."

"Is there no desirable private home that might be opened to a girl in such a case?" Mr. Ellis inquired.

"I do not know," began Nancy, when Dean Burton interrupted:

"You have a large house, Miss Varden, and surely you can not occupy all of it yourself. Perhaps you would be willing to give Miss Ellis shelter until some other arrangement can be made. I think that if you are willing to do so, we can find a permanent home for her within a short time."

Nancy almost gasped with surprise over this startling suggestion. Her house a boarding-house? Why, that was unthinkable. What would Mammy Lou say to such a thing? Mammy Lou's opinion meant much in such a case as this, even though she was only a negro servant who was expected to do as she was bid without question. "Oh, no! Oh, no!" Then she looked up at the glowing face of the girl, and encountered the gravely pleading eyes of the gentleman, and answered, much to her own surprise,

"Why—I don't know—I believe that I

might make room for Miss Ellis for a short time. We can hardly send her to the police station to seek shelter, as I have heard some of the university students have been obliged to do. Yes, Miss Ellis, I will give you a place in my house until more desirable quarters can be obtained. Will that be satisfactory?" with a glance at Mr. Ellis.

"I am sure that nothing would please both of us any better, and I accept your kind hospitality for my niece with most sincere thanks," the gentleman answered heartily.

"Good" ejaculated the relieved Dean.

"And now, Miss Varden, if you will accompany these people to your home and make the necessary arrangements for Miss Ellis' accommodation, I will gladly spare you from the office until noon."

So it came about, that Nancy Varden walked out into the sunshine of that bright January day, her mind excited by this sudden turn of events in her quiet life, her spirits cheered by the merry chatter of the girl who walked beside her, the color rising becomingly into her cheeks as she met the gravely approving glances of the gentleman who walked beside them. Gay groups of students who met the party on campus or street stopped their chatter long enough to look after the trio and exclaim:

"Look at that! What has happened to 'Miss November'!"

"Get onto the pink sweater!" cried one young fellow slangily.

"And to all that fluffy hair!" added another.

"She must have found the 'fountain of immortal youth' during the holidays," murmured a classical fourth.

"What is all this about 'Miss November'?" questioned another. "I was too busy looking at the pretty girl to see anybody else. Do you suppose she is a new student?"

His fellows howled with light-hearted mirth.

"Fred's eyes follow a pretty girl as the needle seeks the magnetic pole. Label him 'Victim Number One' for the new girl, whoever she may be."

If Nancy had any doubts as to Mammy Lou's approval of this surprising disturbance of their quiet home routine, they all vanished as soon as she had explained affairs to the worthy negress who opened the Varden front door for them.

"Sho'ly! sho'ly! Yo' am jes' e'zackly right, Honey Chile, jes' lak yo' always am. Dah's oceans ob room, an' yo' can jes' 'pend on it Mammy Lou'd ravver cook foh two dan foh one. Seems so much socialabler," and she beamed upon the newcomer.

(To be continued.)

### THE NEW YEAR.

May the New Year bring you gladness  
May it bring you gifts of love:  
Which will brighten all the future  
And the Father's goodness prove.

### A BRAVE LAD.

The teacher in a country school was giving a general lesson in geography. The lesson was about Switzerland, and the teacher told the story of William Tell.

She told how the cruel Gessler compelled William Tell to shoot an apple from the head of his little son with his arrow, and when the father hesitated, the little son said, "Shoot father, I am not afraid." The father shot the apple and the boy was unhurt.

Before the teacher had finished the lesson a terrible storm came up. The wind blew and shook the little school-house, the rain poured down, the lightning flashed and the thunder rolled and made the windows rattle. The children all ran to the teacher for protection, except one little boy, Willie Hawthorne, who sat quietly in his seat.

When the storm was over the teacher asked him why he was not afraid like the rest of them.

"Why," he said, "I knew that the lightning was only like an arrow sent by the hand of my Heavenly Father, why should I be afraid?"

#### THE OLD YEAR.

Of its words of comfort spoken,  
Of its joys, give we no token

To the swiftly dying year?  
While we sorrow o'er its sadness,  
Shall we pass by all its gladness,

All remembrance of its cheer?  
Nay; the sorrows we have know,  
And the winds that chill have blown,

Only make it the more dear,

And we, weeping, say adieu,  
As we welcome in the new.

—From American Messenger.

#### AN OLD STORY REPRINTED BY REQUEST.

Prissy Baker was in Oscar Miller's store early New Year's morning, buying matches, when her Uncle, Richard Baker, came in. He did not look at Prissy, nor did she wish him a happy New Year; she would not have dared. Uncle Richard had not been on speaking terms with her or her father, his only brother, for eight years.

He was a big, ruddy, prosperous-looking man—an uncle to be proud of, Prissy thought wistfully, if only he were like other people's uncles, or, indeed, like what he used to be himself. He was the only uncle Prissy had, and when she had been a little girl they had been great friends; but that was before the quarrel, in which Prissy had no share, to be sure, although Uncle Richard seemed to include her in his rancor.

Richard Baker, so he informed Mr. Miller, was on his way to Navare with a load of pork.

"I didn't intend going over until the afternoon," he said, "but Joe Hemming sent word yesterday he wouldn't be buying pork later than twelve today. So I have to tote my hogs over at once. I don't care about doing business on New Year's morning."

"Should think New Year's would be pretty much the same as any other day to you," said Mr. Miller, for Richard was a bachelor, with only old Mrs. Janeway to keep house for him.

"Well, I always like a good dinner on New Year," said Richard Baker. "It's about the only way I can celebrate. Mrs. Janeway wanted to spend the day with her son's family over at Oriental, so I was laying out to cook my own dinner. I got everything ready last night. I won't get back before one o'clock, so I reckon I'll have to put up with a cold bite."

After her Uncle Richard had driven away Prissy walked thoughtfully home. She had planned to spend a nice, lazy holiday with her new book her father had given her at Christmas and a box of candy. She did not even mean to cook a dinner, for her father had had to go to town that morning to meet a friend, and would be gone the whole day. There was nobody else to cook dinner for. Prissy's

mother had died when Prissy was a baby. She was her father's housekeeper, and they had jolly times together.

But as she walked home she could not help thinking about Uncle Richard. He would certainly have but cold New Year cheer, enough to chill the whole coming year. She felt sorry for him, picturing him returning from Navare, cold and hungry, to find a fireless house and an uncooked dinner in the pantry.

Suddenly an idea popped into Prissy's head. Dared she? Oh, she never could! But he would never know—there would be plenty of time—she would!

Prissy, hurried home, put her matches away, took a regretful peep at her unopened book, then locked the door and started up the road to Uncle Richard's house half a mile away. She meant to go and cook Uncle Richard's dinner, then slip away before he came home. He would never suspect her of it. Prissy would not have him suspect for the world; she thought he would be more likely to throw a dinner of her cooking out of doors than it.

Eight years before this, when Prissy had been nine years old, Richard and Irving Baker had quarreled over the division of a piece of property. The fault had been mainly on Richard's side, and that very fact made him all the more unrelenting and stubborn, so that he had never spoken to his brother since, and he declared he never would. Prissy and her father felt very badly over it, but Uncle Richard did not seem to feel badly at all. To all appearances he had completely forgotten that there were such a people in the world as his brother Irving and his niece Prissy.

Prissy had no trouble in getting into Uncle Richard's house, for the woodshed door was unfastened. She tripped into the hostile kitchen with rosy cheeks and mischief sparkling in her eyes. This was an adventure—this was fun! She would tell her father all about it when he came home at night, and what a laugh they would have!

There was still a good fire in the stove and in the pantry Prissy found the dinner in its raw state—a fine roast of fresh pork, potatoes, cabbage, turnips and the ingredients of a raisin pudding. She could cook them as well as Mrs. Janeway could, if that was anything to boast of.

In a short time the kitchen was full of bubblings and hissings and appetizing odors. Prissy enjoyed herself hugely, and the raising pudding, which she rather doubtfully mixed up, behaved itself beautifully.

"Uncle Richard said he'd be home at one," said Prissy to herself, as the clock struck twelve, "so I'll set the table now, dish up the dinner, and leave it where it will keep warm until he gets here. Then I'll slip away home. I'd like to see his face when he steps in. I suppose he'll think one of the Jenner girls across the street has cooked his dinner."

Prissy soon had the table set and she was just peppering the turnips when a gruff voice behind her said:

"Well, well, what does this mean?"

Prissy whirled around as if she had been shot, and there stood Uncle Richard in the woodshed door!

Poor Prissy! She could not have looked or felt more guilty if Uncle Richard had caught her robbing his desk. She did not drop the turnips, for a wonder; but she

was too confused to set them down, so she stood there holding them, her face crimson, her heart thumping, and a horrible choking in her throat.

