THE MARCH OF EVENTS

BY REV. JOHN H. PRITCHARD

“During a Senatorial inquiry January 10 last, into alleged pro-German activities of the newspaper man, W. R. Hearst, a pro-German professor in one of our greatest universities so persistently referred to what our Constitution in his opinion permitted or did not permit our Government to do, that, rebuking him, Senator Sterling said, ‘You have a very unfortunate habit of citing the Constitution as justification for everything pro-German.’ Such double dealing is so revolting to every instinct of honor and justice that, in the thoughts of many, vengeful violation of law is justified by the nature of the offense. This, of course, is subversive of all law and is condemnable. It makes unwilling Bolsheviki of loyal citizens who abhor every sign and symbol of barbarism and ruin. But if the fundamental laws of our country are to be so interpreted that almost every attack upon government and society can justify itself under the plea of freedom of speech, what are you going to do about it?

“Liberty of speech is a poor compensation for destruction of Liberty.”

The article proceeds to point out that Bolshevism is not apt to spread among Americans if “the government will protect loyalty as carefully as it guards the freedom of disloyalty.”

The Bishop likewise considers the fact that these enemies of law and order, coming to our shores and applying for citizenship, took an oath of allegiance. He then enquires: “Can these undesirables remain citizens and at the same time violate that oath? That is, has any one the right to the benefits of his perjury?”

The Bolshevik has neither moral nor political right in this country to the benefits of his violated oath.

All of which is very much to the point and timely. It is well that people should consider that an oath of allegiance is not the only test nor an infallible test of loyalty. Actions speak louder than words or the signing of an oath. The patriotic service of loyal Covenanters, men who would not measure up to the Bolshevik in readiness to sign just any oath presented to them, but who went forth to do and die for their country is evidence of the fact.

The Rockefeller Foundation

THE Rockefeller Foundation has issued the first part of its report for 1918. This consists of a summary of the work done, and indicates that, among other laudable enterprises, the Foundation has contributed to various war work agencies during the past four years the sum of $22,500,000. During the year 1918 the Rockefeller Foundation, through its own departments and by co-operation with seventeen independent agencies: Extended a campaign against tuberculosis in France; conducted demonstrations of malaria control in Arkansas and Mississippi; helped to check a yellow fever epidemic in Guatemala; made investigations and surveys and inaugurated measures against the same disease in Ecuador; continued or began hookworm control; encouraged sanitation in twenty-one foreign States and countries and twelve States of the Union; entered into comprehensive co-operation for improved public health organization in Brazil and Australia; supported a school of hygiene and public health, which was opened in October in connection with Johns Hopkins University; continued to contribute to various war-work agencies until the total given since 1914 reached nearly $22,500,000; pushed forward the fifteen buildings of a new medical centre in Peking; increased the funds of twenty-four medical schools in China; co-operated with South American institutions in establishing certain departments of research and teaching; maintained sixty-eight fellows and scholars from

(Continued on Page 3)
Around the Old Arm Chair

Haunted
BY HILLEN M. HUTCHINSON.

When I went up to bed last night
All ready for a sleep so sound,
Oh, I was put in such a fright
By little ghosts that crept around.
The rabbit I forgot to feed,
The frog I stoned, the dog I lamed;
And, oh! but I was bad indeed—
A butterfly I caught and maimed.
The cat whose coat I stuck with burrs,
Oh, yes, I put them in quite thick,
And sister cried, for puss was hers,
How could I do so mean a trick?
These ghosts they stared with eyes so sad,
And seemed to say, “We’ll been your friends,
But you are such a cruel lad
You never now can make amends.”

Of course there are no ghosts, not one,
’Twas just my conscience pictured out
The many horrid things I’d done
To show me I must turn about.
And make myself a better boy.
No one can do it but just me,
And give their lives a little joy
Instead of torment, don’t you see?
Oh, little comrades, do forget
The wrongs I did, my hateful ways
And can you—will you—oh, please let me join again your happy plays.
—“Dumb Animals.”

Quickasawink and Slowasapoke
BY PATTEN BEARD.

Once upon a time there lived a man who had two sons. The one was called Quickasawink, and the other Slowasapoke; and the two were as different as possible. Quickasawink was clever and quick, while Slowasapoke was slow and plodding.

So Quickasawink chose him a fine, gay suit of clothes with a crimson cap. While he was getting ready, Slowasapoke came sturdily by the roadside, and the peddler saw him, and he offered to help him.

“Good day, friend,” he said. “Can you tie about my pack after I had adjusted it?”

“Not so,” said the peddler, “I cannot do that, for if I did I should have no rope to tie about my pack after I had adjusted it.”

Now, while Quickasawink was still resting by the roadside, Slowasapoke came sturdily plodding around the bend in the road till he reached the wayside where the two were talking.

“Well met, brother! I have come to go to the king’s castle,” he cried.

“Let me join you,” said Slowasapoke.

Seeing the peddler was still trying to undo his pack, Slowasapoke offered to help him. He began to ease the knot slowly and surely, though it took time and patience and much trying. Finally the knot was untied and the peddler’s pack lay before the two brothers.

“Friends,” said the peddler, “you have both been kind in trying to help me. Before I set out, I would like to see how you will take care of my pack.”

So Slowasapoke chose him a fine, gay suit of clothes with a crimson cap. While he was busily admiring himself in these fine things, Slowasapoke turned to the peddler:

“If it please you, friend,” said he, “I will prove my worth.

Even while the people were crowded about the herald, Quickasawink squeezed through the crowd and was off on the king’s highroad. As he ran, he smiled to himself.

“How splendid!” thought he. “My fortune has come because of my cleverness. I shall soon be rich and powerful, as I deserve to be.”

And on he ran toward the king’s palace while Slowasapoke was still wondering to whom the good fortune might belong. While he was turning this over in his mind, his father came hastening: “Slowasapoke, Slowasapoke, your brother has set off to seek his fortune! Be after him to see his success and then return to tell us of it.”

So Slowasapoke started to plod along the king’s highway to the castle.

Meanwhile Quickasawink, who started so briskly, grew tired. He soon stopped by the wayside to rest, and while he was resting a peddler passed by.

“Good day, friend,” he said. “Can you help me undo this knot of rope which ties my pack? I would like to readjust my belongings here, and I may not because of the hard knot that my fingers cannot untie.”

“Oh, yes!” cried Quickasawink. Without so much as looking to see where the trouble lay, he pulled both ends of the rope so hard and so impatiently that it only made things worse. “Nobody can do anything with this old rope,” he cried. “The clever and quick thing would be to cut it. It would take least time.”

“Not so,” said the peddler, “I cannot do that, for if I did I should have no rope to tie about my pack after I had adjusted it.”

Now, while Quickasawink was still resting by the roadside, Slowasapoke came sturdily plodding around the bend in the road till he reached the wayside where the two were talking.

“Well met, brother! I have come to go with you to seek your fortune at the king’s castle,” he cried.

Seeing the peddler was still trying to undo his pack, Slowasapoke offered to help him. He began to ease the knot slowly and surely, though it took time and patience and much trying. Finally the knot was untied and the peddler’s pack lay before the two brothers.

“Friends,” said the peddler, “you have both been kind in trying to help me. Before I set out, I would like to see how you will take care of my pack.”

So Slowasapoke chose him a fine, gay suit of clothes with a crimson cap. While he was busily admiring himself in these fine things, Slowasapoke turned to the peddler:

“If it please you, friend,” said he, “I will take a bit of paper and pencil with me to write down the knowledge that comes to me on my travels.”

So the peddler gave him what he chose and the two brothers set out upon the king’s highroad again.

Yet, as Quickasawink was impatient to reach the castle, he hurried on ahead, while Slowasapoke jogged behind.

When Quickasawink arrived at the castle, he was dusty and out of breath; so he stopped by the gate to dust himself off, and while he was busy shaking the crimson cape and the cap with the crimson feather, Slowasapoke came in sight as fresh and happy as when he first started. He helped his brother dust himself off and then, while Quickasawink was in the king’s audience chamber, Slowasapoke lingered by the door, writing in his book all that he had learned upon his journey.

“I am so clever, your liege,” said Quickasawink, “that I have come to present myself for my just merit, the princess you promised to the youth who was the most worthy.”

“Softly,” returned the king, “there are three questions for you to answer first. Go into the hall where the other youths are assembled—you will need pencil and paper, for I see you have brought none.”

“That is quickly found,” Quickasawink answered, but while he was looking for the one who should give them to him, the king turned toward Slowasapoke.

“I see you have brought yours with you,” said he; “go into the chamber yonder and try your fortune, too. It may chance you will fare better than youths who are more hasty.”

So Slowasapoke followed after his brother and was thinking over the best way to answer the questions given, when Quickasawink sat him down, having at last found the page who kept the paper and pencils in charge.

Now the first question was this: “How would you rescue the princess if she were placed in a high tower that had no staircase?”

“Why, of course I should make a clever high jump up as far as the tower window,” thought Quickasawink. So he wrote down, “I should jump up to the window and rescue her in no time at all.”

But Slowasapoke considered. “I should take a look at the tower first,” said he, “then I should calculate how high a ladder would reach up to the top where the princess was. I should go and make a ladder myself and test each round. Then I would hire me with it to rescue the princess.”

“If the princess were enchanted by a cruel witch, how would you overcome the enchantment?” That was the second question.

(Continued on Page 7)
A Free Supplement to "Soldiers of the Church."

We are preparing a four-page Supplement to "Soldiers of the Church," which will be mailed free of charge to all holders of copies of the book—a Supplement for each book—that can be readily tipped into your volume with mucilage and so become a part of it. The Supplement will be included in all copies of the second edition, making the first and second editions of "Soldiers of the Church" identical. The book contains the action of the Irish and Scotch Synods with reference to the military oath, and by means of the Supplement it will also contain the action taken on June 10, 1919, by the American Synod as to the military oath. The contents of the Supplement, in addition to this, will be (a) the appointment of a permanent committee on the oath, (b) the appointment of a committee to secure the recognition of Christ in the Covenant of the League of Nations, (c) the first convoy of American regulars to France, a Covenanter being captain of one of the vessels, (d) award of D. S. C. to George W. McFarland, completion of the Victory Fund, (e) the Bible Chair Endowment as a Memorial of the services of Covenanters in the war, etc.

THE FORWARD MOVEMENT.

Synod is at its best on Friday of its first week and on Monday of the second week. On Tuesday, the minds of delegates almost unconsciously begin to take up again the things which they had put away from them in order to give attention to Synod matters. The authorities of Belle Center have a curfew, and all interior lights are shut off by the city plant at 11 p.m. So you will see that the subject left over to be settled on Tuesday evening, was too big and too important to be discussed and settled after a number of delegates had left, and when the minds of some of those remaining must have been preoccupied by other things, and when they were all hurrying to get through before curfew. If the heroic young lady celebrated in Commencement declamations could have been at Belle Center on this occasion and had climbed up into that city's electric bell tower and made sure that curfew would not ring that Tuesday night, it would have helped some, but not more than some, because Synod was scheduled to adjourn that Tuesday at noon, and to continue in session not only during the afternoon, which would not have mattered so much, but Tuesday evening and night also, was sorely disconcerting to those who remained. Minds occupied partly by matters at home, and engaged partly in speculation on possible railroad connections for getting home (and Belle Center is not what experienced travelers would call a great railroad center), and endeavoring to shorten discussion to finish up before the lights would go out, are not in condition to do their best work, because undivided and thorough concentration are impossible. The contemplated great Forward Movement should have commanded a Synodical Friday, or a Synodical Monday. The final evening of Synod week is a time for social relaxation and friendly and leisurely good-byes.

Rev. A. A. Samson and John H. Pritchard and Elders T. Sproull Trumbull and the writer were "homed" during Synod by Mr. and Mrs. J. C. Martin, owners and publishers of the Belle Center "Herald-Voice." They are delightfully gracious hosts, and our last evening, from the afternoon adjournment until eight o'clock, was spent in enjoying an ideal summer evening supper with 5-year-old Mary Frances present to help make it enjoyable, and cream—aye, cream de la creme—for our coffee; and then a ride in their car for two of us to the traction line connecting with Bellefontaine.

Other Churches have made brilliant successes of their drives, and ours should have been and would have been inaugurated this year, with all the Covenant Church's combined resources of prayer and faith and consecration and intelligence and energy and wealth back of it, if arranging for the start hadn't been left for Synod's last evening, when delegates were scattered and when those who remained were necessarily tired, and as a consequence not at their best for settling the difficulties and solving the problems always involved in a great enterprise. When one has many things to be done, it is a good rule, tried and proved, to do the big and the hard things first. If Mr. Elliott will accept his appointment, as Secretary of the Forward Movement, we promise him all the support and co-operation that this paper can give.

Thoughts for Meditation

There is a sense in which Christ is the only begotten Son of God; but there is also a sense in which we too are the begotten children of God. "Of His will begat He us with the word of truth." Christ has many ways of speaking to us, and we do not always recognize that it is He who is speaking; but we think it is only father, or mother, or the Sabbath School teacher, or the minister. As the good news was spread abroad that there was corn in Egypt, so may we spread abroad the better news that there is in Christ Jesus abundant provision for every need of God. "Of His will begat He us with the word of truth."

We should carefully distinguish between Christian liberality and a foolish waste on the one hand, and between a commendable frugality and a sinful penuriousness on the other.

The provision which Christ has made for His people is unspeakably precious because of what it cost to make it.

The most precious thing in this world in the sight of God is the blood of Christ shed on Calvary's cross. Men may despise it and trample it under foot; they may forget it in their mad rush after the wealth of this world; but their riches will be corrupted, their garments moth-eaten, their gold and silver cankered, and the rust of them shall be a witness against them, and shall eat their flesh as it were fire.

The wish that there were no God is suicidal, for if there were no God, we would not be, for He is our Creator. If God were blotted out, we would perish, for it is in Him that we live and move and have our being. Our existence is dependent upon His.

Absolute independence is a totally mistaken conception of real manhood. It is not essential to it, nor even consistent with it. There is only one absolutely independent

It is much easier to admire the faithfulness of the fathers than to be equally faithful ourselves.

The Rockefeller Foundation (Continued from Page 1)

the United States, China, and Brazil who were studying at American medical schools; supported studies in mental hygiene; continued appropriations for the after-care of infantile paralysis cases; made additional gifts to the Rockefeller institute for Medical Research; lent expert members of the Foundation staff for various services; brought to an end studies in industrial relations; made surveys for the American Red Cross and for the American Social Hygiene Association.

"The members of the Rockefeller Foundation during the year 1918 were as follows: Wallace Buttrick, Simon Flexner, Harry E. Fosdick, Frederick T. Gates, A. Barton Hepburn, Charles E. Hughes, Harry Pratt Judson, Starr J. Murphy, John D. Rockefeller, John D. Rockefeller, Jr., Wickliffe Rose, Julius Rosenwald, Martin A. Ryerson, Frederick Strauss, George E. Vincent, President, and Edwin R. Embree, Secretary."
MEMORIAL BIBLE CHAIR ENowment Fund.

To Provide an Appropriated and Enduring Testimonial to the Loyal and Patriotic Sons and Daughters of Geneva and of the Covenanters Church in The Great War.

CONTRIBUTIONS TO JULY 8.

Individuals

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WITNESSING IN ILLINOIS.

By J. W. Dodds.

The method of bringing the Christian Amendment before the minds and consciences of ministers and laymen is not only excellent but highly diversified in interest to the interviewee. We usually like to approach the matter of the man with no visible marks of identification, either in hand or pocket, that would place us in the category of those who conclude with "a dollar down and a dollar a week will bring you the entire publication." If you have no disarmament to accomplish in the beginning, you stand on a more equal footing and the interest in your call is at once aroused.

Only once have we been asked if we had anything to sell, and then the look of the young woman was fixed on ours with a directness which surprised us. She asked us the reason for our visit. She was a Christian school, and we are told that she knows about God, the creation of the world by personal interest, expressed thanks for the communication of this message to men and women, and strongly为什么不接受我们的投资的？

If the membership of our Church is to work to secure the co-operation of great numbers of people in the work of establishing the Christian Nation, we must be ready to act. The proportion of those receiving the literature by mail and complying with the Witness Committee's desire to preach on this subject, thus far has been very small.

A personal interview, answering one or two superficial objections, will secure the co-operation of great numbers of people in the work of establishing the Christian Nation. If the membership of our Church would take up this work in their own towns and adjoining towns, as business or pleasure takes them, we would have thousands delivering this message of the Scriptures and the great movement would move—and move to action.

You will find that pastors are all human, and very willing to start the biggest barrier you will encounter.

LETTER FROM ORLENA R. ROBB.

Dear Covenanters Friends: During the past year it was our privilege to come into quite intimate contact with leaders of the family of our Tak Hing mission. The medium of contact was the study of English. The oldest and only rightful daughter of the home, a lovely girl of nine years, was ambitious to study English, so the services of one of our workers was engaged for two afternoons each week for several months.

At first nothing was said about the idea of true worship, but one day she asked her teacher, "Why do you think the teacher came from the girl herself to know about God, the creation of the world, the Bible, and so forth. A Bible was suggested for her reading, and she was sent to a brother pastor of his own denomination, and were anticipating a most pleasant call. He was nearly twice as old as I, but his eye was not Allegheny abated. Unfortunately he caught sight of the threat of our watch chain, which was practically charmless to him, and he refused to be charmed by anything we could say. Like the adder, his eye was open but his ear was closed. However, we exchanged views for about two hours, when he rejected both views and literature. Mentioning a time and place where we would come to see him and expressing a hope to meet there, he was of the opinion that there would have to be a great change in doctrine and practice first, to which we readily agreed and departed.

His denominational brother in the adjoining town we found house cleaning and papering the parlor, and though he had some excuse for impatience and exasperation, he listened most interestedly and attentively, as we delivered the literature, and pronounced the great说得非常清楚，他表示对这种信仰的接受是他的一个愿望。因此，我们决定接受这个提议，让他的信仰公开。

About this time the right to administer the Tak Hing district was sold to another magistrate, so the present incumbent was informed that his services were no longer needed, and the family moved to Canton. Since then, the daughter has entered a Christian school, and we are praying very earnestly that her eyes may be opened to the light, that she may walk no more in darkness.

Having the opportunity of a faithful witness, it is harder for her to grasp the good. Being an intelligent girl, she knows the worship of spirits is utterly useless, but she does not yet recognize the true spirit, the one living and true God. Some of her questions have been like this: (She wrote them herself in English): "Why do we have a Heavenly Father and the enemy too?" "But you told me God made the world without sin; why did He make the devil with much sin?"

And you said that He made all beautiful and lovely; why cannot He prevent devils and sin, and do not we also, as men, have power to enter the world and kill His Son?" Explanation was attempted on the basis that we could not understand all these things, but that we could trust God to work out all for His own glory. It was brought home to us with no little force how large a place faith has in our Christian religion. We know there is a God only by faith; it is only by faith that we accept the blood of Jesus for the cleansing of our sins; and without faith it is impossible to be well-pleasing unto God. When she was urged to believe God
and pray to Him, her answer was, "But I have no proof of the existence of God." The works of nature did not declare Him unto her. His work of providence in preventing on every hand, and then he turned his mind to His home. A message is well received by arrived last week; he is making a splendor upon her mind. How true it is that the heart of the natural man does not "believe;" God says, "Believe and you shall see." She has a heart of love for her people and country and is ambitious to be of help to them. Filled with it she realized the corrupt condition of China's politics, and often speaks of the "officers with the stale brains," and of others, of whom she says, "she does not know whether their brains are clean or dirty." Only a few days ago their house was robbed. The thieves were caught and justice meted out to them. But she can not understand why "little thieves" are not punished like dirty officers and other enemies (doubtless Japan) snatch our places and money, but no one blames them, and all are willing to be their slaves." Then she asks, "Does God blame the little thieves and not the cruel enemies who have much sin? It makes me very angry indeed." When she knows God will understand that He will by no means clear the guilty, and that punishment, though just, is oftentimes deferred. We are so anxious that she know God and Jesus Christ whom He has sent. To this end, we earnestly entreat you to pray for Mary. Sometimes she seems so far from believing the truth, but is so hungry for that which God alone can supply. She is a very sweet, winsome girl, one who needs the concern of Christ. Will not you pray with us that she may "not walk in darkness but may have the light of life?" Yours on behalf of Mary,

ORELNA R. ROBB.

WITNESS BEARING IN CHINA.

A new step was taken by the Covenant Church in China some little time ago. A conference was held in Canton, of the churches of this province, to consider the subjects of plural wives, slavery, use of wine and tobacco, and religious instruction. Two of our preachers attended. One of them went with the intention of introducing a resolution before the conference requesting the nation to recognize the Kingship of Jesus Christ, and the Bible the Word of God. Much to our disappointment it was not possible to arrange a time for him on the program, so it could not be brought before. He did have opportunity to speak to three or four Bible classes and groups of Christians, and His message was well received. They all told him it was a new truth to them, but agreed that it was true and ought to be done. This man was not very well pleased.

LETTER FROM EVADNA STERRETT AND DR. AND MRS. KENNEDY.

Savoy Hotel, Prinkipo.

I am not sure whether I have written to you since I left New York. ... We have staked closely to this spot for well nigh four weeks, except that we have moved from one hotel to another. We came from the Calypso Hotel, kept by a Greek, who charged $3 per day, and then we changed to this one, kept by an Armenian, at only 3 liras a day. The lira varies from day to day, but on the whole it equals about $1.20, so you see one centimetres about $1.50, the other $4.50. The price of other things corresponds. We pay more than these prices, for the Relief Committee furnishes bread, jam, and condensed milk to our breakfasts, and lately we have toast in the morning. Any tea or coffee we drink, until last Saturday evening, was charged for extra— and this at the rate of 48 cents a cup. Moreover, some of the cups of tea were simply colored water—just a little tea in the cup, then filled up with hot water. Every cup so filled must have been counted, and in addition some three or four cups accredited to a person, swelling the number of cups given under certain dates, when we knew exactly how many persons were present. Moreover, no account was taken of the amount of bread, jam, and never here at noon, and often went without breakfast except what bread they took from the evening meal, they would not eat their bread and jam the next morning. The boat goes early and they would not have time to eat. Ever since we knew that this was extra, we drink water at our meals. For the past three days we have had coffee made from what was given us by the Relief Committee. As soon as we found that they were charging 40 cents each for candles, which are about 3/4 inches long, we reported to the Committee, who have given us a supply.

We know that food and fuel cost a lot, but we object to being "done." ... One through train was sent the second week after we came, but we were told that there was no room on other trains. Thirteen lads went, and have been in Adana at least since March 24, for on that date a telegram came from Miss Cold to Constantinople. She belongs to the Relief work in Syria, arrived last week; he is making a great effort to get his 34 workers and ourselves down by steamer, but so far there is nothing very encouraging.

... There are sixty or more British soldiers here on the island. There is to be a convalescent hospital here. They are nice and intelligent men, and the Sabbath has been observed. The Presbyterian minister from New York, preached in the dining room of our hotel, and a good many of the soldiers came. Last Sabbath Mr. Wilson preached in the parlor of the hotel where they are staying, and there were also a number of them in far as I know, every one who is here has been wounded. Most of them are men who have served in Macedonia. They are delighted to be in such a pretty place as Prinkipo, since they can not go to England for a few months yet. Some have been in service since 1914. Boys who have never been in active service are to come to take their place. There are plenty of British and French in Constantinople. I wish our U.S. boys boys to be taken across could come and share in the good work that is being done by the English. Some sixty-one thousand orphans have been gathered into camps by way of Alexandretta, leaving all her heavy luggage there, and I took her up to Aleppo by land. We had a week together, exactly from the day she landed till the day I left her at Aleppo. We have to find how long she will be kept at Aleppo, but the need there is very great indeed, and will continue to be so until the people are repatriated.

"The week I was there there were about 70,000 Armenian refugees in the city. At one place—the old Turkish barracks—there were over 3,000 women and girls, and more than 500 of these will require a long house. It is hoped it will be safe to repatriate them. The Armenians being largely a rural people, were comparatively free from venereal diseases, but now many of the women must be treated, where possible, in the interest of future generations. This is one of our problems. I hope you will forgive me for speaking so plainly about these matters, but I think people at home ought to know about them. ... Since my return to Syria I have preached every Sabbath in Arabic, and our audiences have been very good indeed. The school has made an attendance of about 190 pupils. I have had some difficulty in getting teachers, owing to the exorbitant wages paid by the Military Governor. These high wages, I think, will not continue very long. I have not been in a position to do much for Antioch and Idlib. I was over at Dortyol on Monday afternoon. About 3,000 people have returned, and many of these are in very sad and wretched condition. Their houses are empty—those that are still standing—and the great majority of the people have practically nothing except what they stand up in. The normal population is over 8,000; so a good many have not yet gone.
MISSION OF THE COVENANT.

Philadelphia, June 27, 1919.

School closed yesterday and many of our boys and girls came in with happy faces to receive our congratulations because of their promotion.

Our streets were quieter than usual this morning, as there was no need to rise in time for the 9 o'clock bell. We had a few early callers, who went on their way and came back later. A group of boys and girls asked to come in, and the smaller ones looked at books and pictures, while the older ones read in turn from the Bible. One boy, when taunted for being unable to read so well as this time, was satisfied to start in business, and were delayed by ill-tempered Jewish bodies. These two Methodist bodies together have a membership of about 100,000, and are bringing some of their leaders and scholars to our city.

We counted that 44 children had come to our building on this particular day, of whom 20 had read intelligently from the Bible and listened to explanations of what they read.

Some of these are from Jewish families who have recently moved to our neighborhood. They have not the prejudice of former residents against us, and are not only coming themselves, but are bringing some of the neighborhood's children. We hope their friendly spirit may continue.

We ask that this summer may bring many days as full of opportunities as this one, and that we may be helped to use every chance to make plain the Word of God to these children. They can understand so much better than their mothers or their fathers. These traditions and prejudices are not so strongly fastened on them.

We know you will ask God's blessing on this work, which is yours too.

E. M. M.

THE CHRISTIAN NATION Volume No. 71
Quickasawink and Slowasapoke

(Continued from Page 2)

"I should kill the witch," Quickasawink wrote without so much as thinking whether or not it were possible.

"I should find a witch more powerful than the first," Slowasapoke wrote, "as she might more easily overcome the enchantment than I. I should journey till I found her and I should go far and give all I possessed so long as I might in the end restore the princess."

"How must he do who would succeed in seeking his fortune?" This was the third and last question.

"Be clever," Quickasawink wrote, thinking how easy the question was.

But Slowasapoke took his time. "I must think this over well before I answer it," he said. Then down he wrote, "He must take his time to do every task well."

When the king was shown the written answers, Quickasawink came boldly up to claim the princess.

"Not so," said the king. "You may be quick, but your cleverness is not true worth, for you do not take time to do what you do well."

Then he spoke to Slowasapoke: "Come, sir, it is you who have won the princess, for true worth goes slowly and carefully and takes time to do every little thing well. In the end it is better to be slow and sure than to be clever and quick, unless you can learn to take time."

So Slowasapoke lived happily ever after.—"The Congregationalist."

Issues "The Covenanter."

The first 550 copies of "The Covenanter," a publication that aims to make clear the precise meaning of the League of Nations Covenant which is part of the treaty of peace, have been run off the presses by Doubleday, Page & Co., at Garden City, L. I. The advance copies have all been taken by the League to Enforce Peace and were mailed last night, one to each member of the Senate and the House of Representatives.

"The Covenanter" is a collection of articles on the League of Nations plan by former President Taft, Henry W. Taft, ex-Attorney General George W. Wickersham, and A. Lawrence Lowell, President of Harvard University. They take up every phase of the question of the League. These articles have appeared in the New York "Times." The book itself will be put on sale in a week or so.

HEREBON, KANSAS.

Howard McGee and sister, Miss Elsie, and the Misses McClelland of Olathe, are here visiting with friends and relatives. Howard was severely wounded in the war, and we all rejoice with him in his recovery.

The Misses Hutchinson of Sterling, are visiting friends here. They are granddaughters of Mrs. Tom Tippen of the Tahor congregation.

Miss Ella Copeland and Arthur Stewart were married recently. They have gone to live near Mediapolis, Iowa. Ella was a great help in the church, Sabbath School and Young People's meetings, and is missed by all.

James Copeland has made us glad twice recently. First by arriving home from camp, where he had been in service since last August, and second by going to Blanchard, Iowa, and robbing them of one of their choicest girls, Miss Jennie Cabeen. They are at home to their friends on the Copeland farm, a mile west of the church. An pistol was held in their honor at his father's home, where all the relatives here and some from a distance were present. We welcome Mrs. Copeland into our midst.

THE BIBLE TO CROSS THE OCEAN BY AIRSHIP.

A beautifully bound, silk-sewed Bible returned to England on the mammoth Dirigible R-34. This was presented by the New York Bible Society. It is inscribed in gold on the cover, "Presented to Dirigible R-34 by the New York Bible Society, July 6, 1919."

A few lines of congratulation and appreciation were also written on the title page. The Book was personally presented to Major G. H. Scott, Commander of the R-34, at Roosevelt Field, Mineola, by the General Secretary of the New York Bible Society, Dr. George William Carter.

Small Testaments bound in blue were also presented to each of the thirty members of the crew. These were the Active Service Testaments of the Society that have been so popular with the Army and Navy.

The idea of presenting these Books to the crew was suggested to Dr. Carter by a remark of one of the officers of the R-34 that the trip over was so very tiresome, because of there being nothing to do to fill in the time. They were very grateful and graciously received.

THE BOY HAS COME HOME!

By Minnie Leona Upton.

The Boy has come home! And the door stands wide, And the old house shakes to his hob-nailed stride, And the old farm smiles from side to side, For the Boy, back home at last— Home from the broken homes of France,

From the ravaged fields of the Huns' advance, The shattered woods o'er whose drear expanse The short stumps stand asthag'

The Boy has come home—and he's "home to stay!" And he'll "never want to go away"— Not in "forever and a day"— From the peace of the old home soil; And the mother smiles, with a heart at rest, Her cheek to his khaki shoulder pressed, And a glad heart beats in "Dad's" worn breast, As he turns to his lightened toil.

The Boy has come home, and his heart is here, And he's keen for the tasks of the full farm year,
The previous session were read and approved. The Tuesday evening session of Synod was reported by Rev. W. C. McClurkin to elect the General Secretary of the Forward Movement. The Committee on Nomination presented their final report which was adopted. A number of the members of Synod were appointed delegates to the Third World’s Christian Citizenship Conference to be held in Pittsburgh.

A Permanent Order of Business for Synod. Dr. R. C. Wylie reported for the Committee on Permanent Order of Business for Synod, recommending the hearing first of reports of Boards and Standing Committees requiring reference, then the taking up of Unfinished Business, and next the hearing of the reports of the remaining committees, the appointed committees and volunteered resolutions. This report was adopted and referred to the Committee on Order of Business for next year. The Moderator appointed Drs. R. C. Wylie, W. J. Coleman and G. A. Edgar, with Elder S. R. Davis to serve on this committee.


Rev. John K. Gault read the minute on the death of Rev. J. French Carithers. E. L. McKnight paid these tributes to the memory of Carithers: He was but once tardy in the morning of his course in Morning Sun High School, and this when he remained to talk on an important matter with his pastor; when a boy he conducted family worship in the absence of his father; he witnessed for the claims of Christ at an early age, and in the Christian tabernacle his teaching was not wanting. He was but once tardy in the morning of his course in Morning Sun High School, and this when he remained to talk on an important matter with his pastor; when a boy he conducted family worship in the absence of his father; he witnessed for the claims of Christ at an early age, and in the Christian tabernacle his teaching was not wanting.

The Proposed Great Forward Movement. The report of Committee on Forward Movement and Co-ordination of Work was taken up for discussion, and particularly the item pertaining to the secretarial position. After the reading of the item there was no discussion except that Rev. J. M. Coleman, a member of the Committee, stated that there was much prayer as to this matter in the meetings of the Committee, that the names of Dr. A. A. Samson, Rev. D. H. Elliott, Rev. J. G. McElhinney and Rev. J. D. Edgar, were mentioned as possibilities, but that there was no seeking of the office on the part of any one, and that the Committee felt that it was not able to decide, and that the matter should be left entirely to the judgment of Synod.

At the request of the Moderator, Rev. J. M. Coleman led in earnest prayer for divine wisdom and guidance, and then appointed Rev. C. A. Dodds, Rev. John Coleman, Rev. J. C. Slater, and Rev. F. F. Reade as tellers, and Synod proceeded to elect the General Secretary of the Forward Movement by ballot.

The Moderator announced the results of the election to be as follows: Dr. A. A. Samson, 36; Rev. J. G. McElhinney, 20; Rev. D. H. Elliott, 17; Rev. J. D. Edgar, 17; and other scattering votes.

Rev. J. G. McElhinney rose to move that Dr. A. A. Samson be elected by acclamation, but Synod proceeded to cast a second ballot which resulted as follows: Dr. A. A. Samson, 68; Rev. J. G. McElhinney, 39; Rev. J. D. Edgar, 1. On motion of Rev. J. G. McElhinney, seconded by Rev. J. D. Edgar, the election was made unanimously.

Dr. A. A. Samson rose to express his appreciation of the honor thus shown him, but stated that he could not see how he could give up his congregation, that he could not see his way clear to accept this new position at the present time and wished Synod to elect another man. After some brief remarks by members of the court, Synod deemed it wise to leave the matter as it stood for Dr. Samson’s further consideration.

The roll of Presbytery was called and each Presbytery elected one of its members to cooperate with the General Secretary as follows, for the most part moderators of their respective Presbyteries: Rev. F. E. Allen, Charles T. Carson, W. O. Ferguson, E. L. McKnight, J. G. McElhinney, Boyd A. White, F. F. Reade, T. M. Sanderson, F. M. Wilson, J. B. Tweed, and W. J. Sanderson. Rev. Thos. McFall was appointed by the Moderator of Synod to serve for N. B., and N. S. Presbytery.

Item No. 10 of the Report, which provided that the members of the Central Board, with Elder J. A. McAteer, and Rev. E. A. Crooks, and with J. B. Willson as Moderator, be appointed a Committee to care for any vacancy in the office of General Secretary and to attend to salary adjustments, was adopted.

An item of the Report providing that all money collected as a result of this Movement should pass through the hands of the Treasurer of Synod’s Board of Trustees, to correct any inequalities of distribution, was discussed at some length as to the possibility of collecting increased appropriation; the effect of such a challenge upon various sections of the Church, the certainty the General Secretary might have as to receiving his salary, the proper distribution of undesignated contributions, the advisability of applying the proceeds to certain schemes or to the work in general, the apparent lack of extension or enlargement of appropriation for certain schemes, et cetera, et cetera.

The report of the Committee on Finance was taken from the table at this point, and it was finally decided to make the appropriations for certain days of the years as heretofore, and to use the new budget system only when agreeable, and to educate the people up to it as far as possible.

The report provides that the work of the Young People’s Secretary be carried on along the usual lines.

On motion of Dr. W. J. Coleman the salary of the General Secretary of the Forward Movement and the other necessary expenses were ordered taken pro rata from appropriated funds. The Report was then adopted in all its parts.

The final report of the Committee on Temperance, with the letter to be sent to Congress, was received and adopted.

Rev. F. D. Frazer, chairman of the Travelling Fund Committee, reported 144 delegates, and a balance of just a little less than $300.

On motion of Rev. Robt. Park, Rev. R. J. G. McKnight was made permanent chairman of the Witness Committee.

The report of Committee on Foreign Correspondence was adopted. Also the report of Committee on Supplies.

A rising vote of thanks was tendered to our Belle Center pastor and people and to the other congregations and brethren of the community for their cordial hospitality.

The Moderator expressed briefly his appreciation of the co-operation of the members of Synod. The court was adjourned with prayer, Rev. R. W. Piper leading. All joined in singing Psalm 133. The Moderator pronounced the benediction and announced that Synod stood adjourned to meet at Greeley, Colo., on Thursday, June 3, 1920.

In the Sabbath School

BY REV. W. W. CARRIERS, D.D.

Lesson No. IV.—For Sabbath, July 27, 1919


Golden Text—“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.”—1 John 1: 7.


The beginning of Gospel work in Philadelphia stands out in many ways as different from other places. It was the beginning of work in Europe, the meeting by the riverside, the conversion of Lydia, the deliverance of the woman held in bondage by the forces of evil, the cruel beating of Paul and Silas, the conversion of the jailor. There were enough memories crowded into Philadelphia that Paul could not forget about it, nor the people he had taught to know the Saviour.

In time Paul was taken a prisoner to Rome and his prison life there was very different from any prison life at the present time, but the restraint of itself would be terribly irksome. But the people away back in the churches had not forgotten Paul; the bond had been too vital that bound them together, and so the proposition was made and carried out that they remember him in some substantial way, and while the gift was hindered from going as direct as they wished, yet when it reached Paul it warmed the heart of the old prisoner wonderfully. But he insisted that he had been getting along very well, sometimes plenty and sometimes scanty, but these incidents around Paul’s life could not put him down, but the things that they could help him up and bring great joy into his life. They were linked together with God in all the work, both Paul’s and theirs, and the richness of the sweet perfume of their action was in the fact that God saw how helpful it was to every one connected and how they were bound together more completely in this service.
The truth comes back to them that God would look after their wants, and so Paul could rest assured that no difference how lack, for there was the infinite treasury of the universe to call on and provision for body and soul to supply every need.

Paul could not command any such supplies for the Christians at Philippæ, but he is well assured where all this need will be fully met, and so he gives all the glory to them, and God is the One to whom it will belong forever. There are times when a message from Christian brethren is especially valuable. We may consider one of these times when Paul was in trial and shut out from many of his friends, and lonesome, as a time when a substantial Christian brotherly message would come in with particular value.