"I—I came up to cook your dinner for you, Uncle Ricard," she stammered. "I heard you say—in the store—that Mrs. Janeway had gone home, and that you had nobody to cook your New Year's dinner for you. So I thought I'd come and do it, but I meant to slip away before you came home."

Poor Prissy felt that she would never get to the end of her explanation. Would Uncle Richard be angry? Would he order her from the house?

"It was very kind of you," said Uncle Richard dryly. "It's a wonder your father let you come."

"Father was not home, but I am sure he would not have prevented me if he had been. Father has no hard feelings against you, Uncle Richard."

"Humph!" said Uncle Richard. "Well, stop and help me eat it. It smells good, I must say. Mrs. Janeway always burns pork when she roasts it. Sit down, Prissy, I'm hungry."

They sat down. Prissy felt quite giddy and breathless, and could hardly eat for excitement, but Uncle Richard had evidently brought home a good appetite from Navare, and he did full justice to his New Year's dinner. He talked to Prissy, too, quite kindly and politely, and when the meal was over he said slowly. I'm much obliged to you, Prissy, and I don't mind owing to you that I'm sorry for my share in the quarrel, and have wanted for a long time to be friendly with your father again, but I was too ashamed and proud to make the first advance. You can tell him so for me, if you like. And if he's willing to let bygones be bygones, tell him I'd like him to come up here with you tonight when he gets home and spend the evening with me."

"Oh, he will come, I know!" cried Prissy joyfully. "He has felt so badly about not being friendly with you, Uncle Richard, I'm as glad as can be."

Prissy ran impulsively around the table and kissed Uncle Richard. He looked up at his tall, girlish niece with a smile of pleasure.

"You're a good girl, Prissy, and kind-hearted one, too, or you'd never have come up here to cook a dinner for a crabbed old uncle who deserved to eat cold dinners for his stubbornness. It made me cross today when folks wished me a happy New Year. It seemed like a mockery when I hadn't a soul belonging to me to make it happy. But it has brought me happiness already, and I believe it will be a happy year all the way through."

"Indeed it will!" laughed Prissy. "I'm so happy now I could sing. I believe it was an inspiration—my idea of coming up here to cook your dinner for you."

"You must promise to come and cook my New Year's dinner for me every New Year we live near enough together," said Uncle Richard.

And Prissy promised.—Leader.

#### HURRY AND WORRY.

The world is wide  
In time and tide  
And God is quick;  
Then do not hurry.

That man is blest,  
Who does his best,  
And leaves the rest;  
Then do not worry.

## FREELY YE HAVE RECEIVED.

"For giving is living," the angel said.  
 "Go feed to the hungry sweet charity's bread."  
 "And must I keep giving again and again?"  
 My selfish and querulous answer came.  
 "Ah, Nol!" said the angel, piercing me through.  
 "Just give till the Master stops giving to you."

## STUDY THE BIBLE.

Among the good resolutions for the New Year there should be a definite determination to read and study the Word of God more systematically and regularly than ever before. Daily devotional reading of the Bible and daily communion with God are essential to spiritual growth and development of robust spiritual characters.

## NEW YEAR IN JAPAN.

The Japanese celebrate the coming of the new year for seven days, and commence to prepare for it weeks in advance.

Large and small white flags, with red suns in the center, fly everywhere, says the "Mother's Magazine," and tall bamboo poles are topped with great gilt balls, from which float long streamers with "Good wishes" written on them, and "Better luck for the new year."

"Mochi," the New Year's dainty that everyone eats, is made of a sort of dumpling dough in great quantities, beaten and pounded with big mallets, wielded by strong men. They swing these clubs in rhythm to a Japanese song about New Year's Day.

This day of all the year is a great gift-giving time. Everyone who had done the least service through the year is remembered with a gift from his mistress. Around each gift, besides a piece of cloth, must be a piece of white paper, ends uncreased, and the package tied with a white and red string in a peculiar style of knot which means that it calls down blessings of their gods, an equivalent of "God bless you" in our language. Always tucked in one corner will be found a bit of dried fish for luck.

The pine tree enters importantly into the observances of New Year's Day. If pine trees are not growing at the gateposts, the dwarf variety are set out in tubs. These are known as Kado Matsu pine decorations, and the new year is supposed to pass through them. The origin of this interesting custom dates back more than a thousand years.

The pine tree on one side of the gate has finer needles than that on the other, and is meant to represent the woman in her purity and virtue. The prickly variety, representing the man, signifies long life and health.

The New Year's souvenir gift is a bit of salted salmon wrapped in a piece of paper and tied in the national colors, red and white, with a bit of pine run through the knot of the ribbon bow.

Everybody makes calls, and there is a great general feasting time.—Fx.

## No. 664.—DIAMOND.

1. A letter in ring. 2. Fresh. 3. More recent. 4. A holiday. 5. Tall, rank growth. 6. A sunbeam. 7. A letter in ring.

## ANSWERS TO PUZZLES.

No. 663.— T O I L  
 E L B E  
 A R T S  
 C A T S  
 H O M O  
 E A R N  
 R A T S

## SELECT READINGS

Only a new purpose can made a new year.

A year of self-surrender will bring larger blessings than fourscore years of selfishness.

In all our plans God should be the preferred creditor.

O Lord, pinch me into the remembrance of my promise, that so I may re-enforce my old vows with new resolutions.

What we need is not a new compass every year, but a new determination to steer straight by the old compass, which is the Word of God in Christ.

For what God is doing in and through us, and is willing to do, we thank him and continue to pray that,

"As on the river's rising tide,  
 Flow strength and coolness from the sea,

So, through the ways our hands provide,  
 May quickening life flow in from thee."

Every year in its coming enlarges our opportunities for service. This age in its multitudinous needs has a great call for us.

## THINKETH NO EVIL.

The wise man puts the best possible construction upon all words and actions. He thinketh no evil. That is, he does not discover evil where none actually exists; he does not construct evil by his own thinking; he does not take exceptions to the unintentional blunders of his friends and enemies; he does not accept every general thrust as being intended for him; he does not carelessly impute bad motives to actions which might, possibly, be neutral.

## WRITE "BIGGER" AND "BETTER" OVER EVERYTHING.

"So teach us to number our days that we may apply our hearts unto wisdom." We have never done our best; we can always do a little better. The most wonderful thing about life is growth; in fact, growth is the law of life. There is no standing still. "Holding you own" is falling behind.

To "make next year better than this" we will have to think over our work this year and wherein we have failed. What have been our weak points? Where could we have done better work? What particular work have we been slighting? Is the fault in our work or ourselves?

The writer has kept two mottoes over his desk for many years, "Do It Now" and "Don't Worry." A good motto is a great guide in doing good work well. System and planning is a good way to do effective work.

## FAITH.

Each day man launches out into the unknown. Each day he comes face to face with problems which require solution; and such solutions oftentimes do not seem to bring him closer to his ideal, but the reverse. Yet the man who attains does not become baffled by adversity, but, with his eyes on the goal, presses on and on until he has achieved.

We discover behind each and every step

on the ladder of fame the small but all-powerful word "Faith." We agree that a task without a purpose is irksome and is an inevitable failure. So likewise a life that has no goal is a failure because there is no basis of faith.

## IN THY HAND, LORD.

My times are in thy hand, O, Lord! And surely, that is the best. Were I to choose, they should be in no other hands, neither mine own, nor any others. When he withholds mercies or comforts for a season, it is but till the due season. Therefore it is our wisdom and our peace to resign all things into his hands, to have no will nor desires, but only this, that we may still wait for him. Never was any one who waited for him miserable with disappointment.—Robert Leighton.

## BELIEF IN GOD.

Belief is a mighty word. It seems to some of us such an abstraction. It does not appear to have any personality in it. And yet God says that it is belief in Jesus which is the irresistible power that overcomes the world. Many a man is a weakling today in the church, because he has no overwhelming and dominating faith in Jesus Christ as the Son of God. No mere belief in Jesus as a man, however perfect, can give the Christian the power to overcome "this present, evil world."

## HUMILITY.

"Blessed are the meek, for they shall inherit the earth." Unbelievable! Has not the short sword of the Roman Legion, has not the Senate in Rome, something to do with the inheritance of the earth?

How dare this Man say that great conquerors, Alexander and Caesar, who were many things but not meek, did not own the earth.

There is just that little word, "inherit," which makes all the difference in the world. The Goths might sack Rome; but where is the Gothic Empire of the Mediterranean today? "As proud as a Spaniard," was a proverb of the Middle Ages, but the Spaniard has not inherited the earth. Napoleon could say to his guardsman, standing as the sentinel at his door, "You are tall, but I am great." The descendants of Napoleon have not inherited the earth.

The strength of America come from her forefathers; people persecuted for their faith in the home countries, who in meekness crossed the sea to seek new homes in the wilderness of the New World.

Pride cometh before the fall—sometimes the way is long that leads to the fall, but the fall is inevitable. It is not only the Church that has grown from the strange seed, the blood of martyrs. When men are broken to their knees and heads are bowed, there is much hope for such.

## THE CHANGELESS.

"I am the same forever;  
 I change not," saith the Lord;  
 "Ye that have lived for a moment,  
 Will ye corrupt my word—  
 That which was in the beginning  
 And evermore shall be?  
 Will ye excuse your sinning  
 By claiming excuse from me?"

"Ye say the old order changeth  
 And giveth place to the new.  
 Ye may change from good to evil,  
 Ye may change from the false to the true;  
 But evil and good change never,  
 And truth can never decay—  
 The same today and forever;  
 For I am the Truth, the Way.

## SABBATH SCHOOL

### FIRST QUARTER.

#### Lesson II—January 8.

##### ELIJAH THE TISHBITE.

(I Kings 17:1-16.)

1. And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word.
2. And the word of the Lord came unto him, saying,
3. Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith, that is before Jordan.
4. And it shall be, that thou shalt drink of the brook; and I have commanded the ravens to feed thee there.
5. So he went and did according unto the word of the Lord: for he went and dwelt by the brook Cherith, that is before Jordan.
6. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook.
7. And it came to pass after a while, that the brook dried up, because there had been no rain in the land.
8. And the word of the Lord came unto him, saying,
9. Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee.
10. So he arose and went to Zarephath. And when he came to the gate of the city, behold, the widow woman was there gathering of sticks: and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink.
11. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.
12. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die.
13. And Elijah said unto her, Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son.
14. For thus saith the Lord of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth.
15. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days.
16. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah.

Golden Text: "But seek ye first the kingdom of God and his righteousness: and all these things shall be added unto you" (Matt. 6:33).

Catechism—Q. 55. What is forbidden in the Third Commandment? A. The Third Commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

Home Readings—(M.) I Kings 16:29-33; (Tu.) I Kings 17:1-7; (W.) I Kings 17:8-16; (Th.) I Kings 17:17-24; (F.) Matt. 6:25-34; (Sa.) Ex. 16:11-18; (S.) Psa. 69:1-8.

#### INTRODUCTORY.

In our last lesson we had before us the secession of the ten tribes and the setting up of the Kingdom of Israel under the wicked reign of Jeroboam, who "made Israel to sin." The years go on. Jeroboam is succeeded by Nadab who was "evil in the sight of the Lord." He was killed by Baasha who took the throne and reigned for twenty-four years. His son Elah reigned for two years and Zimri was king for seven days. For a time there was a civil war, Zimri and Omri warring for the throne, the latter winning it and holding it for twelve years. At his death Ahab, his son, becomes king, and a very wicked king, with Jezebel, a heathen princess, as his wife. Of him we read that he did more to provoke the Lord than all the kings of Israel who had ever been before him. During all these years in the history of Israel there was little or nothing that was good. But in our lesson today there comes into view a great man, rugged, brave, loyal to God, and one of the mightiest characters among all the men of the Old Testament.

#### EXPOSITORY.

1. Very abruptly, and without previous introduction, the prophet Elijah, called the Tishbite, probably from the name of the village in which he lived, in the hill coun-

try of Gilead, comes to notice. He comes with a message of divine threatening and warning to the king. Ahab is wicked and he knows it. He misleads the people and defies God. But it does not pass unnoticed. God is just and he has judgment for the wicked. He does not send all the punishment to the wicked in this life that they deserve, but he does not pass them by entirely. He intends to call Ahab to account. Ahab will not heed and repent, but some of the people may be kept back from sin. When God's judgments are abroad in the land, the people learn righteousness. So the sentence is passed and delivered to Ahab, that on account of his great wickedness there should come a great drought upon the land. Elijah tells him that it is not to be by accident, or by mere natural law, but by God's personal ordering, and says: "As the Lord God of Israel liveth, before whom I stand, there shall be no dew nor rain, these years, but according to my word." Of course, the condition of repentance must have been laid down. Of course Elijah realized the anger of Ahab and knew that his own life would be endangered.

2-4. God, who had words of judgment for the wicked king, had, at the same time, compassionate regard for his servant, the prophet Elijah, and arranged for his personal safety. He told him to flee for his life to a sheltered spot, in a little valley of the brook Cherith, near where it emptied into the River Jordan. There he would have water to drink, during the drought. The promise was that the ravens would bring him food. God takes care of his servants. He who expects service expects, at the same time, to take care of those who are to do his work. This is a lesson in divine providence and care. God can command even the ravens, and can arrange that they shall bring to their stopping place more food than they need for themselves, so that Elijah shall have a share in what they bring.

5, 6. Elijah did what God told him to do. He was obedient, and he found a dwelling place, with water, by the brook Cherith. The ravens did, also, what the Lord commanded them to do. So this is a lesson in obedience. If there were universal obedience to God's laws and directions in this world, it would be a much better world in which to live.

7. But after a time, on account of the drought, the brook dried up and it became necessary for Elijah to move. It does not say that there was any failure on the part of the ravens, who no doubt brought the food from a long distance, from beyond the region of the prevailing drought.

8, 9. It was an emergency with the prophet, but not with the Lord, who always knows what to do at any time of need. The command now is for Elijah to go to Zarephath, near Zidon, outside Israel, and even outside Judah. He has a place of refuge for him there. God has commanded a widow there to take care of the prophet. She belongs to a heathen community, but she is not outside the jurisdiction of God, and she will do what God commands her to do.

10. Elijah obeys and goes to Zarephath, nothing doubting. As he approached he saw the woman. By some divine knowledge, imparted to him, he knew her, and by way of introduction, asks for a drink of water. This would be easy to give.

11. But, as she showed the willing dis-

position, and friendliness, he asks her for something that is harder for her to give. He asks her to bring to him a piece of bread. The famine was in that region apparently. At least God was intending to take care of Elijah and his entertainer until the famine should end in Israel and he could go back home safely.

12. The woman was herself in great straits. She had come to her last handful of meal and her last drop of oil, and she had not only herself but her child to provide for. She told him she had nothing to divide. Her heart was in great bitterness of despair. The prospect of death for herself and her son was just before her. But she did not know how much of blessing was coming to her from God by means of the man who asked help of her. God was planning not only to take care of Elijah but also of the widow and her child. Let us learn the lesson here of the great and wide providence of God, and let us never doubt his gracious goodness.

13, 14. The words of the prophet are very assuring to the woman. They begin with "Fear not," and then insist that she shall do just as she has been asked to do. God said he had commanded her. The command comes in a very gentle and reassuring way. He tells her to wait on him first, and then on herself and her son, and tells her that God said that there should be no falling short in her supply of food. It was a very glad message. But all of God's messages are good messages, if we are only trustful and obedient. God will take care of his people. It may not be in the way we are expecting, but he will be sure to do for us exceeding abundantly above all we can ask or think. It is especially so with the supplies of grace for our spiritual life.

15, 16. This is a lesson of obedience all the way through. The woman believed Elijah, and she believed God, and she went and did just as she had been directed. The promise was fulfilled. The meal held out. The oil was abundant. There was always enough. So God sends his supplies, always. There is a harvest each year, and it lasts for the year. There is a rain and it answers for a time. But in the case of the woman there was a miraculous care. God's word was fulfilled. Elijah was taken care of and he was made a blessing to those who took care of him. Those who take care of the house of God today, and the ministers of God today, find that the service they give is made a blessing to themselves.

#### AT THE GATE.

Lift up your heads, unfold, ye doors;  
Be lifted up, ye gates!  
Before the New Year's portal now  
The King of Glory waits.  
The gray dawn breaks; the new day  
wakes;  
The bells of New Year ring.  
Throw wide the gateway of the year  
And welcome in the King.  
The hosts of Pride and Greed, and Hate,  
The lords of Shame and Sin,  
These all await the opening gate  
And haste to enter in.  
Nay! bar the threshold fast against  
This rebel spawn of Cain.  
The gates wide fling to hail the King  
Whose right it is to reign.  
No pomp and pageantry of power,  
No glint of shield and lance,  
But hope and joy and righteousness  
Attend his meek advance.  
Love is the banner over him,  
Peace is his gift to men.  
Lift high your heads, ye New Year's  
gates,  
And let your King come in.  
—W. E. G., in Christian Evangelist



## AN OLD MINISTER.

BY ALEXANDER LOUIS FRASER.

How many doors he opened, and with tread  
Softened by gentleness he made his way  
With heavy news or glad, or on the head  
Of suffering his tender fingers lay,

How often when shore lights were growing dim  
He helped souls o'er that river, bridgeless, dark;  
How often dear last words were said to him,  
As to the sea was pushed some fragile bark.