The reason they wanted to send a message and why Paul valued it so much is because of the love that existed between them, and this love was based on their relationship to Jesus as their Saviour.

When we accept Christ we come into relationship to Him and like a great central telephone station, when we are connected up with God we are in relationship with all God's children and all His works. The value of Christian fellowship lies in the fact that God is the connection.

The easiest way for men to talk to others in the same building is by way of Central; that is the way Christians commune together even when they sit side by side at the communion time. It is through the Heavenly connections.

It is only when we put a high value on other Christians that we are able to give and take the advantage that this Christian fellowship means. The inequalities that the world delights to emphasize are forgotten, the rich clothing, the fat pocket-book, the fine house are not mentioned, but the growth in the Christian graces are accounted of great value. There is not a particle of envy in any heart, for it is the joy of all that any are advancing in the Christian life. And without regard to anything but a need among the members, brings every one forward with offers for help. This spirit of helpfulness is of the greatest value, for it gives humble people an opportunity to help an eminent saint like Paul.

God wants His children to widen out in their sympathies and not grow narrow and hard in their lives, and this helpfulness is the sure way to widen out and this gives us a still wider view and we see more needs and we learn to think less about ourselves and more of other people. Thus our lives become of more value to ourselves and infinitely more value to the world. The life of Christian Helpfulness is the normal life for the Christian. No one can imagine Christ living in the world without showing sympathy and helpfulness; it was so much His very life that we cannot separate His life from doing good.

No other idea of Christianity should be entertained, only that it is an enlarged life with opportunities of entering into many lives and sympathizing and helping them, and as we do this fully, we have true fellowship with them. A man who had a wonderful gift of addressing strangers and getting on with them and of presenting Christ to them, said the secret of it all was to have a genuine interest in people; and if you had this interest and gave it a natural expression, you could get inside of the most grouchy person.

That was simply the expression of this Christian fellowship as it presented itself to the world. Men should cultivate this method of approach to strangers for the sake of business advantage.

But some one suggests that all this makes a lot of trouble, and time and expense are required to carry it out. Of course it does, and these very things are some of the great advantages that lie within, like the kernel in the nut.

In the Willard Battery Service Stations, there is a sign up which says, "You cannot get out what you do not put in." That seems plain enough, and it also applies to this Christian Fellowship. It does not consist in gush, nor palaver, nor in a great parade of shaking hands, nor in visiting people when the visit is merely made so one name can be checked off the list; this kind of fellowship puts nothing in and gets nothing out.

But we can turn the Willard sign about and say: What we put into this Christian Fellowship we will surely get out. It is a perfectly safe investment, with the dividends built into our own lives for eternity.

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**Children's Lesson**

**Lesson IV—For Sabbath, July 27, 1919**


Earl, do you belong to a certain set of boys who go together most of the time? "Sure I do." To stay in that crowd are there certain rules you must live up to in your fellowship? "Yes, we have to stand up for each other and help one another, and everything." You are all good friends.

Fellowship is another name for friendship. Is there a leader among the boys of your crowd, Earl? "Yes. They are another group of friends of whom Jesus is the Leader. Who are they, Grace? "Christians." The fellowship or friendship among Christians is the happiest kind in the world, if we abide by the rules of Christian fellowship. We will see what some of them are.

On the table let us lay out a little city. Pile up the sand for the hilly part of the town and stand this cardboard church on the hill with twigs in the sand for the trees and green grass growing around. It is a pretty little church. Why should churches be made as lovely as possible, Jeanne? "That is where we worship Jesus."

Cardboard boxes will do for the houses—some rich houses, some poor. Colored splints are for the folks who have good homes and sticks for the poor ones.

On Sabbath Day those who love God in this city go to church.

Who has the greatest amount of work to do in a congregation, Gladys? "The pastor." In this church the pastor is discouraged one Sabbath morning as he leaves home, because more of the boys and girls of the Sabbath School do not attend the preaching service. He does not even know whether folks enjoy his work, for they never tell him so.

Sabbath School is just out. A crowd of boys on the lawn wonder whether to go fishing or to the woods. Fred has been thinking hard. As he sees the pastor enter the church, he bursts out, "Say, fellows, the minister is a good friend to us and we never even stay to hear him preach. Let's stay this morning and show him we are his friends." And they all file in. When the minister sees them, the heavy load lifts and he preaches better than ever.

"Now let's shake hands with him and tell him how much good he has done us," says Fred.

How does the minister feel after the boys are through, Paul? "Happy." They show him Christian fellowship. You boys and girls can help your pastor in this way too, can you not?

The boys get busy together during the week, "Say, Fred," says Herbert, "I'd like to do some more for the church. What else is there?"

"I'll tell you what," replies Fred. "I saw a lovely little chap sitting back there all by himself last Sabbath. Why can't we boys make him and other strangers feel at home even if we only say 'Hello'?"

"Good!"

On the next Sabbath service is barely over until Fred and his chums are scattering over the church speaking to this lonely man and woman who is there for the first time, and to the timid boy. Are they showing Christian fellowship, Gladys? There is something else for you boys and girls to do in Sabbath School and in church.

These boys love Jesus and try to live like Him, and that makes them love everyone. They share their friendship with the minister, the stranger, the lowly, and with all. Are they happy, Mildred? "Of course." Everyone is glad to be their friend.

Our verse tells us how to have Christian fellowship. "If we walk in the light, as He is in the light, we have fellowship with one another."

Rev. R. W. Piper, of Belle Center, Ohio, made a model Synod pastor.

Rev. Robert Park will be at Barstow, Vt., the latter part of July, and will preach for our congregation.

Rev. Walter M. McCarroll will attend the summer term of White's Bible School, this city.

The Church's Service Flag will be on exhibition at the Young People's Convention at Clarinda, Iowa, and also on the Pacific Coast.

Dr. S. M. Wilson, of Los Angeles, Calif., is on his home from France, we are informed by a letter from his mother.


Windsor, Kansas, congregation had sixteen boys in the service, and went over the top with $2,237 for the Geneva Bible Chair Memorial.

Dr. J. H. Martin, President of Geneva College, will supply the pulpit of the Second Church, (Dr. Samuel's) this city, during July and August.

Anna Pritchard George, whose work has been keeping her at Columbus, Ohio, for a number of weeks, was home with her parents, at Montclair, N. J., on the Fourth, returning on Monday evening, July 7.

Alvin W. Smith was ordained at Winona, Minn., on Sunday evening, July 10, by the Interim Commission of Kansas Presbytery. He will sail for Cyprus about August first.

White Lake, N. Y., Cong., Rev. J. H. Pritchard, pastor, has so far raised $228.50 for the Geneva College Bible Chair, with more to come. The pastor says: "I hope the drive goes over the top."

The amounts reported on another page for endorsing the Bible School in Geneva College, are not to be considered as final. Dr. McKechnie is constantly being assured that these pledges will be increased.

George R. Patterson, of New Alexandria, Pa., congregation, who, since his return from France, has been employed in Detroit, Mich., recently underwrote an operation for appendicitis. He is well on his way to recovery. His father, Elder S. C. Patterson, visited him in the hospital in Detroit.

Our readers will sympathize with Rev. Edmund M. Wyile, D.D., Montclair, N. J., in the death of his wife, Dr. Wyile was born and reared in our Church, and his mother is a member. He is the son of Dr. R. C. Wyile's deceased brother, who was an elder in the Covenant Church.

Prof. R. J. G. McKechnie will attend the Young People's Convention at Youngs, Pa., July 15-18. He will also preach at Princeton and Cincinnati. Meanwhile he is looking for students for the Seminary.

Arthur Miller, the last of the boys from the New Alexandria, Pa., congregation in overseas service, has been with the Army of Occupation in Germany since the Armistice was signed.

"Why go to Synod when one can read reports like yours in the Christian Nation? Stay at home; subscribe for the Christian Nation; and save the physical and mental wear and tear of attending the meetings. Your friend, S. A. S. Metheux."

More than sufficient interesting things occur over the Church every day to fill this page, but not enough of them reported to do justice to them in one week. We will supply addressed postal cards to any minister who will agree to send us at least one item of general interest every week.

Rev. H. G. Patterson, Morning Sun, Iowa, cong.: "We have been working at the fund for the endowment of the 'Memorial Bible Chair in Geneva College.' canvassed the congregation July 3. Have raised over $400 already, and there are some to be heard from yet."

The Commission of Synod, appointed to fill any vacancy that might occur in the Secretariats of the Forward Movement, met and elected Rev. D. H. Elliott to fill the vacancy occasioned by the declination of Rev. Samuel E. A. Crooks, Clerk of Commission.

The Wesleyan General Conference, at Fairmount, Ind., endorsed the plan of the Pennsylvania and other states to explain and congregations to endorse it. R. A. McCoy called my attention to this Conference, and arranged that I should stay with his friend, J. W. Montgomery—J. L. Coleman.

Read "Witnessing in Illinois" by J. W. Dodd's of our Seminary. Mr. Dodd's is working for the Witness Committee during part of his vacation and finds the work extremely interesting. He writes, "Dr. J. M. Coleman is not the only one to hurry through a mile of city streets only to be turned down, but when I hob up again with a buoyancy that sometimes may indicate light headedness. However, I find more with us than against us, so these pathans fail of intimidation, even though they may be decrying uneasy for the time being."

"It just occurred to me that I ought to write and thank you for sending your valuable paper to my boys while in the service. I believe they have written and told you that they are out. The last one to be discharged was my oldest son, Arthur L. Stewart. He is now living in Iowa. They all appreciated the paper. I do think you did a good work. May our Heavenly Father bless you, is the sincere thought of your faithful friend, J. G. Stewart, Winchester, Kansas."

A reception was given on Wednesday evening, July 2, in the Pittsburgh church for the soldiers of the congregation returned from camp and overseas. Those who entered military service were: William Chalmers Acheson, Daniel Walter Baker, Thomas Lindsay Barr, David Hartin Boyd, Theodore Copeland, Robert English, James Renwick McBride, Thomas Howland McBride, William Norman McBride, Robert Porter.

A Fairgrove, Mich., paper says: "On Friday night, May 30, after a comparatively short illness, Thomas Mitchell passed from our midst. Death was caused by pneumonia and he was about 80 years old. His death marks the passing of a well-known and picturesque figure, his snow-white hair, glinting like a halo, about his head. A native of Ireland, he immigrated to America in 1861. The name of Thomas Mitchell stands for fairness and honesty wherever it is known. Highly respected by all, he was understood and appreciated by those who knew him best. Mrs. Mitchell survives her husband."

Dr. R. H. Martin, President of Kansas Presbytery, has been elected by the Church's Service Flag Committee to fill a vacancy occasioned by the declination of Dr. Samuel, to fill this page, but not enough of them for the Christian Nation. The church has been given $2,237 for the endowment of the 'Memorial Bible Chair in Geneva College.'

Dr. S. M. Wilson, of Los Angeles, Calif., is on his home from France, where he went over the top with $2,237 for the Geneva Bible Chair Memorial.

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ALL RUN DOWN AND WORN OUT
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WALTON, N. Y.

Mr. Alvin Smith assisted with communion services in Walton and gave splendid preaching. The devotion of Mr. Smith's life to the Lord's service leads others to consecrate their lives to their Master.

Following the meeting of Synod, the pastor of the Walton congregation spent about a week with his parents in Winchester, Kansas.


THE BIBLE CHAIR CAMPAIGN AGAIN.

The response to the appeal for funds to endow a Chair of English Bible in Geneva College has been generous. The announcement on another page of this issue does not mean that we have failed, but rather that we have come so near the goal that we would not go over the top. Very few of the congregations reporting failed to contribute $100 for each person in service. If those that have made no report will contribute in proportion to their representatives in the service, the full amount will be raised. Once more and all together next week will be Thank you week.

R. J. G. MCKNIGHT.

SYRACUSE, N. Y.

Park Dougall Wicks and Robert James McAlister are the latest additions to the Syracuse, N. Y., congregation. Both received royal welcomes in their respective families, and as members of our interesting junior congregation.

Rev. W. J. McKnight, of Boston, assisted at our spring communion and gave us excellent preaching.

Mr. Murdick Murphy, of Beaver Falls, Pa., and Miss Mary Murphy, of Connellsville, Pa., were recently to attend the Crockett-Murphy wedding.

Miss Julia B. Lyon, assistant secretary of the Society of Prevention of Cruelty to Children, is taking much needed rest at the Clinton Hotel, Rochester, N. Y.

We miss Rev. and Mrs. William McFarland from our church services. They expect to remain in it the accumulations of broken sleep, backache, eruptions and horrors and other troubles.


OLATHE, KANSAS.

The Olathie and Kansas City congregations picnicked together at our beautiful Swope Park early in June. The attendance was large, in spite of strong hints, almost amounting to threats, of rain. A bountiful dinner was served under shelter and there were brief talks from the two pastors touching on Synod's forward steps, and the children had the usual games and races.

Most welcome guests were those in uniform, three of Olathie's boys who have seen active service in France: Howard McGee, who was very seriously wounded but is slowly regaining health and strength; Harper Lowe, who went "over the top" any number of times without mishap; and Bert Hemphill, in the navy radio service, together with Everett Cathcart, of Olathie congregation, recently returned from the service in this country.

In January our Sabbath School began contributing the collection of the last Sabbath of each month to Armenian Relief. Our superintendent, Mr. David M. Dodds, prepared two placards, reading as follows:

Remember the Sabbath School Collection, for Armenian Relief.

Let Us Make It Big

Today the Big Collection for Armenian Relief.

These placards he displays before the school, to remain during the church service. The response has been $137 in the six months.

Mr. Dodds occasionally adds items of information regarding the suffering Armenians, and recently reviewed their history briefly, with the aid of a map he drew, which showed their position to our mission work in Syria.

The birthday collections of the Sabbath School are given to pay the tuition of a pupil in our Southern Mission, Miss Smith. A letter from her, telling of her school work and her appreciation of the help given, was read to our Sabbath School by one of our Junior girls, and another Carabel Marvins was appointed to answer the letter, reading her reply

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Preaching at 11 A. M.

Preaching at 7:45 P. M.

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WOMEN SUFFERERS MAY NEED SWAMP-ROOT

Thousands upon thousands of women have kidney and bladder trouble and never suspect it. Women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased. Pain in the back, headache, loss of ambition, nervousness, are often symptoms of kidney trouble.

Don't delay starting treatment. Dr. Kilmer's Swamp-Root, a physician's prescription, obtained at any drug store, may be just the remedy needed to overcome such conditions. Get a medium or large size bottle immediately from any drug store.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention the Christian Nation.

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at the next session of the school before sending it off. This matter also our superintendent keeps before our attention by various interesting devices.

Mr. and Mrs. R. A. Marvin recently entertained a large company of friends on their fiftieth wedding anniversary, and were the recipients of a number of beautiful gifts of cut glass.

A number of copies of "Soldiers of the Church" have been received by members here, and are being read with keen interest.

The very sudden death of Mrs. Margaret Ewing, a revered member of our congregation, was greatly deplored, and called our pastor back from Idana, where he had gone to assist Rev. J. R. W. Stevenson in communion services.

Mr. Alvin Smith, who soon goes to our mission in Cyprus, was with us on a recent Sabbath, giving us an excellent sermon. We were glad of the opportunity to assure him of our interest in his welfare and his work.

WINNIPEG, CANADA.

Rev. Thomas Patton preached his farewell sermon on Sabbath, June 15. He had supplied the pulpit for over ten months and during that time he had made many friends not only in the congregation but also in the community. He took a great interest in all that pertaining to the welfare of the congregation. He was a regular visitor in the homes, and faithful in proclaiming the message of truth from the pulpit. But it was in the Sabbath School that he excelled—ever ready to visit the homes of the mission scholars and seeking to lead the young to a knowledge of the Saviour. He carries with him to his new field of labor the best wishes of all.

Our new pastor, Rev. F. E. Allen, accompanied by Mrs. Allen and their little daughter, Mary Grace, reached our city on Friday, June 22. We are looking forward to a time of reviving and renewed activities under the leadership of our new pastor. Some years ago, when Winnipeg was a mission station, Rev. Allen preached for us; it was then felt by all that he was the right man for the pulpit of the Almonte congregation. Some years later, when Rev. Allen returned to labor in our midst, we had made many friends not only in the congregation but also in the community. He took a great interest in all that pertaining to the welfare of the congregation. He was a regular visitor in the homes, and faithful in proclaiming the message of truth from the pulpit. But it was in the Sabbath School that he excelled—ever ready to visit the homes of the mission scholars and seeking to lead the young to a knowledge of the Saviour.

Mrs. Armour Cusac, who underwent an operation recently, is improving nicely.

The art of compounding flavors has become a science which requires a lifetime to master. That is why it is so difficult to imitate the distinctive flavor of Coca-Cola.

The slightest deviation from the delicate balance of flavors reveals the imitation. When you ask for Coca-Cola demand the genuine by full name—nicknames encourage substitution.

THE COCA-COLA COMPANY

ATLANTA, GA.

ALMONTE, CANADA.

Word has been received that Mrs. Rev. James McCune had been successfully operated on and is expected home the second week of July.

Rev. P. P. Boyd, who is occupying the pulpit of the Almonte congregation during the absence of the pastor and his wife, have with Mrs. Boyd been making their home with Miss Jane Waddell.

The Almonte congregation are glad to have their former pastor and Mrs. Boyd visiting among them at present. Miss Bella Waddell has returned home from Ottawa, where she has been attending "Normal" for the past year.

Mr. T. J. Bowes made it comfortable for a good many to go to and from the picnic by the obliging way in which he used his car.

Mr. T. J. Bowes made it comfortable for a good many to go to and from the picnic by the obliging way in which he used his car.

The Ladies' Missionary Society, for our annual picnic was held as usual July 1 in Messrs. J. and R. Bowes' lovely maple grove. Weather was ideal and a large crowd assembled to enjoy the day's outing and sports, as well as the bountiful feast prepared by the ladies of the congregation. Both dinner and supper were served.

Mrs. Shields, aged 88 years, and Mrs. Isabella Bowes, 85 years old, were able to be at the community services and also at the picnic.

The weather is very warm just now. Some of the Sabbath Schools in our city close during the months of July and August, but the attendance at our school keeps up. There were 110 present in Sabbath School.

Mrs. Armour Cusac, who underwent an operation recently, is improving nicely.

The distinctive flavor of Coca-Cola

The flavor of Coca-Cola is a composite of natural fruits so delicately blended that the palate is unable to distinguish any one of the component parts—the result is a distinctive flavor.

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ALMONTE, CANADA.
REPORT FROM LATAKIA.

By Captain S. Edgar.

Dear Major Nicol:

As already reported I reached Latakia on February 15. Spent three days opening workrooms and working among the fathers. It may be better to keep these orphans in a sort of children's home rather than return them to Kessab. This we shall discuss with you in conference. I am trying to get the tools and means of work for the carpenters and masons, tailors, and other skilled workers. The shops are empty, and the men are unable to begin again. They are very anxious to have their garden ploughed and a few worm holes made. We are not certain whether we can arrange this or not.

Kessab.

From Latakia I journeyed to Gunamia, a horseman and a Muleteer along. The condition of this village was complete desolation. Only two houses remained intact of those belonging to the Armenians. About 359 souls were deported from here and about 110 returned from exile. These are now scattered in the neighboring villages with about 25 living in Gunamia itself. These are with great zeal and diligence making a place for them to again lay their heads and begin life anew. The blacksmith shop was already rebuilt and the men busy at their avails and forges. Spent one day here and after rendering a little financial help to those most needy, we left on the 22, for Kessab.

Kessab.

After a day's journey in the saddle again through the mountain pines we reached Kessab, a little eue sunset. We were glad to see a better sight here so far as the houses were concerned. We had visited Kessab shortly after the massacres of 1909, and the desolation then was like to what we found in Gunamia on this trip. But today the Kessab houses are nearly all intact. True they have burned doors and windows and shutters but on the whole in fair repair. The gardens have been neglected and in many cases the mulberry trees have been cut down and used for kindling by the neighboring villages. There people have remade their worn, ragged, and many of them emaciated after their three years in exile. The population that journeyed out on the Turkish orders of 1915, were about 7500, of these about 1000 have returned and are now depending on the American Red Cross for aid and also upon the mercy of the present government. The Governor of Latakia has ordered that they shall receive a portion of wheat and corn from Latakia. If this plan is working with what aid we hope to give, they shall thus be able to make a beginning out of the things that remain. Herewith enclosed a list of their immediate needs as prepared by the fathers. For Kessab an orphanage may be a necessity, as there are about eighty children without father or mother, and about forty-five without mothers, and about sixty without fathers. It may be better to keep these children where they are living and provide for them there. This we shall discursively consider and make an arrangement for the future.

Suidas Valley.

Sheltered North of Mt. Casuis is this famous valley, watered, and now in the season of the year flooded by the Orontes River. The population of this valley is of three different religious sects. Greek Orthodox, Nestorians and Armenians. The North side of the valley is the home of the Armenians. Here cuddled against the mountain side are a number of the villages. On this mountain side was the site of that great battle between the Armenians and the Turks fought in the year 1915. Here the Armenians decided if they had to die they preferred to die at home rather than be driven off into the desert and there be butchercd. So they prepared to defend themselves and won, and the famous refugee camp at Port Said is a witness to their great victory and marvellous deliverance. We say marvellous for on the day of their escape by Allied battleship the famous Turkish slaughter regiment passed through Antioch boasting of what they were going to do to the Armenian dogs of the Suiada valley.

The Christian population were allowed to stay quietly in their homes for about two years, then a new order came for them to leave and leave they must. The men were driven to Idlib and the most of the women allowed to remain in Antioch. They were allowed to have what they could carry with them. The Armenians were sent to Hamath and Hems and many of them to Aleppo. Of the Armenians about two-thirds. Sufferings were meted out or was stolen from them. The things buried were left behind. Things buried in the ground for safety were dug up and are being enjoyed by the ever interested neighbors. Clothes must be had for all. Few have a second garment. Few have anything but rags. None have plenty to eat. White bread or wheat bread they have not had for four years, thankful to get either barley or corn bread.

The Governor of Antioch has arranged to give them a small portion of grain for each individual month. This will mean much to them until the new harvest comes. Hardly in any house is there a bed or bed covers. Some took them into the exile is worn out or was stolen from them. The clothing problem is a difficult one to solve. We are far from Beirut and steamcr service is very uncertain. The purchasing in the local market is impossible as the shops are empty. Though Antioch is better than Latakia.

(Continued on Page 15)

"Soldiers of the Church"

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Every Day That Passes Since Peace
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1000 Copies All Sold Out in One Month

TESTIMONIALS:

"SHOULD BE READ BY EVERY MEMBER OF BOTH REFORMED PRESBYTERIAN CHURCHES."

Cedarville College, Cedarville, Ohio, July 5, 1919.

I have just received the book entitled "Soldiers of the Church." It is a neat and worthy tribute to the soldiers of your Church for the service and sacrifice which they rendered to their country in the hour of its supreme test, and it should be read by every one of both Reform Presbyterian Churches. I am sure those interested in a common ancestry and a righteous cause will be thankful to get either barley or corn bread.

Yours sincerely, W. R. McChesney.

"CONTENTS ARE SPLENDID, AND FINELY EDITED."

Winchester, Kansas, July 7, 1919.

I have read "Soldiers of the Church" with a great deal of interest. The contents are splendid and finely edited. You deserve great credit for the immense amount of labor expended in amassing so much information. The book is a valuable addition to the literature of the Church.

H. G. FOSTER.

A FINE PERMANENT RECORD.

Have enjoyed reading "Soldiers of the Church." It is a fine permanent record of our relation as a Church with the war.

MARGARET S. METHENY.

A VALUABLE BOOK.

"Soldiers of the Church" is a valuable book. T. H. ACHESON.

VALUABLE ADDITION TO THE LITERATURE OF THE CHURCH.

I think "Soldiers of the Church" is a very valuable addition to the literature of the Church.

J. BOYD TWEED.

A SERVICE TO OUR CHURCH.

I wish to express my personal appreciation of your service to our Church in getting out "The Soldiers of the Church"; in starting the Ambulance Fund, and the Thanksgiving Victory Fund, etc., etc. Like David of old, you are serving your day and generation, and your services are appreciated and will be more so as the years roll on.

S. A. S. METHENY.

"SOLDIERS OF THE CHURCH" HIGHLY APPRECIATED.

The book is EXCELLENT. Every Covenanter home should have a copy. Your work is highly appreciated.

WINCHESTER, KANSAS.

A CONTRIBUTION TO THE CHURCH THAT WILL GROW IN VALUE.

Nothing but inability should prevent any one from securing "Soldiers of the Church," not only because of its present value, but also because of its future worth.

R. M. ATCHISON.

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July 16, 1919
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COVENANTERS, Will You Write the Last Two Well-Known Words?

A MEMORIAL

to

Our Loyal Sons and Daughters Cannot Fail of Completion

We Need Twenty Thousand Dollars

ADDRESS

PROF. R. J. G. McKnight

Prayer Meeting Topic

BY REV. S. J. JOHNSTON.

Topic for Wednesday, July 30, 1919.


1. Why do they do it?
2. Where do they do it?
3. When do they do it?


Parallel Passages—John 21:6; Mark 1:19-20.

Addressing the people from the end of Peter's boat, turning to His disciples Christ said, "Launch out into the deep; and let down your net for a catch.

They did not feel our need of Him like we do. We feel that we are sufficient for the small things of life. We take our cases into His hands. We trust Him to do the impossible things for us.

We should undertake great things for God because it is the only way to accomplish the work of God. We should not be content until we have accomplished our work. We should be like our Master, Who went about His work with the words, "I am the bread of life."

Covenanter Young People's Union

BY REV. W. C. M'CLURKIN.

Topic for Sabbath, August 3, 1919.

"Our Relations to Others, II.—The effect of our failures and successes in the Home."—Ex. 20:12; Eph. 6:1-9.


The honor which inferiors owe to their superiors is, all due reverence in heart, word, and behavior; prayer and thanksgiving for them; imitation of their virtues and graces; willing obedience to their lawful commands and directions; due submission to their corrections; fidelity to, and maintenance of their persons and authority, according to their several ranks, and the nature of their places; keeping with their infirmities and covering them with love. They may be an honor to them and their government."

Larger Catechism, Q. 127.

Such honor we owe to all superiors, especially to parents in the home. Love should be at its best in the home. Refined Christians will be as courteous and mannerly in the congregation, and Mr. and Mrs. McGee, of the Olathe congregation, are with us from Charlotte, N. C. Mrs. B. W. Wilson, of Wilkinsburg, and Mrs. D. C. Wills, of the Wilkinsburg congregation, is in Concord visiting with relatives. Mrs. Wm. C. Coleman and daughter, Grace Winifred, are at our pastor's home.

New Concord, Ohio.

Within the last two months our congregation has suffered the loss of three of our members. Mrs. Thomas Stewart, Elder J. C. Wallace, and Mrs. James McWilliams.

The Rev. S. R. Wallace, of the Vernon congregation, and Mr. and Mrs. McGee, of the Olatieh congregation, were after Synod visitors and remained until after the funeral of Mr. J. C. Wallace.

Mrs. D. C. Wills, of the Wilkinsburg congregation, is in Concord visiting with relatives.

Antioch.

Having been delayed in Susea, because of the winter storms, we left us only two days for our investigation of conditions in the old historic city of Antioch.

In the city itself we found only about seventy-five inhabitants. In this center there is an agent of the Syrian Mission. The very people who are representative for the villages in the valley. He gave me the following census.

Present population

Kaboozas ... 354
Yaghdul ... 28
Kinderbeck ... 190
Hobolehyeh ... 190
Baityas ... 28
Antioch ... 70

It is expected that the refugees at Port Said shall be released by the British government after about two months and allowed to return to these villages. At present the question of food and clothing is the one demanding our immediate attention and help. These villages like the Susea valley are being helped a lot by the French Governon of Antioch. Cotton or wool for beds or

—It costs the average family a good part of the price of the Government Bond to celebrate the 4th of July. See the congressional Treasurer before you crank your Henry.
To Our Missionaries

WHEN first you have gone into a foreign land you will feel that you have shut yourself off entirely from America and the many comforts to which you were accustomed. You want you to feel this way and there is really no need for it. The house of Montgomery Ward & Company with large warehouses in our principal cities has been supplying the Missionaries of the Covenant and other Churches with their slightest and greatest needs for the past twenty-five years and when you paid back home for your local store. They send you a complete catalogue free of charge and have a large force of men and women who devote their entire time and attention to you alone. It was through the missionary that our foreign trade was established with China and many other countries and for this reason it is the good business bet for them to enclose, to your trade, but their thoughts are far from commercial. They are a rich house and want to encourage all missionaries in their good work and make their life as pleasant as possible.

We have so many letters from our own Church missionaries testifying to this. The following is taken from an article which appeared in a New York magazine, and written of their own volition:

The Mail-Order Catalogue on the Trail of the Missionary

FOR more than twenty-five years the mail-order catalogue has been on the trail. Ever since the first young couple dropped into Montgomery Ward & Company to stock up on household goods and groceries before setting out for the foreign field, the corner has been growing. In the last twenty years hundreds of such newly-weds, fresh from university and theological seminary—have come on the same errand bent.

It is no unusual thing for a young couple to have their individual order books in the-mail-room of that great merchandise establishment in Chicago. Here perhaps come in a trunk from Iowa and his in another from Pennsylvania. And there maybe the two buy a wardrobe and pack it with a combination selected from their new purchases and their individual trunks. Often they are advertised in the catalogue and hustled off, trunk and all, to their train by one of the workers in the foreign service bureau who is used to doing everything from careful order-picking to toxical calling and mid-speeding for pleasant as possible of all-work and international diplomat.

Then the two old trunks are unpacked with the remainder of the new ones behind; friends come forward with order of supplies, together with the wedding presents, contributions from Pa and Ma, from the Missionary Circle in his town, and the Ladies Aid in her town. This done, the whole is shipped by slow but certain freight to arrive after his town and the Ladies' Aid in her town. This done, the whole is shipped by slow but certain freight to arrive after.

In this business they must come to depend more and more upon the mail-order catalogue for all kinds of merchandise, because in many parts of the world it is the only source from which they can buy the things which they have grown up to regard as necessities. There is no other way to procure needed equipment for their schools, hospitals or other mission agencies.

There is a very human side to the mail-order business. It calls for the most intimate and frank intercourse between the buyer and seller.

No one knows quite how one feature of the human side came about, but gradually a general forwarding business has developed in the export division of this great concern. A shipment will often contain articles from fifteen or twenty places all over the countries which have been interested in one order. In fact, it is quite the regulation thing for any missionary to notify all of his friends and the members of his family of any wishes that may be of advantage to the shipping service courtesy extended by Montgomery Ward & Company. Sometimes an order is received for home best there is a list of names of men or women who labor in that field. Very few of us here would care to work elsewhere in this establishment.

The missionary business Montgomery Ward & Company is highly denominationalized. Their mission trade extends to every denomination on the globe. Their wares keep warm the Episcopalians and Jews in Alaska, the Protestants and cheer to the inmates of the leper colonies in Siam, Hawaii and South Africa.

Mr. and Mrs. Missionary have got over their first flutter and are resolution to be loyal to a missionary's wants. He orders anything from thirty-one cents' worth of yeast to the entire materials for building and equipping a complete church, including the bell and belfry. The first English-speaking Methodist Church in the Philippines was ordered complete from Montgomery Ward & Company, with a machine to manufacture the concrete blocks used in its construction.

The fireless cooker seems to be an indispensable article to the missionary housewife, as is the typewriter to her husband. These two articles are shipped in greater quantities than any others. Then come adding machines, roofing hammers, tables with weights, shovels, hoes, and shovels, hoes, and shovels. "a private telephone to use between our home and hospital," sewing machines, washing machines, phonographs, hydraulic rams, chicken feeders, ice cream makers, a "fireless" projector, bacteriological incubators, "a large bell to replace the large iron rail which hangs from the old lime tree," a "tender heart" for the mission hospital in Central China, and every other thing that missionary work or human flesh is heir to.

Getting into the missionary market is a science as well as an inspiration. It demands a first-hand knowledge of all kinds of conditions in the countries to which goods are shipped—climate, travel, even the pests. Moisture and heat in some countries affect the shipments; in others, insects such as moths, worms and white ants, make it necessary to pack goods in sealed containers. All food supplies must be put into tins of convenient size so that the missionary need have only a small quantity open at a time.

Whatever the goods and whatever its destination, safe arrival is guaranteed, and the missionary is made happy by finding that a second order to replace something stolen in passage is reshipped free of charge.

Not only has this house a strong grip on the missionary market, but it has also become in a way a recruiting station. One of the employees of the export division became so interested in the left by the missionary that he has a real vision of a closer service in the daily routine of her work.

As far as the author of this article, that the entire foreign business of Montgomery Ward & Co. is done with missionaries, it may be well to state that only about 10 per cent of Ward's foreign business is with missionaries. However, there is little doubt that the influence of the latter has been responsible for much of the general foreign business done by the company. Shown here is in its export department, no considerable wholesale business which is more or less, quite contrary to conditions at home.
THE MARCH OF EVENTS

By Rev. John H. Pritchard

The Baffled Wets.

COMMENTING editorially upon the vain efforts of those who would render the bills providing for the enforcement of wartime and constitutional prohibition ineffective, the New York "Times" lugubriously remarks: "Hope springs eternal in the heart of the Wets, but it has mighty little nourishment to feed on. If the galleries of the House could be forbidden to visitors and secret ballottings provided for, a majority might be found for moderation and common sense and the repeal or modification of the Wartime Prohibition act, or, at least, for the repeal or modification of the constitutional prohibition of its "drastic" features. But when the bill came before the House on July 14, the prohibition forces were seen to be in full control. By overwhelming majorities they defeated attempt after attempt to defeat the provisions of the bill. The real struggle of the day was over the proposition to substitute 2.75% of alcohol for the one-half of one percent, which the bill names as the maximum precentage allowable. The proposal to make the allowed percentage 2.75% was defeated by a vote of 151 to 90. This is indicative of the majorities controlled by the prohibition forces.

The progress made in the passage of the bill was very slow. The Wets employed every known expedient to delay action. Generally three votes were demanded on each specification, and amendment after amendment was proposed. At that rate of progress, it will take a long time to pass the entire bill. And delay is one of the objects sought by the opponents of the measure.

Demobilized Men Healthy.

A DISPATCH from Washington reports that more than 98 per cent. of the 2,000,000 officers and men of the army who had been demobilized prior to July 9 were discharged with a clean bill of health. Six per cent. of the men were reported to the Bureau of War Risk Insurance of Disabilities, and 1 per cent. were held on account of communicable diseases under development, or other causes. The negro troops showed a slightly better physical condition than the white, but a higher percentage were held for communicable diseases. Health conditions in the army, both at home and abroad, are reported to be excellent.

Aid for Needy Prisoners.

A SOCIETY has been organized to provide financial and legal assistance to those who have been charged with crime and who are unable to defend themselves. George E. Bender is the manager and organizer of the association which is to be known as the Society of Justice. Mr. Bender said that he himself had once been the victim of an unjust accusation which resulted in his conviction of a crime of which he was innocent, and that this incident in his life had led him to organize the movement to help in similar cases. The society is dedicated to the memory of Mrs. Alice Mandelick Flagler, who was the wife of John H. Flagler. She often visited Sing Sing while Mr. Bender was there, and was reverenced by all the prisoners for her love of justice and her acts of mercy on their behalf. Among the incorporators of the society are Edwin S. Merrill of the law firm of Dawson, Merrill & Dawson; Albert B. Taliaferro of the banking firm of Bonbright & Co.; Thomas F. Fallon, Jr., Deputy Commissioner of Correction under D. Katherine B. Davis; Mrs. Ella O'Gorman Stanton, sister of ex-Senator O'Gorman, and Mrs. Alice Caruthers.
The Young Women's Christian Association has been housing girls to some extent since its beginning more than fifty years ago. At the present time more than two hundred homes in the United States belong to, and are managed by the Association.

Leading them in beauty of architecture, in size and in scope, comes the Navy Yard Y. W. C. A. Home in Charleston, S. C. Built across the street from the navy yard, with the tall-long leafed pines making a picturesque background, and the breeze from the sea sweeping across its many porches into the innumerable windows of bedrooms and living rooms, it makes an ideal home for the girls who are still retained in service in the navy yard, and the employees of a uniform factory a little further away.

It is a mammoth mushroom sun-parlor. It has a rooming capacity for 125 girls, every girl having a room to herself; there is a large assembly hall, a library, a sewing room equipped with the sewing machines every thrifty girl loves to run; there are sun parlors, a fudge kitchen where the girls may provide refreshments for guests when the big dining room is closed; there are music rooms, and there is a moving picture theatre. All costing the girl less than she would have to pay for the unhappy privilege of a hall bedroom and meals in a restaurant in the city.

The Young Women's Christian Association came to the rescue of the business girl in Washington, D. C., when that city found itself overwhelmed with girls seeking homes, by opening several homes in the city, and once at Silver Lake a few miles out. The epidemic of the flu found many victims among these young women so far from home; they hadn't the strength to return to work direct from the hospital, nor the money to enter some private sanitarium, or to return home. The Young Women's Christian Association met the problem by opening a Home for Convalescent Girls at Rockville, just far enough out from the city where she found strength to return to her job.

In industrial centers and Hostess' Houses the Y. W. C. A. is meeting the problem of caring for the business woman who is a permanent fixture in a city, and the girl who is passing through, or "trying out" a position. The business girl has come to stay; business is carried on more successfully if she is made happy and contented. In this investment in the comfort and welfare of the working woman the Y. W. C. A. is making its contribution to the solution of one phase of the industrial problem.