How oft baptismal dews upon the brows  
Of youth he shed, who later found life's best;  
How many hands he joined in sacred vows;  
What long-locked secrets, carried in his breast.

Men knew not on what lure he turned his back—  
Brave humble figure in the faded black!  
—Presbyterian Witness.

## LOYALTY.

BY BELLA MARGARET WALTERS.

The office was buzzing with a bit of gossip. Not a very bad bit, perhaps, but it was unfavorable enough that those who had any malicious feeling toward the "boss" took delight in repeating it. Among the last to hear was Alan, the youngest person in the office. Perhaps that was because he was so absorbed in his work. He had come from the high school business class straight to this large establishment, and he was more than eager to make good. For one thing, his teacher had recommended him highly and had been instrumental in getting him this place. He was loyal to that teacher.

The boy who worked at the desk with him told him the story at length. Perhaps Alan didn't look properly appreciative. At any length, Roy hastened to say: "Of course, it may not be true, but it sounds mighty like him. And, anyway, he's a mean old codger, isn't he?"

"No," said Alan, and turned to his work.

"Whew!" said Roy. "Here is the good little boy, who will stand in with the boss, and by and by he will rise to be the head of the firm."

Roy must have thought the matter over some time that afternoon, for he waited to walk home with Alan. "Say, would you mind telling me just why you said that 'No' this afternoon?" he said.

"Why, it's not fair. We're working for him and taking his money, and we owe him and the business something more than our time. We owe him our support, our loyalty. If he really should get so mean that we can't give him that, it's time for us to leave this place, and find another where we can be loyal. I think to talk about the people of the establishment of which you are a part is about as bad as to talk about your own family."

"Oh, no!" protested Roy. "Of course no decent fellow would say mean things about his folks. But I don't think this is the same."

"Well, that's the way it was taught to me," said Alan. "I remember when I was a tiny chap—hadn't started to school yet—my father punished me for something, and I went over to a neighbor that had petted me up a good deal, and told her what a bad man my father was. She thought it was funny, and went laughing to tell mother. But mother didn't find it so funny. I can remember plainly how she talked to me. She told me how mean

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it was not to stand by your own folks, and that no man would ever do what I had done. She made it so emphatic that I never did such a thing again. When I started to school, I was warned that I ought to be loyal to the teachers and schoolmates, that there was something mean and underhand in saying ugly things about them. And when I went to work two weeks ago, we had a talk about that again. I came here with my mind made up not to carry away anything that I might happen to learn, and not to indulge in merely remarks about my superiors. As I look at it, we've no business to carry the news of anything that happens in working hours, and what the boss does out of working hours is none of our business."

"Well," said Roy, slowly, "I don't know but you are right. Some one told me lately that a boy would never make much of a man until he learned to keep a pretty close guard upon his tongue."—Ex.

## INTERNATIONAL CONVENTION.

The work of the Sunday-school is vitally fundamental in the extension of the Kingdom of God in the world. Announcement has been made that the sixteenth International Sunday School Convention is to be held in Convention Hall, Kansas City, Missouri, June 21-27, 1922. The conventions of the International Sunday School Association are held every four years.

## HELPED AND A HELPER.

The Russian refugees who were brought to Constantinople when the Bolsheviki took Odessa and the Crimea are to be pitied. Among these refugees were the most intelligent of the Russian people, representatives of her finest cultivation. In Constantinople they found a city almost dead industrially, where there was no opportunity for employment. Men who

had been colonels and generals might be found selling papers on Constantinople streets. Among those who came was the finest harp player in Russia. He had not a cent on his arrival, but somehow he had managed to bring his harp with him. It was worth perhaps eight thousand dollars. Fortunately one of the Y. M. C. A. secretaries paid the duty on the harp, on condition that the Russian should repay him by giving concerts at the Association. The Russian has paid up his debt, and by reason of the talent of the Russians, Constantinople has a fine permanent orchestra and enjoys better music than ever before.

## THE SUNDAY-SCHOOL ARMY.

The Sunday-school forces of America are now a mighty army, whose influence on the future of the United States and Canada is beyond computation. Canada reports about 1,000,000 pupils, teachers, and officers in her 10,335 Sunday-schools. The United States reports 16,131,733 pupils, 1,583,491 officers and teachers in her 145,957 Sunday-schools.

## SOME NEW YEAR RESOLUTIONS.

I will study the language of gentleness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my temper break through unexpectedly and disgrace me.

I will remember that my neighbors have troubles enough without loading mine on them.

I will excuse others' faults and failures as often and fully as I expect others to be lenient with mine.

I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness.

I will pray frequently, think good things, believe men, and do a full day's work without fear or favor.—The Farm and Fireside.

**YOUNG PEOPLE**

**PRAYER MEETING, JANUARY 8.**

ENDEAVOR TOPIC: Utilizing Opportunities. Genesis 41:14-40; II Corinthians 6:1, 2.

Each moment of life is important. We can not measure or compute how important it is. We know that the future is largely dependent upon the present. If we spend the passing moment wisely and well there may be many good results that are to be brought about as a consequence. If we do what is foolish and wrong, consequences may come that we shall have occasion to regret for life. Let us learn the lesson of the importance of spending each moment as we should.

Some people are called fortunate simply because they are always prepared for what comes. They have been studious and alert and wide-awake; they have tried to do their duty each passing moment; they can be depended on to be intelligent and enterprising and capable; and so, whatever comes on they are able to do the right thing, and success is theirs all through life. If more people had this sort of characteristics more people would be considered fortunate.

A great French General in the late World War, who rose to a place of great responsibility, and who achieved great success, was known as "Petain, the Prepared." He had all his work and duties done up to the present, all the time, and so he was always ready, or prepared, as much as any human being could be, for any emergency. This quality went far to carry him to the high places he came to occupy, in the army and in history.

It was said of a great commander that he lost a great battle, and his army, and his place and prospects, because of a broken buckle. A messenger, carrying an order for troops to come to an important position, in a crisis, was thrown and the order was not delivered. If he had been careful his outfit would have been in good repair. He threw away a great opportunity by carelessness.

Joseph is one of the most prominent and attractive characters in the Bible. He rose to a position of great power and importance in Egypt. He was thoughtful and observant and devoted. He was a deeply religious young man. He was devout before God, filial in his relations to his father, and kind and affectionate in relation to his brothers. He was pure and clean in his life. He was efficient in his work. It is not often spoken of, but the record shows that, when he was taken from prison to appear before Pharaoh, he shaved himself, showing that he was careful as to his personal appearance. He seemed to be careful about everything. He commended himself to all who knew him. He had been considerate in his treatment of the Chief Butler, and at the opportune time the Butler commended him to Pharaoh. His bearing and wisdom so commended him to Pharaoh that he was made second only to Pharaoh in Egypt. Jacob utilized his opportunities. He did not give up in despair, because he was a slave boy, or because he had been cast into prison. He put his trust in God and did his very best in every place and in every emergency.

Opportunities are coming to us all. We may say that such opportunities as came

to Joseph never come to us. But there are opportunities for great usefulness coming to us all. Let us be ready for them. Let us utilize them as they come. Let us not be dreaming about opportunities, and gazing idly into the sky, and listless and unprepared, but let us be wide-awake, and full of hope and prayer and love and zeal.

We are just starting into another year. There are openings for usefulness and activity all around us, and there will be, every day of the whole year, if we live to see them. Many persons will be greatly useful. Many will achieve great successes. Let us enter upon the year with the spirit in our hearts that Paul speaks of in the sixth Chapter of Second Corinthians, where he urges that we may be workers together with God.

Especially may many who have not yet accepted salvation from God through Jesus Christ realize that "now is the accepted time," and take advantage of the great opportunity God affords them, and be saved now, and enter upon the greatest and happiest life that is possible for human beings.

**A NEW CONSECRATION.**

While we joyously welcome the New Year, let us not forget the earnest exhortation expressed by the poet Tennyson, in his prophetic poem, that was never more appropriate than at the present time:

"Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let him go,  
Ring out the false, ring in the true.

"Ring out the grief that saps the mind,  
For those that here we see no more;  
Ring out the feud of rich and poor,  
Ring in redress to all mankind.

"Ring out the want, the care, the sin,  
The faithless coldness of the times;  
Ring out, ring out, my mournful rhymes,  
But ring the fuller minstrel in.

"Ring out old shapes of foul disease;  
Ring out the narrowing lust of gold;  
Ring out the thousand wars of old,  
Ring in the thousand years of peace.

"Ring in the valiant man and free,  
The large heart, the kindlier hand;  
Ring out the darkness of the land,  
Ring in the Christ that is to be."

**METHODS AND MEN.**

Rev. Edward M. Bounds, in his book on "Preachers and Prayer," says "Men seek for better methods, God seeks better men. God's method is men." Probably we ought not to be less concerned for better methods, but it is quite evident we should be more deeply concerned for better men. The best of methods will be useless, if not even hurtful, without good men to use them.

**THE BUDGET.**

The word budget originally meant bag, or bag and its contents, a bag in which many articles could be placed for convenience during a journey. Later the word was used to denote the money bag. Later still it was used to denote the treasury or general fund from which many interests were to be financed. The budget is the total amount it is proposed to raise in a given time for all of the interests co-operating in a campaign or program.

Instead of a separate campaign for each interest, thus multiplying the campaigns and the field forces, the budget system provides for all co-operating interests in a single campaign.

**PRESENT DAY MORMON DOCTRINES**

The Home Missions Council, 156 Fifth Ave., New York, has recently issued a pamphlet giving a discussion of the leading Mormon doctrines. It is the reply of Brigham H. Roberts to the pamphlet, "Ten Reasons Why Christians Can Not Fellowship the Mormon Church." It contains a rejoinder to Mr. Roberts written by one who knows the Mormon Church.

This discussion makes it apparent that the Mormon Church is still a long way from being a Christian body and proves that the Mormon problem is still vital in Utah.

Westminster College, of Salt Lake City, which is training young people to be leaders who shall attract the Mormons to the true faith in Christ, will be glad to furnish the above pamphlet to anyone who requests it. Just drop a postal to President H. W. Reherd, D.D., Westminster College, Salt Lake City, Utah.

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**EVANGELISTIC MEETINGS**


REV. TOM PENN ULLOM, A.M., B.D.  
Winona Lake, Ind.

Mr. Ullom left last night for Emporia, Kansas. In passing we simply want to say that if ever a thorough, finished gentleman, a consecrated Christian and an all-round man stopped off in Jefferson City, it was Dr. Ullom.—Editorial, Jefferson City (Mo.) Capital News.

The little matter of 15 cts. (coin or stamps) will bring you the Pathfinder 13 weeks on trial. The Pathfinder is a cheerful illustrated weekly, published at the Nation's center for people everywhere; an independent home paper that tells the story of the world's news in an interesting, understandable way. Now in its 29th year. This splendid National weekly supplies a long-felt want: it is splendid serial and short stories and miscellany. The Question Box Answers YOUR questions and is a mine of information. Send 15 cts. to show that you might like such a paper and we will send the Pathfinder on probation 13 weeks. The 15c does not repay us, but we are glad to invest in new friends. Address: The Pathfinder, 602 Langdon Sta., Washington, D. C.

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## PRAYER MEETING

JANUARY 4.  
CONCERT OF PRAYER FOR MISSIONS.

SOUTHERN AND CENTRAL CHINA.  
Isaiah 55:6; Matt. 7:7; Phil. 4:6.

China is such an immense country that we are to consider only a part of it in our prayer service this month. Central and Southern regions are the subject of study and prayer at this time, including Kiangan, Hunan, and Hainan. In these five missions there has been much activity and earnest work.

### CENTRAL CHINA.

The oldest mission of our Board in China is the Central China Mission. The City of Ningpo was one of the treaty ports opened in 1842. A church was organized in 1854. Among the founders of this station were some of China's most distinguished missionaries. In 1850 missionaries began their labors in Shanghai. In 1859 the first convert was baptized and a native church was organized in 1860. Hangchow was first occupied as a station by Rev. and Mrs. L. Nevius, but as the treaty did not then allow residence in the interior, they were not able to remain permanently. Work was begun at Soochow by Mr. Charles Schmidt, a German, who had been in the employ of the Chinese Government during the Taiping Rebellion. He was converted through hearing Rev. D. D. Green, of our mission in Ningpo. He went to Soochow in 1868, with an unofficial connection with our mission. Yu Yao was occupied in 1909, being an outstation of Ningpo.

### SOUTHERN CHINA.

The first Presbyterians to settle in Canton were Revs. Happer, Speer, and French, who removed there from Macao in 1845. In 1846 a boarding school for boys was established. A dispensary was opened in 1851. The First Church was organized with thirteen members in January, 1862. Many churches have been cared for by the mission. Most of these were founded in the face of bitter opposition. Nearly all the Chinese in the United States have come from this region and many have gone back to carry the light to their friends at home. Others have sent large sums of money to build chapels and support teachers and pastors. During the troubled summer of 1900 almost all the chapels in the country districts were destroyed and the Christians persecuted. Now the people have themselves restored the buildings and the ingathering of converts has been unprecedented. Lienchou was long an outstation of Canton. During the outbreak of 1900 the station suffered heavily in the destruction of chapels and the homes of native Christians. On Oct. 28, 1905, the station was attacked by a mob, infuriated by anti-foreign feeling, all property was destroyed, and four missionaries and one little girl murdered. The station was rebuilt, since which time the work has prospered greatly.

### HAINAN.

Hainan is a large island off the south-east coast of China, about 250 miles from Hongkong. It is in about the same latitude as Cuba and has about the same climate. In size it equals twice the area of the State of New Jersey. The first Protestant missionary effort was under-

taken by Mr. C. C. Jeremiassen, an independent missionary, who came to the island in 1881. In 1893 Hainan was organized into a mission. In 1885, Kiungchow, the capital of the island, was occupied, large numbers of people being attracted by the medical work of the missionaries. In Kachek the door for missionary effort was opened largely by the skillful surgery and medical treatment of the physician at that place.

### KIANGAN.

When in 1906 the stations of Nanking and Hwai-Yuen were set off into a separate mission, it was decided to invent a name. The name is made up from the names of two provinces in which the mission works—Kiangsu and Anhwei. Nanking is the principal city. The name means the "Southern Capital" in contradistinction to Peking or the "Northern Capital." A number of times in history it has been the seat of the reigning dynasty. It is the literary, political and geographical center of at least four provinces totaling over 100,000,000 population. Nanking is one of the great centers of Chinese life and history.

### HUNAN.

The Province of Hunan is one of strategic importance to the commercial and political interests of the empire. Always hostile to foreigners, it is doubtful if, prior to 1880, a dozen foreigners had passed its frontier. This province bore a prominent part in the Boxer Uprising in 1900, and while few foreigners lost their lives, the destruction of property was great. Our Hunan Mission dates from 1899.

There are two other missions, known as North China and Shantung. They will be considered at another time. In all China we have in these seven missions thirty-three stations, with 896 outstations. We have 495 missionaries there, of whom 122 are ordained ministers; a native force of 2,099 of whom 82 are ordained ministers; 181 organized churches, with 39,203 communicants of whom 4,089 were added during the last year. There are many schools, hospitals, dispensaries, and other forms of missionary work, as a result of which many are being brought to an acceptance of Christ and to a place in his Church.

### FOR THE NEW YEAR.

BY H. ISABEL GRAHAM.

My presence shall go with thee  
So calm thy troubled fears;  
My promise is unchanging  
Throughout the changeful years.  
Mid scenes of gloom or gladness,  
When weary or distressed,  
My presence shall go with thee.  
And I will give thee rest.

My presence shall go with thee—  
Most blest assurance here,  
While in this lower valley  
Beset by doubt and fear.  
No evil shall befall thee,  
Close sheltered to my breast;  
My presence shall be with thee,  
And I will give thee rest.

My presence shall go with thee—  
Though in a foreign land,  
Afar from home and kindred,  
This covenant shall stand.  
Nor time nor space can sever;  
Love knows not East or West:  
My presence shall go with thee,  
And I will give thee rest.  
—Presbyterian Witness.

### BAPTIST MISSIONS.

The American Baptist Foreign Mission Society occupies ten pagan fields, besides doing work in several countries in Europe. It reports 833 missionaries, 7,000 native workers, 1,834 organized churches, 3,429 regular meeting places, 200,000 church members. 32 theological seminaries and training schools, four colleges, 2,737 schools of all grades with 89,752 pupils, 24 hospitals, 62 dispensaries, and a total of 11,000 baptisms last year.

He who suns and worlds upholdeth  
Lends us his upholding hand;  
He the ages who unfoldeth  
Doth our times and ways command.  
God is for us;  
In his strength and stay we stand.

### TOPIC CARDS.

In reply to inquiries in regard to topic cards we reply that our Prayer Meeting, Young People's and Sabbath-school topics are those approved by the Assembly and used by the Board of Publication in its helps. The lists of topics are printed in the Presbyterian Handbook which can be had from the Board in Philadelphia or any of its depositories.

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## GENERAL NEWS

### ARMAMENT CONFERENCE AGAIN BLOCKED.

France and Japan will go into Wednesday's meeting of the Conference Committee on Limitation of Armament unswerving in their opposition to the Hughes proposal for limitation and reduction of its submarine fleets of the five big naval Powers.

This was indicated after the last meeting of the committee.

The Paris plenipotentiaries received word from their Government to hold their ground against any compromise, pending further instructions from home.

Italy's refusal to accept the Hughes submarine ratio likewise will stand, it is believed, until she receives an allotment equal to that of France.