Knowing and doing should never be divorced. "If ye know these things, happy are ye if ye do them."
Lining Up on the Right Side

The Atlantic Conference of the Evangelical Association, which met in Brooklyn, N. Y., in May, took this action:

"Whereas, we have been requested to lend our influence as a Conference, to bring about the adoption of the following resolution to be incorporated in the preamble of the Constitution of the United States, recognizing the authority and law of Jesus Christ, therefore,

"Resolved, That we officially sanction and support this movement by addressing the appended resolution to our President, the House of Representatives and the Senate:

"To the President, the House of Representatives and the Senate of the United States:

"Whereas, The unity, justice, tranquility, defence, welfare and liberty of nations, the objects specified in the preamble by the Constitution of the United States, are to be secured by recognizing the authority and obeying the law of Christ, and

"Whereas, The enthronement of Jesus Christ as Saviour and King in the life of the people of the United States should be followed, as a consequence, by the acknowledgment of His authority in the supreme law of the land,

therefore,

"We respectfully present and urge our petition that the preamble of the National Constitution be amended to read in substance as follows:

"We, the people of the United States, devoutly recognizing the Authority and Law of Jesus Christ, the Saviour and King of nations, and desiring to form a more perfect Union, establish Justice, insure domestic tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

To Aid Labor.

With a view to promoting more cordial feeling between workers and employers, a commission comprising forty large concerns is in process of formation in Chicago. Harold F. McCormick, president of the International Harvester Company, and Harold Swift, vice-president of Swift & Co., are leading in the enterprise. The idea of the commission is said to have originated with John Mitchell after a conversation that banker had with Mayor Ole Hansen of Seattle. Mr. Mitchell says "the idea is to form a community service organization which will afford entertainments, lectures and generally improve conditions and display a spirit of sympathy and helpfulness."

The Lord's Promise at the Supper

Now if we bear in mind what the blood represents, and think of Christ in glory, we can see that the promise in these words means very much.

Then there is another meaning in the Lord's Supper and that is, it is a strengthening service.

The obligations taken in baptism are not easily carried out, but God promises strength for the way and strength for the day, and one source of strength is the Lord's Supper; sometimes we get supplies that will strengthen us for trying days that are coming, sometimes we are carrying a load and get strength to carry on. How many ways God can use this form of worship to strengthen His children, He alone can tell, but many of His followers can testify that this is the case. It is like the eating we do at our tables in our homes. We eat and are refreshed while we are eating. We eat and are strengthened for hours, perhaps for days, by the food we take. Then, alas, we may eat unwisely and we are sick, and so Paul warns against eating and drinking without any thought of the sacredness of the things with which we are dealing, and it makes people's souls weak and sickly and sometimes throws them into a stupor towards all spiritual things.

There is a great blessing in the Lord's Supper for the worthy receiver, and it is worthy of our highest effort and study to use it as God intends, so that His blessing may be on us in this service.

There is a delightful use that should be made of the Lord's Supper. It does not consist in making it so holy that no one but an angel can partake of it. A minister one time, in addressing communicants while partaking of the bread and the cup used the words, "This man receiveth sinners and eateth with them." Luke 15:20. At the close of the service a godly woman said to the minister, "That was the first communion in my life when I felt that I had a perfect right to sit at the table, always I felt so unworthy; but when the verse said sinners, I said that describes me, and when it said He eateth with them, I said, He is doing that with me at this moment." But when we come in a careless way and treat these sacred things in a common way, we are taking the most sacred things that God has put in our hands and counting them as things to trifle with and dishonor.

Thoughts for Meditation

Jesus puts the soul into the fine art of living with others when He prescribes love as the solution.

Love is the lubricant which keeps the great machine of human society running smoothly.

When love is wanting and hatred takes its place, there will be friction and jarring in the social organism.

The German nation rejected Christ's law of love and ridiculed it as weakness, and exalted hatred as the manly virtue. The world has suffered the consequence.

Love is the law of the kingdom of the Prince of Peace—the royal law which will everywhere prevail when His kingdom comes in all its fulness.

Love is from heaven, being born of God, for God is love; hatred is from hell, being gotten of the malice of Satan.

A true philosophy of education recognizes that its ideal is not merely storing the mind with facts, nor even training the mind to think with facts, but to enable the student to think for himself. When love is wanting and hatred takes its place, there will be friction and jarring in the social organism.

Supreme love for God is not exclusive of love for other worthy objects of love; it only includes an inordinate love for them. So far from excluding, it rather includes and requires a proper love for others: "This commandment have we from Him, that he who loveth God love his brother also."

We are to love our enemies, but there is something wrong with the moral make-up of the man who loves the bloody Kaiser as much as he does one of the boys who helped to thrash him.

Apart from the Bible record of the origin of things, the world's scholars and learned men are left to the vagaries and inconsistencies of the evolution theory, which are scarcely more believable than the myths and legends of heathenism.
The Problem of Americanization Solved
by the W. C. T. U.

ANNA PRITCHARD GEORGE

From patriotism to Americanization is but a short step—in fact Americanization is one of the main outlets of patriotism, and today it is the uppermost one in the minds of many. To the query, "How can I serve my country?" we reply, "Make good Americans of those living within her gates."

For many years the Woman's Christian Temperance Union has carried on aggressive work making Americans out of the heterogenous mass of foreigners in our midst, teaching them our customs, befriending those in trouble, being the good neighbor to the father, the mother and the child. In some states, such as Maine, New York and Missouri, paid workers have been engaged to devote their entire time to this service.

For twenty-five years the Frances E. Willard Settlement has been in operation in Boston, and in Denver the well-known Opportunity School owes its great success largely to its principal who is an active member of the W. C. T. U.

In 1916 President Wilson speaking at West Point said that some of those whom we have drawn into our citizenship "have not taken into their hearts the spirit of America and have loved other countries more than they have loved the country of adoption. We ought to put them to the test, we ought to let it be known that nobody who does not put America first can consort with us."

In this country there are over eight and one-half millions of people, or eight per cent of the population, who cannot read or write. According to Raymond F. Crist, Deputy Commissioner of Naturalization, there are 10,500,000 persons in this country who still retain their allegiance to the land of their birth. "Such a tremendous, unassimilated mass means danger," he says, "for among these millions, comparatively few have any knowledge of or interest in American institutions."

These foreigners are virtually "men without a country." They live under the Stars and Stripes but do not know what they mean nor the American ideals for which they stand. Most of them do not understand our language.

In face of these facts is it any wonder that on the entry into the war our government felt and saw the great and pressing need of thoroughly Americanizing this vast foreign element. At its call the W. C. T. U. with its great organization already at work on this great problem, at once co-operated with the government, and putting on greater steam than ever went on with the work of the good Samaritan.

By community food demonstrations, canning classes, neighborhood meetings, community singing, social centers, settlement houses, clubs, house visitations, story telling, sewing classes, vocational classes and night schools these people were taught the English language, American customs and practices. The mothers were also instructed in cooking and in the care of the home and of their children. Patriotism was instilled, Red Cross units being formed and the men and women persuaded to invest their beer money in Liberty Bonds and War Savings Stamps and the foreign-born to become naturalized.

This kind of service is still being carried forward with even greater zeal than during the war. Upon planning to undertake a large program for intensive and extensive Americanization work, the W. C. T. U. finds it essential to train additional leaders who will devote themselves to this branch of patriotic endeavor. An Americanization Training School under the joint auspices of the National W. C. T. U. and the Chautauqua Institution will therefore be opened at Chautauqua, New York, beginning July 7 and continuing for six weeks.

For those not able to attend the full time there will be three short term sessions of two weeks each. Those who wish to be salaried teachers and supervisors will have an opportunity for a four weeks' or a six weeks' course.

An outline of study has been prepared which is comprehensive and practical, covering every phase of Americanization work. In addition to the regular class work public conferences will be held on topics related to Americanization work.

The National W. C. T. U. Superintendent of the Americanization department, Mrs. Mary Clark Barnes, is director for the School of Training for Americanization Work. Mrs. Barnes is well versed, has had broad experience in this branch of the work, and has made exhaustive research in the study of immigration. In 1910, she was chairman of the Committee of Research and Investigation of the National Board of Young Women's Christian Association and her report at that time published by the board in pamphlet form under the title, "Some Urgent Phases of Immigrant Life," marks the beginning of National Y. W. C. A. work for immigrant women. She has also published "Stories and Songs for Teaching English" which are well recommended and the plans in which have been tried out and found practical and have had wide use.

In the faculty of this Americanization course will be such men as Albert Ernest Janks, Professor of Anthropology, University of Minnesota; William C. Smith, Director of Americanization Bureau, The University of the State of New York, Supervisor of Immigrant Education; and John W. Lewis, Teacher of Normal Class and Supervisor of Practical Americanization Work.

Through our efforts in this field we hope to hasten the day when these our foreign-born sisters and brothers will be true Americans—happy, patriotic Americans with high Christian ideals. Our aim in this branch of work is expressed in the following message: "Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God."

"From the vast solitude of city streets The army of the Lonely Folk is drawn; No kindly hands are stretched in welcoming The endless stream of strangers flowing in, No friendly voices greet the soul forlorn."

"Alas! the army of the Lonely Folk Dare not convention's rigid sway despise. They watch a host with happier fates go by; Mate sighs for mate, but there is no reply; Heart calls to heart, but only with the eyes."

Report of the Committee on Forward Movement and Co-Ordination.

It is a profound conviction that the voice of God is calling to us in the present great need in the world situation, which affords an unparalleled opportunity for the extension of the Lord's work in many lines.

The Church is calling for a forward movement. This call has come from different parts of the Church and from the different departments of her work, independently and simultaneously. It found expression in the Pittsburgh Convocation. There was the feeling on the part of many earnest men and women that something should be done to meet the needs of the hour. The Foreign Mission Board is calling for it. Our home mission fields, the Southland especially, is beckoning us forward. Our Witnessing department has already moved forward. Our Church sustentation and extension departments are looking toward large things.

We need the forward movement to relate our Church to the program of all Christendom. The methods and plans of five years ago will not suffice for today. The entire Church of Jesus Christ is bestirring herself to meet the new demands. The orders of "The Captain of our salvation," to the Covenant Church is "Forward." We must take advantage of the impetus that has come into every department of human activity. This is a strategic hour.

There has never been a time so opportune for pressing Christ's claims upon the lives and the possessions of our members, as the present. The Government has greatly assisted the Tithe Campaign by teaching us to keep books and how to compute our net income. We have been taught that our possessions are not our own, but are subject to the needs and calls of the Government. Our loyal response to the Government, in men and money, has emphasized the failure of our members to lay their possessions and
their young life at the feet of Jesus, and has opened the eyes of many of our people as well as of our ministers, to the possibilities latent in the Covenanter Church for future service. We have learned there are some things more precious than money.

There is the twofold call for men and munitions, workers and funds. On every hand providence and the Holy Spirit seemed to be saying to the Synod, "Speak unto the people that they go forward." We are persuaded that the Covenanter Church has come to the kingdom for this hour.

It is therefore with serious concern for the life of our Church and an earnest desire that she fulfill her mission in answer to the present call of God, that we propose the following program of action for the Forward Movement of the Church.

**SPECIAL PROGRAM**


1. World Evangelism.
   a. Congregational Evangelism.
   b. Home Missions.
      (1) Indian Mission.
      (2) Southern Mission.
      (3) Jewish Mission.
      (4) Domestic Mission.
   c. Foreign Missions.
      (1) Syria.
      (2) China.

2. Witnessing Reform.
   a. Witness Committee.
   b. Temperance Committee.

   a. Aged Ministers, Collection and Endowment.
   b. Widows and Orphans.
   c. Aged People's Home.
   d. Church Erection.

4. Educational and Life Work.
   a. Seminary.
   b. Training School.
   c. Geneva College.
      (1) Collections.
      (2) Bible Chair.
      (3) Endowment.
   d. Literary Fund.

5. Other Organized Work.
   a. Witness Committee.
   b. Temperance Committee.
   c. Aged People's Home.
   d. Church Erection.

II. The Methods.

1. Persistent Prayer.
2. Proper Management.
   a. General Secretary.
   b. Central Office.
   c. Co-ordinating Committee.
      (1) Foreign.
      (2) Home.
      (3) Seminary.
      (4) College.
      (5) Control.
      (6) Witness.
      (7) Y. P. Secretary.
      (8) Temperance.
      (9) Evangelistic.
      (10) Church Erection.

3. Publicity.
   a. Education.
   b. Advertising.

**RECOMMENDATIONS**

1. That Synod approve the Specific Program for our Forward Movement.

2. That Synod adopt a financial program for the next five years of $1,250,000.
3. That Synod appoint a General Secretary for the Forward Movement.
4. That Synod authorize the establishment of a central office.
5. That each Board and Committee named in the program be directed to appoint at this Synod one of its members to serve on the Co-ordinating Committee, which shall be under the chairmanship of the General Secretary.
6. That each of the Presbyteries be directed to appoint, before Synod adjourns, one of its members to co-operate with the General Secretary in the prosecuting of the plan for the Forward Movement.
7. That the Central Board, with E. A. Crooks and J. A. McAteer added, under the chairmanship of J. Burt Willson, be made a Commission of Synod to act on any vacancy which may occur in the office of General Secretary, and on all matters of salary and expenses.
8. That all the money collected by the different congregations to meet the budget of the Forward Movement shall pass through the hands of the Treasurer of Synod's Board of Trustees to correct any inequalities of distribution.
9. That the work of the Young People's Secretary be carried on along the usual lines.

Respectfully submitted,

J. G. McELBINNEY, Chairman.

Item 2 was postponed until next year. Under item 3, Dr. A. A. Samson was chosen General Secretary, but has since declined. In accordance with item 6, the following were chosen to represent the Presbyteries: Central Canada, F. E. Allen; Colorado, S. E. Greer; Illinois, W. O. Ferguson; Iowa, E. L. McKnight; Kansas, J. G. McElhinney; N. B. and N. S., Thomas McFall; New York, Boyd A. White; Ohio, F. F. Reade; Pacific Coast, T. M. Slater; Philadelphia, F. M. Wilson; Pittsburgh, J. Boyd Tweed, Rochester, W. J. Sanderson. Item 8 was not adopted to be put into operation at once, but as the basis of a campaign of education. The same plan of collecting and distributing money is to be continued for this year at least.

**The Personality of the Teacher.**

BY FRANK LEE STEWART

Personality may be defined from three different angles each of which give us a practical and workable basis. The Psychologist defines personality as the self as related to the individual, as related to the social and as related to the spiritual, life. The Physicist defines personality as the self, the self as everything one is interested in. Dr. Brown in his work on Education entitled, "The American High Schools," defines the personality of the teacher as "the direct social efficiency of the individual." These three definitions are practically synonymous.

Having then a common understanding of the meaning of the personality of the teacher we will proceed to discuss how a commanding personality may be developed. In order to make his influence count for most in the life of the child, the teacher must see that there is nothing lacking in his personal equipment. First he must be physically fit. Enthusiasm fails and irritation increases when one is tired. The king's business demands the best physical conditions. The proper rest before Sabbath is needed to steady the nerves and to keep one joyful and optimistic. The teacher, most of all, must be alert and wide awake. A pleasing voice and a winsome manner with plenty of smiles suggest victory.

Physical fitness leads us to the second step which is intellectual preparation. There is a common notion that teachers like poets are born not made. But that is not true. The greatest number of teachers are made by training and not by inherited qualities. If training is essential in the making of teachers the question naturally arises where is that training to be had? This is a question which the Sabbath School must answer. I would suggest one means of solving this problem—that there be organized a definite training school for teachers. Now when a superintendent comes to a person and says, "I want you to teach in the Sabbath School," he ought also to say since you receive no salary we will furnish you with the proper tools and instruction for your work. The children of Israel when in Egypt had to make brick without straw, but they had their brick forms and clay. They were furnished with their material and methods. Our teachers have a far more delicate work to perform for they are molding character, instead of bricks. Should we not then be vitally concerned as to the teacher's personal equipment and technical aids?

The practical qualifications of a teacher should include four things; a good character, a knowledge of the text book, the Bible, a knowledge of educational methods, and a knowledge of the child.

The teacher is the most influential factor in the Sabbath School. Curriculum, organization, and equipment, important as they are, count for little or nothing except as they are vitalized by the living personality of the teacher. Far better a poor equipment with a good teacher, than a good equipment with a poor teacher. President Garfield's famous picture of Mark Hopkins and the pupils on the log in the woods is scarcely over drawn. As the teacher, so the school, is a trite saying, but true as it is trite. A teacher to be effective as a representative of morality and Christianity must have a good character. In order to maintain this character he must...
study its standard, the Word of God. Through it the responsibility of a soul to a soul is realized and the importance of its responsibility to God for that soul. "You may be the only teacher that child will ever have," said Vincent. How carefully then should a teacher guard his conduct and character. You may be the Great Stone Face of that child's life and although he may never see you again with the physical eye, through his mental imagery he may have you ever before him. A good character and a knowledge of the Bible because of their importance they should be applied with great tact and skill. This is accomplished only by means of educational methods. The educational methods should be worked out in the teacher's training course. Any prospective teacher should be invited and urged to attend that course. The oldest teacher in the school can still learn many things about effective methods and how to apply them. A teacher should be constantly asking how can I obtain a more influential personality? Among the innumerable tests of one's influence Charles A. Oliver suggests this standard by which a teacher may measure the value of his methods: "The poorly prepared teacher does all the talking. The partly prepared teacher is content to ask questions. The fully prepared teacher so stirs the thought of the pupils that they ask questions."

But some teachers still say, "If I exhibit a good character and teach the truth whether men will hear or forbear I've done my part." A Greek Catholic priest said, "It doesn't matter how I live or how I present the truth as long as I present the truth, for truth is truth, the same as a diamond is a diamond no matter how it is set." But we know that that is not true; a person can enhance the truth and make it effective by his manner of setting it forth.

The teacher then, after he has been trained in the knowledge of methods must study the object on whom he is to work. When a physician is summoned, he makes a thorough study of his patient to know how best to treat this subject. So likewise the teacher should know his scholar before he can work upon his feelings, his emotions and his spiritual life. The teacher, who would succeed, must enter the life of the child—make the child's interests his interests—become acquainted with the child's (parents) family, that often counts more than what is done for him individually. Eat a meal with the family when invited. It would make some boys exclaim—"Oh! my teacher is human!" The teacher may find out in this way that the destructive "little rat" is a Saul of Tarsus awaiting the proper direction of his energies. A magnet must come into close contact and must caress a piece of steel before that piece of steel becomes magnetized. In like manner if we desire to transmit Christian personality, we must learn the child's point of view and we must live close to him. We can live close to him by loving the things he loves so far as they are good and by studying the things about which he knows and connect our lesson with these things. Jesus Christ lived close to His scholars. He used their language. He used simple but practical illustrations and anything that was human in the noblest sense was not alien to Him.

Christ drew His lessons from God but presented them in terms of His humblest followers. He beheld a loaf of bread and said, "I am the bread of life." He looked farther and compared the kingdom of heaven to one of its ingredients. When we see a glass of mustard on the table we recall Christ comparing the Kingdom of God to a mustard seed. His illustrations were spicy, they were interesting; they were real. We would do well to follow the great Divine Teacher. We need to live closer to Him, to study His character, His use of the Bible, His methods, and His adaptation to the needs of men. When we accept such an ideal, we begin to realize our limitations. It impels us to seek divine help in our teaching. The teacher who is an ambassador of heaven must keep in continual communication with his king in order that he may fulfill his embassy faithfully. He must realize the seriousness and yet the joyfulness of having in his care a spiritual life to directly, intellectually fit, intellectually prepared, and spiritually directed.

Thus the personality of the teacher becomes a great power for good in the Sabbath School when that personality is physically fit, intellectually prepared, and spiritually directed.

We should pray as if all depended upon God and we should work as if all depended upon us.

In the Sabbath School

BY REV. W. W. CARRIHERS, D.D.

Lesson No. V.—For Sabbath, August 3, 1919


Golden Text—"God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4: 24.


It is not difficult to picture this journey of Jesus; the evil eyes of the Pharisees, led Him to move into the north country and as we read the story we find the reason why the Samaritan country and the town of Sychar had to be visited. The poverty of the pilgrims and the toilomeness of the journey are shown and the widening sympathy of the disciples is inferred by the fact that they went into the city to buy supplies from the Samaritans. The heat and the glaring sun allow no tired one to escape and the visit of the woman to the well at this unusual hour makes the whole scene a very vivid one.

But our attention is to be centred on the teaching the weary traveler gave this woman, when she asked him about where worship was to be offered.

We have reason to think the woman was not touched by any idea of true religion. But as we might expect she was greatly exercised about places and forms of worship. And the discussion must lead the woman out of this eddy of thought into the wider and deeper current that will get her in touch with the ocean of God's true existence. The inner unrest in the woman's soul has been touched on under the figure of bodily thirst and now Jesus teaches her of the outgoing of this cry from the needy soul to its Maker and the way in which it could be directed so God would certainly hear.

Up until this time Jerusalem had been the centre of the worship of God and amid all the solemn surroundings, and studied impressiveness it was natural that the worshippers would be stilled and awed by the atmosphere of the place.

And people yet put a high value on such surroundings as aids to worship. But this may be greatly over-valued, and this holy air may be awfully out of place; I think I was never so impressed with this sanctimonious air as I was in the Mormon Tabernacle at Salt Lake, when the one who met us at the door was the old libertine Joseph Smith himself; and the air of holy dignity he carried was much and the dim lights were of such a holy nature and the delightful harmonies of the organ were so religious that an ordinary person could hardly get their breath. I have seen Indians in their religious dances, with an air of dignity and holy abstraction that I have never seen surpassed.

We should learn from these present day illustrations as well as from the Saviour's words, how little the surroundings of worship are worth and how easily they may be counterfeited until the counterfeit is better than the original.

We come in this lesson to the essentials, the centre of true worship.

One surprising statement in this lesson is the last clause of the 23rd verse. The Father seeketh such to worship Him. The Father is seeking to have man accomplish the chief end for which he was created, and we might say that all the work of redemption revolves around this centre of man, which is worshiping God.

In the childhood age of the world men were attracted by the pictures and the gorgeous colorings and surroundings of this worship, but now Jesus breaks through the limitations of Jerusalem and the dazzling temple there and reveals truths that are
lower than any worship before this time had known, and reveals the way of approach to God as universal, wherever men would seek the Father through the New and Living Way.

Not through Jerusalem, but through the Messiah.

But there are some truths taught by Jesus in this lesson that we should ponder. The unrighteousness in the heart of man that He likens to thirst is to be taken into account. Some people seek to satisfy this call of the soul by worldly things. The man with his barns full called to come and fill up with wheat and barley and rye. Some men are sure, even yet, that their highest needs can only be met by a decoction of corn or barley or rye.

Others look to wealth or amusement or travel; but these material things are only diversions and the spiritual longing must be met by spiritual provision. My soul for God the living God doth thirst; that is the attitude of the soul. This woman did not know what was really the matter with her life. People may be conscious that they are dissatisfied and uneasy, but know no reason why a new dress or an evening at the movies does not satisfy.

Jesus gives a line for the Christian to follow in dealing with such cases. He makes it clear to this woman that this is a spiritual longing and it will take spiritual things to satisfy. There is a correspondence between this soul and the One who created it in His own image. The soul in need will find in the Creator the things that will satisfy this need.

This worship is a coming to God as the Almighty One, infinitely higher than man and looking to God as the true center of all worship and praise.

This turning to God is the language of the soul's need. We cannot think of God as having any need and so we wonder that He seeks worshippers.

That these verses represent God as welcoming worshippers into His presence is not surprising when we remember that man can only reach his highest development when in relationship with God and God wants man to come up to his best and wants men to worship Him.

We can add nothing to God by our worship, but it puts our lives in touch with God in such a way that the highest possible in thought and purpose can enter into them and God is pleased with that.

Worship is the lifting up of our soul to its best, and the call to the soul to awaken up to still higher service in magnifying and praising the name of God.

None of this depends on any place, none of it depends on any particular style of dress, nothing in the facing in any particular direction, nothing in the style of architecture of the building in which the meeting may be held.

All that is demanded is freedom from distraction, withdrawal of even ordinary things from the outer senses as much as possible, that the mind may be concentrated on the serious business in hand in coming into the presence of the Most High God.

The reverent public worship is proper in God's House and so we have a form of worship, such as standing or kneeling or sitting, but all this is as simple as possible so that the worship of God's House may be a place of due order.

Forms and places must be kept in their proper relationship to the great important business, which is worshiping God in spirit and in truth.

Nothing can take the place of this true worship of God and when it is absent no forms nor places nor vestments, can take its place or avail anything in the sight of God. We cannot deceive God.

Even a squirrel does not fool away a minute over a nut that has a worthless heart.

**A BREEZY LETTER FROM GERMANY.**

Rodenau, Luxembourg, June 29, 1919.
Dear Friends: I am sorry to have to say I am writing this letter in a cafe, but the old saying is, you can lead a horse to water, etc. I want to thank you for the past editions I have received of the Christian Nation. It sure has been a treat to me while over here. I am billeted in the back of a cafe and my bed is a German stretcher. I can't express my feelings, but if my weary bones could talk, my way home from Synod.

Mr. and Mrs. Dunn and son, of Greciey, Colo., worshipped with us Sabbath, July 14th. They drove through in their car from Greeley, stopping enroute to visit friends at Clarinda and Wyman.

Our pastor expects to take his vacation the last of July and the first of August in and around Pittsburgh. In his absence, Dr. McGaw will preach for us July 22.

Miss Elizabeth Martin and Mr. Ralph Jones were married June 24. Miss Martin is a member of Sharon, Mr. Jones of the U. P. Church of Morning Sun, Ioa.

**MORNING SUN, IOWA.**

John Wright Mchaffy, of Sharon congregation, died July 7th. He leaves a wife and seven children.

Miss Faith Coleman has been visiting Miss Ira Allen and other friends in the Sharon neighborhood for a few days.

The Mission of the Covenanters at Beaver Falls, Pa., and Miss Turner, of Wilkinsburg, were recent visitors in the Sharon community.

Mr. and Mrs. James McGee, of Olahoe, Kan., stopped for a short time to see friends at Sharon on their way home from Synod.

**TALK HAPPINESS.**

Ella Wheeler Wilcox says:

"Talk happiness. The world is sad enough without your woes. No path is wholly rough.

Look for the places that are smooth and clear, And speak of them to rest the weary ear.
Of earth; so hurt by one continuous strain Of mortal discontent and grief and pain.

"Talk faith. The world is better off without your uttered ignorance and morbid doubt—
If you have faith in God, or man, or self,
Say so; if not, push back upon the shelf Of silence all your thoughts till faith shall come;
No one will grieve because your lips are dumb.

"Talk health. The dreary, never-ending tale Of mortal maladies is worn and stale.
You cannot charm, or interest, or please By harping on that minor chord, so咱.
Say you are well, or all is well with you,
And God shall hear your words, and make them true."
"Soldiers of the Church"

Officially Endorsed and Strongly Commended by Synod.

The Synod wishes to express to Mr. John W. Pritchard its appreciation of the gift of a copy of his book, "Soldiers of the Church." As a result of the foresight and painstaking labors of Mr. Pritchard, the Church has been provided with an accurate record of the part which our Church had in the great war of 1914-1918. The book shows how grandly the Church of the Covenanters has lived up to its record in its hearty and patriotic response to the call of our dear country. It will be appreciated by the whole Church, and especially esteemed in the homes of those whose loved ones were in the service. It is therefore with sincere gratitude that Synod accepts this book from Mr. Pritchard, and thus secures a valuable addition to the records in the archives of the Church.—Action of Synod, Belle Center, Ohio, Tuesday, June 10, 1919.

not give extensive report until next week's paper. Fund is growing and nearing the top. R. J. G. McKnight.***

On behalf of Rev. E. A. Crooks and for myself, I wish to say that "Soldiers of the Church" contains very interesting material, not only in regard to the War, but in Church's history and other crises. Having read this book, I gladly recommend it to all Covenant congregations.—Arthur G. Hollis, New Castle, Pa.

Writing from Winnipeg, Rev. E. E. Allen says: "We are now settled on a lovely farm in a lovely climate here which is most delightful. The people have done a great deal to make it pleasant for us, and to help us to get settled down. The strike seems to be over and business is almost normal today. Here, Mr. Allen's address is 745 Beverly Street, Winnipeg, Manitoba, Canada.

Mrs. Elizabeth Love, aged ninety-three, of the Londonerry congregation, O., recently had a severe fall and was thought to have broken a hip bone. She has recovered now sufficiently to live by herself once more in her cottage which has given so pleasant a welcome to many Covenant ministers. Her husband, Prof. Love, was a teacher to many of the men and women of the Church and he enjoys recalling their youthful days.

Our Clarinda, Iowa, pastor, Rev. S. J. Johnston, writes: "Have been reading with renewed interest your most excellent account of Synod to be congratulated on its fullness, accuracy and fairness. Here is a bouquet for you while you are still with us: The Covenanter Church will begin to appreciate you and your services when your life's task is finished. You are to be congratulated on the appreciation now, while we are here to make good of it."

J. Haslett, only son of Frank P. and Anna Rodgers Scott, died June 6, at the home of his uncle, W. J. Scott, Barberton, Ohio, in his twenty-fifth year. He was born and raised in Wilkinsburg, Pa., and was a member of the Covenanter church there. Besides his parents he leaves his widow, Mrs. Rubina Smith Kohl, of the Monmouth congregation, mother of a particularly beautiful baby girl, Harriet Maude Kohl. Mr. and Mrs. Kohl and family reside in Brooklyn, N. Y.

"Soldiers of the Church" is a stroke of timeliness that amounts to a thing of beauty. It is that sort of thing that the people have done a great deal to make it pleasant for us, and to help us to get settled down. The strike seems to be over and business is almost normal today. Here, Mr. Allen's address is 745 Beverly Street, Winnipeg, Manitoba, Canada.

Mrs. Nancy Lawrence Blackwood, widow of Bert N. Blackwood, of the Londonerry congregation, died suddenly, July 13, in her seventy-second year. She is survived by six sons and two daughters, all of whom are present at her funeral. She was a woman of strong mind, a loving and faithful mother, and died in the Covenant.

Elder Ross, elder in First Newburgh church, passed away at his home Sabbath morning, July 13, after an illness lasting five months. He will be missed from his accustomed place in church, being only absent about a month before his departure. We all feel that he leaves a wife, three daughters and a son.

A telegram from Prof. R. J. G. McKnight, who was at Mediapolis, Iowa, on July 19, reads: "Am traveling in the West attending conventions, interviewing prospective students, and canvassing for funds. Will return to Pittsburgh next week. Can spread."
NORTHWOOD, OHIO.

The Northwood congregation felt the hand of death this past spring, when three of her members were called home—Mrs. Margaret Crawford, Mrs. Ruth Aiken and Mrs. Elizabeth H. Patterson. The summons was unexpected to any of them, and each was patently awaiting the Master’s call.

Maria Davis and Helen Funk finished their year’s work at the West Liberty Normal School and expect to teach the coming year. Prazier Reed, a student at Patten’s Normal School, and Miss Alberta Patterson, is at home for the summer. Margaret Patterson, after a month’s vacation, has resumed her studies at the State University at Iowa City.

Mildred Boal recently graduated from the State Teachers’ College at Cedar Falls, Iowa, and has been a teacher at Lemars, Iowa, with a good salary.

The Northwood congregation felt the good report that came from our group’s work in Northwest India since 1916, to which he has devoted his time and efforts. He lived the victorious life and died a triumphant death.

Our communion was held May 25, at the home of Rev. H. G. Foster, in Belfontaine, and was a big task before the congregation, and Miss Helen Lodge, in Bellefontaine, occurred on Sabbath, June 29. Air. Werner has been visiting at the home of the Misses Canaday, at Estes Park, Colorado.

Preachers for the summer, with their grandparents, Mr. and Mrs. Amanda Patterson, accompanied by her daughter, Mrs. Robert C. Ross, is home from Chicago. Maxine Stevenson, of Circleville, Ohio, is spending the summer with her grandparents, Mr. and Mrs. George Patterson.

A FAMILY PAPER

Barlow’s Indie Blu will not be sold for five years, as it is said the best. All growers sell it.

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There’s no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these spots. The value of Othine—double strength—from your droplet, and apply a little every night and morning and you should soon see that every freckle has disappeared, and that the lighter ones have vanished entirely. It is seldom that more than one dose is needed to completely clear the skin and gain a beautiful complexion.

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R. F. D. No. 2
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The Revised Presbyterian Church having published the house of its own, its members are advised to send orders for Jerusalem Lessons Helps, Church and Sabbath School Supplies of every description to

The Presbyterian Board of Publication or any of its Depositories

We are very much encouraged by the good report that came from our late meeting of Synod. The Covenanters Church has a big task before it, but she is well able to meet it, and our group is determined to do her share of the work.

Rev. Thomas Patton and son Andrew, returned recently from Winnipeg, Canada, Andrew spending a ten-day vacation. Andrew is making good progress in his present position, being employed in a bank in Winnipeg.

The witness bearing committee to present our testimony in regard to “Christ’s Kingly Claims,” and to interest the ministers outside of our denomination in the proposed Christian Amendment to our Constitution. His work has been mainly in Illinois, but being near the Iowa line he came over and worshipped with our people. He was also at our Young People’s meeting, Sabbath evening, made an urgent appeal for young men to enter our Theological Seminary, and fit themselves for larger usefulness in the home church and in the mission fields.

Alley Leuty, eldest son of Mr. and Mrs. Joseph Leuty, departed this life May 31, being in his 24th year. Though in poor health for some time, he was patient and seldom complained. He lived the victorious life and died a triumphant death.

Mrs. Nancy A. McClure departed this life July 7, in her 91st year, as grave as a rye. It may be said of her: “She gave up the ghost, and died in a good old age, an old woman, full of years, and was gathered unto her people.”

REGINA, CANADA.

Our communion was held May 25, with Rev. H. G. Mcconahy assisting. Rev. Mcconahy is well known in the Regina congregation, and we were glad to meet his bride. There was, however, one sad feature in connection with his services. Sabbath, May 23rd, Rev. J. C. French preached his farewell sermon. We regret parting with Rev. J. C. French. He is a splendid preacher and a good pastor. His family will remain in Regina for the summer.

Mr. and Mrs. J. M. Crawford visited in Morning Sun, Idaho, recently. Mr. Crawford attended Synod at Belle Center, Ohio.

Those from a distance attending the communion were Mr. and Mrs. D. 

R. F. D. No. 2
Allen Fikes, N. B., Pittsburgh, Pa.
IMPORTANT TO ALL WOMEN READERS OF THIS PAPER.

Thousands upon thousands of women have kidney or bladder trouble and never suspect it.

Women's complaints often prove to be nothing else but kidney trouble, or the result of kidney or bladder disease.

If these organs are not in a healthy condition, they may cause the other organs to become diseased.

You may suffer pain in the back, headache and loss of ambition.

Poor health makes you nervous, irritable and may be dejected; it makes any one so.

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A Synodical Docket

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H. Muirhead, Gibbs, Sac.; Mrs. Evelyn Elliott, Admaral, Sac., and Mrs. J. S. Chambers and Mrs. Wm. Edgar, Sac. There were several other members at a distance who were unable to attend.

Miss Anna Edgar, of Hopkinton, Iowa, is spending the summer in Regina.

Mr. George E. Chambers, who has been in poor health for some months, has gone to his old home in Ireland. The Doctor advised an ocean voyage.

We hope he will soon recover and return to his family and friends.

The congregation is planning prayer meeting through June, but expect to have preaching after the first of July.

Mr. A. W. Edgar and family have taken a house in the country for the summer.

To the marriage of Miss Margaret Muirhead, of our congregation, and Mr. Murry of Toronto, took place May 26, Rev. J. C. French officiating. The bride has led the choir for a number of years and will be missed by the ladies. The groom returned from overseas a few weeks ago, where he served during the war. Their friends wish for them a happy married life.

We are having a very warm summer. Rain came in time and crops are fine in this district.

GOOD NEWS.

The Second Tri-Presbyterian C. Y. P. U. of New York, Philadelphia and Rochester Presbyteries is invited to meet at Walton, N. Y., August 26, 27, and 28, and there were some good news for Eastern Covenanter Young People except that of our first invitation to Second New York in October, 1917. The results of that first Yard were:

Mr. and Mrs. W. J. Ward are leaving for a two weeks' vacation at Atlantic City. They will be back in time for Mrs. Ward to assume her duties as Camp Matron at the Presbyterian Young People's Convention at Rose Point.

The Sabbath School picnic at Highland Park on July 19, and the picnic of the Mission on August 8. The evening service has been discontinued during July and August. The Young People's Society meets as usual at 6:45 and is well attended. We expect to send a good delegation to the convention.

NEW CONCORD, OHIO.

Our congregation is looking forward to the homecoming of Miss Ella Stewart, of our Mission in China, who is reported to be now on the way.

Miss Etta Jamison, matron of the Home for the Aged, is spending her vacation at her old home in New Concord.

Mr. Walker Thompson has bought a farm in town and will move in sometime in the fall.

Miss Sarah Stewart had a full season five weeks ago, and broke her hip. She has suffered considerably from it, but is on the fair way to recovery.

A young son of Mr. and Mrs. Roy Blackwood was baptized Sabbath, July 6. He was called Martin Ellis,

in our communion service on the following Sabbath, spoke on his work in the Mission in China at a social on June 24, and preached on June 29, in the absence of the pastor. Rev. James McCune and wife visited his mother and sister for a few days, and worshiped with us on July 6.

Four children were baptized in June: Martha Kyle Houston and John Miller Johnston on June 21 by the pastor, and Mabel and Donald Carithers Ward on June 29 by their grandparents, Dr. Carithers.