The Japanese delegates are not expecting word from Tokyo for several days. Mr. Hanihara's statement Saturday that Japan would insist upon 54,000 tons as proposed in the original Hughes program, made no reference to a submission of a question to the home Government.

Even more important, from an American standpoint, than the French and Japanese opposition, is the division of the opinion now apparent between the American delegation and the official advisers appointed by President Harding. The Advisory Commission unanimously declares the United States must have a large submarine force for the protection of its interests.

In the face of this situation, the resumption of sittings will find the crisis in the affairs of the conference standing out even more sharply than last week, when the first reaction to the Hughes plan was revealed.

### ANOTHER BUSINESS SESSION SOUGHT.

President Harding has directed that a general meeting of the business organization of the Government, to discuss administrative economy, be called during the latter part of January, according to an announcement made by Charles G. Dawes, director of the Budget.

President Harding will preside at the meeting. Director Dawes said it was the Executive's purpose to call these meetings semi-annually. They will be similar to the one of last June, attended by all government administrative officials from the President down to bureau chiefs.

Mr. Harding, Mr. Dawes stated, also would outline the method he desired to be followed in compliance with the provisions of the act of February 27, 1906, that provided for a penalty of the formation of a deficiency by a Government official.

### PERU STILL OBJECTS TO OLD TACNA AND ARICA AWARD.

Peru's reply to Chile's last note proposing a plebescite to determine the sovereignty of the provinces of Tacna and Arica, was not favorably received by Peru, which rejects Chile's plan and urges instead that the dispute be again arbitrated by the United States.

Foreign Minister Barros Jarpa, commenting on the reply, said: "The Peruvian note emphasizes the alleged expulsion from Tacna and Arica of Peruvians. We declare that, if this is true, these can return without difficulties. Chile grants Peru all the guarantees she may require to insure the fairness of the plebescite, but we will not permit attempts by Peru to ignore the terms of the treaty, which solemnly binds the faith of both nations, or to mislead the world regarding our purposes by proposing arbitration by the United States on the results of the war liquidated through the treaty of 1883."

### SHIP SUBSIDY AGAIN BEING CONSIDERED.

A final conference of officials of leading marine transportation companies with the Shipping's Boards Special Subsidy Committee has been called for January 5, to pass upon a tentative plan formulated by the committee providing for the subsidiz-

ing of the American merchant marine to insure its maintenance.

The committee was formed to study the question of subsidies at the suggestion of President Harding, who made special reference to this method of assisting American ship owners, in his message to the last Congress.

The plan, when finally approved, will be submitted to President Harding, who is expected to adapt a number of its provisions in a message to Congress.

In its present form, which, members of the committee stated was not official and is subject to changes in any one of its features, the plan proposes both direct and indirect aid, the former through diversion of ten per cent of import customs as bonuses to American ship operators, and the latter through establishment of a revolving loan fund of \$100,000,000.

### IRELAND HALTING BETWEEN TWO OPINIONS.

Although the British Parliament has ratified the agreement making Ireland a self-governing Dominion, the Dail Eireann or Irish Parliament, has not yet acted. But last week the Dail by a vote of seventy-seven to forty-four decided on a motion submitted by Michael Collins, to adjourn further debate on the Irish treaty until Tuesday, January 3.

It was not the motion itself, but an amendment to the motion, on which the vote actually was taken. The amendment, introduced and seconded by opponents of the treaty, called for continuous sittings, day and evening, until a division was taken on the treaty's ratification or rejection.

The defeat of the amendment automatically decided the motion. With few exceptions, the vote followed the party lines of those favoring or opposing the treaty.

### GOVERNMENT FINANCE CORPORATION DOING A BIG BUSINESS.

The War Finance Corporation is doing business at the rate of several million dollars a day, according to the annual report of that organization, submitted to Congress. Up to Nov. 30, the date of the report, the corporation said, its advances for agricultural and live stock purposes totaled more than \$82,000,000, of which the principal items were loans on cotton aggregating \$22,000,000, on grain \$16,000,000, live stock \$13,000,000 and for general agricultural purposes \$34,000,000.

Calling attention to the fact that its powers for financing farm credit relief were not broadened until last August the Corporation declared that it had perfected its organization of credit agencies in various sections of the country and by the latter part of October its machinery both in Washington and in the field was completed.

"Within the past few weeks," the report said, "the Corporation has been passing upon from forty to fifty applications daily ranging in the aggregate from one million to several million dollars."

### ONLY A LITTLE MORE NEEDED TO MAKE PROHIBITION EFFECTIVE.

Employment of 750 additional prohibition agents would be possible if Congress appropriated \$10,000,000 for enforcement of the Volstead law during the fiscal year, beginning next July 1, Prohibition Commissioner Roy A. Haynes told the House committee that will draft the annual supply bill for the Treasury Department.

An aggregate of \$7,500,000 has been appropriated for enforcement of prohibition during the current fiscal year.

Urging an increase in the allowance Mr. Haynes said the additional force would be used in localities where the enforcement of the eighteenth amendment had proved to be most difficult. He expressed himself as being pleased at the progress made in curbing the activities of bootleggers, and declared the American public was showing that it favored rigid enforcement of the law.

Concentration into not more than a half dozen warehouses of the stock of liquor now stored in various localities under Federal guard was advocated by Mr. Haynes. This would permit the use of

fewer guards and would check illegal withdrawals of liquor stocks, he said.

### SOVIET RUSSIA CHANGING BELIEF TO GET FOOD FREE.

Abandonment of Socialism in Russia is predicted by recent changes in the economic policy of the Soviet Government, according to a review of the situation in that country on the basis of statements in the Soviet-controlled press, issued by the U. S. Commerce Department.

A new economic polity, the department said, is being evolved by Bolshevik leaders lightening the restrictions of communism and aiming at the part re-establishment of private trade and industry and at increasing the incentive to production.

Communist management of industry in Russia, it added, had resulted in a great decline of production and a general disorganization of economic life, which has been commented upon emphatically by Soviet newspapers, while the decline is admitted by Bolshevik leaders.

Nikolai Lenine, in a speech in October, recognizes the defeat of communism, according to the department.

### PRESIDENT GRANTS CHRISTMAS PARDONS.

Eugene V. Debs, four times Socialist nominee for the Presidency, serving a sentence of ten years at Federal penitentiary at Atlanta, Ga., for having violated the espionage act, and twenty-three other persons convicted on various charges or having hindered the Government during the World War, received from President Harding commutations of sentences, to become effective Christmas Day.

At the same time five former American soldiers, serving life sentences pronounced by a military court for the murder of George Lancefield, a British officer serving with the American army on the Rhine, received full pardons, effective Christmas Day.

The action was taken after the Department of Justice had studied the cases of 197 persons serving sentences for violation of war-time laws.

### ARMOR PLATE GOING FOR JUNK.

What to do with 15,000 tons of steel armor plate, purchased at a cost of \$7,500,000, and now stacked in the Brooklyn Navy Yard, is the problem facing officials of the plant in view of the expected decision of the Navy Department to scrap several war vessels in accordance with the terms of the armament conference treaty.

This huge amount of steel, said to be worth \$500 a ton, was ordered for the two 43,000 ton dreadnaughts South Dakota and Indiana, which are almost one third completed.

Each piece of plate weighs from sixty to seventy-five tons and varies in thickness from five to twelve inches. It was purchased from the Bethlehem and Midvale plants and from the Navy Ordnance Armor plant at Charleston, W. Va.

### MARSE HENRY DEAD.

Colonel Henry Watterson, for over fifty years editor of the Louisville Courier-Journal, died at his winter home at Jacksonville, Fla., on Dec. 21.

For several years he had been practically retired from active work, but his occasional editorials still commanded wide attention.

The chances of Emma Goldman, Alexander Berkman and Alexander Shapiro, American anarchists, being sent back to Russia increased when the German Consulate at Riga informed Miss Goldman that it could grant to her a visa to enter Germany only in the event that it received the assurance that she would go from Germany to another country and would be in Germany only during the period of transit.

The Lettish authorities will permit the three anarchists to remain in Riga only a few days longer, it is stated.

Another steel merger is in the making, it was stated last week. According to statements given out representatives of the Donner Steel Company, of Buffalo; Otis Steel Company, of Cleveland; Trumbull Steel Company, of Warren, Ohio; Bourne and Fuller, of Cleveland, and Cleveland

Cliffs Iron Company, of Cleveland, were in conference for the purpose of perfecting the new consolidation.

The first meeting of conferees was held last Saturday in Cleveland.

A Government bonus for veterans of the World War, to be paid out of revenue amounting to approximately \$500,000,000, which would be collected by a tax on beer and light wines, will not be opposed by Andrew W. Mellon, Secretary of the Treasury, it was declared officially at the Treasury Department last week.