On June 26, at 5 p.m., the pastor officiated at the wedding of Miss Edie L. Thompson and H. Raymond Smith, at the home of the bride's parents, Leeceburg, Pa., and Mr. and Mrs. Thompson's pastor assisting in the ceremony. The bride and groom are at home now on Barnes Street, Wilkinsburg. Marriage has had a good effect on their church attendance, and we commend the example of their 100 per cent. record since the wedding to all the young people of the church.

William Kirk, Arnot Thursby and Melville Wylie are home again to our communion service on the following Sabbath, spoke on his work in the Mission in China at a social on June 24, and preached on June 29, in the absence of the pastor. Rev. James McCune and wife visited his mother and sister for a few days, and worshiped with us on July 6.

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II. His Struggling Faith.

with a sojourner possessed. The man also who is brought must have and how quickly the whole business

Prayer Meeting Topic
Topic for Wednesday, August 6, 1919.

It underlies our every day life. Our faith it is impossible to please God."

Parallel Passages—John 1:29; Ps. 51:1-5; 1 John 5:8.

The man’s reply encouraged Christ to do for him what is here recorded. One man was all that he needed. This is evident from the story of the seed sowing is not

References—John 11:19-35; Matt. 26:46-56; Acts 12:2; 1 John 1:3.

Covenanter Young People’s Union
BY REV. W. C. M'CLOSKIN
Topic for Sabbath, August 10, 1919.

“Speech, Wise and Unwise.”—Jas. 3.

Suggested Psalms—12; 17; 1:2; 34:6-8; 39:1; 2:1; 51:5; 6; 101; 124:1, 3; 6:13-5.


When one child proposed to another that they should play “church,” the other said, “All right, let me be the preacher.”

And now, and when, and where.”

“If any of you lack wisdom—the tongue can no man tame; it is an unruly evil—let him ask of God, that he giveth to all men liberally, and up­ruly evil—let him ask of God, that he

References—I Cor. 3:6; Matt. 15:13; Isa. 30:20; Heb. 10:10; 1 Cor. 9:10; Jas. 3:18; Gal. 6:7-9; Jer. 8:20; Matt. 9:37; 28; Rev. 14:15, 16.

Dear Boys and Girls:
This story of the seed sowing is not

Junior Topic
BY MRS. MARY A. MC WILLIAMS
Topic for Sabbath, August 10, 1919.

“Lessons from a Farmer.”


References—1 Cor. 3:6; Matt. 15:13; Isa. 30:20; Heb. 10:10; 1 Cor. 9:10; Jas. 3:18; Gal. 6:7-9; Jer. 8:20; Matt. 9:37; 28; Rev. 14:15, 16.

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Mary seems to be rather a universal name. The Hebrew form was Mir­

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"Soldiers of the Church"

185 Pages Exclusive of Illustrations, 16 Portraits, 3 Covenanters' Ambulances. Frontispiece in Three Colors and Gold. $1.25 Postage Prepaid.

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TESTIMONIALS:

"SHOULD BE READ BY EVERY MEMBER OF BOTH REFORMED PRESBYTERIAN CHURCHES."

Cedarville College, Cedarville, Ohio, July 5, 1919.

I have just received the book entitled "Soldiers of the Church." It is a neat and worthy tribute to the soldiers of your Church for the service and sacrifice which they rendered to their country in the hour of its supreme test, and it should be read by every one of both Reformed Presbyterian Churches for the inspiration which it will give to those so interested in a common ancestry and a righteous cause.

Yours sincerely, W. R. McCuesney.

"CONTENTS ARE SPLENDID, AND FINELY EDITED."

Winchester, Kansas, July 7, 1919.

I have read "Soldiers of the Church" with a great deal of interest. The contents are splendid and finely edited. You deserve great credit for the immense amount of labor expended in amassing so much information. The book is a valuable addition to the literature of the Church.

Sincerely, D. H. ELLIOTT.

A FINE PERMANENT RECORD

Have enjoyed reading "Soldiers of the Church." It is a fine permanent record of our relation as a Church with the war.

H. G. FOSTER.

A VALUABLE BOOK.

"Soldiers of the Church" is a valuable book. T. H. ACHESON.

VALUABLE ADDITION TO THE LITERATURE OF THE CHURCH.

I think "Soldiers of the Church" is a very valuable addition to the literature of the Church.

J. BOYD TWEED.

A SERVICE TO OUR CHURCH

I wish to express my personal appreciation of your service to our Church in getting out "The Soldiers of the Church," in starting the Ambulance Fund, and the Thanksgiving Victory Fund, etc., etc.

Like David of old, you are serving your day and generation, and your work will be appreciated.

MARGARET S. METHENEY.

A VALUABLE BOOK.

"Soldiers of the Church" is a valuable book. T. H. ACHESON.

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Drys Win in House.

On July 22, the House of Representatives, by a vote of 287 to 100, passed the bill for the enforcement of wartime and constitutional prohibition. The bill now goes to the Senate, where the difficulty of passing it is considered greater than that encountered in the House. The Wets fought the bill in the House with stubborn determination, but the majorities against them were overwhelming.

The provisions of the bill, as they are outlined in dispatches to the press, provide that:

After January 26, 1920—Every person permitted under the law to have liquor in his possession shall report the quantity and kind to the Commissioners of Internal Revenue. (This applies to chemists, physicians, etc.)

After February 1, 1920—The possession of any liquor other than as authorized by the law shall be prima facie evidence that it is being kept for sale or otherwise in violation of the law.

It will not be required, however, to report, and it will not be illegal to have in one's possession, liquor in a private dwelling while the same is occupied and used by the possessor as his private dwelling, and the liquor is used for personal consumption by the owner, his family, or his guests. The possessor of such liquors, however, bears the burden of proof that the liquor was acquired and is possessed lawfully.

Intoxicating liquor is defined as a beverage containing more that 3/4 per cent. of alcohol.

Any house, boat, vehicle, or other place where liquor is manufactured or sold is declared a nuisance.

No person shall manufacture, sell, barter, give away, transport, import, export, deliver, furnish, or receive any intoxicating liquors.

Liquor for non-beverage purposes and wine for sacramental use may be sold under specified regulations.

Denatured alcohol, medicinal preparations (including patent medicines) unfit for beverage purposes, toilet articles, flavoring extracts and vinegar are exempted.

Registered physicians are authorized to issue prescriptions under strict regulations for the use of liquor in cases where it may be considered necessary as a medicine.

Liquor advertisements of all kinds are prohibited.

The sale, manufacture and distribution of compounds intended for use in the unlawful manufacture of liquor are prohibited, together with the sale or publication of recipes for home manufacture.

The use of liquor as a beverage on any public conveyance, train, boat or jitney bus is prohibited.

Broad powers are given under the search and seizure section to officers charged with the enforcement of the law. They may enter a dwelling in which liquor is sold and seize it, together with the implements of manufacture.

Seizure of all craft or vehicles used in the transportation of liquor is authorized.

Enforcement of the wartime act and the constitutional amendment is provided for in the measure and in practically the same manner.

For first violation the maximum fine is $1,000 or six months' imprisonment, and for subsequent offenses fines range from $200 to $2,000 or one month to five years in prison.

Enforcement of both the wartime act and the amendment is committed to the Internal Revenue Bureau and the Department of Justice.

Senator Phelan, Democrat, of California, announced tonight that when the bill came before the Senate he would offer two amendments. One would permit wine manufacturers to send their surplus stocks to dea­lcoholizing plants, regardless of location, without violating the clause prohibiting transportation of the liquors. The other amendment would prevent the taxation of grape spirits.

Alabama Lynchers Convicted.

Many heads are bowed in shame because of the outbreak of racial hatred in our capital city. Some had supposed that the day of lynch law was largely past. But the absence from our own civilization of some of the things for which we fought in Europe; the Christless, secular basis upon which we are operating; and the attitude assumed by some of the boys in uniform, in Washington and elsewhere, an attitude not at all general but all too frequently evidenced; these and other elements enter into the situation at Washington that shames the name of America.

A brighter side is presented by the conviction of a band of lynchers in Alabama. For the first time in the history of the state, Alabama has convicted men charged with the crime. A white man was shot to death in his cell in the jail at Bayminette, Alabama, a few weeks ago. The local authorities arrested more than thirty persons. Two were convicted of complicity in the crime, and twenty-eight pleaded guilty. The two who were convicted were sentenced the one to imprisonment for ten years and the other to imprisonment for fifteen years. Those who entered pleas of guilty were sentenced to six months imprisonment at hard labor and to pay fines ranging from $10 to $1,000.

Christ's example is of real worth to us because He was a real man, with a true human nature. The example of a purely divine being cannot be our guide, because the conditions of being are essentially different. But Jesus subjected Himself to all the limitations under which we labor, and hence He comes into the sphere of our action, and becomes a suitable pattern for our lives.


**Around the Old Arm Chair**

*I love it, I love it,
And who shall dare
To chide me for loving
The Old Arm Chair.*

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**How Baby Liberty Helped.**

By Charles X. Sinnett.

Grandpa came in so quickly that Isabel hadn’t time to get all the frowns from her face.

There was a pretty patchwork quilt dangling from the side of the cradle, too. The baby must have been jolted pretty hard by somebody’s foot. Her eyes looked frightened as though she had been scolded because she did not wish to go to sleep when Isabel wanted so much to be getting ready for the Fourth of July celebration.

However, Grandpa never seemed to notice that anything was wrong.

“Good morning, dearie,” he smiled to the baby. “How much you look like your Aunt Liberty. I’m sure you’ll be as great a help in the world as she has always been.”

And how the baby began to smile. She pushed with her little feet as though she understood every word that was said and at once wished to run off and help somebody.

“What—like papa’s rich sister out in California? The one that he reads pieces about now and then? And, Grandpa, why did they give her such a name as that?”

Isabel was straightening out the cradle quilt while she asked these questions. She thought that Grandpa would begin telling a story and so forget to look around and see how disorderly the room was.

And sure enough, as soon as the dear old man had taken the baby in his arms, he said, “Then you have never heard how Aunt Liberty went away across the plains when she was a baby. Well, well, you shall know about it, as little Milly looks as though she’d enjoy it. How she does smile like her good auntie in California!”

“Your aunt was but a few weeks old when she started out from Omaha for Denver, with her father and mother, and quite a party of other folks. She was a great curiosity to the old hunters and guides who had charge of the company. They would come up to the covered wagon and say so eagerly, ‘Can I see the youngster? It’s such a long while since I saw a little mite of a baby.’

“And then the father would hold her out to them on a pillow, so that they all could have a good look at her.

“Old Buckskin Joe was the leader of the party. He was a rough-looking man, with his beard sticking out in all directions. When he saw the baby his eyes shone like stars.

“Well, isn’t she a cunning little thing!” he cried. ‘Just see them little hands; they’ll do a power of good in the world; will help lots of folks to find liberty and independence from hard work, and trouble, and all sorts of things.’

“That was quite a speech for Buckskin Joe to make in a line like that, for he was usually quieter than the other men. And he seemed to think that some of the rest might smile at him. So he wheeled around quickly and began to scan the prairies with his keen eyes.

“No redskins in sight,” he said, as though it was only for Indians that he was looking. ‘So I guess that we shall have a quiet time tomorrow. It’s the Fourth of July and we ought to have a little peace and rest.’

“Why, Grandpa, were there Indians all around them?” asked Isabel anxiously. “I don’t see how they dared to go through where they were.”

“It was quite an undertaking. But, with Buckskin Joe for a guide, they all felt quite brave. And that day, when he had gazed around and decided that no trouble was near the mother looked very happy, and the baby smiled up into her face, and then cooled the best she could to the guide.

“Cute little thing!” said Joe. ‘She looks as though she knew that the Fourth of July was at hand, and wanted to be all ready for it.’

“And then, when he had thought for a few seconds, he added, ‘It seems too bad that she hasn’t been named. Won’t you let me call her Liberty—seeing the great day of Liberty is so nigh at hand?’

“When the mother gave her consent, old Joe’s face beamed with delight. He went about among the men, telling them he was sure ‘that youngster would be a power in the world.’

“Hey, Grandpa, you’ll hurt the baby, squeezing her so hard,” said Isabel. “But I know that something wonderful happened to the folks on the plains right away after that, or you wouldn’t look as you do, and hug the baby so. Wasn’t it right on the Fourth of July?”

“Yes, indeed, that was when they met something they were not looking for. It was a bright day and all in the company were happy but the baby; she didn’t seem to want to look at the prairie. She squirmed about a good deal when the canvas at the front of the wagon was lifted up. And when old Joe heard her squawling a little he said, ‘Just let the little beauty have her own way, and ride in the dark if she wants to.’ So down went the canvas again.

“It had only been dropped for a little while when the most of the people became greatly alarmed. The Indians suddenly appeared, and came rushing down as if they expected to capture the white folks in a short time. Some felt that it was of little use to fight, though Buckskin Joe gave his orders as if he had not the slightest thought of fear.

“But even he looked surprised when he saw the entire band of Indians halt suddenly, and then dash away as if they had seen another party of white men approaching.

“Did they really see soldiers?” asked Isabel. “Or were they just pretending to be afraid, so as to get the people into a place where they could shoot them?”

“No; they were really scared. And it was all the work of Baby Liberty. These Indians had often been surprised to find soldiers in an innocent-looking prairie schooner. When they saw this wagon shut up so tightly they thought a big trap was laid for them. At least, that is the way that Buckskin Joe explained it, with a loud hurrah when he saw the Indians going off as fast as they could. He said he could tell by their gestures what they were talking about.

“And it’s all the work of that cute little baby,” he said over and over. ‘Of course we should have fought to the last; but the redskins had quite an advantage over us, rushing down the way that they did when they hadn’t given us a hint that they wanted to take a Fourth July dinner with us. I tell ye, little Liberty knew what she was about when she squirmed because she didn’t want so much light shining into the wagon. I told you she would do lots of good. She’s helped give us a genuine Day of Liberty. I guess you’ll never forget what a power of good in this world these innocent-looking things are.’

“And how Grandpa hugged the baby, Isabel was sure he would have hurt her if he had not seen her mother coming just then.

“Well, we’ll go out and meet her,” the old man laughed, as he went towards the porch.

“I did hate to think that mother was going to take the baby to the Fourth of July picnic tomorrow,” said Isabel to herself, as she hurriedly put the room in order.

“Thought she’d just be a nuisance, and spoil the whole day for me—but I guess she won’t bother so much after all. It’s strange that Grandpa told that kind of a story—just now!”—The Presbyterian.
Roman Catholic Heathenism.

The following advertisements were published in the “New York World” on July 16, and other days:

RELIGIOUS NOTICES.

Roman Catholic

SOLEMN NOVENA

to ST. ANN

will be held in ST. ANN’S CHURCH
Lexington Avenue and 76th Street

On Thursday, July 17, to Saturday, July 26, 1919

NOVENA Masses at 7 and 8 O’CLOCK
SUNDAY SERVICES AT 12:30


VENING SERVICES AT 3.


THE NOVENA WILL BE CONDUCTED BY REV. J. J. McCARTIN, O. M. I.

“I choose you,” said the Blessed Virgin to a holy relic, “to honor and to praise Ann, my mother, whom I tenderly love; Joseph, my beloved father, and all the members of my holy family. I will bestow upon thee the greatest favors, for devotion rendered to my glorious parents gives me great pleasure. Thou knowest that my Son, Jesus Christ, has promised to all those who honor my mother, Ann that he will deliver them from their troubles and lead them to eternal happiness.”

Church of St. Jean Baptiste
Lexington Avenue and 76th Street

Annual Novena of St. Ann

Thursday, July the 17th, to Saturday the 26th.

EACH DAY DURING THE NOVENA:

1:10 A. M. Mass, M. M. Mass. 9:00 A. M. Mass, 9:30 A. M. Mass, 10:30 A. M. Mass. 12:00 to 12:30 P. M. Benediction of the Most Holy Sacrament. 1:10 P. M. Benediction of the Sacred Heart. 1:10 P. M. Benediction of the Blessed Sacrament. 1:10 P. M. Benediction of the Holy Eucharist. 3:00 P. M. Benediction of the Holy Eucharist. 3:00 P. M. Benediction of the Most Holy Sacrament.

In the Old Dispensation, the priest stood between God and the people. He was a go-between. When sacrifices were offered, the priest must offer them. He made intercession. The high priest went, once a year, into the most holy place. But going, he said: “The high priest with the blood. The veil closed; no man might enter through that veil except the high priest with the blood. The veil closed all from view. When Christ died “the veil of the temple was rent from the top to the bottom.” This was done by divine hand. Thus the whole interior of the most holy place was exposed to the view of all. This is significant and most important to a full understanding of the work of Christ. Hebrews 9 makes all this plain. “Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God: but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people: the Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

But Christ being come, an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.” (Heb. 9:6, 12). This enables us to understand better the rending of the veil. The purpose of the most holy place has been fulfilled. It is no longer of use. To continue the temple; the holy place with its sacrifices; the most holy place with the atoning blood; to continue the priesthood, as is done by Rome, with a list toward it in the Episcopal Church, not only witnesses to a sad failure to comprehend the purpose and object of these: but comes dangerously near harking back to ordinances by which God was approached under the Old Covenant. The purpose and object of these have all been fulfilled in Christ. They cannot be used without dishonor to God, and rejection of Christ as the only way of approach to God. To attempt to use them, as did the Jews after the crucifixion of the Son of God, the great sacrifice for sin, calls down the judgments of God, and brings spiritual desolation.

The Jews are wanderers in the darkness of despair. Rome has her priests whose bone this is supposed to be, is appealed to for help. She kisses old bones—one is being kissed in a Catholic church, New York City, just now, and the saint whose bone is supposed to be, is appealed to for help. What heathenism in so-called Christian country and in the blazing light of the 20th century! With practically every daily paper lauding the heathenism! Such superstition and folly mark the pathway when men attempt to carry over the Old Testament priesthood into the New Dispensation. The Episcopal Church, as have the Catholics these centuries, is introducing candles, the "confessional," "processions carrying a cross," and with fair outlook for introducing the "mass" at no distant day. They are hastening to Rome which carries the marks of the “beast” as outlined in Revelation. It is a serious matter to attempt to carry the priesthood into the New Dispensation. It is not only utterly unsctiptural, but utterly folly, and soon surrounds itself with a religion of forms to which there is critical devotion, as in any other species of heathenism.

Synod’s Commission to Washington.

At a recent meeting of Synod, T. H. Acheson, F. M. Wilson and A. A. Samson were appointed to go to the United States Senate at Washington in the interests of a recognition of the Prince of Peace in the League Covenant. There seemed little opportunity of any practical results in this direction; yet in harmony with the appointment of Synod, and as matter of testimony, it seemed best to carry out the mission. Dr. Samson had already gone West for his vacation but Dr. Wilson and the writer met in Washington by agreement on Tuesday, July 15. Before Dr. Wilson arrived the writer had met the Hon. H. W. Temple, and had secured some information as to methods of procedure. Going over to the office of the Committee on Rules, I was assured by one of the secretaries present that the failure to make any recognition of God in the peace pact had already been plainly brought to the attention of Senator P. C. Knox, of Pennsylvania, whom I had hoped to meet. Senator Knox entered the office at this juncture and in conversation readily acknowledged that the failure to recognize Divine Authority in the peace pact was a remarkable omission; a very unusual occurrence in such documents. He referred also to the absence of prayer in the peace council. The suggestion was offered in this office that our Commission prepare a petition on this matter and send it in to the Committee on Foreign Relations.

Dr. Wilson and I made many efforts, on Tuesday and Wednesday, to get in touch with the Committee on Foreign Relations, individual members of the Committee, and with other Senators. This was difficult, for during the time Senate was in session, any effort to call a Senator to the door by card would result in a very brief interview or none at all; and when the Senate was not in
session during the day the Committee on Foreign Relations was holding meetings, and members would not come out.

Our Commission of two prepared a careful, brief statement and petition, which we had typewritten in Dr. Temple's office and then took it to the door of the Committee on Foreign Relations and laid it sent in with a request for a few minutes' hearing. We received no reply. We made persistent efforts to see Senator Lodge, the Chairman of the Committee, but did not succeed. The Committee was at this time engaged in the reading of the Treaty and the door-keepers were particularly careful to prevent any interruption. We have since sent a copy of our statement and petition to all the members of the United States Senate. In this paper it was stated at the close that, representing the Reformed Presbyterian Church, we "respectfully petition the Committee on Foreign Relations to secure in some manner, by reservation or otherwise, a statement, in our government's action on the Treaty, which will recognize the Prince of Peace and suitably express our gratitude for the victorious outcome of the war and our dependence upon Divine Providence for our continued prosperity as a nation."

By careful effort we managed to reach some of the Senators in their offices. Senator Hitchcock of Nebraska, a strong supporter of the League, granted us a very cordial interview. He said he did not know why all recognition of God had been omitted from the Covenant of Peace. He suggested an effort on our part to reach the President through Mr. Tumulty, in order that we might ask him the reason for such omission; but as it was an apparent impossibility to see the President at this time, the effort was not made. Senator Hitchcock also said that the opponents of the Treaty would use us, if they could, to further their own measures. We read our statement to Senator Hitchcock, who is a member of the Committee on Foreign Relations.

We also reached Senator Sheppard, of Texas, a well known advocate of prohibition. He announced himself as a "thick and thin" supporter of the Treaty, and was very much in favor of its being ratified. He was favorable, however, to our idea. Senator Arthur Capper, of Kansas, received us very favorably in his office, and gave us plenty of time for conference. After considerable effort we reached Senator Gore, of Oklahoma, the blind Senator. It was an unusual pleasure to talk with this intelligent man, who, notwithstanding his great handicap, has risen so high in the affairs of the nation. He spoke with marked courtesy, and while expressing a strong fear that the United States might, through the League of Nations, become involved far too much in European affairs, expressed himself as strongly in favor of the idea which we represented. He called out to us as we passed out that he was distinctly in favor of the movement we had presented. Effort was also made to reach Senators Cummins and Kenyon, of Iowa, but while not successful in doing so, we received distinct assurance from secretaries that a communication sent in by us on this subject would be shown to the Senators mentioned. All of the Senators interviewed were, apparently, in favor of a recognition of God in the Peace Covenant.

It might be said, parenthetically, that the Commission had opportunity, from the Senate gallery, to hear considerable discussion concerning the Peace Treaty from such men as Senators Lodge, Hitchcock, Borah, Martin, and Folk. It is hardly necessary to add that this whole topic is engrossing the attention of both the proponents and critics of the League.

On the whole, the Commission of Synod made a fair attempt to discharge the commission on which it was appointed; yet after all that was about all that could be done. We had a number of opportunities to utter our testimony before leading men of the nation and we did what we could. As has been said, we sent a plain statement and petition in to the Committee on Foreign Relations and have since sent the same to all our Senators. Some results may be evident before long. None at all may appear. But results are left in the hands of God. Testimony is never wholly lost. It cannot be.

T. H. ACHESON.

Why Not Locate the "Forward Movement" Headquarters in the West.

BY REV. D. RAY TAGGART.

"Topeka greets 'Brooklyn Eagle' Touring Party. 'Down Easters,' Look the City Over and Pronounce It a First Class Municipality. Are Agreeably Surprised." (Headlines morning paper). But why surprised? Had they expected to find it all tepees and wigwams? But that reminds us:

It is commonly reported that when the Forward Movement was under discussion at Synod, some one suggested that if the secretary should be chosen from the West, it would not be necessary for him to move to the East to carry on the work. And this suggestion was meeting with considerable favor until it encountered a "down easter" who sneered at a "down easter" and said it was all tepees and wigwams. But that reminds us:

Who is responsible for this gross darkness that covers the people of eastern cities? Is it not time for a campaign of education, pointing out just where our western frontier has now reached, and laying emphasis on the fact that the swamp grass that grows along the railroad between New York and Philadelphia does not get correspondingly taller as one recedes from the one-time metropolis.

But is not the Church at large somewhat to blame for this absence of light among our own church members? Take a map and look over the official list of the Boards of our Church, and mark where they are located.

Trustees of Synod—Pittsburg.


Central Board of Missions—Pittsburg.

Board of Control (do not be misled by the name)—Iowa.

Superintendents of Theological Seminary—New York to Pittsburgh. (none west of Princeton, Ind.)

Jewish Mission Board—Philadelphia.


Incorporators of Geneva College—three members west of Penna.

Trustees of Geneva College—Pittsburg.

R. P. Woman's Association—Pittsburg.

Witness Committee—Pittsburg.

To this list might be added the Temperance Committee with its chairman at Apache, Okla.; the Sustentation Fund, Pittsburg, and the War Service Commission, Pittsburgh. Now after you have studied this list geographically, look at your Christian Nation of July 2, "Important Synodical Committees," and you will note at once that all of these committees except two, were chosen geographically, and you need not consult your atlas west of Pittsburg. We do not blame the eastern people that they do not know of the Covenanter Church west of Pittsburg.

Or take the institutions of the Church, and a radius of seventeen miles will include them all, said radius also including the area of highest cost of living from the standpoint of both money and vitality.

And now that the secretary of the Forward Movement has been chosen from the West, and (mirable dictu) by a committee centering around Pittsburg, would it not be well if this committee should advise that the office be located in the West?

First of all, for provincial reasons. This would work both for the enlightenment of the East, and the interest of the West. It has become a mental habit with us to think that all business of the Church must center in the East, and the older habits become, the harder they are to break. None of the old work of the Church can well be transferred to the West, but then why not the new work? It would broaden the mind of the East to recognize that there is a West. On the other hand will not the West lose interest in work which we have no hand in doing? Taxation without representation can-
not continue indefinitely. Let us decen-
tralize.

But again it ought to be located in the West for partisan reasons. The fact that it would be away from all the above mentioned committees, is strongly in its favor. Those who stayed for the close of Synod will re-
member that when the Committee on "Co-
ordination and Forward Movement" read a resolution whose object was to equalize (pro rata) the distribution of funds that should be collected for the Movement among all the departments of work of the Church, that three or four members of a Committee named above almost stampeded in opposi-
tion. Other prominent Committee members also opposed. A lot of people interpreted this to mean that these persons wanted their respective committees to receive more than a pro rata share of the funds. Now this is to be not only a Forward Movement, but also a co-ordination movement—that is forward along the whole line. The man who has been chosen as secretary has this in his favor that he has not been allied with any special Board of the Church, and he ought to be kept in the West where the horizon is broad and the skyline high and unobstructed. Then we will have a movement in which we can all co-operate to the advantage of all, and the detriment of none.

Lastly, this movement needs its head-
quarters in the West if it is to be a "For-
dward" movement. A great sociologist has pointed out that all forward movements have their origin in the less conservative West, moving slowly eastward until they batter down the last strongholds of "stand-
patism" in Pennsylvania and New York. Look at the prohibition map, and the first real white spot was Kansas, and the last real black spot contains all of those cities where our Church Boards are now located. It was the West that taught Washington, D. C, that it was time to get on the Woman's Suffrage bandwagon. The For-
ward Movement received an impetus from the Pittsburg Convocation but the concrete effort began in a meeting of men of Kansas Presbytery at Topeka. Transfer it to the City of Brotherly Love, and it shall be "Fare ye well" both to Forward and to Movement.

Yes, I perceive your thoughts, that Topeka wants the office there. Not if some other place is better. But this can be said for our municipality, that we are centrally located with reference to the whole Church, and especially with reference to that very vital organ, Kansas Presbytery: that we are the last great Railroad Centre east of the Rockies; that we have a city of homes, and rents not excessively high; and that (east-
ern cities please note) we are on the aerial mail route (projected). Can any other city offer as much?

**Woman’s Christian Temperance Union at Methodist Centenary Exposition.**

**ANNA FRITCHARD GEORGE IN THE “SOCIAL REVIEW” FOR AUGUST.**

The Columbus, Ohio, Evening Dispatch, of July 12 on the first page, publishes a photographic reproduc-
tion of the Polyglot Petition to which Mrs. George refers. It is composed of many rolls piled so as to produce in outline the form of a demijohn. The editor says: "In 1896, the petition, not nearly as large as it is now, was presented to Queen Victoria. It is addressed to all the governments and rulers of the world, asking them to abolish the traffic in liquor and habit-forming drugs. Standing beside it is Mrs. Anna Fritchard George, from W. C. T. U. headquarters at Evanston, Ill. She is director of the bureau of publicity and is in charge of the W. C. T. U. exhibit at the centenary."

When the Methodist Church recently held its Centenary celebration at Columbus, Ohio, it was fitting that the Woman’s Chris-
tian Temperance Union should have a place among those exhibiting the various activi-
ties of the church’s work.

The founder of Methodism, John Wesley, although he lived two hundred years ago, long before the term prohibitionist was known was one in fact. He made total ab-
stinence and non-participation in the man-
ufacture and sale of intoxicants conditions of membership in his societies and in the general rules of the Methodist Episcopal Church.

The W. C. T. U. has always stood for the same principles as has the Methodist Board of Temperance. Prohibition and Public Morals. One of their representatives at the Centenary said, "Of course the W. C. T. U. belongs here. That organization has always worked in co-operation with our organiza-
tion and stood for the same as we do and much more. They will long continue for they have a great work to do."

Frances E. Willard, around whose per-
sonality the W. C. T. U. became a strong working and praying organization, was a member of the Methodist Church as were also many of the Crusaders, and a great host of the present members are within the folds of that denomination.

The Methodist Board of Temperance is now co-operating with all organizations that have a program for world-wide prohibition and among those most active in this new era is the W. C. T. U. and so with them we exhibited our world work in the field of prohibition at their great exposition.

Service—as expressed by the strikingly beautiful service flag of the Georgia W. C. T. U., studded with a thousand stars repre-
senting men called to the colors from white ribbon homes—was the keynote of the ex-
hibit of the W. C. T. U. Service for others has been the aim of the organization since it was founded in 1874.

The war work and reconstruction work of the W. C. T. U. was comprehensively illus-
trated on beautifully colored panels de-
oted to Work for Soldiers and Sailors,
C. T. U. president, Miss Anna A. Gordon, on the day of the Armistice was signed, November 11, 1918.

Then there were the Crusade banners and the Crusade circus poster, all full of interest to the visitor.

The W. C. T. U. exhibit was to be found in the Asbury Building next to the wonderful display of the Methodist Board of Temperance and Public Morals which included a Federal drug exhibit worth over $10,000. On another side were the "Minute Men" of the Methodist Church and in the rear was an entrance to Wesley Hall where pageants, lectures and concerts were going on almost continuously. In this same building were seventeen departments also a large moving picture auditorium. So the W. C. T. U. was in the midst of a busy center and its hostesses were among the busiest workers on the grounds.

There were eight large exhibit buildings, 100x200 feet, full of scenes and activities relative to almost every country in the world. By means of visual education one could learn the customs and habits of the people in China, India, Hawaii, Russia, and other lands. Foreign weddings and religious festivities were constantly taking place, also monster pageants and parades. Some were held in the oval accommodating 100,000 people. At every hour of the day in the various auditoriums and tents and in the Coliseum, which held 10,000 people, meetings were taking place with the best talent of the country as speakers. Then there were cowboys, Indians, and native African singers, the largest trombone choir in the world and the Edna White trumpeters. It is impossible to describe the many attractions, but the place resembled a World's Fair with the religious rather than the commercial side accentuated. It was most gratifying that in the midst of all these activities our white ribbon booth was crowded with visitors from 8.30 a.m. till 9.30 p.m. The people were anxious to learn of the work and what they said and did was most inspiring.

A Canadian missionary to China highly complimented our exhibit, saying that the cream of the Centenary for workers was located in the Asbury building and that the W. C. T. U. exhibit was the cream of the cream because we had reduced everything to so concise and yet comprehensive a form that the worker could easily carry it away in a note book.

Many other expressed a similar opinion. It was not unusual to see eight or ten persons copying the statements from our panels and writing out descriptions of our exhibit. Boy scouts and soldier boys were frequent callers. They said they had to be able to tell about our exhibit when they would reach home. A number of ministers asked for spicy material and facts because later they wished to preach a sermon on the work and achievements of the W. C. T. U.

One man declared, "One comes to an exhibit like this utterly discouraged, but goes away with new hope and incentive to keep on and do more."

Others said: "This is a wonderful exhibit. Glancing from the outside, one does not realize the scope of the work presented here, nor the wealth of information to be gained. But after looking around, he is amazed at it all." "I never knew what an immense amount of work the W. C. T. U. does." "This is wonderful. I must hurry away and bring back my friends."

On the Fourth of July, the most wonderful parade which possibly the world has ever seen, took place and in this also the W. C. T. U. was represented.

Much space on the program of the Centenary was rightfully given to the prohibition question. The W. C. T. U. took special part on Woman's Day, June 24, when Miss Anna A. Gordon presided and many of the National and Ohio State workers spoke. Again on July 1, which was the day of days for those who have been laboring all these years for a dry U. S. A., our National W. C. T. U. president, Miss Anna A. Gordon, and our National W. C. T. U. vice-president-at-large, Mrs. Ella A. Boole, were among the leading speakers and made eloquent and powerful addresses.

It was estimated that over one million people were in attendance at the Centenary. From this one can have a small conception of the vast number of people among whom we were working and the sentiment we were helping to mould which will keep not only our own country dry, but ring to fulfillment the aim set forth by our new slogan—a dry world in 1925.

In the Sabbath School

By Rev. W. W. Caithers, D.D.

Lesson No. VI.—For Sabbath, August 10.


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.

Time, about A. D. 50.


This lesson gives the account of the turning the current of church work in a new and wider direction.

Paul had been making his plans and doing his work in too small a circle. We hear a great deal these days about an enlarged vision and world plans and the thought in some minds seems to be that it is a new thing to be able to get a glimpse of the whole world.

We do well to remember that God has not only a vision of the whole world but a working knowledge and a deep interest in every part of the world and also the people of the world and while this interest of God in all the world was not widely known until the coming of the Saviour: yet after His resurrection and ascension it was to be proclaimed widely as possibly by all who knew of Jesus and His work. The Jews had a vision as wide as the one Moses had before his death. God had much wider plans and wanted His people to see a larger field. There was a great struggle to get the church to look over the wall that fenced in the Jews and to realize that the people outside had souls and were included in God's plan of salvation through the death of Christ.

Some of the church leaders were awakening to this and were moving out on a much wider plan than had been dreamed of by the little company that heard the great commission from the lips of Jesus as He ascended.

But even the leader of this mission work had to have this vision of a man from across the sea to aid him to get a much wider circle for his efforts.

The greatness of Paul is seen in the quick way he grasped the idea. Plenty of people who call themselves educated and broad minded fail to grasp this idea even yet, and have no more idea of broadening out than the veriest old fossil in the Sanhedrim at Jerusalem.

Then some people have grand ideas of broadening out, but it is far from any part of their plans that they will be of any advantage to the people they visit. The Kaiser had abundance of plans that were world wide, and intended to touch every inhabitant of the world; but the more we know of his plans the less we believe the world would have been helped by what they would have brought.

This world wide plan of Christ means advantage to every one it touches and the man that appears in the vision asks Paul to come over and help us; the missionary idea is to help, and the exploiting of weaker people is at the opposite extreme. The missionary has the viewpoint of God in wishing them the highest and best. This man's call was leading Paul out to fields he had not considered before and to people that had been alien and hated in his thoughts. The Romans were not attractive to the Jews, and Philip was as near as might be, a bit of Rome dropped down in this far off province.

Later Paul reached a point where he desired to see Rome and was glad to get to preach there even if it were in bonds. While we are greatly interested in the work of Paul and the growth of the churches which he founded, yet there is an interesting side to the story which might be called the growth of Paul; from the narrow bigoted
Saul to the broad minded Apostle to the world, whose sympathy and work knew no bounds.

Paul’s promptness in response is seen in this word “immediately.” That is a good way to respond to God’s call to any work. When God is ready for us to begin any work is the very best time for us to drop other things and give all our time to making the work God entrusts to us, the centre of our best efforts. There was no reception committee to meet the visitors to European soil.

The man of Macedonia could invite them, but how wide were they going? God starts men but how wide are they to go? God sets no bounds, but no one can go so far that the promise, “I am with you” does not hold good.

Paul had come over so promptly that no committees had been appointed and no sentiment had been worked up and no tabernacle had been even thought of and so he had to hunt out a little group of people, in a quiet nook by the river side and they sat down and had a quiet talk to the women who resorted thither.

It looked as if the prospects were not very bright for doing any farther work. Wait a minute for this woman Lydia is asking questions and is interested and her heart is opened and Paul’s message found a place to lodge and in this Paul gets the proof that God is with him according to the promise and the whole prospect is changed and Paul knows it cannot be a failure, and that he is where God wants him to be.

Paul could work in a quiet way and with all his interest just as surely as he could work with large audience.

The Church needs the individual effort and the personal touch, and this has its place, and the place and time is where opportunity allows a way to be opened. If Paul had not been able to speak to a few women in this retired spot he could not have spoken successfully to the crowds that were sometimes around him. It was never a question of numbers with Paul; it was the question of an open heart and a message, when Paul saw an open heart and he had the vision, he would grip us all until we could not get away from it. It is well when we get our vision adjusted until we see things at their proper valuation. Especially when we can put a proper spiritual valuation on spiritual things and appreciate to some extent what it means to “save a soul from death.” The importance of the subject should make us take these things seriously and the promised help of the Saviour should greatly encourage us.

Children’s Lesson

BY ANNA PRITCHARD GEORGE

Lesson VI. — For Sabbath, August 10, 1919.


John, did you ever see children who did not know Jesus? Who is it that makes us happy, Grace? “Jesus does.” The faces of those who have not learned to know and love Jesus do not look happy. When boys or girls really love Jesus and try to follow Him their faces shine with that love—it makes them happy.