Secretary Mellon has been asked to recommend the passage of legislation providing for the bonus, and at the same time embodying an amendment of the Volstead law, legalizing the sale of beers and wines.

The Secretary still has the suggestion under advisement.

Reports from Bariloche, in the Rio Negro territory, say that the eruption of the volcano Renihue, in Chilean territory in the Andes, is causing enormous damage to grazing lands on the Argentine side of the frontier in the vicinity of Lake Nahuelhuapi.

Masses of floating pumice stone are impeding navigation on the River Limay, which flows out of the lake.

To further complicate our monetary system, the Armament Conference is to have a new series of silver dollars in commemoration of its meeting.

The new dollars, which were designed by Anthony De Francisci, of New York, will have the usual head of Liberty on the obverse side, while the reverse will have a large figure of an eagle perched on a broken sword and clutching an olive branch bearing the word "Peace."

Further depicting the dawn of a new era the background will show rays of a rising sun. The usual "E Pluribus Unum" and "In God We Trust" also will be on the coin.

Satisfaction with conditions in Haiti and the Dominican Republic was expressed by Senator Atlee Pomerene, of Ohio, Democrat, a member of the special Senate Committee that visited the republics to investigate conditions, and which has returned after two weeks passed there.

General Hans Beseler, who captured Antwerp and who later was Govern-General of German occupied territory in Russia during the World War, died last week.

Purchase of American grain for the relief of the people of Russia, for which an appropriation of \$20,000,000 is made in a bill on which congressional action was completed last week has been started.

Secretary Herbert C. Hoover, as Chairman of the American Relief Administration, made this announcement immediately following receipt of word of the conclusion of congressional action. He said that grain would be moving to Russia under the governmental appropriation within eight or ten days.

Steamship lines which have brought immigrants in excess of national quotas under the three per cent limitation law, to the United States, face imposition of fines aggregating \$1,050,000, if Attorney-General Harry M. Daugherty sustains the contention of the Department of Labor, of their liability under existing statutes, Secretary James G. Davis has announced. It was indicated that consideration of the question of whether there is Federal authority to impose fines already has been taken up.

Both from a humane and from an economic standpoint, the deliberate bringing of excess aliens to American ports is a "crime," Mr. Davis declared, adding that the would-be immigrants suffered discomfort and in many cases loss of their life savings as a result.

The giant dirigible, Roma, which was brought from Italy, proved its ability to take the air in any weather when it fought its way for five hours against gale from Langley Field to Washington to be formally placed in commission. The return run was made in a little less than three hours.

## HOME AND FARM

### FOOD FOR YOUNG CHILDREN.

The United States Department in its investigations of proper feed for beast has paused to make public a statement on what it has found out to be good for the man—that is, the beginning of man—the young child.

Food for children between three and six years of age, says Miss Caroline L. Hunt, scientific assistant of the Office of Home Economics, should be chosen with reference to their bodily needs. A little child who is carefully fed in accordance with his bodily needs received every day at least one food from each of the following groups:

1. Milk and dishes made chiefly of milk (most important of the group as regards children's diet); meat, fish, poultry, eggs, and meat substitutes.
2. Bread and other cereal foods.
3. Butter and other wholesome fats.
4. Vegetables and fruits.
5. Simple sweets.

Milk is the natural food of babies and the most important food for young children. A quart of milk a day is a good allowance for a child. The greater part of this is usually given as a drink or served on cereals or in the form of bread and milk. Milk may also be served on fruits that are not very acid (baked apples or pears, berries, and others), in soups, gravies, custard, junket, and other puddings and may be used in place of water in cooking cereals.

Good whole milk is desirable, but if a mother is obliged to choose between clean milk and rich milk, she had better take the clean milk. Best of all, of course, is clean whole milk, but if that can not be obtained it is better to use clean fresh skim milk than dirty or questionable whole milk. A quart of skim milk, even separator skim milk, contains about a third of a cupful of solid food, which is nearly all there was in the whole milk, except the butter fat. Compared with most other foods milk contains much lime but very little iron. Spinach and other green vegetables and egg yolks and milk and of vegetables and milk are mentioned so often as fit food for children.

Cereal foods of some sort are used by children practically all over the world. Bread is the commonest cereal food in this country, though cereal mushes are also very generally used. Well-baked bread and thoroughly cooked breakfast cereals are both good for children and with milk should make up a large part of the diet. Bread may take the place, to a certain extent, of cereal mushes or vice versa, but neither can take the place of milk, meat, eggs, fruits and vegetables.

Fat is an important part of the food of children. Butter, which consists of separated milk fat, and cream, which is rich in milk fat and also in the other nourishing substances of milk, are both wholesome. Salad oils of various kinds may be given to children in small amounts. Bacon or salt pork, cut very thin and carefully cooked, may be given occasionally, but thick pieces with much lean are not desirable.

Vegetables, an important but often a neglected part of a child's diet, should be served at least once a day, as they help to keep the bowels in good condition. They may be used as flavoring for soups and stews, may be added to milk or meat stews or served with meat gravy. Young children may be given the young and tender parts of celery and lettuce, satisfactory way of serving being in the form of sandwiches.

Fruits are also very important in the child's diet. They supply mild acids and are important for their flavor, laxative effect is well recognized in the very general use of orange juice, prunes, and apples. Then, too, the fruits, like vegetables, have mineral elements which the body requires.

Simple sweets—lump sugar, maple sugar, sirups, honey, and plain candy—are a desirable part of the diet. Sweets should not be given between meals or during the

first course of a meal. Careful mothers who forbid their children eating candy at odd times sometimes give one or two pieces of wholesome candy as a "treat" with dessert at dinner.

**Chicken Puffs.**—Place in a bowl one and one-half cup of cooked macaroni, cut in small pieces, one large soda cracker, rolled fine, one-half cup of chicken gravy, one-half cup of milk, yolk of one egg. Beat the yolk of egg in the milk. One teaspoon of finely chopped parsley. One-half green pepper, chopped fine, one and one-half cup of chicken, chopped fine, meat picked from neck and carcass.

Mix and then fold in the stiffly beaten whites of two eggs. Turn into well-beaten custard cups and set in a pan of warm water and bake for one-half hour. Turn out and serve with gravy prepared as follows:

One and one-half cup of chicken stock, seven tablespoons of flour. Dissolve the flour in cold stock and then bring to a boil and cook for five minutes. Season and then add the yolk of egg. Beat hard and serve.

**Butterscotch Pie.**—Melt and mix thoroughly together one cup of brown sugar, one tablespoon of butter, two tablespoons of milk. Cook slowly for five minutes, now have ready in a bowl.

Three tablespoons of flour blended with one cup of milk. Two egg yolks. Teaspoon of vanilla.

Combine the mixtures and cook until thick. Turn into a pieplate which has been lined with plain pastry and then bake in a slow oven for twenty-five minutes.

Use the whites of eggs for the meringue. Brown slightly.

It is true enough, that house work is hard on the hands, but there are any number of little ways of protecting the hands while working and treating them as soon as housework is finished. First of all, never touch a stove or furnace or ashes, unless you have gloves on. Cotton gloves used to be ten cents a pair, now they are twice as much at least. They are cheap at any reasonable price, however, since they do protect the hands when doing dirty, dusty work.

In fact most housework can be done with gloves on. Cotton or canvas gloves are for dusting and sweeping and for tending fires, rubber gloves, which are a little more expensive, for scrubbing and dish-washing. There are only two household duties I know of that can not be done with gloves on. One is making beds, which is not hard on the hands, and the other is laundry work, which is. But even in laundry work the amount of time the hands are immersed in water is reduced to a minimum by the aid of washing machines, wringers and other patent devices to eliminate the old-fashioned scrubbing board.

The new soap flakes and powders are so cleansing in their action that practically no rubbing is necessary, while long-handled mops and long-handled scrubbing brushes save both the back and the hands. If the hands suffer from housework, rub them with oil or lard, then wash this off with soap and water.—Ex.

### A DAY DREAM.

Talk of nothing for a year but the great and glorious things of America. Talk of the thousand varieties of handy and cheap forms into which meats and fruits and vegetables, all edibles, are being put for men in all places and pursuits, from the day laborer to the North Pole explorer. Talk of the difference between kerosene at fifteen or twenty cents a gallon at that time might blow you into kingdom come. Talk of the by-products once thrown in the dump heaps that are adding hundreds of millions annually to our country's wealth and the comforts of the rich to the homes of the poor. Talk of unnumbered forms of manufacture, those most active agents of civilization, which must be credited up to our great land. Talk of the railways, which from opposition in their inception to persecution throughout their history have pushed on, opening up States, filling the nation with teeming millions, transporting us for a fraction of the cost of conveying ourselves in all direc-

tions, hurling our papers and letters off at every wayside village at a mile a minute, and taking to the tide-waters for the markets of the world the products of our fields and the work of our shops and factories. Talk about these great things a year, and see how few things there will be to complain about.—Chancellor Day.

**THE GOSSIP BRIDLE.**

An old English church, the parish church of Walton-on-Thames, preserves as one of its proudest possessions an authentic relic of mediaeval days, known as a "gossip bridle." The church at Hampstall, in Staffordshire, has another. At first sight, an American boy would take them for primitive baseball masks. They are made of thin bars of iron, and can be locked on the head. But the thing that distinguishes them from any baseball mask, and makes them "bridles," is a flat, leaf-shaped piece of iron so contrived as to enter the mouth, press down the tongue, and hold it motionless. The gossip brides, in the days of their use, antiquarians tell us, were not for women alone. They came in two sizes, one for men and one for women. With the gossip bridle once locked on, the loudest tongue was silent, and the wearer well punished by the scorn of the parish.

The gossip bridle is now only a relic. But that does not mean that the sin it used to punish has passed away, too. The world is just as full of unkind words and slanderous whispers as in mediaeval days. Sins of the tongue are just as raging, and every bit as dangerous, as when St. James wrote that "the tongue is a fire, a world of iniquity." The air is afloat every day with unkind sayings, and ugly suggestions, and scandalous reports, and mean insinuations, and thoughtless criticisms, and mockery, and accusations made in the heat of temper and prejudiced repetitions of things that are better left to silence, and all the other dangerous products of unbridled talk. The gossip may insist that he or she means no harm—but the harm is done exactly the same, and the responsibility remains exactly where it belongs, and can not be evaded.—Ex.

**STEPS TOWARDS AN APPRECIATION OF THE WORLD'S BEST LITERATURE.**

Literature must be made a part of children's lives by being associated with their real interests. Then will it "enter their souls with the music of the game," and the love of books that we, as parents, helped to instil will abide. Concrete plans for the early study of literature should be worked out in the home. They should be such as will appeal to a child's constructive and play activities, and at the same time quicken his imagination and cultivate his love of literature.

Building a Children's Library is important. A child must own, see and handle good books. Let him have a shelf or a low book-case that is all his own. Let the library grow slowly. Prepare carefully for the addition of each new book-treasure so that its arrival shall be preceded by a period of intelligent and joyful anticipation. Relatives and friends usually provide enough surprises. Deal chiefly with the large, simple, permanent masterpieces of literature, because neither you, nor the children have time for much else. Children are the busiest people in the world and next to them come the mothers. As the years go on, a child's book-case may well contain Mother Goose, Aesop, Bible Stories, Fairy and Folk Tales and Nature Myths. Later will come stories of adventure such as the Iliad, Odyssey, and King Arthur. By this time the child will be able to help choose his own heroes of chivalry and romance, of science and discovery. Poetry should have a very honored place from the beginning. A child of five can appreciate Robert Louis Stevenson and Eugene Field.

Kate Greenaway and a host of successors have devoted artistic genius to illustrating children's books, making them a joy to young and old. It is probable that in the case of most children of today, their first interest and joy in books is associated with beautiful colored plates. Baby Sister, just two, adores them and expresses her appreciation with smiles, shouts and clapping of hands. When she points to the mantel shelf and clamors

"Goo! Goo!" (I want my Mother Goose) one feels that her career of literary appreciation is begun through the attraction of the pictures.

I should rather purchase only two or three children's books a year and have them illustrated by some of our best children's artists than to fill a book-shelf with a dozen cheap books, whose crude and gaudy illustrations can not help the child to fine appreciation.—Ex.

**HOME OCCUPATION FOR CHILDREN.**

BY ALICE WINGATE FRARY.

A woman who overheard her small daughter discussing mothers with her playmates was gratified to hear her triumphantly conclude the argument with the words, "Well, your mother isn't such a play mother as mine!" Being a "play mother" evidently meant one who did not permit household duties to crowd out companionship with her children. The "play mother" had not known before how fully her efforts were appreciated.

Grown people sometimes fail to realize how children delight in their companionship. Every mother should employ care and insight as well as love for her child when she selects his occupations. Given an eager desire to enter the child's world, he will welcome her with countless suggestions. It is often the mother's privilege to modify these ideas, to make a quiet occupation more attractive than a noisy one, to offer materials that are large and easily handled when little fingers shows signs of restlessness, or to direct active games when repression becomes unkind.

If limited to the simplest of materials with children, I should choose paper. Used with pencils, scissors and paste, it has limitless possibilities, and to adults who puzzle their way through toy departments, I should say, "When in doubt, buy paper." Colored paper, cut in various sizes, a large, plain tablet, the child's undisputed possession, the wrapping of a kodak film pack, or any colored advertisements, will all be hailed with joy. One four year old was made happy for days with sample coffee wrappers, bright colored and glazed. The little child should have the opportunity to experiment freely with new material, expressing his own ideas; he should also have suggestions from the mother as he needs them and her appreciation of every achievement. Child direction and adult suggestion should be wisely balanced in order that the child may make the greatest progress.

For more active play, there are games which can be carried on with only a little help while the mother is busy. The simple hiding or guessing games can be played by very young children. One game which trains in observation consists in placing different common household objects such as a pencil, a thimble, a spool, scissors, etc., on a tray, covering them, then allowing the guesser a brief glimpse after which he is to tell what he has seen. It is wiser to begin with two or three objects, increasing the number with each turn.

Physical feats also fascinate children. I recently saw a small girl amuse herself for an hour walking away from a full length mirror with a block balanced on her head. Each time it fell she marked the spot, then began at the mirror, watching the block as she backed away. The same little girl has her happiest play times being tossed and swung by her father, "walking wheelbarrow and various improvised feats being equally entertaining to both.

Why not substitute an extra fifteen minutes of games or stories for the more elaborate "treats" in offering rewards? Is it not an ideal worth striving for to be considered a good "play father or mother?"—Ex.

**WANT COLUMN.**

**WANTED**—To hear from Presbyterian families wanting location in the West. Good openings. Geo. L. Reid, Tribune, Kan.

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**WIT AND WISDOM**

**WASTE NOT.**

Near Tom Limkins's house was a swamp which was a breeding place for mosquitoes. Some enterprising neighbors, who had learned of the crude-oil treatment, went to Tom and tried to persuade him to exterminate the pests.

"Exterminate 'em?" cried Tom. "Not much. Why, the rissus an' I just paid forty-two dollars for screening the side piizzer that she's be'n pesterin' me about for years. How are we goin' to get any good of it, if we kill off the skeeters?"

**PREPARED FOR THE WORST.**

Robinson's enemies declare that there is nothing he enjoys so much as finding fault and putting other persons in the wrong. When thus engaged he loses all hold on a sense of humor which is none too keen at the best of times.

On one occasion when he and his wife were making a trip through the Vermont mountains they were to be called at half past five in the morning to take an early train. Robinson wakened first, and, after a glance at his watch, fell back on his pillow with a groan that frightened his wife out of her slumbers.

"Here it is on the tick of half past five," he grumbled, in response to her troubled questions, "and if they dont call us within five minutes we shan't have time enough to get dressed and eat breakfast!"

Theory and Practice.—"So you claim to be a literary man, eh?"

"Yes, sir; I wrote that book, 'A Dozen Ways to Make a Living.'"

"And yet you are begging?"

"Yes; that's one of the ways."

"How do you manage to make both ends meet," we said to the happy little housekeeper.

"Oh, but I don't make both ends meet," she corrected. "I keep house like the United States, and never make ends meet."

"Like the United States?" we queried, puzzled.

"Yes; I get what I want whether I can afford it or not, and then at the end of the year I give my husband a deficiency bill. You know; just like Congress does every session, to make the public think it has lived within its income." Whereat we were lost in admiration.—Leslie's.

Nature's Harmonies.—"Oh, what heavenly music," exclaimed that fair summer boarder. "I didn't know you had jazz bands out here in the country."

"We ain't got no kind of a band," replied the farmer. "That noise you hear is pigs calling for their supper."—New York Sun.

A Problem.—A tiny maid, held up to hear her father's voice on the telephone, burst into tears. "What are you crying for?" asked the mother. "Oh, mamma," sobbed the child, "however can we get dadda out of that little hole?"—Morning Post.

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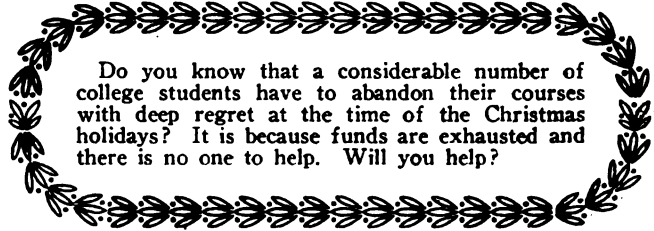
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