Gladys, would you like to make all the boys and girls in the world happy? “Of course I would.” How can it be done, Robert? “Teach them to love Jesus.”

One time the Apostle Paul was asleep at night in a town near the Mediterranean Sea called Troas. Sink this pan of water in the sand on the table for the sea and sail small boats on it. Boxes will do for houses and colored splints for people. In this house lying on his bed is Paul. Folded cloth will do for the bed.

Suddenly Paul is awakened and he sees a vision. Let us act it out. Our little Paul here will take the place of Paul the Apostle. He rubs his eyes as he awakes and sits up. William may stand in front of him with outstretched arms and cry, “Come over into Macedonia, and help us.” William is a man from Macedonia.

After the vision disappears Paul thinks hard. What did it mean, Jeanne? “The people over there need to know about Jesus.” And God wants Paul to go to tell them.

The next morning Paul and his friends set sail and after a while reach Philadelphia. Is anyone waiting for them, Ernest? “No.” The people there need Jesus but they do not know it. Paul spends the week living among them and working among them.

It is Sabbath Day now. No church in which to worship God. The people here are for the most part heathens. They are not Jews and do not even know about God. Paul hears that a prayer meeting is being held down by the river side. Does he go, Herbert? “Yes.” When Paul and his friends reach the prayer meeting they find a group of women who know of God and love Him, but do not know Jesus. What does Paul do, Charles? “Teaches them about Jesus.”

Among the women is Lydia who sells purple cloth which is very expensive in her country. As Paul tells of the love of Jesus for us all and how much Jesus wants boys and girls and grown folks to love Him, Lydia gives her heart to Jesus and is baptized and so are all the people of her family. So the Church of Jesus is started in Macedonia.

God wants some to go far away from home to make folks happy by teaching them of Jesus—some to Macedonia as Paul went, some to China, some to Japan, some to India. But are there not a great many at home in our own land who are not happy because they do not know and love Jesus, Marion?

How can God reach the people who do not know Jesus, Frances? “He wants us to tell them.” Perhaps there are some children living near you who do not know Jesus. God asks you to go and tell them. Sometimes we tell by just living as like Jesus as we can, sometimes we ask them to Sabbath School. Herbert, would it not be terrible if any boy or girl should fail to hear of Jesus just because you would say “no” to Jesus when He asked you to speak for Him?

Our memory verse tells us where we must go to tell folks about Jesus and make them happy as you are. “Ye shall be My witness both in Jerusalem (that means in our own home city), and in all Judea and Samaria, and unto the uttermost part of the earth.”

Let us see how many we can make happy before next Sabbath. If we would each bring one to Jesus, then that one bring another and so on, pretty soon a great crowd would be brought through just the one. Let us first try for one, then for one more, then for one more, and never stop as long as we live, leading folks to Jesus.

Not man but God Himself sets men on this journey to the Father’s House and the Heavenly Home. It is the calling, the effectual calling of God that makes them willing to give up sin and see in the straight and narrow path the way to peace. And this calling is the work of God’s Spirit, whereby, convincing us of our sin and misery, and enlightening our minds in the knowledge of Christ, and renewing our wills, He doth persuade us to take hold of Jesus Christ, and walk in Him with Him, Heavenly Travelers, on the Heavenly Journey, to the Heavenly Home.
Notes

***Montclair's contribution to the Memorial Bible chair is now $280.

***Rev. E. K. Patton and Precentor R. A. M. Steele have important meetings at Ryegate, Vt., church.

***Rev. Alvin W. Smith will be in New York City about August first, encroute to Cyprus.

***Topeca congregation has gone over the top for the Geneva Bible chair, having raised $446, and more to follow, for their four service stars.

***The address of Rev. T. H. Acheson, D.D., for the summer will be in Ernscliffe Hotel, Juddhaven, Ontario, Canada.

***Mr. Josiah McIroy, of Sparta, Ill., Cong., gave two hundred and fifty dollars (000.00) to the Chiropractic Bible Chair Endowment Fund.

***The anonymous gift to the Bible Memorial Chair, announced among personal amounts as $5, should have been $25.

***The Ohio C. Y. P. U. Convention will be held at Cincinnati, Aug. 20, 21, 22. They expect the best ever.

***Cincinnati has more than gone over the top in the Memorial Bible Drive. Their quota is $400, and they have raised $726.

***Miss Margaret Wilson, of the College Hill congregation, is assisting the workers of the Jewish mission during the summer vacation.

***Dr. W. F. Johnston will preach in Montclair on Sabbath, Aug. 3, and Sabbath, Aug. 10, at 10.30 a.m. Dr. R. H. Martin preached there on July 27.

***Miss Emma McFarland of the Jewish Mission at Philadelphia, is spending her vacation at the home of her mother, Mrs. A. J. McFarland, of College Hill.

***Miss Ellen Wilson, one of the workers at the Indian Mission, is taking her vacation in a visit to her old home in Sparta and Houston, Ill.

***Rev. F. F. Read, of Cincinnati, the first pastor to close with our offer, as follows: "We will pay for the postal cards to any minister who will agree to send us at least one Church news item of general interest every week." We have gladly added Mr. Read's name to the staff. More than sufficient interesting things occur over the Church every day to fill this page, but not enough of them are reported to us to fill it once a week. The invitation to our ministers is permanent and general, including the ministers of the American, the Irish, and the Scotch Covenant churches. We would like to have every minister on our staff of weekly news correspondents. Rev. D. C. Mathews is a close second

***Drs. T. H. Acheson and F. M. Wilson have had a good trip to Washington, D. C., as to recognition of Christ in the Covenant of the League of Nations.

***Blanchard, Iowa, enjoyed the presence of fifteen Kansas delegates at Sabbath services following the Young People's Convention at Blanchard in the past year.  —(Rev.) Paul Coleman.

***Mrs. Bratty and daughter, of the Third New York congregation (Dr. Foster's), who are visiting Mrs. Bratty's sisters, the Misses Gray of Saltsburg, Pa., attended services at New Alexandria, Pa., congregation, spending a few weeks with her brother at Belle Center, Ohio. She will take in the Rose Point Conference on the way home.

***Miss Wickerham has returned to the Indian Mission from near Belle Centre, Ohio, and is busy visiting the homes of the Indians. There is but little sickness among the members at this time.

***Dr. W. F. Johnston says: "Our boy Archie (Rev. Prof. A. A. Johnston) came to us (from overseas service) last Thursday (July 17). He weighs 152 pounds, looks like an athlete, and is glad to be back."

***Communion at the Indian Mission has been appointed for August 2nd.

***Communion at the Indian Mission has been appointed for August 2nd.

***Miss Blanche McAllister, who recently attended the American Book Publishers Convention as a delegate in holding a responsible position in the American News Company's offices at Syracuse, N. Y., is visiting relatives in Montclair, N. J.

***Miss Bessie Yellow Fish is taking nurses' training in the hospital. She expects to continue this work in some larger and better equipped hospital, where she can complete the course and receive a diploma.

***Mr. and Mrs. M. G. Fuller, of Parnassus, Pa., worshipped with the New Alexandria congregation on a recent Sabbath, in company with R. M. Young and family, who are summering at Ridge View. Mrs. Dr. McFarland was also with them.

***"Every Evening" Telegram of this city, issue of July 8, 1919, tells us a rather interesting event which you may find an opportunity to pass on to your readers. The statement is as follows: "Major H. G. Scott, Commanding the R. 34, has been presented with a morocco covered, gold embroidered Bible at Mineola. The presentation was made by the Rev. Dr. George William Carter, General Secretary of the New York Bible Society. The book is printed in thick paper, is silk sewed, and is six by eight inches. The edition is what is known as the "Scofield Bible."

***Personally and as President of this fine body of our young people of Kansas and Iowa Presbyteries (the Clarinda Convention) I want to thank you for the loan of the Covenanters Service Flag, and for all your kindness and co-operation."—Rev. S. E. Steele.

***Mr. William Snodgrass, who is a teacher in the School for the Blind at Muskogee, Okla., is spending his vacation at the Indian Mission, and has been busy making brooms from a stock of broom corn belonging to the Mission. He expects to resume his work at Muskogee in September.

***The Rev. Julius A. Kempf and wife spent the last Sabbath of July with the Blanchard and Clarinda (Iowa) people. He spoke on "Our Missionaries," and Mrs. Kempf at Clarinda, and in the evening to the Blanchard people. They were all glad to welcome these devoted workers.

***John Lloyd Keys, of Kansas City congregation, has returned from France wearing gold stripes and two gold stars. He is employed here at the Port of Embarkation. He spent the time since the Armistice in a French university studying the language. He called here to express his appreciation of the Christian Nation sent him while overseas.

***Mrs. Riddle, who was Miss Chestnut, of our Eighth Street Church, Pittsburgh, is in New York while her husband, who is in Government service, is located close by, Miss Helen L. Porter, of our Allegheny, Pa., congregation, is spending her vacation in this city with them.

***The Christian City is frequently called a great summer resort, and these young people are ready to verify that.

***The Old Bethel congregation has given thirteen hundred dollars to the Memorial Bible chair and a vacation to their pastor. There never was a more generous people than this. About fifteen have pledged their prayers for the one who fills the Bible chair and the prayers are likely to mean more money. Yours sincerely—Owen F. Thompson.

***Miss Maud Slater, of the College Hill, Beaver Falls, Pa., public schools, eighth grade, will receive the $5 prize given by the Beaver County W. C. T. U. for the best essay on assigned temperance topic written by a pupil in the public schools. Miss Slater also won the prize in the College Hill school.

***On Monday, July 28, the Rev. S. J. Johnson and family, of Clarinda, motored to Hopkinton, Iowa, to spend ten days with Mrs. Sophia Johnston. Mr. and Mrs. George Hutson, of Lincoln, Nebraska, and Mrs. George Collins, of Crescent, Iowa, had motored through the week before. A family reunion will take place at their old home with their mother the first week in August.

***Pastors should make a special effort to secure the attendance at young people's conventions of members who live at a distance from the congregation, or those who are out of bounds of the church teaching school during the year. Nowhere else, but not nearest, is an effort nearer to getting the swing of Covenant Church life in a few years than in conventions like that at Clarinda. —(Rev.) Paul Coleman.

***The Second United Convention of the C. Y. P. U. of Iowa and Kansas Presbyteries was a grand success. Only one speaker on the entire program failed to appear. The weather was ideal throughout. Since so many came in autos this was most important. There were 106 delegates and so many came in autos this was most important. There were 106 delegates.

***The home of Mr. and Mrs. Thomas Babel in Eastvale, Pa., was the scene of a pretty home wedding on Wednesday, July 23, 1919, when their daughter Hazel was united in marriage to Mr. H. B. Henders, of Beaver Falls, Pa. At four o'clock the bride and groom took their places to the strains of the wedding march and were married by the pastor of the bride, Rev. C. G. Slater, in the presence of the near relatives of the bride and groom. A splendid wedding supper was served and the hearty congratulations of friends received. The couple motored home in Beaver Falls, where the groom is employed in the Public Works. They have the best wishes of a large circle of friends.

"The supplantation of a righteous man availeth much in its working. The prayer of a righteous man works; it does things; it accomplishes results; and these results are not altogether subjective in their nature, but affect the man who prays, but they extend far beyond his own person, to a whole state or nation, or even to the whole world, as when we pray, "Thy kingdom come: Thy will be done on earth as it is in heaven."
EASTERN COVENANTERS.

Remember the Tri-Presbyterian Y. P. convention at Walton, N. Y. August 26, 27, 28. The Tri-Presbyterian Y. P. convention, at Walton, N. Y., will have its opening session Tuesday evening, August 26, and will have day and evening sessions the two days following. Be present for each session of the convention.

Watch for the program of the Tri-Presbyterian Y. P. Convention to be held at Walton, N. Y., August 26, 27, 28. Pray that the Y. P. convention of Rochester, New York and Philadelphia Presbyteries to be held at Walton, N. Y., August 26, 27, 28 may mean great things for the Covenant Church.

WEDDING OF BRAINERD METHENY AND MISS KATHRYN TOMASSON.

In the Geneva Reformed Presbyterian Church of College Hill at eight o'clock, July 22, the marriage of Miss Kathryn Tomasson, of Eastvale, and C. Brainerd Metheny, of College Hill, was performed by the pastor, Rev. J. C. Slater. The ring service was used.

The bride wore a gown of white ivory satin and georgette crepe, with a veil of Ceylon silk net, caught with a wreath of orange blossoms and wore a rope of pearls, a gift of the bridegroom, and carried white roses.

The matron of honor, Mrs. J. Vale Downey, appeared in pink georgette, and carried pink Killarney roses.

The bride's attendants were her sisters, Miss Lena and Miss Margaret Tomasson, who wore frocks of yellow silk, and carried sunburst roses.

Carl R. Middleton, of Cleveland, was best man.

The bride was given away by her brother, Francis Tomasson, of Eastvale.

The maid of honor was Miss Margaret Martin, Lewis Todd, Elmer McEw, Rutherford Johnstone and Paul Slater.

The church was beautifully decorated with palms and flowers. A harp orchestra played Mendelssohn's Wedding March and played softly through the wedding service.

The entire church was filled with guests, over two hundred being present.

Immediately following the service at the church, a wedding reception was held at the home of Mr. and Mrs. Vale Downey, College Hill, where a bridal party of 150, consisting of members of the families and many friends, met. Prominent guests were: S. A. S. Metheny, Philadelphia, Livingstone Metheny, recently returned from Syria, where he was with the Red Cross, and Dr. and Mrs. Roy Wilson, Glassboro, and many associated with Geneva College, where Mr. Metheny was formerly athletic director.

Mr. and Mrs. Metheny left for Philadelphia, New York City, Atlantic City and other points in the East, and upon their return they will be at home September 15, at Druid Hill, College Hill.

AN APPEAL FOR OUR AGED PEOPLE'S HOME.

It is drawing near to the Sabbath when our Church takes up a collection for the use of the Aged People's Home. The call is this year for $1,500, anything less than this amount means self-denial somewhere in the economy of the Home.

Last year the collections from the congregations asked for was $1,500. The collections for the year amounted to $535.01. Of course with this amount it was necessary to economize, and the first place to notice this was in the use of the table that had other little comforts that could be eliminated from the regular life. As we were all practicing economy last year this was their "bit." To some of us it was just a bit of sacrifice.

This is one of the institutions of the Church that is really important.

Christ, is leaving us soon to take up the work of Foreign Missionary in the Island of Cyprus.

A very interesting part of our program was the mobilization of our service flag. This was under the direction of Mr. W. F. Brieley, our efficient musical leader and helper.

Thirteen stars appear on our service flag, representing those who are members of our congregation and also those affiliated with our Sabbath School, but who are not members of our congregation, all of whom were in the service.

After a splendid talk by Mr. Brieley, he called the roll of the service flag, and as each one arose and responded to his name, Miss Isabel Redd, dressed in a Red Cross uniform, placed a silver chevron on the star representing that person. All but two of these stars were present.

Of these three, Earl La Frange is in France, J. Clyde Mitchell, in Siberia and Mrs. Rose Headrick, our Red Cross nurse, is head nurse in the large Far Eastern hospital, number D-1, which is part of United States General Hospital No. 21. Miss M. B. Cannon, our young people pledged $240 to the French Carithers Memorial Fund, while the pledges of the older people brought the whole amount up to $375.

Col. J. E. Hutchinson, who is at the head of the Boy Scouts Organization of Denver, came out to the church, Tuesday evening, July 8, and gave a splendid talk to our Boy Scouts, of which there are eighteen ordinary.

The Reformed Presbyterian Church having no publishing house of its own, for the matter of prayer pamphlets, Catechisms, Leaders Pamphlets, handbooks and every description to both church and home, 25c each copy carries the description.

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NEWBURGH'S NOTABLE CELEBRATION.

Rev. John W. F. Carlisle Delivers An Inspiring Address on a Very Interesting Occasion.

On May 29, June 1 and 2, First Newburgh, (N. Y.) congregation observed the one hundredth anniversary of the erection of their church building on the present site, and the one hundredth and seventeenth year of the organization of the congregation, with appropriate exercises. At the close of the Sabbath morning's address which we give hereafter the pass, Rev. J. W. F. Carlisle, and his brother, Rev. Theodore Carlisle, and sisters Elizabeth and Gertrude Carlisle, presented to the congregation a solid quartered oak communion table in memory of their father and mother, the Rev. Samuel Carlisle, third pastor of the congregation, who died thirty-eight years, and Mrs. Carlisle, who was born in the congregation and baptized by Rev. Moses Roney.

After Mr. Carlisle had presented the gift in person and mother the officers the church went to the front of the pulpit and one of elders in a few appropriate words received the gift on behalf of the congregation, closing a simple and impressive service.

Mr. Carlisle's Address.

A great blessing it is to have had a good clean birth, to have enjoyed the wealthy heritage of heroic forefathers. As Holmes once said: "It is the forethought of a hundred years before the birth of a child that determines much of the child's future." Our congregation belongs to a historic past, it has a noble lineage—that of the Covenanters band of Scotland on the seventeenth century, famous in struggles for the rights of man and songs classic in the hearts of humanity. The Covenanters Society was born and cradled in these times that tried men's souls to the utmost, that tested to the fullest all moral fiber—those fiery hours of the seventeenth century when rugged manhood was requisite in resisting the terrible onslaught of the mighty foes of truth and worship, the historic days of the Second Reformation in Scotland. The words of the author of Hebrews may be taken literally in saying of them, "they were stoned, they were sawn apart, they were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in mountains, in dens and caves of the earth." These three hundred years of denominational life must attest that something of the River of Life flowing from the fountains of the Scripture, and Lamb has been making its course through its many streams of testimony, service and worship. During these centuries it has been a very practical and costly witnessing to the Kingly claims of the Lord Jesus not only over the Church but also the nations and governments of the earth, and has been uttering a definite protest against the rejection of these claims by the nations of the world. The congregation at their own hands, and the compliance therewith of the professed followers of Christ Jesus. This great truth is a verity of social science, once simply the voice of one crying in the wilderness, but now being heard the world over. Dr. Jewett expressed it, "Those who believe in the Kingship of Jesus must labor for the expression in government of the King's will. We have got to stamp the seal of King Jesus on everything that comes out of parlament and from our civic councils."

"For Christ's Crown and Covenant"—an early and true League of Nations was the banner which was given of the Spirit to our forefathers and their children to display because of truth from age to age. "Thou hast given a banner to them that are spiritually sensitive to Thee, that it may be displayed because of truth which has been displayed more or less vigorously from generation to generation. May we become worthy of such descent, worthy of the honor of witness from generation to generation.

When at Edinboro, 1910, it was my privilege to visit old Greyfriars' churchyard and to stand by the granite monument erected in memory of the great men of the Reformation, and to read their sainted names. A thrill passed through me as I stood with uncovered head on this holy spot. It was like reading one's name and inheritance in the Book of Life on the Great Day of Days. The winds of persecution blew many of the seeds of this historic tree to our American shores, chief to New York, Pennsylvania, and the Carolinas; those seeds fell into the soil and died the fruit was Liberty, Civil and Religious, so that one of the first voices for American Independence, if not the birthplace, was in the State of New York. New York, in the early half of the eighteenth century. At Coldenham a little body of Covenanters was formed in 1753. The first Communion was held in a frame barn on Drury Lane owned in later years by William Ross and removed lately when the New York aqueduct was being constructed. A body of Covenanters worshiped still in a commodious building on the old church grounds in Coldenham village, R. J. D. Duval was their pastor. A few seeds fell on the soil of the village of Newburgh in 1793, and in 1802, was formed as a society. Among the leading members was one James Clark, and their first meetings were held in his home on Clark street, making that street an old Covenanters' avenue. As membership grew they applied for regular preaching, sharing with Oldenham, and received the call in 1809. One of the pioneers of old Newburghers and an early formative force in our village and vicinity, Dr. James R. Willson. A man of strong intellectual and spiritual powers, an orator by nature, giving the message of the word of water on our west, an early factor in planting a library in our village from which the larger has come, he closed his career on earth at Coldenham on the twenty-ninth day of September, 1853, aged seventy-three years. His body was interred in the Coldenham burial place. The monument erected in his memory has this inscription: "Thoughtless of his temporal interests, he was ever jealous of the dignity and purity of His church on earth. Quick in his perceptions and keen in his feelings of wrong, vehement and earnest in the pursuit of right, he arrived to the measure of his brightness, the title was not that it was a minister of the Reformation, but 'formed' as holding the doctrine of the Reformed Churches of America. At Coldenham a little distinct body, having its own pastor, was first in the Reformation, and Presbyterian in doctrine and practice reform. byterian Church of Newburgh Village." The second Reformation in Scotland. The per- manent worship, the historic days of the Anti-Slavery movement and the tem-}
Prayer Meeting Topic

BY REV. S. J. JOHNSTON.

Topic For Wednesday, Aug. 13, 1919

Subject — "The Reasonableness of Christianity." Romans 12: 1.

In what we are asked to think.

1. In what we are asked to believe.

2. In what we are asked to give.

3. In what we are asked to do.

That gives us the other nine tenths for ourselves. How reasonable is Christianity in this respect.

In addition to this we are asked to give ourselves to the Lord. This ought not to appear unreasonable when we think of what the Lord has done for us. "When there was no eye to pity us, His eye pitied us, and when there was no arm to save us, His right arm wrought salvation for us." Who would think of withholding even himself from the Lord?

In what we are asked to do.

Let us center our whole duty about the one great fact of love. Just here we recall what the lawyer said to Christ. "Master, which is the great commandment in the law?" Christ replied, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Our first duty is to God and clearly set forth in this reply.

Let us note the second. "And the second is like unto it, Thou shalt love thy neighbor as thyself." These two commandments hang all the law and the prophets. Let us remember this includes our enemies as well as our friends. Even then there is nothing unreasonable in a demand. The disciple is asked to do no more in this respect than Christ Himself did.

Covenanter Young People's Union

BY REV. W. E. MCGURK.

Topic for Sabbath, August 17, 1919.

"How Men Sell Their Heritage?"


Bau is held up as a warning example of a man who for a mass of potage, sold his birthright. For the cravings of a moment he gave up not only his material inheritance, but his spiritual. He owned the modern example of men who do the same thing. They are not all drunkards and harlots either. They pass among men as fairly respectable people. Some, still more highly respected, whose whole inheritance is income taxes to pay now, cling so tenaciously and covetiously to the earthly as to be in danger of losing the heavenly, or never securing it at all. What profit has the neighbor of the natural man who has an eye to business. So he invests in some scheme promising sixteen per cent. dividends, more or less. After all it is bad business for the man with the money to miss the share he might have had in the new earth wherein dwelleth righteousness and in heavenly jewels won by workers instructed at that Bible chair. How many per cent. of annual dividends in money, or how many acres of land could be compared to that? Young people have the right to be well-educated. Born in a land of gospel light and privilege, hearing a church bell calling to spiritual instruction every Sabbath, and a school bell telling two days in the week for nine months of the year summoning to mental training, there is little excuse for so much irreligion and ignorance.

Every boy and girl who gives up school in order to escape some lessons and have an easier time is selling his heritage too cheap. So are older persons who let a sermon go for a snooze, an hour of Christian fellowship in the prayer meeting for a cup of tea, or a few coins for so much worldly business, communion with God for transactions with the devil.

Among the inalienable rights we claim under our National Declaration of Independence, are "life, liberty, and the pursuit of happiness." These are God-given rights; but it is not promised that they shall be continued to any who fail to rec.

Junior Topic

BY MISS MARY A. MC WILLIAMS.

For Sabbath, August 17, 1919.


References—Let each memorize a verse from James to recite, as Jan. 1: 2-6; 12: 3; 5: 3-17; 18: 4; 7; 5: 19-20.

Dear Boys and Girls.

The book of James is a practical book. It is for the very words are "doers of the Word and not hearers only." It points out some of the common pitfalls which a Christian should avoid and points out the paths we should seek.

1. Pitfalls to be avoided.
   a. Weak or wavering faith.
   b. Earthly standards.

In this life, wealth, power and place too often govern our opinion of others, whereas among Christians, faith, love and service marked the Kingdom often rather than those more blest in this world's goods.

2. We should seek to walk in the right paths.

Patience, hearing and obeying, pure religion, right living, seeking the wisdom which is from above which is first of all "good, and then "even the fruit of righteousness in those who follow Christ is not in vain. They are (1) an honest day's wage for an honest day's work; (2) an honest day's work for an honest day's wage.

A DAY IN THE COUNTRY.

By Miss Mary A. Mc Williams.

(Continued from Page 10.)

trees and looked very inviting. While the older boys were amusing themselves falling and other games, and the dinner was being prepared, the heavens opened and the rain came pouring down. All took shelter under the grand stand and the dinner was hastily transferred to a large hall in the town and the women and children were transported by automobile where everything was snug and dry and they were soon enjoying the deliciously hot dinner. In the afternoon the children, under a competent director, played games, and as the sun came out, they went outdoors and the mothers joined in their turn at the games. They enjoyed them more than the children and the afternoon closed with a grand concert in which everyone had an opportunity to exhibit their talents. Bible stories were told so well by the children that everyone listened with attention, and recitations, songs and dialogues made up the interesting program.

Supper was served in the same place and the good bread, butter, jam, potato salad, beets, ice-cream and cake, with quantities of good cold milk disappeared like magic. There was not only one golden day but several. Some people didn't get the day's work done but those in charge appreciated the extra work it made for the entertainers. There were many expressions of thanks for the good time and the children were delighted to pick up and take home all the bits and pieces of the sweet clover blossoms which they never see except on such occasions. Every day since child days, "Didn't we have a good time at the picnic? When can we go again?"

M. W.
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TESTIMONIALS:

"SHOULD BE READ BY EVERY MEMBER OF BOTH REFORMED PRESBYTERIAN CHURCHES."

Cedarville College, Cedarville, Ohio, July 5, 1919.

I have just received the book entitled "Soldiers of the Church." It is a neat and worthy tribute to the soldiers of your Church for the service and sacrifice which they rendered to their country in the hour of its supreme test, and it should be read by every one of both Reformed Presbyterian Churches for the inspiration which it will give to those so interested in a common ancestry and a righteous cause.

Yours sincerely,
W. R. McChesney.

"CONTENTS ARE SPLENDID, AND FINELY EDITED."

Winchester, Kansas, July 7, 1919.

I have read "Soldiers of the Church" with a great deal of interest. The contents are splendid and finely edited. You deserve great credit for the immense amount of labor expended in amassing so much information. The book is a valuable addition to the literature of the Church.

Sincerely,
D. H. Elliott.

"A FINE PERMANENT RECORD"

Have enjoyed reading "Soldiers of the Church." It is a fine permanent record of our relation as a Church with the war.

H. G. Foster.

"WORK WILL BE APPRECIATED."

Book came safely. You have given freely to the Church, and I am sure your book will be appreciated.

Margaret S. Metheny.

"A VALUABLE BOOK."

"Soldiers of the Church" is a valuable book.

T. H. Acheson.

"VALUABLE ADDITION TO THE LITERATURE OF THE CHURCH."

I think "Soldiers of the Church" is a very valuable addition to the literature of the Church.

J. Boyd Tweed.

"SOLDIERS OF THE CHURCH" HIGHLY APPRECIATED.

The book is EXCELLENT. Every Covenanter home should have a copy. Your work is highly appreciated.

J. D. Edgar.

A SERVICE TO OUR CHURCH

I wish to express my personal appreciation of your service to our Church in getting out "The Soldiers of the Church"; in starting the Ambulance Fund, and the Thanksgiving Victory Fund, etc., etc.

Like David of old, you are serving your day and generation, and your services are appreciated and will be more so as the years roll on.

S. A. S. Metheny.

GLADLY RECOMMENDS IT TO ALL COVENANTERS.

On behalf of Rev. E. A. Crooks and for myself, I wish to say that "Soldiers of the Church" contains very interesting material, not only in regard to the War, but as to the Church's history in other crises. Having read this book, I gladly recommend it to all Covenanter congregations.


WORTHY OF THE OCCASION.

"Soldiers of the Church" is a stroke of timeliness that amounts to genius, and your final form and contents make something worthy of the occasion. There will undoubtedly be a wide call for it.

Roy George, Scottsdale, Arizona.

A CONTRIBUTION TO THE CHURCH THAT WILL GROW IN VALUE.

Nothing but inability should prevent any one from securing "Soldiers of the Church," not only because of its present value, but also because of its future worth.

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The Prohibition Tangle.

A NEW law that deprives conscienceless men of their accustomed, though illgotten gains; some officials yet in office who owe their election to the outlawed traffic; skilled and astute lawyers who, for a price, are willing to prostitute their powers to defeat rather than defend the law; a mass of people who are restive under any restriction; these and other elements enter into the prohibition tangle. And we are not blind to the presence and activity of the Adversary of Souls who is the managing director of the firm of Liquor, Lust and Greed. It is not to be wondered at that there is a prohibition tangle.

But the tangle is being unravelled. While some federal judges have rendered decisions under the wartime prohibition act that give a lease of life to the traffic under the guise of 2.75 per cent. beer, others are rendering decisions that correctly interpret the law. One such decision is that of Judge Thomas I. Chatfield, sitting in the United States District Court in Connecticut. Judge Chatfield declared the sale of 2.75 per cent. beer to be a violation of the law.

"It is apparent," said Judge Chatfield, "that no court has held that Congress did not intend at the time of passing this law to prohibit lager beer containing any amount of alcohol content sufficient to make it taxable by the Revenue Department, sufficient to bring it within the general definition of lager beer as shown from past experience, and sufficient to bring the act within the prohibition of the Selective Service law, which prohibited the sale of any intoxicating liquor, including wine and beer.

"Under the Internal Revenue laws and all standards by which Congress could have viewed the matter, the beer described in the present information was of the class known as intoxicating liquor, and as such its sale was prohibited."

The judge, summing up the situation touching the wartime Prohibition law said: "The period during which this law can be enforced must be more or less brief. Even if it should continue until the prohibition amendment to the Constitution shall take effect, the period is not long. But Congress has the power at any time to modify the statute and Congress has also the power to pass a law interpreting the statute, if beer has a tendency to produce intoxication (in the sense of affecting control over the sensibilities, muscles, or emotions of an individual but will not fully intoxicate, is not the substance intended to be prohibited.

"If on a trial on the merits it shall appear that the lager beer in question has a tendency to produce intoxication (in the sense of affecting control over the sensibilities, muscles, or emotions of an individual but will not fully intoxicate, is not the substance intended to be prohibited.

"No acquittal of the charge of selling liquors could be directed in case the jury found that the person receiving the liquor would not be intoxicated thereby. The only defense would be that no person could receive any intoxicating effect therefrom or, in other words, that it was not beer of the sort which Congress had in mind in using the word 'beer' in the meaning of that word as used at the time of the passage of the act—in other words, any kind of malt beer which was in the legal sense an 'intoxicating liquor' as Congress and public usage understood the term. It could never have been intended to leave to each jury the right to say what Congress meant."

On the strength of this decision, which effects the Federal District of Connecticut, the Federal authorities announced that they would prosecute any who sold beer of one-half of one per cent. alcoholic content. The Liquor Dealers' Association of Connecticut announced that they would observe the law as defined.

Godliness Is Profitable

FROM somewhat unexpected sources comes testimony to the profitableness of godliness as manifested in the prohibition of the traffic in strong drink. It was confidently asserted by the advocates of the license system that the reduced revenues of the country, due to the elimination of the excise taxes, would speedily convince the masses that prohibition visionaries had led them into a grave situation. The decreased revenues added to the large property values effected adversely by prohibition were expected to swing the country back again into the old attitude toward the traffic. Thus far, the event has not been a fulfilment of the direful prophecy.

The Irving National Bank of New York points to the fact that $1,000,000,000 of property has been destroyed in a few months and scarcely a ripple has disturbed the surface of the financial waters. The distillery industry was recently appraised at $91,000,000. The brewing trades represented $792,000,000. These sums were invested in the manufacturing and wholesale branches of the trade. Add to this sum the accounts invested in saloons, cafes, and clubs dependent upon the trade, and a billion dollars will appear a conservative estimate of the money invested in the business.

(Continued on Page 3.)
KANSAS C. Y. P. U.

THE KANSAS-IOWA CONVENTION.

"For East is East and West is West And never the twain shall meet."

But in spite of Kipling's conclusion we hope to see the time when C. Y. P. U. of the Church may get together and the enthusiasm and inspiration of the Western meetings become a characteristic of the Church's life. The convention at Clarinda under the fine leadership of Alvin W. Smith was up to the standard which Kansas has set, some thought it the most practical that had been held. Mr. Smith gave the keynote of the convention when he said, "Every phase of Church work should have due emphasis. This program should have the support of the young people."

Professor R. J. G. McKnight gave to the Bible study on Revelation which has taken as the title of one of the most interesting books on the World war. Professor McKnight said that these four horses represented the cosmic forces of Christ, war, famine, and death. We must see singing through the world in the recent months and they are still doing their work. The second study was of chapter nine. "The star that fell is Satan, but had no power to hurt good men. The evil spirits always take the form but have their theory rudely overturned, and have their theory rudely overturned, and their power is blotted out by the light of the Gospel."

On Thursday morning came the stewardship session in which it was said, "Every phase of Church work should have due emphasis. This program should have the support of the young people." The weather was perfect. The at- time. We enjoyed the fun of picking strawberries, Jersey cream, maple syrup, chicken, graham muffins, and everything else good to eat, made it possible for us to eat of the good of the land, a land flowing with cream and maple sugar which is superior to milk and honey. We shall not forget the warm hospitality of the homes of Mr. Alexander McLam and Mr. J. C. Morrison where we spent the most of our good time. We enjoyed the fun of being able to relax under a small measure of success. Some days gave us an appetite. Trips by auto, especially the 100 mile trip to the White Mountains of New Hampshire were thoroughly enjoyable.

SICK KIDNEYS

MAKE LAME BAXES

Cause broken, unrefreshing sleep, and in many cases that tired feeling that makes it so hard to get up in the morning. Cause loss of appetite, lack of ambition, and other troubles.

Sarsaparilla contains the medicinal muriatic, tar, etc., that strengthen and tone these organs, and relieve their ordinary ailments. It fine is milk sarsaparilla—Sarsaparilla—"And if you need a laxative take Fool's Pills—they work right.

THE CHRISTIAN NATION

Volume No. 71.

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THE CHRISTIAN NATION

Volume No. 71.
The Conquering Christ.

SOME churches have little thought for Jesus Christ except as He suffered upon the cross and wrought out the salvation of His people. The crucified Christ is everything to them. That seems to be the prevailing conception of the Roman Catholic Church, which sets up a cross over every building, gives its devotion to a crucifix and represents Jesus as a child, or as a sufferer. Protestant churches too generally confine their preaching to the self denial of His life and the self sacrifice of His death.

It is altogether true that the work of our Saviour as a priest comes before His work either as a prophet or a king, and that the atonement is fundamental in the system of grace. It is only on this basis that He speaks as a prophet or rules as a king. But the atonement was wrought out in a short time, a few years, while its application belongs to all time. Christ's humiliation, all belonging to His priesthood, began with His birth and ended with His burial, while His glory is eternal and all pervading. He is not now on the cross; He is in glory. We are therefore to think of Christ at the right hand of God the Father, revealing, interceding, ruling, and infinitely glorious in all.

Worldly men would take away His glory by refusing to believe His word; they would obscure it by rejecting His salvation; they would deny it by rebelling against His commands, and that is what we see in the world, an effort to destroy the glory of the Redeemer. Sometimes in spite of all these efforts it bursts forth in a revival, or in a celebration of His power, or in the faithful testimony of His people, yet the great enemy yields the power of the world against Him and His cause, and perilous times for His church and people have come.

Yet our Saviour is the conquering Christ. He is clothed with majesty, all authority in heaven and on earth is given Him and in His own good time He will take to Himself His great power and reign. If the world's eyes were opened to see the truth, all would realize that the great war just closed was a just judgment on un-Christian civil power, a punishment of rebellious nations, a fitting recompense for generations of injustice and ungodliness. In our own America we abolished slavery in the Civil War and we prohibited the liquor traffic in the war with Germany.

Our Lord Jesus Christ is on the throne; let no one, whether friend or enemy, forget that. No more is He seated upon an ass's colt; He rides the white horse of triumph. No more is He crowned with thorns, but with many crowns. No more is He decked in a purple robe of mockery, but in a vesture sprinkled with the blood of His enemies. No more do His disciples forsake Him and fly; they follow Him in armies on white horses and clothed in fine linen, white and clean. He has on His vesture and on His thigh a name written, King of Kings and Lord of Lords, which the world, even the professedly Christian world, has been slow to see and slower still to accept and own, yet it is His glory and it is the Word of God.

This is the Son of God, the Servant of Jehovah, the Saviour of sinners, the Holy One of Israel, the conquering Christ. To Him shall every knee bow and every tongue confess. Yea, all kings shall fall down before Him; all nations shall serve Him. This is the one to whom we invite the attention of all our Christian brethren and say, “This is My beloved, and this is My friend, O daughters of Jerusalem.”

Effectual Calling.

EVERY one who hears the gospel is called. This call implies that the unconverted man is at a distance from Christ and that nothing short of a call will reach Him. When He hears this call He may answer and come, or He may give it no heed. Many are called and often, but few come. This is an outward call and may be eloquent and earnest, or weak and indifferent; in neither case is it certain that it will be effective, but the earnest call generally gains a greater outward response.

If this outward call is to be effective, it must have, going along with it, an inward call that opens the heart to the entrance of God's truth. The best an outward call can do is to secure an outward obedience; only the inward call with it can secure inward obedience. The outward call is generally given by the preaching of the gospel, but sometimes by the written or printed word and in rare cases, as in the calling of Paul, by the voice of the Saviour Himself. The inward call is given by the Holy Spirit acting directly upon the heart and enabling and persuading it to yield to the outward call. Some men have been regenerated at birth, but in all cases, as far as we know, where the age of thought and reflection has been reached, the outward call is required. “How shall they believe in Him of whom they have not heard?”

Effectual calling is a call with power. It is a call that reaches the opened heart and gives both willingness and ability to obey. When our Lord told the man with the withered hand to stretch it forth, and the impotent man to arise, take up his bed, and walk, it was a word with power and the men obeyed and did what they could not do of their own strength in all their lives before. When Jesus called Lazarus, the dead man came forth from the sepulchre where he had lain four days. So the call of one dead in trespasses and sins to faith and repentance carries with it the change of heart that brings obedience. The grace of God that changes the heart makes the call effectual.

As we look on such a calling, it is the power of persuasion over the human mind. Argument alone, however clear and cogent, will not reach the result, though truth would seem to compel consent, for “a man convinced against his will is of the same opinion still.” Neither will the denunciation or ridicule of error lead men to give up their sins. The appeal to conscience may bring conviction, but not conversion. In fact no human oratory, however moving, can convert men, for it is a work of God. But persuasion when it is the outworking of an anointing of the Holy Spirit is the power that reaches men and gathers them into the kingdom. Paul, who was called to be an apostle, is its great exemplar, and nearly all ages have produced preachers whose manifestations were accompanied with the demonstration of the Spirit and of power in persuading those to accept Christ who were “called to be saints.”

Godliness Is Profitable

(Continued from Page 1)

And yet, so completely and readily has the loss been absorbed, says the bank, that it has attracted only semi-humorous attention in the press. As the bank points out, nothing like this wiping out of property rights has occurred since the freeing of the slaves in 1863, and yet the effect upon business has been negligible.

—Ask some mother whose son is never coming back from the war what she would give to have her son with her and you will have a fair basis on which to estimate a thank-offering for the boy who came home, to the Memorial Bible Chair Endowment Fund,
Report of the Music Revision Committee.

The Revision Committee would respectfully report:

Your committee has endeavored to ascertain the mind of the entire Church in the matter of Church music. It has tried to keep in mind the possibility that this book may come into use in other denominations. It has considered each tune in the psalter and would make the following recommendations:

First, that the following changes be made: 1 Arlington, as second tune; 2 Petersburg L. M. L.; 9 Imiah; 18 Heber; 22 Luther; 25 Angels' Story; 38 Rothwell; 30 Uxbridge; 40 Zephyr; 43 Haddam; 49 Salome; 52 St. Catherine; 53 Stella; 54 Evan; 56 Resignation; 57 Verina; 66 City of our God; 72 Newbold; 78 Heath; 82 Meribah; 86 Goby; 92 Spencer; 93 Hesperus; 99 Swanwick; 102 Harvey's Cant; 103 Agawam; 105 Mt. Vernon; 112 Cherith; 113 Warwick; 117 Minerva; 118 Boardman; 123 Welcome Voice; 127 Materna; 131 Zerah; 133 South Port; 134 Spanish Hymn; 135 Martyn Double; 136 Mercy; 140 Wartus; 146 Mason's Cant; 152 Irish; 154 Tabler; 159 Greenhill; 160 Worth; 161 Prayer; 162 Cowper; 174 Boardman; 175 Dennis; 178 Laightjone; 179 Koekuk; 182 Salome; 183 Change to the old time; 187 Luther; 188 Nichols; 192 Rockingham (New); 194 Holy Cross; 195 Orlington; 197 Rock; 205 Bernard; 217 Grigg; 223 Howard; 224 Elizabethtown; 225 Evan; 227 Petersburgh; 230 Rest; 248 Woodworth; 251 Woodstock; 259 Thanksgiving; 260 Grafton; 261 Coronation; 267 Baca; 273 Beecher; 276 Silician Hymn; 277 Bethlehem; 286 Lena; 287 Downs; 291 Eventide (111); 292 St. Asaph; 294 Devizes; 309 Hendon; 310 New London; 317 Christina; 321 Marlow (Major); 323 Know; 325 Evening Prayer; 337 Autumn; 339 Retreat; 340 Dedham; 344 Hamburg; 347 Ostend; 381 Louvain; 383 Naomi; 384 Patmos; 385 Loussane; 386 I Need Thee Every Hour; 369 Cowper; 398 Cheston; 402 Coronation; 226 Jerusalem; 364 St. Luke; 342 to be changed later; 349 Champs Eysees.

Second, that 2000 copies of this edition be printed and left in the hands of Mr. James S. Tibby for sale and that 2000 copies of the new tunes be printed separately for use in the present edition.

Third, that we recommend this book to all our congregations.

Fourth, that a committee of three be appointed to attend to the editing of this edition of the Book of Psalms.

Additional Recommendation: That the committee be permitted to make a limited number of additional changes in the music of this 1919 edition.

Respectfully submitted.

D. BRUCE MARTIN, ROBT. A. M. STEELE, A. A. WYLIE, D. H. ELLIOTT, J. C. FRENCH.

In the Sabbath School

BY REV. W. W. CARITHERS, D.D.

Lesson No. VII.—For Sabbath, August 17.


Golden Text—Go ye into all the world and preach the gospel to every creature.

Mark 16: 15.


The Acts of the Apostles is a well-named book: it is full of things the Apostles actually did. There are some combinations that are charged with making a study of "How not to do it" and every question that comes up is side stepped if that is possible.

The Apostles were direct in their methods and unmistakable in the results they sought.

No reason could be stronger with them than the great commission which Jesus gave them and no encouragement could be greater than His promised presence with the ones that bore this commission. The law of the life of the church demanded that the life of the members of the church be maintained and also that work outside, be done, to bring others into the church. There is the contact with those outside of Christ, that is common to all Christians and which they can use to help them to see Jesus as their Saviour. Then the wider work which has been called missionary work, which should be extended to every land and be continued until it reaches all the world.

Many different methods were employed to reach people and carry on this work. This lesson gives us a day's work of Paul and Barnabas. Back of them as they enter on the day is the consciousness that they are to witness throughout the day for the One who had given them the commission. They had in addition been commissioned by the Church at Antioch to the regions included in the expression the uttermost part of the earth. These men then are opposed to sin and all its work and are not long in declaring themselves, for a man listens and is interested in what they are saying; sin has held him in bondage for many years and he is a "prospect" in this campaign against sin. Paul wants to strengthen the man's body, but specially to strengthen the man's growth in faith in the Captain of our Salvation, and he speaks to the cripple. Is the Power of God with them today? The man leaps and walks and that is the answer that tells them of the power of God being present to heal. In this remote heathen place God accomplished those as surely as in Jerusalem or Judea.

And what a shout the people raised, and surrounded them with actions of approval and reverence, and while the two men spoke to them in the language of the schools they kept shouting in their own language about this visit of the originals of their idol worship to their town. We may get an interesting side light here as we remember that all representations of Jupiter are shown to be of large size with a full, benedictive face, and we may surmise that Barnabas presented some such appearance and Mercury is represented as a small figure of a nervous type and such perhaps was the way in which Paul appeared to them; and now the regular organized worship of these heathen gods gives attention to these men that appear on their streets and show themselves to be far beyond any ordinary men; and are to be worshipped as something extraordinary.

It is probable the preparations for this worship was all arranged at the gates and an honored delegation are sent to bring the centers of the worship to be present and grace the worship by their presence.

And then Paul and Barnabas wakened up to what was going on and learned to their amazement what the shouts they had heard in the crowd, in the speech of Lycaonis really meant. Their utter amazement and consternation is shown in the way they acted. Their whole purpose had been woefully misunderstood.

Perhaps the language they used had been misunderstood, perhaps it had been misapplied. The heathen may have put their own meaning into the words they heard.

A heathen Indian who never heard of Jesus can offer a prayer that would be accepted in any Christian church. The Indian will pray to Our Father in Heaven; this means to him the Sun; Give us this our daily bread, means the gifts of the Sun to the earth. Watch over us through the day, make the way plain to us merely to him the sunlight doing the work he desires.

If this prayer were offered in a Christian church and understood by the worshippers it would mean to them an entirely different thing.

The heathen who listened to Paul and Barnabas may have put their own meaning on the words they heard and felt fully justified in what they were doing.

Paul and Barnabas make all haste both by words and action to hurry the people out of this delusion. Perhaps one reason they rent their clothing was because they realized that language was inadequate, and they wanted to be understood; they talked the best they could and acted out what they were saying so that all who saw or heard would understand.

First they declared they were just men of like passion with the Lycanons. It is related that one time the Spirit of God moved the missionaries in a foreign field and there was great conviction of sin among them. The question then arose about speaking in public about this and specially about confession of sin be made when the natives
were present; but the conviction of sin was so deep and overpowering that anything else seemed impossible and so the mission force spoke freely of their temptations and yielding and the pardon that came to them through Christ. And it proved to be the beginning of a great revival among the natives, who said they had never dreamed the missionaries had any actual experiences with sin and temptation, until they heard them confess in a way that proved they were people of like passions with the people among whom they work. Paul and Barnabas put themselves alongside of the crowd and then explain more simply the message they have been giving through the day.

They had been preaching over the heads of their audience; and now they are talking about things the people were acquainted with and linking these things up with the God of the wonders the people had seen, in the healing of the lame man.

We might wonder how much the people got out of all this, but it surely made no very deep impression on the majority of them, for when some of the Jews from the places where Paul had been working came and gave the Lycaonians their warped account of these men they stoned Paul and dragged him out of the city. Even when he was dead he was an offence to their city.

Was this the time when Paul got his vision of the third heavens? It would seem as if he needed something as wonderful as that to reconcile him to go back with joy as if he needed something as wonderful as that to reconcile him to go back with joy and take up his battered body and his unfinished work.

Children’s Lesson
BY ANNA PRITCHARD GEORGE
Lesson VII.—For Sabbath, August 17, 1919.

Don’t you want to hear what is going to happen some day? Jesus will be sitting on the right hand of the throne of God in heaven and a great throng of people will gather around Him. Did you ever see a wonderful procession, Charles? What was in it? “There were soldiers and sailors and bands of music, and some rode horses and some cannon and some were in ambulances. They had flags and banners. Oh, it was great.”

This procession of people gathering around Jesus will be made up of grown folks and children—some just tiny babies and some real old. There will be boys and girls just like you there, too. Some will be from America, some from England, some from China. They will come from Japan, Korea, and India, from Norway and Sweden and Denmark—from every land on the face of the earth. Some will be from poor homes, some from rich, some will be kings and presidents, some will be workers in mills and factories and from the farms, some will be college students, some will be housekeepers—people from every position in life—white and red and black and yellow—of every race.

Why will they all be gathering around Jesus in heaven, Gladys? “Because they love Him.” How have they all learned about Jesus, Ernest? “Some one has told them.”

Jeanne, do you want to be among those people gathering around Jesus? “Of course I do.” Let us see how many of you boys and girls want to be there. Do you have to wait till you leave this earthly life to be close to Jesus or to belong to His people, Dorothy? “No, we can belong right now.” How? “Love Him and obey Him.”

John, would you like to help swell that throng of people—to have a part in it all? “Yes, I would.” How can you do it? “Teach others to love Jesus too.” Then you would be a missionary.

Some folks work at home in their own city and country, leading folks to Jesus. They are called “home missionaries.” Others go away to other countries to tell about Jesus and they are called “foreign missionaries.”

Robert, what was the last message Jesus gave His disciples as He was going back up to heaven? “Go ye into all the world, and preach the gospel to the whole creation.” That means that Jesus wants us to tell folks in other lands about Him as well as in our own. We are not to be selfish in our love for Jesus.

The first man who went as a foreign missionary was the Apostle Paul. Who remembers the vision Paul had in the night which made him go to Europe to tell about Jesus? Yes, Ethel. “A man from Macedonia stretched out his hands and said, ‘Come over and help us.’”

Paul and Barnabas were preaching as missionaries in Asia Minor once. Part of the time Mark was with them.

On the table sink a pan of water in the sand for the Mediterranean Sea. In the country around the Northeastern shores of the Sea is where they are, and on an island in the Sea called Cyprus. With stones for a foundation make the island covering the stones with sand. On the water float a little boat in which they sailed. Now with boxes for houses let us mark the cities they visited. On the eastern coast of Cyprus is Salamis where they first landed. On the western coast is Paphos which they finally reached after preaching about Jesus all the way across the island. Use colored splints for people.

Earl, after some folks have led one person to Jesus do they always keep on working hard to lead more? “No, they think they have done enough.” But the more Paul and Barnabas do the more they want to do. They sail away from Cyprus and reach Perga where they tell folks about Jesus and start a church. Paul takes sick here but keeps on working.

Next they go to Antioch in Pisidia. Here it is, north of Perga. A church is founded here too. But after awhile the enemies of Jesus drive Paul and Barnabas away. Do they stop preaching, do you think, Grace? “No.” They go east to Iconium where after bringing a lot of people to Jesus and starting a church they have to go away again or else be stoned to death.

The next cities in which they start churches are Lystra and Derbe. In Lystra one day while Paul is speaking there is a large man sitting in front of him. This man has never in all his life been able to walk. As he hears Paul tell about Jesus he believes and wants to belong to Him. His eyes shine with faith and love. Paul looks into the lame man’s eyes which never once leave Paul’s face, and seeing that the man has faith that Jesus could cure him, says in a loud voice, “Stand upright on thy feet.” And the man leaps and walks.

Who helped Paul cure the lame man, Mildred? “Jesus did.” But these people do not understand and think that Paul and Barnabas are gods—heathen gods. They have never heard of our God before. They call Paul Mercurius and Barnabas they call Jupiter. Then they bring oxen and garlands of flowers to the gates and want to sacrifice to Paul and Barnabas.

As soon as Paul and Barnabas hear of it they tear their clothes and run in among the crowd of people and tell them that they themselves are not gods but only plain men. It is a good chance to tell more about Jesus, isn’t it, Frances?

Does Satan ever see us working for Jesus without trying to hinder us, Ida? “He tries all he can.” Sometimes when it rains he makes us think that is a good excuse to stay home, or a hot day is a good excuse, or when folks do not seem interested he makes us discouraged. He tries even harder things with Paul and Barnabas.

While they are teaching these people in Lystra about Jesus, Jews come from Antioch and Iconium who persuade certain of the people against Paul. Then they stone Paul till they think he is dead, and draw him out of the city.

But Paul’s work for God is not over yet. He is not dead and after a while, as his friends are gathered about him, he opens his eyes. When his strength comes back, instead of giving up, he goes with Barnabas to Derbe where they lead more people to Jesus.

How many want to be little missionaries for Jesus? He needs you everyone. Then when you join the happy throng how fine it will be to lead many other boys and girls with you to Jesus.
Walton, N. Y., August 26-28, 1919.

Dear Covenanter Young People:

We are invited to our Second Tri-Presbyterian Young People's convention at Walton, N. Y., August 26-28. The opening session will be Tuesday evening, August 26. There will be two full days of program following. How many delegates are you going to send to this convention? Send the names of your delegates to Miss Margaret Thomson, Walton, N. Y., chairman of the local entertainment committee. Can you not offer, as a society, to pay the traveling expense of your delegates?

There will be a Bible Reading Contest—an opportunity for you to win the banner. Try to have a preliminary contest in your society and choose the winners to compete against each other. Send the name of your reader to Miss Lucy Franke, 1973 Arthur avenue, New York City, N. Y. Miss Franke is chairman of the program committee.

The commencement service of the Walton High School, at our last meeting of Synod is the beginning of a new day for the Covenanten Church. The Church is calling for one hundred consecrated young men and women workers within the next five years. Fifty of these should be young men for the Theological Seminary. The proportion of our Tri-Presbyterian is at least twenty workers and of that number, ten or twelve for the Seminary. Do we realize that Rev. F. F. Reade is the last minister an Eastern congregation has given to the Church? Dr. and Mrs. Dickson were our last missionaries, and their first furlough is due next summer. Let us come together to consider these things, find the cause, and lay plans for a future in which we mean to do our part.

The time is short but not too short. We have learned to be ready for service without much warning. Plan to be there. Pray for the presence and power of the Holy Spirit in the convention.

Sincerely,
Callie M. Morton, Sec'y.
Orlando, Florida.

We have a letter from Dr. W. M. Moore, of our La Junta, Colo., congregation, stating he has sold all his property in that place along with his practice, and expects to start for this place about October 1, by which time he will be home. This will make a very valuable addition to our colony here.

Mr. Martin Davis, of our Princeton, Indiana, congregation, has recently purchased a young grove here and expects sometime to make this his future home. Orange groves are going up very fast in value, owners are getting high prices for their fruit. This along with the heavy crops produced, have enabled the growers to pile up money faster, perhaps, than has ever been known in the history of the orange business. Land is also increasing in value, and Orlando property is going up.

There is a good opening here for most any kind of business. I would be glad to hear from anyone in our Church who is interested in going in to any kind of business in one of the recognized towns that can be found. We have a climate here that cannot be beat, either in winter or summer, the delightful cool breezes from the ocean, along with refreshing showers, make this an ideal summer resort. We are expecting many here next winter. Begin right now to plan to spend the winter, at least, in Orlando, the city beautiful.

Very sincerely,
J. C. McKnight.

BoVina Center, new York.

On June 20, our congregation was invited to the opening home of Mr. W. S. Thomson for a picnic. The beautiful, well shaded lawn was an ideal place for a picnic. Mr. Thomson always enjoys a good time on such occasions so he had provided everything possible to give us all pleasure. Some of the sports enjoyed were croquet, swimming and baseball.

At noon the tempting food from the kitchen compelled everyone to stop and enjoy the dinner. After dinner Mr. Thomson very generously treated the crowd to candy which was greatly enjoyed by all. In the p. m. those who are favored with that desirable gift of being able to sing entertained the crowd with singing. Miss Mozelle, Mr. Thomson's daughter, very capably furnished the music from the piano. The singers were so glad to have Mr. Arch Thomson, who is home from Walton on his vacation, join their circle.

Mrs. John A. Russell spent two Sabbaths with us after an absence of six months. She had halfway in mind to spend two weeks in which time she has been matron of the Aged People's Home at Pittsburgh. She is now employed as a nurse in Walton. Mr. T. D. Russell attended Synod as delegate from BoVina congregation and he brought back a fine report.

Our communion was observed on the third Sabbath of June, and our singing was very hearty. Rev. W. J. Sanderson, of York, N. Y., preached the sermon. Our congregation is small, but we enjoy the services very much.

Greeley, Colo.

When our pastor came home and told us that “Synod” had accepted our invitation to meet in Greeley in 1920, we were quite pleased, so feel that we must send you an advance report of news, to have the people know we are still doing things. Elder R. L. Orr, who was first home having no such attractions on the way as our young pastor, had, gave us an idea of Synod's doing. We, with him, were specially interested in the changes for better music, in the churches, and hope the changes suggested may be a help to that and at least.

Rev. Kemp, who preached for us during our pastor's absence, told us of the plans for advance in mission work, and Mrs. Kemp told us of the women's conference, and the organization of the Synodical.

Rev. Carson returned on July 1, with his bride, and was royally welcomed.

On July 10, the congregation tendered them a reception. Almost 200 attended the event. The supper hour was by no means the least of the attractions, for never was a more wonderful and varied repast at a picnic nor in more abundant experiences.

Most of our boys are home from the service, two being yet in the navy. A banquet was tendered those returned, early in May, by the Y. P. C. S., at which fifty young men were present.

Edwin Keys presided as toastmaster and all the boys told of their experiences.

We have had unusually hot days this summer, but are enjoying cooler weather now.

CHICAGO, ILLINOIS.

Chicago Covenanters held a picnic in Jackson Park, July 26, in honor of Rev. Alvin W. Smith, who sails for Cyprus, August 7, and his father and mother from Winchester, Kansas. Among other out of town guests were Miss Ada Wilson, of Olath, niece of Dr. F. M. Wilson, of Philadelphia. Mr. Earl Moore, formerly a professor in Geneva College and who has just returned from France and Germany; Mr. John Curry, of Winchester, and Mr. and Mrs. Sterrett, of Mansfield, formerly of Cedarville, Ohio; and Mrs. Pollock, of Chicago, formerly Mame Sterrett, of Cedarville. Eight of those present had been students at Geneva; Dr. and Mrs. Donald Milligan, of Olathe; Dr. and Mrs. Esmund Smith, Rev. Avin W. Smith, Mr. Earl Moore, Miss Ada Wilson and Mr. John Curry. The supper hour was by no means the least of the attractions, for never was there a more wonderful and varied repast at a picnic nor in more abundance.

Rev. T. C. McKnight is studying at Chicago University this summer.

Mr. John Curry is in the Chicago Art Institute for the summer session. Miss Ada Wilson is attending the summer sessions at Northwestern University, Evanston, Ill.

Rev. Alvin W. Smith preached for Rev. T. C. McKnight on Sabbath, July 27.

On July 28, Rev. T. C. McKnight went to Indiana to give a lecture on Study to the National Anti-Secrect Association.

Mrs. Dr. McCandless and her daughter Katherine have returned from a vacation spent at Lake Geneva, Wisconsin.
AGED PEOPLE'S HOME.

So many nice things have been taking place in the Home since our last report that there is danger of its being requisioned for the Church's Summer Resort.

Mrs. Thos. Martin, Mrs. Anderson and Mrs. McWilliams each invited the people of the Home, for dinner. The weather was hot the day they were invited to Mrs. Thos. Martin's home and the street car ride was long and there were transfers. Only eight were able to go. They had a fine day. Some of the guests gave readings and some helped the entertainment in other ways.

Mrs. Anderson and Mrs. McWilliams live near the Home but it was not possible for all to go to any home. Miss Anna Wylie, daughter of Dr. R. C. Wylie, is an invalid in her home. She planned an entertainment for the Home people from the little book Polyanna. She trained some children for this entertainment, while she herself was so helpless she could not move her hand or her foot. All who saw it were so impressed that the Home folks were very much pleased. The work and care which Miss Wylie gave to this was fine, but that she should have thought of the people in the Home and planned for their enjoyment makes us want to thank her and wonder if we cannot do a little better in thinking and working for others ourselves.

Mrs. George A. McKee arranged for and McVedt's was a nice "4th" at the Home. This required quite a bit of preparation beforehand. Mrs. Ada Chestnut's victoria was brought over, also Mrs. McKee's brother, who is an author of musical pieces and of poems, came and gave a number of his own poems and songs. Some of the Home folks helped too and gave recitations, etc.

We must not forget to tell you that they had chicken for dinner that day. Mrs. John Allen reported that after the Home had all the eggs they wanted there were 50 dozen put up already. These will be appreciated when eggs are 80 cents, and $1.00, a dozen.

The chickens at the Home are doing fine. The laundress is sick and thinks she will not be able to continue her work.

The one hundred and tenth year begins Tuesday, September 16, 1919, at 7:45 p.m. with an address by Prof. R. C. Wylie, in the Pittsburgh (Eighth Street) Reformed Presbyterian Church.

SPECIAL CABLES FROM CHINA BIBLE DAY.

The following cable messages have been received by the American Bible Society from the president of China, Hsu Shih Chang, Wu Ting Fang, the latter Chinese Minister to the United States, and now Minister of Foreign Affairs of the military government of the republic of China, Yu-yue Tsu, a distinguished educator, and the Hon. Wen Shih Tsin, Commissioneer for Foreign Affairs to the viceroy at Nanking. They were sent for Bible Day at the Methodist Centenary at Columbus, O. The cables are as follows:

The President of China: "The instruction concerning all virtue, as contained in the Holy Scriptures of the religion of Jesus, has truly exercised an unlimited influence for good among all Christians in China, and has also raised the standard of all my people along lines of true progress. I earnestly hope that the future benefits derived from the Holy Scriptures will extend to the ends of the earth and transcend the successes of the past."

Wu Ting Fang: "The teaching of the Bible has done great good in China. It has converted a considerable number of our people to become sincere Christians and has transformed and improved the moral character of some of our prominent men of the day."

Yu-yue Tsu: "The translation of the Bible into our national language has placed in the hands of our people a book than which there is none with greater power for moral uplift and spiritual enlightenment. The great ideas of divine love, human brotherhood, holiness, unsel­fisf service, all culminating in the wonderful ideals of the kingdom of God on earth, are emphasized and exemplified in its pages as nowhere else. They are powerful dynamics in undoing social wrongs and erasing class distinctions, in humanizing so­cial relationships and democratizing governments. They have condemned the opium traffic, raised the status of women and children, purified the home, emancipated the slaves, energized the moral nature of man, taught the value of human life, produced happiness in life and labor, and created a new conscience both for the individual and for the community. The open Bible, the greatest heritage of Christendom, is now made accessible to China's millions, and it will not fail as their guide and inspirer in the nation's upward struggle for moral perfection and spiritual freedom."

Former President: "Darkness and gloom reign in China. The Bible is the only remedy by which we will save China from the corrupt officials and heal the ambitious politicians, inspire the educators and uplift the poor; and the best of all is to tell our people how to do righteousness and sacrifice for our nation."
Notes

***Your report of Synod in the Christian Nation was certainly fine.***—(Rev.) John K. Gault.

***Rev. A. A. Wylie and wife are to spend the vacation at Northfield for Mass, attending the conference.***

***Mr. R. J. Kelso, Syracuse, N. Y., and family are spending their vacation on Thousand Island Park.***

***Young People within driving distance drive your autos to the convention at Walton, August 26, 27, 28.***

***"Soldiers of the Church" is fine. It is a choice book in our library."—Mrs. Frank Munson, Bovina Center, N. Y.***

***A son was born July 7 into the pastor's home at Hopkinton, Iowa, the "Colean" being the only part of his name yet determined.***

***Blanchard, Iowa, enjoyed the privilege of visits from Miss Mary Adams and Rev. and Mrs. Kempf recently.***

***Look for the tentative program of the C. Y. P. U. Convention at Walton, N. Y., August 26-28, in next week's Christian Nation.***

***How many Covenanters soldiers and sailors are going to attend the second Tri-Presbyterian C. Y. P. U. Convention at Walton, August 26-28?***

***Prof. R. J. G. McKnight will be at the Y. P. Convention of Rochester, New York, and Philadelphia Presbyteries at Walton, N. Y., August 26, 27, 28.***

***The program for the C. Y. P. U. of Illinois Presbytery, at Monticello, Illinois, August 13-14, is a very fine one. We have written for an account of it.***

***"Your report of Synod is the best thing of the kind I find in the country."—G. W. Benn, D.D., pastor, Indiana Presbyterian Church, Columbus, Ohio.***

***I would be glad to hear promptly from any congregation where there is a "good opening" for a Covenanten dentist.—Paul Coleman, Blanchard, Iowa.***

***On account of the manifest awakening in the Church, not only in this land but in China, on the question of bearing witness to the Kingdom of Christ, the statement of the Rev. W. J. McKnight, of Boston, which appears on another page, concerning his booklet, published in the issue of the Christian Nation on November 14, 1917, will be read with interest. We congratulate the Church and especially the Mission in China, on having at hand for immediate use a textbook so clear and comprehensive and carefully weighed and accurately worded as is this little producction, which our brother calls, "a labor of love."***

***Young People's Societies of the Tri-Presbyterian, appoint your delegates to the convention at Walton, August 26, 27, 28, and choose your contestant for the Bible Reading Contest.***

***This is the time of year for Y. P. Conventions in the Covenant Church. It means lining up the young people for service. Keep this in mind when you come to the Y. P. Convention at Walton, N. Y., August 26-28.***

***Rev. S. J. Johnston and family, of Clarinda, Mr. Geo. Hutton and family of Lincoln, Nebr., and Mrs. Geo. Collard, of Omaha, Nebr., are visiting Mrs. Sophia Johnston of Hopkinton.***

***Wm. D. Foster, for sometime of Syracuse, has returned to Newbough, N. Y. He is traveling representative of the Central Plumbers' Supply Co. of this city. His Newburgh address is 96 Grand Street.***

***We are in receipt of a program of the Covenanter Convocation held in Seattle, Wash., July 28-29, and are hoping to receive an account of it. A different persons were on the program.***

***Rev. D. H. Elliott has accepted the position of general secretary of the Forward Movement, and has so notified his congregation at Winchester, Kansas. He expects to begin the work on September 1st.***

***Mr. John M. Allen, Jr., wife and daughter of Allegheny, Pa., are visiting in Syracuse, N. Y. Mrs. Allen was Miss Mary Park before her marriage, and is always a welcome visitor among her friends and relatives in Syracuse.***

***A telegram from Rev. R. J. G. McKnight reads: "Forty-five thousand Covenanters have been actually pledged (for Bible Memorial Fund). Respectfully urge all congregations to report immediately and those below quota to make special effort."***

***The Junior Mission Band of the New Alexandria congregation under the leadership of Mrs. R. B. Elder held their annual open meeting at the church on July 30. After an interesting review of the year's work, the children enjoyed a picnic on the church lawn.***

***The First Philadelphia congregation has had the pleasure of hearing the following ministers during the past two months: The Rev. J. M. John- son, the Rev. J. C. French, and the Rev. J. R. Wylie. The attendance at these services has been very gratifying, and the outlook for the future is encouraging.***

***The making of that book ("Soldiers of the Church") was a good job well done, showing faithfulness to the Church's principles in the preparation of it. But every one knew you could be trusted to look out for that.***

***Evan W. Jones, elder, of our Brooklyn, N. Y., congregation, who has been living in New York City for a number of years, has received a very substantial promotion, and is now Business Secretary of the Twenty-third Street Y. [M. A., 16], from that city will always be welcomed and gladly served by Mr. Jones at 215 West 23rd Street.***

***Hereafter when ordering "Soldiers of the Church," kindly state whether you wish the regular copy, which every one who sees it professes to find "beautiful" or "lovely," price $1.25, or the edition with a gold top, $1.50. The gold top does have this utility, that dust can be blown or wiped off, leaving no trace or soil, but it also adds greatly to the beauty of the book.***

***Rev. R. C. Wylie, D.D., will preach for the Third Philadelphia, Pa., cong., during the month of August, while the pastor, Dr. F. W. Wilson, moderator, and Mrs. Wilson spend their vacation in Walton, N. Y. We are sending out a packet of free papers here in the East, where he has a number of relatives, including Dr. E. M. Wylie, of the Presbyterian Church in Montclair, N. J., who is his brother.***

***Mrs. T. M. Slater arrived at the Hunter home, Sterling Valley, N. Y., from Seattle, Wash., July 22, in response to a telegram calling her home on account of the serious illness of her mother, Mrs. Mary Hunter. Mrs. Slater was unable to make the long journey in time to see her mother living, but arrived in time for the services and interment. Mrs. Slater's many friends extend her sincere sympathy.***

***Tuesday, July 22, 1919. Mrs. Mary Hunter, widow of the late Capt. S. Edgar, of the Hunter, of Sterling Valley, N. Y., was laid to rest in the Sterling Cemetery, Rev. A. A. Wylie, of Syracuse, assisted by Rev. Dr. Herrick, of Ful- ton, N. Y., and Rev. W. D. Crockett, of State College, Pa., conducted the services. Six sons and one daughter mourn the separation from a dear mother, and a whole community mourn the loss of a good and dear neighbor. A more extended notice will be published later.***

***I appreciated your report of the Music Conference, and as the final report had several changes which did not appear on the lists which were used that evening. I was thinking of the final report to call for other tunes to take the place of the tunes which the committe suggested for the following places: Nos. 66, 88, 91, 117, 118, 154, 195, 197, 372, 386. If the whole report of these places will not be suggested, please, whose use is already contemplated by the com- mittee. As Dr. Metheny will not be able to edit the new book these suggestions will have to come to me.—Dr. Bruce Martin, Utica, O.***

***Before going to press the Commitee on Psalter Music wishes to avail itself of all the help it is possible for it to obtain. It has found that there are a number of certain tunes which it had intended to use. In view of this fact the committee would like to have suggestions as to the following numbers: Nos. 66, 88, 91, 117, 118, 154, 195, 197, 372, 386. Synod would do a right thing to make a few other changes. What other changes do you think would help to make the Psalter a better book of Praise and Worship. Do it now.—Dr. Bruce Martin, Utica, O.***

***A very pretty home wedding was solemnized on the evening of July 19, at the home of Mr. and Mrs. Robert Scott, 1007 Garfield avenue, Topkea, Kan., when their daughter, Jennie, was married in marriage to Joseph J. Briar. The ceremony was performed by Rev. D. R. Taggart, the bride's pastor, and witnessed by some thirty-five invited guests. These young people are both graduates of the Topkea High School, are worthy and capable, and the best wishes of a host of friends go with them.***

***Addressed postal cards are ready. We will supply them to any Covenant minister who will agree to supply us every week with at least one item of Covenanter Church news of general interest for use in our Star Note page. Dr. R. C. Wylie says Everybody reads the Star Notes. So if you wish to have your contributions read, join the Star Note page staff. The regular members so far are: Revs. J. A. Hunter and C. C. Matthews. Your name will not be published, but kindly sign it to every postal for our information. A package of addressed postals will reach you by return mail.***

***By request of the printer in making up the pages of the Christian Nation of July 16, the conclusion of Capt. S. Edgar's report from Lat- ski was cut off in the middle of a sentence. It should have read as follows: "It is expected that the refugees at Port Said shall be released by the British government about two months and allowed to return to their homes. At present the question of food and clothing is the one demanding our immediate attention and help. These villages like the Suseda valley are being helped a little by the French Government. As far as we can judge a number has attacks of malaria, but aside from these the general health of all is good. In none of these centers did we find doctor, priest, or teacher. We look for the new day to arise out of the night and all that..."***
shall bring new life with it. Yours, S. Edgar."

***Elder William T. Park, Brooklyn, N. Y., congregation, passed away on Sabbath, July 27, at Ocean Grove, N. J., past 70. Funeral services were held in the Brooklyn church on Tuesday evening, July 29, his pastor, Dr. R. C. Montgomery, officiating. Mrs. Park survives him. Mr. Park was for many years a prominent member and Treasurer of the Second Church, New York, until he removed to Brooklyn, about fifteen years ago. He was a member of the wholesale shoe firm of F. E. Kilpatrick & Co., this city. When this place was destroyed by fire, he went into business on his own account, but retired some five years ago. Mr. Park was a native of Ireland but came to this country when a young man. He attended Synod a number of times, and always took an active part in the proceedings, being a man of more than ordinary intelligence. He closely imitated his Master and all his life was spent in Christian service. The writer enjoyed his friendship and confidence for thirty-five years, and never knew a man of finer spirit.

***When you read the advertisement of the Theological Seminary, you will note that all the classes are open to young men and young women who wish to equip themselves for giving Bible instruction and for doing other Christian work. Our Theological Seminary should be a rallying center. It is in reality not a "Theological Seminary" only, it is also a Bible Teacher's Training School for every serious-minded Bible teacher who is ambitious to make the most effective use of God's word in imparting instruction to others. Dr. White of this city and of national and international fame, is a great Bible teacher, and a reverent, sincere, scholarly Christian, and he has great teachers associated with him. This summer has attended his classes and the classes of his most noted assistant. But there are no greater Bible teacher, than Dr. R. C. Wylie or Dr. P. J. G. McKeight, and if both schools—the Bible Teacher's Training School of New York and our Bible Teachers' Training School in Pittsburgh—were in one city, and I were free to attend either, I say emphatically in favor of what I know of Covenanter Bible interpretation and standards, I would unhesitatingly choose to attend our own Seminary. Is it not significant that last year, when the United Presbyterian theological seminary was confronted with the necessity of securing a teacher of Bible exposition, that they sought and secured, Prof. R. J. G. McKeight from our Seminary? And Dr. R. C. Wylie has personally told the writer that he knows of no abler exegete than Dr. McKeight. We should all be praying that our young men and young women will be led to attend our Seminary this year and hereafter in such numbers that more room will be needed to accommodate them.

$3,000.00!
THANKSGIVING VICTORY FUND IS COMPLETED

FINAL CONTRIBUTORS.

Elizabeth Smiley, Los Angeles, Cal. $10.00
Mrs. Homer Woods, Clarinda, Iowa 5.00
Mr. and Mrs. M. Z. Aiken, Fresno, Cal. 5.00
Mrs. M. J. McKee, Mt. Oliver, Pittsburgh, Pa. 10.00
Rev. and Mrs. O. Bruce Martin, Utica, Ohio 10.00
Mrs. Martha Maddin, Cambridge, O. 5.00
Mrs. Moore, Morning Sun, Iowa, Cong. 5.00
Rev. and Mrs. Geo. S. Coleman, Hopkinton, Iowa 10.00

Amount Contributed is $3,000.00

And now let us all pray and labor for the victory of the great cause for which we made our gifts, to make Jesus King—King of our consciences and our hearts, King of our courts, King of our Commonwealth and of our Country.

THE CLARINDA YOUNG PEOPLE'S CONVENTION.

"The Clarinda Convention was wonderful."—Prof. R. J. G. McKeight.

Clarinda Convention was the best I ever attended. The Service flag was highly appreciated at Clarinda. This summer is taking it to Seattle and thence to Cincinnati."—Rev. J. D. Edgar.

Twelve Covenanter Pins were sold at the Convention, and four more were wanted after the supply was exhausted.

"It was a wonderfully good Conference from several points of view. I feel confident that everyone will say who has had a chance to attend this conference, that it was a wonderful conference."—Alvin W. Smith.

BILLINGS, OKLA.

All of our boys who have been in the service are at home. Glen Casey, the only one who saw foreign service, arrived here middle of June. We are very thankful that all of the boys were permitted to return to us without an injury. Florence Milligan has returned home from Clay Center, Kansas, where she has been attending school for several months.

Myrtle Lucas was the delegate from our Young People's Society to the Convention at Clarinda, Iowa, this week.

62 Dishes for 32 Cents
The Wonders of Quaker Oats

The 32-cent package of Quaker Oats serves 62 average dishes. So the cost is one-half cent per dish.

It contains as much food value, measured by calories, as six times its weight in perch, in young chicken or potatoes.

And as much as $3.50 buys in meats, eggs and fish, on the average.

That 32-Cent Package Contains As Many Calories As

53 Cans Tomatoes Or 50 Large Potatoes
Or 21 Cans of Peas Or 1 lb. Vtel Cutlets
Or 21 Cans of String Beans Or 2 lbs. Loaves Bread
Or 4 lbs. Lobster

Yet Quaker Oats is the best food that any price can buy.
Analysis proves it almost the ideal food. And Nature has made it uniquely delightful.

Note how often other foods, at this writing, compare with Quaker Oats in cost.

Cost Per 1000 Calories

Quaker Oats 5c
Canned Peas 50c
Veal Cutlets 50c
Average Fish 50c
Dried Beef 70c

Make Quaker Oats your breakfast. Every large package served in place of meats saves you about $3.

Quaker Oats
With That World-Famed Flavor

Quaker Oats is flaked from queen grains only—just the big, plump, flavorful oats. We get but ten pounds from a bushel.

It has won first place in a hundred countries because of its exquisite flavor. Yet it costs no extra price.

Packed in Sealed Round Packages with Removable Covers.
LARGEST RIVER STEAMERS IN THE WORLD east and west.

Direct rail connections to all points north, daily 6 P. M., West 132n(3 Street, 6.30 P. M.

HUDSON RIVER NIGHT LINES

NEW YORK - ALBANY - TROY

The luxurious route to vacation land. Leave Pier 22, N. R., Foot Canal Street, daily 6 P.M., West 132nd Street, 6.30 P.M.

LARGEST RIVER STEAMERS IN THE WORLD Express Freight Service. Automobiles Carried

HUDSON RIVER NIGHT LINES

Barlow’s Indigo Blue will not

be harmed by the elements. It is the best. All grocers sell it.

ADAM PFROMM & CO.

Wholesale Drugiests. Cloth's

Free Service To Missionaries

We can co-operate with you to your great advantage in planning your overseas outfitting. Our Missionary circular will give you details and will be sent free on request. Ask for our big new catalogue. We will send it free too.

HUDSON NAVIGATION COMPANY

THE COCA-COLA COMPANY ATLANTA, GA.

Get Back Your Grip on Health

TAKING NUXATED IRON

For Red Blood, Strength and Endurance

Why Coca-Cola

is so refreshing

The refreshing quality of Coca-Cola, which has made it a favorite with the millions, is the result of three factors which are entirely natural and wholesome.

First—Coca-Cola is prepared with cold, carbonated water, which alone is quite refreshing.

Second—Coca-Cola contains natural fruit flavorings, which, with pure sugar, are very refreshing.

Third—Coca-Cola contains a purified extract from tea, called caffeine, which is both wholesome and refreshing.

Coca-Cola is entirely wholesome, delicious and refreshing.

IN MEMORIAM

MRS. HANNAH MCKEE CROZIER

Mrs. Hannah, Mckee Crozier, died at her home in Grove City, Pa., Tuesday afternoon, April 22, 1899, after an illness of three months. She was born on May 2, 1852, and was the daughter of the late Alexander J. and Mary A. McKee, of Findley Township. After her marriage to Mr. James Crozier, she lived for some years in Beaver Falls, coming from there to the farm near Blacktown, where they spent several years. About six years ago, they came to Grove City, where they have since resided.

Mrs. Crozier was a life-long member of the Covenanters Church, a woman of sterling character and true Christian faith. In her death the Mercer congregation loses one of its most faithful and consistent members, and her presence among us will be greatly missed.

Beside her husband and aged mother, she leaves a host of friends and relatives to mourn her loss.

THE COCA-COLA COMPANY ATLANTA, GA.

RECEPTION FOR THE AGED PEOPLE'S HOME

Chickens for the Aged People's Home.

Will the members of the rural congregations who have sent chickens to the Aged People's Home kindly bear in mind that the time set for shipping them this year is the first full week in October.

Last fall the Aged People's Home received about 60 chickens and in addition to keeping their table supplied with eggs they were able to put away 60 dozen for use this winter. This fall we would like to secure 100 chickens.

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Beside her husband and aged mother, she leaves a host of friends and relatives to mourn her loss.

The funeral services were held at her late home on West Main St., Grove City.

The Rev. Mr. W. T. K. Thompson, of Mercer. Interment was made in Grove City Cemetery.

“I have fought a good fight, I have finished my course. Henceforth there is laid up for me a crown of righteousness.”
Prayer Meeting Topic

BY REV. S. J. JOHNSTON

Topic for Wednesday, August 20, 1919,

Subject—Character Study: David’s Greatness. II Sam. 22: 36.

1. Its source.
2. Its nature.
3. Its sphere.

Covenanter Young People’s Union

BY REV. W. C. M’CLURKIN

Topic for Sabbath, August 24, 1919.


Junior Topic

BY MISS MARY A. MC WILLIAMS

Topic for Sabbath, August 24, 1919.


JUNIOR TOPIC

BY REV. W. C. M’CLURKIN


Junior Topic

BY MISS MARY A. MC WILLIAMS

Topic for Sabbath, August 24, 1919.


KANSAS PRESBYTERY

The Interim Commission of Kansas Presbytery met at Winchester, on Thursday evening, July 10, and ordained the following as minister of the gospel. The members of the commission present were ministers, D. H. Elliott, E. G. Russell and D. R. Taggart, and elders J. L. Wright, J. F. McCrae, and R. McAllister. Rev. J. K. Robb, Dr. J. M. Wright, and J. F. Smith were invited to sit as consultative members of the commission.

Mr. Smith gave two very excellent discourses; a lecture on the Church and the Priest, Tuesday evening, and a sermon on the Great Commission, Matt. 28: 18-20, in which he showed the inter-relationship of our message to the nations, and the salvation of the individual. Rev. D. R. Taggart delivered the ordination sermon; Rev. E. G. Russell examined Mr. Smith in Personal Piety and the Distinctive Principles of the Church, and Rev. D. H. Elliott led in the ordination prayer, and collected with a few words of greeting and counsel to this emerging gospel ministry.

Mr. Smith’s work was heartily sustained by all members of the commission, and all seemed to feel that he is eminently qualified to do good work wherever he goes.
NEWBURGH'S NOTABLE CELEBRATION.

Rev. John W. F. Carlisle delivers an Inspiring Address on a Very Interesting Occasion.

(Collapsed from last week.)

Since 1824, it has had four pastors. The first, James R. Johnston, 1828-1829. The second, Moses Roney, 1839-1848—the pastor of my mother's family and by whom she was baptized. Of him my father wrote in his paper before the Historical Society of Newburgh in 1885, "He was a good scholar, an eloquent preacher, beloved by his people and deeply attached to them; a man of fine commanding personal appearance, graceful manner, sonorous voice, a brilliant eye, possessing all the elements of the pulpit orator." His health failed him in 1847, and he resigned his charge in 1848, deeply regretted by the congregation. He died July 3, 1854, at Allegheny, Pa., and was interred in Coldenham within a few feet of Dr. Willson. The third pastor, Samuel Carlisle, my father, 1839-1887, was a pastor of some thirty-eight years. As this has been the longest service it is fitting that a more extended outline be given of it. Samuel Carlisle was born at Coleraine, Ireland, May 4, 1829, the son of Samuel Carlisle and Licetia Craig, his father being an eminent minister of the Covenanting church at Coleraine for many years, which congregation is still active and vigorous. At an early age he attended the Coleraine Academy, took college training at Queen's College, Belfast, studied theology in the Seminary of Paisley, Scotland, under minds of high order as Drs. Cook, Dicker, Blackie, the "New York Tribune" edited by Horace Greeley, came into our home and continued there till his departure, it is heard, "A Good Man Gone To His Rest." After speaking of his long pastorate in Newburgh and his services may be viewed in the editorial of the "Newburgh Journal" on the week of his departure. It is headed "A Good Man Gone To His Rest." After speaking of his long pastorate and the work of a society and organization, Time would fail to recall the names of the worthy members who in their day and age contributed of their strength and prayers and gifts to bring us to our present state. One hundred years of church life, the endurance of three generations in Christian profession, with all its sorrows, trials, changes, mistakes and failures and successes! Who can tell how much of life can be treasured in a hundred years! One hundred years mean 1200 months, 5200 weeks, 36,500 days. Subtract the time spent in sleep and eating, the per-passive moments remnant spent was in active ministry. How small it seems when we divide it into all its parts, when we put it alongside of the vast eternity of time! "What is your life? A vapor that appears for a little while, then vanishes away." One hundred years! Only a few grains of sand taken from the vast heap of the universe. Take the hundred years and compare it with the thousand years of the life of man, the life of nations and institutions and it seems to be a mere trifle. How should we appreciate it aright, compare it with data from our own National existence—1818-1919, from Monroe to Wilson. Think of our national life during that period—the formation of the Union of States, the struggle with Slavery, the Civil War, the assassination of Lincoln, the reconstruction period, the World-war and our own new age of freedom.

This church has passed through all that! "Did we come through all that in the dark?"

Think of the vast changes in every department of life, industry, finance, church life, religious activities. The splendid days of the electric light, the horseless carriage, the flying plane, the distance from Pittsburgh to New York longer than at present from New York to China! What will be the thoughts of the religious world who can estimate the change? Truly, "Our little systems have their day, they have their day and cease to be; but Thou, O Lord, art more than they." Newburgh in its village life and now in its expansion—what business firms have survived even fifty years? What names of honored citizens once on all lips now entirely forgotten? And during this period of change, all this has been made possible by His grace to live, to maintain ordinances, to go in and out in this community as a people whose God is the Lord. "Instead of thy fathers shall be thy children." Looking at these years in this light, certainly it speaks much of the human endurance, loyalty, consecration, sacrifice, especially it speaks of the Divine wisdom and guidance and love that have been with us from generation to generation.

So this day of days we join the choir of our departed fellow-workers in saying, "Great is the Jehovah and greatly to be praised. One generation shall praise Thy works to another, and shall declare Thy wondrous works." Let us unite with the Quaker poet as he sings:

"Our fathers to their graves have gone,
But their work is past, their triumphs gone.
That rises in their honored place.
So let it be, in God's own might
We gird us for the coming strife.
And strong in Him, whose case is sure.
In conflict with unholy powers
We take the weapons He has given,
The Light, the Truth and Love of Heaven."

Catarrh Cannot Be Cured with LOCAL APPLICATIONS as they cause the seat of the disease, Catarth is a local disease, greatly improved by internally acting drugs. A pernicious disease, in order to cure it you must take an internal tonic. The Catarrh Cure is a tonic taken internally and acts thus the blood is cleansed from the system. Halif's Catarrh Cure was prescribed by Dr. Halif for over forty years. It is composed of some of the purest and most powerful medicines known and the best blood purifiers. The perfect combination of the ingredients in Halif's Catarrh Cure produces wonderful results in catarrhal conditions.

F. J. CHESTERTON & CO., Prophets, Toledo, O.

Halif's Family Pills for constipation.
"Allied Medical Associations."

The announcement in the press of action taken by the Allied Medical Associations, in a meeting held in New York City, in favor of the use of "properly brewed beer in the treatment of certain patients" aroused curiosity as to the history and personnel of this apparently unknown organization. Inquiry was made at the office of "The Journal of the American Medical Association," 355 North Dearborn street, Chicago, Illinois, and the following statement secured:

Statement of American Medical Association

"The Allied Medical Association is apparently the offspring of one L. M. Ottofy of St. Louis, Mo., who was born in Hungary in 1865. Ottofy's organization is one of the large number of medical and quasi-medical organizations that are apparently brought into being by those who are unable to get into the American Medical Association. Such societies are the refuge of quacks riding bizarre medical hobbies and those who are not so visionary but have special interests to exploit. There are scores of such hybrid organizations in the country. They attract, not the cruder quacks or obvious medical winders, but rather those that dwell in what might be called the twilight zone of professionalism, where it is difficult to distinguish between the visionary with a zone of professionalism, where it is difficult to distinguish between the visionary with a vision and the more sinister near-quack with a scheme.

"The president of the Allied Medical Associations is one Ignatz Mayer, who was born in Austria in 1860. We have in our files advertisements of Ignatz Mayer that appeared in Detroit papers some months ago, notifying the public that he was a 'Registered physician and surgeon, specializing exclusively in the cure of RUPTURE without detention from occupation.'

"Organizations such as the Allied Medical Associations of America spring up mushroom-like, flourish for a brief space, and while in existence obtain an amount of publicity out of all proportion to their importance. Then, having served the purpose of those that brought them into being, they lapse into innocuous desuetude.

"Any questions or expressions of opinion by organizations of this type, when dealing with the broader problems of public health, are wholly without significance, whether such resolutions are good, bad or indifferent."

"The reported resolution did not reflect the sentiments of the membership of the organization is shown by the statement published in the "New York Tribune" of June 19, that later in the meeting the action concerning beer was virtually retracted, by the unanimous adoption of the following resolution:

"Inasmuch as this association is not a commercial body, but for the welfare of humanity, it leaves the administration of alcohol as a medicine to the opinion of each individual member." This resolution was introduced by Major Dinshah P. Ghadiali, commander of New York's sky police, and just elected fourth vice-president of the Allied Medical Associations. "If this body goes on record as endorsing the use of alcohol as a beverage," said Dr. Ghadiali, "I, being a total abstainer for thirty years, shall be regretfully compelled to resign as a vice-president and as a member.

"The wide publicity given by the liquor press to the reported action of the Allied Medical Associations was evidently an attempt to mislead the public into thinking it was taken by the American Medical Association, which had met the week previous at Atlantic City, New Jersey. At this meeting, the endorsement, in discussions, by prominent members of the prohibition of all alcoholic beverages was heartily applauded. It will be remembered that the American Medical Association, representing 80,000 of the reputable physicians of the United States, two years ago at its annual meeting, adopted the following strong resolutions:

"Resolved, That the use of alcohol as a beverage is detrimental to the human economy; and

"Resolved, That the American Medical Association opposes the use of alcohol as a beverage; and be it further

"Resolved 1. That the use of alcohol as a therapeutic agent be discouraged."

"The true beauty of the Church can not be measured by earthly standards, nor even seen with fleshly eyes, for it is a spiritual beauty, and must be discerned by the eye of faith.

"The whole life of Christ has been subjected to the most intense scrutiny, both by friends and foes, both of His contemporaries and of all the ages since, and the uniform testimony of all is but the re-echoing of Pilate's judgment, "I find no fault in this man."
Around the Old Arm Chair

"I love it, I love it,
And who shall dare
To chide me for loving
The Old Arm Chair."

Hide and Seek.
BY FLORENCE VAN CLEVE

A child, I played the old, old game,
Forever new, and yet the same,
And laughing fled from one who sought
Until his hands my own hands caught.

Ah, that was years and years ago;
Yet still the thrilling game I know,
For here, in this grim city street,
A Playmate tugs my jaded feet.

I heard his mocking laughter nigh
When that swift motor thundered by,
And felt his breathing stir my hair
Just as I gained the crossing there;

By bare two inches did I 'scape,
Unharmed, untouched, his stealthy Shape.
And yet, unlike the old, old game,
Forever new, yet still the same,

I never turn the tables round;
And hunt my eager Playmate down;

He must pursue, as I must flee—
For it is Death who plays with me!
—N. Y. Times.

The Summer House
(A Play Story).
BY ABIGAIL BURTON.

Old King Scowl stood in the doorway of the new summer house in the gardens of the palace. He was not looking pleased and he was not feeling pleased either. To begin with, there was a heavy dew and the king had forgotten his overshoes, so by the time he reached the summer house, his feet were wet. Moreover he sneezed twice—distinctly. If that didn't mean a cold, what did it mean? The dew should have been wiped from the grass before the royal feet stepped upon it. Especially as they had forgotten their overshoes! King Scowl was explaining this—all but the overshoes part—to the Most High Court Chamberlain. And he was making the Most High Court Chamberlain very unhappy, just as he intended.

But that wasn't the worst of it. For the sneezes had taken the king as he was starting up the steps, and he had stumbled and dropped his fine gold-headed cane. And bouncing on the marble steps had put a dent in the fine gold head, as well it might. The king was seriously annoyed over this, for the cane was his favorite. And he made the Most High Court Chamberlain understand how serious a matter it was.

Now the summer house was a charming little place, all marble steps and fluted columns and lattices for flowers of all the kinds that grew. These were planted, though they were still so little that you couldn't tell much about them. Some that went in a leisurely fashion were called creepers, and some that grew just anyway were called runners, and the ones that hurried along without losing any time were called runners. Which was quite as it should be!

But old King Scowl was not satisfied. He said that the summer house was too small. Why, it would never hold all the courtiers at once, nor half of them, nor a quarter. It would never do for a court party. And what good were flowers that didn't bloom? To be sure they were little—that was exactly the trouble with them—so little that they weren't there at all! The summer house really was of no account, as far as the king could see. The Royal Court Architect should have known better than to design it in the first place. He should be dismissed at once. As for the Most High Court Chamberlain following at his heels, and feeling mighty sorry for himself, you may depend upon it. For it isn't a bit pleasant to be scolded, even if you are grown up and wear gold lace on your clothes and wait upon a king.

Suddenly a merry laugh sounded, and Princess Laughter came dancing up the steps and into the summer house. She ran to the king and flung both arms about his neck, nearly pulling him over.

"Oh, Father dear," she cried, "isn't this the loveliest morning? Even the grass is beautiful with its thousands of dew drops shining and glittering in the sun."

"It's wet," said the king severely. "It made me sneeze."

"But you aren't going to take cold," cried the princess, "for I'll make you a hot lemonade. And the steps—see how white the marble looks against the green grass."

"It's hard," said the king crossly. "It put a dent in my favorite gold-headed cane."

"What a pity," returned the princess.

"But the Royal Court Jeweler can make it as good as new again, I'm sure. I'll ask him myself. Have you noticed all the cunning little plants that are doing their best to hurry up and grow?"

"The walls ought to be covered with flowers," said the king ingratiatingly.

"Wait till the vines get big, and see how they'll bloom!" Princess Laughter nodded wisely. "Isn't this summer house the prettiest that ever was built? I feel like hugging the Royal Court Architect for designing it.
European Children’s Relief.

WITH the coming of peace, the official, governmental relief work comes to a close. When the record of the World War is adequately prepared, a large place will be given to the work of relief in the various countries. If the passions of men never before gave more diabolic expression of their nature and possibilities for evil, neither has the compassion of the world ever before found such large expression. But that work, as a governmental agency, is about finished.

The need for the continuance of at least that phase of the work that cared for the children has by no means ended, however. As a matter of fact, we simply cannot abandon the children of Europe under present conditions. To do so would seem to be little short of murder. And so the American Relief Administration, the governmental relief organization, is to be continued as a private relief enterprise under the name “American Relief Administration, European Children’s Relief.” Mr. Hoover is the chairman and has his headquarters at 42 Broadway, New York. Until his arrival in the country, the work here will be in charge of Edward Ricard, at the same address.

The new organization is not intended to supplant in any way the Polish, Czechoslovak, Yugoslav, Armenian or any other relief organization. The purpose is rather to cooperate with all such organizations. The field is wide and the need is great. And the experience gained eminently fits the new organization for the work in hand.

A Cossack’s Sacrifice.

A THRILLING story of devotion to his fellows on the part of a Cossack comes from Paris. A Cossack herdsman, from the eastern corner of the Black Sea, recently stepped into the Red Cross Headquarters in Paris. He had sold everything he owned to defray the expenses of the trip, and in his astrakhan cap and faded long coat had journeyed across Europe to secure aid for the Cossacks of Kuban who were dying of typhus. Immediate investigations revealed that there were 100,000 cases of typhus throughout the Kuban district there was not an ounce of ether or chloroform. A ship was outfitted with complete equipment for a 500-bed hospital, 1,500 tons of drugs, and 1,500 tons of clothing. A Red Cross unit of ten officers and fifteen American Relief Administration workers was sent to establish the hospital and organize the work with the full authority of the government of the Kuban republic.

Thoughts for Meditation

The very fact that the Bible is ignored, or its teaching so inadequately provided for in the public school system, and that a Christless philosophy, a Godless history, and an atheistic science are taught in the great majority of our State and other universities and colleges is a powerful lesson why the Church should give the Bible its proper place in the educational institutions which she controls.

It is a false political philosophy which ascribes the authority of government to the people governed. In only a secondary sense can the authority of government be said to come from the people; its ultimate, primary source is God. “There is no power but of God.”

No other one ever had such visions of the glory, holiness and perfections of God as had Jesus, yet they did not awaken in Him any sense of unworthiness or sinfulness as lesser revelations did in Job, Isaiah, Daniel and Paul.

The ideal of humanity is realized in Christ. Not the ideal which humanity had formed for itself, for poor, sinful humanity was incapable of such a conception. He is the revelation of the divine ideal of what humanity ought to be.

A question will often serve to arrest attention and focus thought where a statement would be disregarded.

It would be a cause for real shame if a grown person of average ability in this country were forced to acknowledge that he knew nothing about Washington, or Lincoln, or Grant. He would be a laughing-stock of the school children. Is it not a greater shame for a man to confess that he knows nothing about Christ, the most important personage in the world’s history?

The Church’s greatest strength is not in her material resources; she is often strongest when she has least of these; her true reliance is in the care and protection of God.

The Roman Papacy.

BY REV. J. M. FOSTER.

The attitude of the Covenanters Church toward the Roman Catholic hierarchy is, that it is a child of the devil, an enemy of all righteousness. The Pope of Rome is “that antichrist, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.” (Confession of Faith, Chap. XXV., Art. VI.) The National Covenant of Scotland, signed and sworn at Greyfriars church, Edinburgh, Feb. 28, 1638, says: “We detest and abhor and refuse the usurped authority of that Roman anti-clerist upon the Scriptures of God, upon the kirk, the civil magistrate, and consciences of men.” Our American Covenant, signed and sworn in Pittsburgh, Pa., May, 1871, says: “We abjure and condemn Popery, with its arrogant assumptions of supremacy and infallibility, its hostility to civil and religious liberty, to the progress of society in civilisation and intelligence, and especially its denial, in common, with infidelity, of the right and duty of the State to educate in morality and religion by the use of the Bible in schools enjoying its patronage and support.”

From these declarations of the Standards of our Church it necessarily follows:

That the Church of Christ, “the Bride the Lamb’s wife,” must separate from and testify against the Roman Papacy, as the Great Apostacy, “the mother of harlots.” Instead of being any part of the Church of God, it is Satan’s counterfeit of Christ’s Mediatorial Dominion, who is the sole and only Head of His Church and “the Governor among the nations,” “the King of kings and Lord of lords.” “What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? And what agreement hath the temple of God with idols? Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you.” (2 Cor. 6:14-17). “And I heard another voice from heaven, saying. Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues.” (Rev. 18:4).
"Will you show me where I can find this in my Bible Book?"

It was a young Sicilian who came to me with his Bible in his hand, and laid it on my desk before me. He was somewhat excited, and very much in earnest, as he took from between the leaves of the book two slips of paper, and handed them to me. There was writing on both, and he indicated it.

"The priest," he said, "he says the same as the minister says. You know, 'Investigate le Scripture,' like English 'Search the Scripture.' Show me where can I find what is on that paper."

I took it and read:

"And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the coming in of the year. And it came to pass as they were burying a man, that, behold they spied a band of men; and they cast the man into the sepulchre of Elisha; and when the man was let down, and touched the bones of Elisha he revived, and stood upon his feet."

Opening the Bible, I showed him the verses, 20 and 21, of Second Kings XIII. He read them aloud three times, and each time he said, "O dear!" Then in a manner less earnest, and indeed quite listless, he put the other slip before me.

I read:

"'I charge you,' said the Blessed Virgin to a holy recluse, 'to honor and to praise Ann, my mother, whom I tenderly love; Joachim, my blessed father, and all the members of my holy family. I will bestow upon thee the greatest favors; for devotion rendered to my glorious parents gives me great pleasure. Thou knowest that My Son, Jesus Christ, has promised to all those who honor my mother, Ann, that He will deliver them from their troubles, and lead them to eternal happiness.'"

"That is not in the Bible," I said to the man, "and what is more, there is no proof that the mother of Jesus ever said anything of the sort."

His face brightened. I asked him where he obtained the slips. With much animation he told me that a priest had circulated among the people at the Protestant church and were heretics, we had ought to deprived, of it,—as a means to make the superstition a means of perversion?"

Hartford, Conn.

"The Essentials of an Up-to-Date Sabbath School."

BY WYLIE McCLELAND, NEW CASTLE, PA.

You might ask the question, "What do you mean by the term up-to-date?" You speak of an up-to-date store. What do you mean? Just this; a store that is doing a good business, has a clean full line of goods, reasonable prices, pleasing and competent help, and is using the most up-to-date and attractive methods in the interest of its business.

An up-to-date Sabbath School is a school that is fully equipped for work, is working and showing results of work. The Sabbath School is the church engaged in the study and teaching of God's word in such a way as to win souls for Jesus Christ.

The essentials of an up-to-date Sabbath School are: First, a good live superintendent. An officer in any corporation is elected for three particular things:

First: He is to use his very best influence for the benefit of the organization he represents.

Second: He is expected to set on foot such policies and plans as will bring the very best results.

Third: He is expected to organize a force of co-workers that will actively and aggressively administer the plans and policies that have been adopted. Applying these three thoughts to the works of the Sabbath School superintendent, if carried to their full issue, they will certainly bring to pass the best things possible in school work. The superintendent must have a deep-seated love for the work and for souls. He must be a man of prayer. No one but the Master, who spent whole nights in prayer, can know how much the truly conscientious superintendent feels the need of communion with his God for enlightenment, for guidance, for courage, for endurance, in the work of the Lord. He must needs be an enthusiast. There must be enthusiasm back of any success. Enthusiasm is propelling, it is also contagious, it spreads. The superintendent who does not enter into Sabbath School work with as much vim and push as he does his secular business is not an exponent of twentieth century methods of Sabbath School work.

The superintendent must be a man of vision; not only must he see present-day conditions and meet them fair and square, but he must see ahead in the future. The present field for Sabbath School work has never been as large or broad as it it today.

The conditions resulting from the war have brought about this change and it is for the schools to make their plans to meet these new conditions and it is the superintendent who must lead in this work.

The opening and closing exercises are very important, they should be made interesting and attractive.

The second essential for an up-to-date school is trained teachers. The school session should be made really instructive. We should not only do religious work in our schools, but we should do good educational work as well and from the viewpoint of the educator. This can only be done when the teachers have made such preparations for the work in hand as will commend itself to the eyes and minds of the scholars.

There can be no good teaching without good teachers, no good teachers without preparation, no preparation without study, no good study without intelligent guidance. This brings us squarely to the matter of teacher-training which has been brought forward so prominently in Sabbath School work of late and which should engage the thoughtful attention of every Sabbath School worker. For as every thoughtful student of school work knows, as goes the teaching so goes the school in its vital work.

There can be no hopeful foundation work in our school teaching force without training for it. Surely we cannot expect to see the Sabbath School at its best until we adopt a perfectly sane system of training for our teachers. Especially do we need this for our teachers in the intermediate and primary grades.

The third essential in an up-to-date school is: The lesson material for the devout study of God's word.

Right here is a danger in our schools that we must face, the use of lesson leaves and quarterlies in the classes, a use which was never intended to be given them. The quarterly is for home study, it is to be an
In the Sabbath School

BY REV. W. W. CARITHERS, D.D.

Lesson VII.—For Sabbath, August 24, 1919.


Golden Text—As we have therefore opportunity, let us do good unto all men.
Gal. 6: 10.


This is the talk of Jesus with the lawyer. It took place at Perea. The lawyer comes with the idea of doing, that he might inherit eternal life. His side of the question is maintained altogether on that basis. The mere doing of a thing takes small account of the spirit in which it is done. If a man does not commit murder he is innocent, and so with the other commandments. Jesus teaches that the spirit in which a deed is done or the spirit which controls when a deed is not done is to be taken into account and often changes the whole decision. A man may not strike his brother down, but if there is hatred in his heart that wishes him harm, he has the spirit of the murderer and is so accounted.

Jesus tried to show this man the impossibility of doing and making a success of his work with either God or man. But an argument is possible and so the lawyer starts in on a line that can be argued at any length, and is often argued to this day.

Jesus withdraws the whole matter from the field where they stand, and talks of a case entirely removed. In this way they can see the whole transaction and decide more fully as to its merits.

The scene is a simple one, a man beset by thieves and robbed and beaten is left in the road. The priest and Levite were connected with more important duties about the public worship and had plenty of excuse for passing by the poor fellow; they went on about their own affairs.

Probably they reported the matter to the police, and directed them to the locality where the man was. And it would seem proper that the Association of Priests would pass some ringing resolutions on the growing lawlessness of the times and demand that public action be taken to make travel more secure. Meanwhile the abused man might have been dying, for all the help that was coming to him had not a Samaritan decided that in the marketing of his oil and wine at Jerusalem he would take the Jericho road, and as he toiled up the steep way, he came where the man was, and at once called a halt. There was no trouble in reading the history of the case, but no time was lost in question, it was a case where first aid was needed. The Samaritan had oil and wine and animals and all this was attractive to the robbers, but here was the man needing help and his need called for it at once.

We will get a very good outline of the lesson if we take the account of just what occurred: The Samaritan "saw." How few people can see a thing like this, especially when seeing it makes inconvenience for themselves.

"He had compassion on him," the man's suffering got hold on the Samaritan and he suffered with the hurt man. "He went to him," this Samaritan did not believe in absent treatment; we will get in touch with trouble when our heart goes out to the suffering one; we can understand this if it is a child of our own home that is hurt. "He bound up his wounds." This helped in two ways, one was the actual physical help given to the wounds, the other help was to the man who felt that somebody cared and was doing the best they knew for him in his trouble.

"He poured in oil and wine," there is every reason to believe that this Samaritan was going to Jerusalem to trade the products of his vineyard and olive yard and he took of his store and used what was needed of the best medicine he had at hand to soften the cuts and bruises.

"He sat him on his own beast." This Samaritan is certainly going the second mile and going at a gait that speaks of long practice, the hurt man could not walk and so the Samaritan did.

"He brought him to an inn;" it was too far to his own home, away back in Samaria, and so he did the next best thing, and that was surely enough, for now it was the business of the people of the vicinity to take up the case. But we read farther, "He took care of him," that means through the night. How many cool drinks the man would get, how many times he would be rubbed with oil and wine and tenderly moved when one position became tiresome. Probably one reason why the Samaritan did not go to bed was that the sick man was lying on his bedding and that was one of the ways he took care of him.

We can be sure it was a slow night for both of them, but the morning came at last and then this Samaritan took out two pence, the pay for two days' work, and "gave them to the host" and charged him to take care of him, and not make this payment the limit, but only the beginning. When he got through his trading in of the oil and wine up at Jerusalem he would come back and money would be freer then, and he would leave the final settlement until then. The story does not need to go on and say that a man of this caliber made good and settled up on his way home. We would be greatly tempted to ask if this Samaritan was not a brother to the man in need, but Jesus goes back to the word they had been using and speaks of him as merely being what the word neighbor demands we should be to those in need. It is probable that this lawyer shrank from speaking the word Samaritan, for the whole race was hated of the Jews and so he speaks of the one that shewed mercy and Jesus does not speak of him by his name but holds him up as an example to the lawyer in his dealing with others.

The plan the Saviour sketches here is the best possible way of dealing with people that are broken and needing help. They may be helped too much; they may be helped too little.

The important point all through the transaction is the sympathetic personality of the Samaritan. The story could not be told without that and it dominates the whole story when told with this element a part of it.

We do not need to argue about what the lawyer did, that is settled ages ago; the all important point is, what we intend doing with this lesson from the Saviour. We can shut our heart and not see. We can pass by on the other side and only use a narrow bit of the road. We may scare ourselves into paralysis by talk about infection and germs. We may insist we have no gift in that direction. No one is fooled for a moment by such talk. What about starting out and giving the matter an honest try. Make test (by helping somebody) of the command "Go and do thou likewise."

It is a matter of education; no one can expect to have all this at once, but it should not be hard to find places where we can practice loving people and where we can use the things we have to help some one that is needing help.

The sorrows of body and mind are many and many pass by without seeing them, but to the heart overflowing with sympathy, of which Jesus was the great example, the suffering and those needing help throng the way, and every one goes home helped.

Children's Lesson

BY ANNA PRITCHARD GEORGE

Lesson VIII. For Sabbath, August 24, 1919.

Margaret, where did you get your wheel? "My Grandma gave it to me."

Mildred, where did your pretty clothes come from? "My mother gave them to me."

Who gives us health, and home, and parents, and friends and all good things of life, Paul? "God does." God puts the thoughts into the hearts of others to be good to us.

Do you receive gifts and kindness only from your home folk, John? "No, lots of other people give me things."

So you see all our lives folks are giving, giving and giving to us and we keep on receiving.

What is a miser, Gene? "A fellow that keeps all he gets and never lets go." On the table in this box for a house, lives a miser. He comes home from work with his money and hides it in his house. This clothespin is he with his bag of gold. The only time he spends money is when he must have something for himself. He has books in his house which have been given him but he never loans them. Here comes a poor man to his door for something to eat, but this miser turns him away. The miser has been receiving all his life but he gives out nothing nor does he help any one else. Is he any good in the world, Dorothy? "No."

There is a big sea over in Palestine which makes one think of this miser. Sink this pan of water in the sand for the Dead Sea. That is a funny name, is it not, Gladys? You will see why it has that name. Here flows a river into the Dead Sea. The Sea keeps the water from the river and does not let it flow on through to water the land on the other side. Other streams flow in but the Sea keeps all the water except what is drawn up by the sun. The sea has no outlet. What happens to water that lies in a pool all the time and does not flow on, Earl? "It becomes stagnant." So this water is bad after awhile. The fish cannot live in it —nothing can. It is worse than useless. So is the miser. This sea is a miser.

How many boys and girls want to be misers? How many want to have folks doing for you all of the time but want to be selfish yourselves, doing nothing for anyone else, giving nothing to anyone else?

Who has seen a spring of water? Where was it, Grace? "In the woods and it was bubbling up all of the time and flowing away in a stream." Was the water always good and sweet or did it become stagnant and green? "It was cold and sweet all of the time. I love to drink out of a spring." For years that spring has been bubbling up and giving away its fresh pure water yet it is always as good as ever. Is the spring like the Dead Sea, Eleanor? "No, just the opposite." Some folks are like the spring.

A boy and a girl live in this house across the road from the miser. Use another box for their home and colored splints for the young people. God has given them a good home and their parents and friends have given to them. Now they want to be like the spring and give out too. What can they do to be like the spring. Helen? "Run errands without grumbling. Wash dishes and mind the baby." When you see a child who has no one with whom to play, what will they do? "Make friends and play with him." The boy sees an old lady with a heavy basket, will he let her carry it? "He will carry it himself." All the time they keep watching to see where they can help some one else. Soon it is so natural for them to help that they never think twice about it. Did you ever try to see how many folks you could help in a day? The more you help the more you want to help because you feel so happy making other folks glad you are around. You bubble over with doing good just like the spring bubbles over you with pure cold water.

Did Jesus help folks, Charles? "All of the time." Did He just help those of His own family or His own people, Ruth? "No, He helped folks who were not Jews at all." What story did Jesus tell about helping those who do not belong to our own country, Herbert? "The Good Samaritan." Yes, Jesus makes no difference between the white man and the colored man, and the Indian, and the man from China, or Japan, or France, or Germany, or Italy, or any land on this earth. This is what He tells us in our memory verse: "As we have opportunity, let us work that which is good toward all men."

In the Sabbath School

Lesson VIII.—For Sabbath, Aug. 31, 1919.

Subject—"Temperance." Daniel 1: 8-20; Romans 14: 21; Corinthians 9: 24-27.

Golden Text—Every man that striveth for his own strength shall fall short. I Corinthians 9: 25.


It is hardly possible to overdraw the discouraging surroundings, about these boys. We have heard a great deal about the loneliness of the boys in France. But the greatest trouble with our boys was that they could not get back home. Here were many younger boys that were held slaves by the people that had destroyed their homes. Our boys expected to come back to a grateful and kind home and be held in honor; these boys had no land for it was laid waste as ruthlessly as any land was destroyed in these later years. If the Germans had won and were holding some Belgian boys as hopeless slaves it would come nearer the condition of Daniel and his companions.

In this hopeless condition it is natural that people grow careless as to what becomes of them, they think of themselves as having no future and to forget as much of the time as possible and live any way to have it over as soon as possible for no one cares, is the general idea.

This story of Daniel has toned up matters wonderfully in all the ages.

The lesson on the face of the story is, that the surroundings do not excuse any one from making the best of their life and from taking every care to keep body and mind in good order. Men that want to live careless excuse themselves by their surroundings. It is vastly easier to slip down hill than it is to live up to high water mark all the time.

We calculate that no one will know and even if they do, it will not matter and no reproach will come on us and so we will indulge in something that is far below our best. When people are far away from their home surroundings and influences they often yield to such feelings, and the temptations that are usually present. It is a good exercise at such times to read in Daniel and ponder on his surroundings and also the demands he made on himself.

We have the secret of the matter in the good conscience that Daniel maintained with himself and with God. He was living in such a way that there would be no necessity for any apology or excuses. No danger of being caught in any compromising situation, there was no chance to stretch the truth or work up a lie when Daniel was caught in a compromising position, for the reason that Daniel did not go in a place where he was not fully justified; and the reason of this living so safely was within himself, and he looked after it himself. There was a time when he naturally would depend on a father or mother, or the priest to decide for him and direct him, but now he was out on his own responsibility and he bravely takes it up and declares his life's course and plans to keep to this course himself and not wait for some one to tell him.

There is a plan of life which is called following the course of the least resistance; doing the thing which is easiest at the moment, not making much inquiry as to what may lie beyond the next turn in the road, but take the easiest grade right here. This plan of living is directly opposite to the way Daniel planned in his heart. He looked on to the end of the road and aimed for the best possible showing there, and there might be difficult places along the way, but he expected to watch against any impairment of his powers that might waste strength needed farther along the way. Daniel is supposed to have been about fourteen when he was carried into Babylon and boys of that age and older are so sure of their strength that they believe they can use up all they want and have plenty left.
But the Bible comes in with a warning that God will call them into judgment for these things and Daniel here was careful about defiling himself by indulgence in things that would hurt his body. Daniel knew he could not hurt his body without hurting his conscience, perhaps we should put it the other way and say that he was sure to do violence to his conscience before he could hurt his body. Why does the little chap hide behind the barn before he strikes the match and lights the cigarette? Why does the first visit to the saloon require a look up and down the street before turning into the door? There is the bodily loss that has to be reckoned with; a great many people were startled when the military examinations showed that about one-third of the young men between the ages of twenty-one and thirty-one were physically unfit. The question at once arose, Who did sin, this man or his parents? If it was the young man what had he done? Some of us believed there was sufficient grounds for blaming the cigarette for part of it, perhaps the saloon would have to answer for a share. Disease that he should have avoided had set its brand on some of them. But in the great majority of the unfit, the verdict must be he had defiled himself and the answer comes back in his own body being weakened.

Society is aroused at this for he has done a wrong to his country when he has not kept his body up to its best. He has violated his own conscience, he has hurt his body, he has sinned against God and he has wronged his country.

Daniel was avoiding a road that had some dangerous pitfalls in it. The devil can put all the attractions he likes along the crooked path, he may set the sparkle of the wine, the sound of revelry, the beautiful face and all the attractions he likes along the crooked path, he may set the sparkle of the wine, the sound of revelry, the beautiful face and all the attractions he likes along the crooked path, he may set the sparkle of the wine, the sound of revelry, the beautiful face and all the attractions he likes along the crooked path, he may set the sparkle of the wine, the sound of revelry, the beautiful face and all the attractions he likes along the crooked path.

In Jerusalem lives a fine splendid boy named Daniel. He has a lovely mother who teaches him about as many sermons as any Bible character and the value of it is that he has preached them to young men and boys at a time when they were needing just such an example, and the beauty of it is that while this sermon was over seventy years long, it never becomes dull or tiresome, and we have to make the application of the sermon ourselves; and while this may make us squirm, yet we never resent it and storm at the preacher for being too personal. This is a fine book to read once in a while for the tonic effect it has on the backbone. It shows us how well worth while it is to live when we live on the right plane. It also shows how far reaching our influence may be; how to make an obscure life very prominent.

Children’s Lesson

Lesson IX.—For Sabbath, August 31, 1919.

BY ANNA Pritchard George

"Temperance Lesson."—Daniel 1: 8-20; Rom. 14: 21; 1 Cor. 9: 24-27.

Who won the race the other day at the picnic, John? "Earl did." What kind of a race was it? "A swimming race." What other races do you sometimes have, Gladys? "Running and obstacle, and a lot of others." A boy says he can race faster for health and brains. That is a funny kind, is it not, Ida? The way he ran it was a strange way, too. He did it by obeying his mother and God. It is hard enough to obey when you are young, but there are good folk all of the time. But Daniel obeyed when he was far away from his mother and lived among heathen people—folks who tried their best to make him do wrong. On the sand table use these boxes for the houses in Jerusalem. Build the city wall with stones. Clotheshpins will do for clothes in the doors.

In Jerusalem lives a fine splendid boy named Daniel. He has a lovely mother who teaches him to love and obey God, and she shows him how wine and strong drink disperses God. Pulpit often nerve the army are drunk do they act wise or foolish? " Foolish." They do worse than that. Alcohol harms the brain so they do not know what they are doing. Daniel remembers his mother and the promise he made to God. "Asthenopian" he is presented for payment, and he decides that the indulgence was not worth what he has to pay for it. And even then it has not all been settled.

And while Daniel’s road was less picturesque and did not have as many thrills yet it was surrounded and paved with satisfaction; it lasted well, and gave a fine moral uplift to every young man that reads it carefully.

A FAMILY PAPER

August 13, 1919

7.
Notes

***Dr. David Park and family, of Second New York, are spending the summer at Ocean Grove, N. J.


***Rev. John K. Gault's address is 331 Harvard Street, Cambridge, Mass.

***John M. Allen, Jr., wife and daughter, of Allegheny, Pa., congregation, spent Sabbath, August 10, in Montclair, N. J.

***Iowa Presbytery stands adjourned to meet at Sharon church, Tuesday, September 2, 1919, at 10.30 a.m.—E. L. McKnight, Clerk.

***Rev. J. B. Tweed, en route for his vacation, will meet his wife in St. Louis this week. She has been having a fine visit to her former home in Seattle.

***Rev. E. L. McKnight and family, of Sharon congregation, Iowa, have been spending a few weeks at the home of Mrs. McKnight's parents in Allegheny, Pa.

***Rev. T. J. Allen is attending the Camp Convention of Young People's Societies at Slippery Rock, Pa. From there he will go to attend the Bible Conference at Grove City, Pa.

***Rev. Robert A. Paden, for a number of years a minister in our Church, suffered a stroke of apoplexy on June 7, and never regained consciousness. He passed away on June 10. His home was at New Albin, Iowa.

***Sold twenty-four Covenanters Pins in fifteen minutes and could have disposed of another dozen had they been here.—Rev. J. D. Edgar, writing of the Covenant Convocation at Seattle, Washington.

***Rev. J. D. Edgar says the Church's Service Flag was exhibited in Seattle, Washington, and was greatly appreciated. It has been asked for, for the Cincinnati Convention and also for the Walton, New York, Convention.

***Young men and young women who are so situated as to be able to do so, should address either Dr. J. G. McKnight or Dr. R. C. Wylie, and arrange to attend the classes in our Theological Seminary, N. S., Pittsburgh, Pa., this fall and winter.

***Sarah Elizabeth (Coulter) Tip- pin, wife of Elder T. K. Tippin of Tabor, Kansas, entered into rest July 27, and never regained consciousness. She passed away on August 1, 1919. Mrs. Tippin was an active worker in Tabor church for many years.

***Covenanter ministers, attention! Postal cards addressed to this office are required for you. Please send me word that you will furnish one item of Church news of general interest for the Star Note page each week and I will send you a package of addressed postal cards by return mail. Become a member of the Star Note staff at once, "Everybody reads the Star Notes." Come on!

***My dear Mr. Pritchard: I see in the last issue of the Christian Nation that all speakers, for the Kansas-Iowa convention were there, but one failed to appear. I want to say to the Star Note staff as a whole, "Everybody reads the Star Notes." Come on!

***Miss Jennie Scott and Joseph J. Briar were united in marriage at the home of the bride's parents, 1007 Gar- field, Topeka, Kansas, in the presence of immediate friends, July 19, 1919. Rev. D. R. Taggart officiated. Mr. Briar is a draughtsman for the Telegraph-Transmitter. They will make their home in Topeka. The bride is a member of the Reformed Presbyterian Church and the groom of the Third Presbyterian Church.

***During the quarter ending June 30, Mr. James R. Dill visited 185 min- isters in Philadelphia in the interest of the Christian Amendment. The larger number are favorably disposed and many promised definite action. Of course there are some objectors and a few of these are prominent clerical leaders. As a result of his visits the ministering was invited to speak in seven churches, and in every case the Amendment was endorsed. In all about one-fourth of the churches in the city were reached.

***Prof. H. L. Smith, of our Bloom- ington, Indiana, congregation, now in Philadelphia in the interest of the Christian Amendment, has received one promotion after another, until he is now Chief of the Division of Rehabili- tation for Disabled Soldiers, Sailors and Marines, having just now 5,500 dis- abled men in training through the United States in over six hundred schools and industrial or commercial plants.

***Cincinnati issued a 12x20 inch poster, printed in red, which, strikingly displayed, read: "All work and play makes Jack a dull boy." Rev. E. L. McKnight, Clerk.

***The 1919 Minutes of the Synod of the Milwaukee Synod, will be published soon. It is a monu- ment of worthy work. Much good will result, I feel. It is worth many times what it cost. To brother Slater is due much credit in making known its coming, to scat- tered Covenanters and ex-Covenan- ters. Sold all the Covenanters (2 dozen) in less than 15 minutes, and could have disposed of another dozen had they been here. People outside the Church were moved to ask for copies. I have been invited to speak in the New Alexandria church.

***Rev. John H. Pritchard and family motored from White Lake, N. Y., to Cincinnati, Ohio, the Forward Movement with the centers of governmental questions in

***Rev. R. J. Dodds preached in the Third church, this city, on August 10, in the absence for the day, of Dr. F. M. Foster.

***Rev. J. B. Tweed, en route for his vacation, will meet his wife in St. Louis this week. She has been having a fine visit to her former home in Seattle.

***Dr. W. P. Johnston was to have preached at Montclair, N. J., on August 3 and 10, but on account of the very trying weather hesitated to make the trip. It was a great disappointment to the Montclair people, who hope to have him later. On August 5, Mr. Johnston wrote: "Dear Mr. Pritchard: I was very sorry to lose your visit to you and your people. The hot weather got me down for a little while, but I made such a fast recovery that I was timid about leaving home. The loss was mine. Hope to get same opportunity at a future time. I am asked to go to Philadelphia for prize Twenty-five CTS. I hope I may be able." The entire Church sent strength for Dr. Johnston, and years of service.

***My dear Mr. Pritchard: A wire from the Moderator of Commission on Commission Work says, "Commission decided to fix headquarters at Philadelphia, and appointed me to the work, the secretaryship of the Commission for the carrying on of this work. We certainly shall accept your offer and shall lean on you heavily for support." Sincerely yours, Delber H. Eliott.

***I moderated in the election for pastor of the Connellville, Pa., congregation, on August 2. Rev. J. M. Johnston received all the votes of those who were present and in the sealed envelopes of those who were absent. He is expected to accept. May the blessing of the Lord come to this people.—W. P. Johnson.
PROGRAM OF THE TRI-PRESBYTERIAL Y. P. C. U.
CONVENTION.

Tuesday Evening, August 26.
8.30—Devotionals—Miss Callie Morton.
8.45—Discussion—Twenty-One.
9.00—Brief Business Session—Election of Officers.
9.15—President’s Address.
9.30—Announcements.

Wednesday, August 27.
6.30—Prayer Meeting at the Church—Miss Callie Morton.
9.00—Devotionals—Miss Callie Morton.
9.15—Response—Coldenham.
9.30—Announcements.

Thursday, August 28.
6.30—Devotional and Song Service (Praise Subject)—Miss Ella Scott.
8.30—Our Church Music—Miss Helen Dill.
Discussion—Rev. Boyd A. White.
8.45—Address—Prof. R. J. G. McKnight.
9.00—Announcements.

Friday Evening.
8.00—Committee Conferences (Prayer Meeting, Missionary, Social, Lookout or Membership).
9.00—Devotionals—Bovina.
3.30—Address—Dr. F. M. Foster.
4.15—Announcements.

Thursday Evening.
8.00—Devotionals—First Boston.
8.15—Echoes from Northfield—Miss Mary Copeland Dodds.
8.15—Forward Movement.
9.10—Consecration—Dr. F. M. Wilson.
9.30—Beneficence.

AN APPEAL TO THE WOMEN OF THE CHURCH.

At the last meeting of Synod a Synodal Women’s Missionary Society was formed. The purpose of this organization is to unify and direct the missionary activities of the women of the Church.

After consulting with the Secretary of the Board of Foreign Missions, the “Plan of Work” Board has decided to recommend merging the activities of the Girls’ Boarding School in Latakia, as the first work to be undertaken by the new organization.

The demands of war- time conditions have stripped the schools of practically everything and these things must be replaced as quickly as possible.

The articles required consist of bed furnishings, garments, etc., and the cost can be very much lessened if the women of the Church will contribute their labor as well as their funds.

We have all learned in the Red Cross work during the war how much can be accomplished by organized effort in such work. Let us seize this opportunity to continue working with our hands for those less fortunate than we.

Will the officers of the five Presbytery Missionary Societies please take up this matter promptly and report the portion of the work for which they are assigned to be responsible.

Where societies are not identified with a Presbytery organization, their officers should report directly to the chairman of the Plan of Work Board, Mrs. R. C. Wylie, 119 W. McIntyre Ave., N. S., Pittsburgh, Pa.

The following is the list of articles required, as prepared by Miss Maggie B. Edgar of Latakia.

Furnishings for the Boarding Schools, Latakia, Syria.

Mattress covers of strong material for 20 beds, ready for filling with cotton bedsteads 3 by 6 feet. Material should be 42 by 86 inches when cut ready for making.

Sheets for 20 beds, size 48 by 82 inches. Three changes, that is, 90 sheets.

Pillow covers, 20 by 40 inches, also 60.

20 blankets, part wool, white preferred.

20 light weight quilts or comforts, same size as sheets.

40 covers for the heavy native comforts, 80 by 94 inches. These, with sheets and pillow covers, should be a good quality, medium weight, unbleached muslin.

40 upper covers for native comforts, size 70 by 80 inches, unbleached linen muslin or cheese cloth.

60 night gowns, sizes 6 to 14 years.

Roller towels, face towels, dish towels, kitchen towels.

Table linen 80 inches wide.

Gingham, print, and unbleached muslin for underwear.

Made up clothing, shirts and drawers for girls and shirts for boys, and dresses for girls, all sizes from 6 to 14 years.

(Mrs.) R. M. PEARCE, Secretary “Plan of Work” Board.

PASTORS’ SALARIES.


The Synod of Belle Center adopted the recommendations of the Mission Conference with reference to pastors’ salaries and directed the clerk to notify the Session and the Financial Board of each congregation as to the minimum salary required for the support of its pastor, according to its classification.

The following scale of minimum salaries was adopted:

For all congregations in towns under 5000 population, $1,200; in places between 5000 and 10,000, $1,400; in places between 10,000 and 50,000, $1,600; in cities over 50,000, $1,800.

You can readily determine to which class your congregation belongs and hence the minimum salary your pastor should receive, and you should know whether he is receiving it or not and if not, Synod expects you to take immediate steps to see that it is raised to the minimum.

In addition Synod recommends that every congregation provide a parsonage, rent free, for the use of the pastor. Furthermore, pastors receiving less than the minimum salary according to Synod’s classification are directed to make known the fact to the Central Board which shall have authority to make such adjustments as will insure the pastor the minimum salaries. This simply means that if your congregation is not already drawing from the Domestic Mission Fund it will automatically become an aid-receiving congregation unless you voluntarily raise the minimum salary.

Trusting you will see the justice and recognize the necessity for this action of Synod, and take immediate steps to conform therewith.

Very sincerely,

D. C. MATTHEWS, Clerk.

CAMBRIDGE, MASS.

The Cambridge congregation cannot be surpassed in generosity and kindness. Of this fact the pastor and his good wife are certainly aware, especially so since the evening of July 17. On this particular evening we were invited to the church to be present at the reception to be given in our honor upon our resuming the work in this place, and coming to the church we found the Sabbath School room beautifully decorated with palms and flowers and the people all assembled.

After everyone had been presented, Elder Stewart took charge of the program and after a few opening remarks from him the audience listened to some addresses from the representatives of each of the different organizations of the church and also from the other two pastors of greater Boston, Mr. McKnight and Mr. Foster. Two musical numbers were also presented by Mrs. Copeland and daughter. The W. M. S., through Miss Spragg, presented Mrs. Gault with a beautiful bouquet of red roses, and after everyone else had finished Mr. Stewart presented the pastor with a purse filled with the genuine article.

The purse itself was made by Miss Spragg, and without the contents was presented to Mrs. Gault, but it was specified that the contents of the purse were to be divided.

We consider ourselves very fortunate indeed to be located as we are in the city of Cambridge and in the midst of such a kindly and generous- hearted people as make up the Cambridge R. P. congregation. We can certainly say as did the Psalmist, “The lines are fallen unto me in pleasant places.” (Mr.) and (Mrs.) JOHN K. GAULT.
WEDDING BELLS.

On Wednesday, June 25, at the home of Elder and Mrs. W. J. Mar­shall, Morning Sun, Iowa, occurred the marriage of their youngest daughter, Annabel, to Mr. A.Earnest Atchison of Washington, Iowa. Pre­ceding the wedding ceremony, Samuel Marshall led the bride and bridegroom to the altar, singing, "O Promise Me." At twelve o'clock, to the strains of Mendels­solhn's Wedding March, the bridal couple took their place under a beau­tiful arch of pink and white roses. The ring ceremony was used, being read by the Rev. H. G. Patterson, pastor of the bride. After congratulations, a four course breakfast was served by the Misses Anna Arm­strong, Myra Edgar, Mildred Boal and Anna Patton. The bride was at­tired in a beautiful gown of white satin and georgette with bead trimmings, and carried a bouquet of roses and sweet peas. Mrs. Atchison is a gradu­ate of our Morning Sun High School, and also of the Iowa State Teachers College at Cedar Falls, since which time she has been a teacher in the Washington and Waterloo schools. The groom is the son of Mr. and Mrs. A. R. Atchison of Richmond, Kan­sas, and is a banker in Washington, Iowa, at which place they will make their home. The out of town guests were: Mrs. A. R. Atchison, Mrs. E. P. Cunningham and little daughter of Richmond, Kansas, Mrs. A. J. Daw­son and daughter Anna of Washing­ton, Iowa, Mr. and Mrs. S. B. Pat­terson and son of Medaipolis, Iowa.

NEW ALEXANDRIA, PA.

New Alexandria congregation has petitioned the Congressman from their district to support a bill introduced by Representative Randall of Califor­nia, extending the provisions of the Prohibition National Amendment to American citizens resident in foreign countries where it grants extra­territorial rights to the United States. The bill is aimed at American brewers who are planning to transfer their business to China. Every congrega­tion in the country should send a similar petition to the Congressmen from their respective districts, and should also see that petitions are sent from the churches of other denominations in their community.

On the evening of August 4 the con­gregation held a social at the home of Mr. and Mrs. S. J. Shaw in honor of Arthur R. McCullar and George R. Patterson, returned from service. It was a very pleasant occa­sion, and this congregation is especial­ly thankful for the safe return of all their boys.

Elder S. C. Patterson had a very narrow escape from serious injury. In seeking to avoid going down some children on the road, his car swung around and went backwards off a bridge into a ravine twelve feet be­low. It fortunately landed on its wheels and Mr. Patterson kept his seat, and neither he nor the car were seriously injured.

Dr. Albert R. McFarland, having completed a year's service as an intern in the West Penn Hospital, Pittsburgh, and been licensed by the National Medical Examining Board, the highest medical authority in the United States, has received a young fellowship in surgery in the Mayo Hospitals, Rochester, Minn., and has gone to enter upon his duties there.

Frank N. and J. Carlisle Beattie recently spent a week at Atlantic City.

Mrs. Mary Beattie recently had the pleasure of having all her children home at one time. Those from a dis­tance were Mrs. Gibson and daughter from Conneauville, Pa., Miss Eliza­beth, a nurse, from Philadelphia, and James from Westinghouse, Pa., where he is in the employ of the Westinghouse Company.

George R. Patterson is at hia's home in New Alexandria, recovering from an operation for appendicitis, and ex­pects soon to return to his work in Detroit.

Miss Clara Steel, of the New Alex­andria congregation, has returned home after spending a number of weeks with her brother, Judge J. B. Steel, and family, at their summer re­sort on an island in the St. Lawrence.

CINCINNATI, OHIO.

Mr. Frank L. Stewart, of the Semi­nary, is home for the summer. His sister, Miss Isabella Stewart, returns on the 8th from Geneva College, where she has been teaching in Sum­mer School. Another sister, Mrs. Lee, with Prof. Lee and their children, are also on the way home to spend the remainder of the summer on the family farm.

Ruth, a six-year-old daughter of Rev. and Mrs. F. F. Reade, has been con­fined to her bed for two months with a serious infection of the pelvic joint of the right leg. X-ray pictures re­veal improvement in her condition, but it will be at least two months be­fore she will be permitted use of the limb again. Two of Mrs. T. J. Huheey's children have diphtheria; and Renwick Potts has been suffering for some weeks with an affection of the brain but is gradually recovering.

We have just had word that one of our boys from overseas, William R. Kingery, has arrived in New York. The war has caused him to miss one year of college and delayed his prepar­ation for the ministry by that much; yet, no doubt, a minister will be welcome a year later on.

Mrs. F. F. Reade's mother, Mrs. W. B. Shay, who has been visiting in Nova Scotia since her husband's death a year ago, has come to Cincinnati and will make this city her permanent home.

A SURPRISED MASON.

Recently I was visited by a minis­ter of the Cumberland Presbyterian Church who was temporarily out of employment and had taken to selling books. He was not well acquainted with our Church, and I mentioned that we enforced the law forbidding members to belong to secret societies.

"I belong to the Masons myself," he answered.

"How a Christian minister can belong to the Masons with the heathen oath's is more than I can understand."

"Well, I do not believe in them as a switch out of the Church, but as a switch into the Church."

"How do you make Masonic relig­ion a switch into the Church?"

"Have you ever belonged to the Masons?"

"No."

"Then you do not know much about them."

"Yes, I do. I have my oaths and ritual in a book out in the next room."

"There is no book published with it in."

"Yes there is. I have it."

"I should like to see it."

"So I brought him the book, opened to the barbarous oaths of the third degree, and gave it to him to read."

"That's it verbatim! They told me in the Lodge that the ritual was not in print and could not be purchased. Do you have the grips and symbols?"

"Yes, here they are."

"Well, that beats me. Where did you get these, I want to send for some."

Then I told him about some of the good men who had left the Lodge, advised him to do likewise and gave him some tracts. He was much inter­ested and said he would be glad to read them, for it was all new to him. A well trained Covenanter knows more about the Masons than the majority of Masons do; for which we should be thankful.

PAUL COLEMAN.

CHICKENS FOR THE AGED PEOPLE'S HOME.

No cost is attached to feeding or keeping chickens at Aged People's Home. Every chicken sent is a help towards reducing the table expense, which is continually on the increase.

Your last delegate to Synod will be the one to receive shipping instruc­tions for the coop of chickens your congregation will ship to Aged People's Home. In case he does not speak to you about it prior to October— you speak to him.

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Prayer Meeting Topic
BY R. S. J. JOHNSTON.
Topic for Wednesday, August 27, 1919.
Subject—Wearying God.—Mal. 2:17.

I. The charge preferred.
1. The plea entered.
2. The charge proven.

II. The Charge Proven.

Read the rest of the verse: "When you do one evil to your soul, is it good in the sight of the Lord, and that He delighteth in them? or, Where is the God of judgment?" In proving the charge the prophet takes two lines. First he tells them they are guilty by saying that God makes no difference between the good and the bad. That He equally delights in both.

The prophet's second line of proof is in the last clause. They weary God by saying, "Where is the God of judgment? This was a denial of God's providential control. It was an attack on His justice. They denied God's right to call them to account.

The sins here mentioned are of frequent occurrence today. People are not as thoughtful of God's holiness and His justice as they should be. They appear to believe that He takes no knowledge of these things, when we know from the Bible and observation that He does.

III. The Charge Proven.

Learn to know God as a friend and helper who is willing to give you the needed lessons to bring you closer to Him and fit you for daily need, for the service He wishes you to perform in this life, but who will also give you joy in abundance. Then you will learn the way of contentment. Are there riches, it is for God's service; is there poverty the servant of God, for that gives health and opportunity whereby to earn it and blesses the tenth set aside as His.

Paul had known wealth and position, and had ever been a name as per- suctor of the new set of Christ. He gave up all to become a humble tent-maker that he might live and preach the Gospel of the Lord Jesus Christ, whom he once persecuted. Al- though he was beaten, imprisoned, stoned and left for dead, he could say, "I have learned in whatsoever state I am, therewith to be content."

He proved the truth of this state- ment, too. Read again how he and Silas were in prison at midnight, even though their backs were sore with many stripes and their feet fast in the stocks.

Here is a wonderful ideal for those of you who wish to do the work to which God calls you, and to seek that earnestly, God will reveal the secret of contentment.

William T. Park.

Covenanter Young People, We Look to You!

You are all familiar with the picture of the typical genial American laborer, in blue overalls, with one hand in his pocket ready to "shell out," and saying, "Sure! we'll finish the job." His full subscription to the Victory Loan will not finish the war. The American soldier has been brought home, but the war will not be ended. We know what will end the war. Are we as ready to work and give and sacrifice to finish the job? The real way to end war is not physical but spiritual. This war is still on. In the clash of ideas and ideals on the moral battlefield where and how will you stand? Alas! Some instead of laying down their lives here, are laying down their testimony!

To say nothing of the billions of treasure, it is said the greatest world war in Europe cost some six million men killed and over twenty million casualties besides. Millions of mothers, widows, and sweethearts are destitute, and next winter will be born also a part of the price that has been paid. In France, 354,000 residences have been totally ruined and many machines destroyed or stolen from that part of the republic which paid twenty-six per cent of the national taxes. In life sacrificed, in hearts broken, in property destroyed so much crushing burden and suffering have been endured and manibly. Surely! a war that has already cost so much ought to be finished!

Have you got the vision to see through things to the end? And have you got the moral stamina to stand and push and give and sacrifice to see through things? Those moral aims of the war which our soldiers fought for and which some of them died for have not yet been gained. At a great cost for America there is the opportunity of continuing the moral conflict. We are facing the great task of reconstruction not only abroad but at home and as near as our own hearts. We must lay deep and sure the foundations of peace of the new world we have been fighting to win and yet that we are in such danger of losing if we misuse our present opportunity and slip back into the same old meager things that young people you who knew Private Will Coleman or any of our gallant heroes, you have new encouragement and stimulus to carry on our covenanted testimony for world-peace. Keep the faith. Propagate it. 'Be thou faithful unto death.'

In Memoriam.

William T. Park.

Mr. William T. Park, an elder in Brooklyn congregation, entered rest, Sabbath, July 27, 1919, in the 74th year of his age. He was a man of faith and prayer; a lover of the truth, and a de-
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"SHOULD BE READ BY EVERY MEMBER OF BOTH REFORMED PRESBYTERIAN CHURCHES."
Cedarville College, Cedarville, Ohio, July 5, 1919.
I have just received the book entitled "Soldiers of the Church." It is a neat and worthy tribute to the soldiers of your Church for the service and sacrifice which they rendered to their country in the hour of its supreme test, and it should be read by every one of both Reformed Presbyterian Churches for the inspiration which it will give to those so interested in a common ancestry and a righteous cause.
Yours sincerely, W. R. McChesney.

"CONTENTS ARE SPLENDID, AND FINELY EDITED."
Winchester, Kansas, July 7, 1919.
I have read "Soldiers of the Church" with a great deal of interest. The contents are splendid and finely edited. You deserve great credit for the immense amount of labor expended in amassing so much information. The book is a valuable addition to the literature of the Church.

A FINE PERMANENT RECORD
Have enjoyed reading "Soldiers of the Church." It is a fine permanent record of our relation as a Church with the war.
H. G. Foster.

WORK WILL BE APPRECIATED.
Book came safely. You have given freely to the Church, and I am sure your book will be appreciated.
Margaret S. Metheny.

A VALUABLE BOOK.
"Soldiers of the Church" is a valuable book.
T. H. Acheson.

A SERVICE TO OUR CHURCH
I wish to express my personal appreciation of your service to our Church in getting out "The Soldiers of the Church"; in starting the Ambulance Fund, and the Thanksgiving Victory Fund, etc., etc. Like David of old, you are serving your day and generation, and your services are appreciated and will be more so as the years roll on.
S. A. S. Metheny.

GLADLY RECOMMENDS IT TO ALL COVENANTERS.
On behalf of Rev. E. A. Crooks and for myself, I wish to say that "Soldiers of the Church" contains very interesting material, not only in regard to the War, but as to the Church's history in other crises. Having read this book, I gladly recommend it to all Covenanters.

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EXTRACTS from an address by Rev. Robert McWatty Russell, D.D., LL.D., in Chicago, on August 7, on “Christian Education: Its Relation to Modern World Life,” to the graduating class of the Moody Bible Institute:

“The Fact of Christ”

“Most of the supporters of our great universities agree with the Davidic sentiment, ‘The fool has said in his heart, There is no God,’ but they should go further and say that neither the fool, nor the near-fool, who is without convictions concerning God and immortality, shall display his vacuity in the class room of institutions supported largely by Christian contributions. Even a modern teacher of philosophy should be sufficiently informed in history to know that Jesus Christ has lived and taught in this world, and he should have sufficient reasoning capacity to conclude that He who spoke with absolute perfection concerning all the ethical relations of humanity could not have been blindly mistaken in all His estimates of His own nature and His transcendental relations to the Infinite. True teaching has to do with the facts of life, and the greatest and most important fact with which human thought can deal is ‘The Fact of Christ’.

The aims of Christian education Dr. Russell stated, in part, as follows:

“The return of the Bible to its place of importance in the home should be sought. The Christian character which we crave for all our colleges and universities. The movement on the ground that water is a baseless element in all intoxicating beverages. Bible truth may be a part of all sectarian creeds, but the Bible is not sectarian. There could be a union of Protestant, Catholic and Jewish intelligence in preparing a book of selections from the Bible that would give to our youth its great historic trend and ethical principles. It seems withal unreasonable to punish criminals for the violation of laws that have not been clearly set forth and impressed in the system of public instruction that trains for citizenship.

THE BIBLE IN COLLEGES AND PULPITS.

“Chairs of Bible should be established in all our colleges and universities. The movement is already strong for this in our church colleges, but university life is not complete without at least the elective opportunity of studying that Book whose truth is the fountainhead of our civilization, and whose legislation is the source of the major part of our laws.

“The Bible also needs restoration to many of our American Protestant pulpits. Many ministers need reminding that their commission is to preach the gospel and that sermons are to be taken from the Bible. A minister may with profit indulge in wide reading of current literature, but his sermon thought should center in the Word of God. The people of our congregations read the magazines. They are confronted with that which is new when the Bible is presented. The latest war news is found in the prophetic portions of Scripture.”

SILLY COURT DECISION ON THE BIBLE.

“The Bible should also have its old place in our public schools. The method of reasoning in the courts of various states whereby the Bible has been declared to be a sectarian book is absolutely illogical, and applied in another direction would include Lake Michigan in the present prohibition movement on the ground that water is a baseless element in all intoxicating beverages. Bible truth may be a part of all sectarian creeds, but the Bible is not sectarian. There could be a union of Protestant, Catholic and
Around the Old Arm Chair

"I love it, I love it,
And who shall dare
To chide me for loving
The Old Arm Chair."

Old Pirates—and New.

By James Wells.

In days of old the pirate bold
Would sail the raging sea,
And take his goodly toil of gold
Wherever it might be.

But now in vain we scan the main—
The old days are o'er,
The pirates of the present reign
Within some grocery store.

The buccaneer who knew no fear
Once flourished—long ago—
And, with his good blade ever near,
Would hold up friend or foe.

No more his boat will lightly float
Upon the billow's foam—
He takes from you your only groat
For steak to carry home.

Once Robin Hood hid in the wood,
And, with his good long bow,
Held up and robbed whoe'er he could,
(Ba goodly game I know.)

No outlaw now, beneath the bough,
Awaits, but if you choose
You get the same sensation when
You buy a pair of shoes.

Talents.

"I remember," said Granny,
"when I was a little girl seven years old, my father kept a butler—an old, very solemn, but very kind old man.

"Every night when, exactly as the clock struck eight, my aunt sent me out of the dining room to go upstairs to bed myself—for little girls were brought up very strictly in those days, old Thomas was always waiting in the hall to hand me my little brass candlestick to light me to the room where I slept. I always said, 'Good night, Thomas,' and he would reply, in a very slow, solemn way, 'Good night, Miss Nannie; don't forget to take account of your servants.'"

"What he meant was this:"

"My uncle William, who had come home from India when I was about six years old, had been very kind to me while he stayed with my father, because he saw that I was a very lonely child, in a very big, empty house; for I had neither mother, brother nor sister. So he would often take me on his knee and tell me Bible stories.

"One day, when we were sitting together in an old summer house in the very small back garden, which town houses generally have, he told me the parable of the "Talents."

"'Nannie, he said, 'I am going away very soon, and I want you to promise me that every night before you get into your bed you will 'Take account of your servants.'"

"'There are many 'talents,'" he continued, 'God has given other children and not to you, for you are a lonely girl—no mother to love you, no brothers or sisters to play with. But there are many 'talents' you have which some other children have not.

"'See here,' he said, taking my little hands in his, 'here are ten little fingers, and down there, inside your shoes, are ten little toes; and inside that mouth is a little tongue; and at each side of this neat brown head is an ear; looking straight up at me are two brown eyes. Now, these are all your servants or 'talents,' bound to you by God—use them—while many little children are, lame, or dumb, or deaf, or blind—and you are His little servant, and I want you every night to take account of your servants and find out if they have been pleasing God or only pleasing yourself through the day.

"'For all those servants of yours are "talents" or gifts of God, and He is watching every day now what you give them to do, and one day He will make you give Him an account of their doings.'"

"And then, after I had promised to do as he told me, he kissed me and set me down, and away I ran to my old friend, Thomas, to tell him in my own way all about what Uncle William had said.

"And from that time until my aunt took me away to live in the country old Thomas never forgot every night to say, 'Don't forget to take account of your servants.'"
Control of the Senses.

John W. Pritchard, Editor

Life is the result of behavior, conduct, a manner of living. It is a combination of the outward and inward expressed in daily deeds. Too often the outward influences the inward and the outcome is not productive of the highest existence. To a large extent, life is as you deliberately make it, for your character is formed by a union of your thoughts and acts. As a result of this union, environment and companions are drawn to you. Therefore life is composed of the sum total of all thoughts, acts, environments and companions. Too many, today, are creatures of circumstances. That is, they are too strongly impressed by that with which they come in contact. That which they see, that which they feel, so affects them that they mold their lives by their Senses.

The body is not supreme. The development of both mind and body brings about the best illustration of right living. A proper conception of this fact will lead to a study of correct doctrines concerning health, education, morals, so that the whole person may be equally, properly and fully sustained and improved. You know where-in the value of a watch exists. It lies in the uniform action of all of its parts. So the ideal human being, the one worth-while, is delicately and positively balanced in all working parts. His body and mind therefore act in union and neither one is abnormally trained.

* Strewn along the shores of life, are to be found the wrecks of what might have been powerful vessels of physical, mental and spiritual humanity. They were so ill-balanced that the waves of indulgence carried them along the beach of dissipation, impaired in intellect and broken down in body. Thus they became lost to the world as influences for good; mourning their loved ones as victims of their own self-willed excesses and hateful to themselves as the slaves of their own Senses. What a commentary upon the misuse of God-given minds and bodies. Oh! that they should be consigned to such an end. Meditate upon the fact that the brain is located in the top of the body. The feet at the bottom. Each in its proper place. The mind in the head to direct your course. The feet underneath to carry you. When anyone so far forgets this fact as to change the place of each, he walks on his brains. Let me illustrate.

The whole happiness of some people is described by the word Dancing. Night after night they are to be found in the ballroom or dancing pavilion. To be occupied in this one pursuit of happiness and not cognizant of other means of pleasure, or of any avenues of usefulness, is literally to put one’s brains under one’s feet.

Brain-vigor is the first pre-requisite of all human efficiency and enjoyment. What affects the mind has a corresponding influence upon the body. You cannot afford to trifle with either mind or body by engaging in any pursuit or continuing in any habit that will weaken or impair either. Control all the Senses of tasting and seeing, for, somewhat more than the others, they may cause a great amount of harm. The eye and the tongue are useful organs and their proper functions are not to be made channels of abuse. Over-estimated as to their true value and catered to as producers of physical pleasure, they will create havoc in one’s greatest plans and best career. Statistics demonstrate that drunkenness and immorality kill more people than wars, calamities or epidemics.

The Senses should be controlled by common-sense. This compound word is glibly uttered by those who bestow no single thought upon its definition. Yet it is a most mighty force for Success. It implies the ability to perceive the right relations existing between all things. From this point of view, common-sense is too often found to be an uncommon trait. You can produce common-sense by making good use of your powers of observation and by making the most of your experiences.

Beauty is a delight to the eye and fluid is a necessity to the body. It is well within the limits of reason to quaff a palatable drink with pleasure and to gaze upon charming manifestations of the human form with joy. But to make the physical sense take precedence of the moral sense is to completely sever the cord that unites both. Moral sense is the determination of the mind to be pleased with the contemplation of good affections and virtuous actions. Physical desires should be brought into full harmony with this idea of mind. The outcome will be a tongue that craves healthful, beneficent foods and drinks. An eye that longs to see the pure, uplifting and useful.

When you are in full accord with the Essential Laws of Success, you will always consider your stomach from a friendly and sagacious point of view. To YOU it will not be a grist-mill but the principal organ of digestion, in which food is prepared for entering the several parts of the body for its nourishment. You will not therefore create for it a capacity measured by your “palate.” Rather you will eat only what is necessary, and as you eat your mind will accompany mastication with healthful, gladsome thoughts. I would suggest the following Scripture when tempted to overeat or to improperly eat:

“Feed me with the food that is needful for me; lest I be full, and deny thee, and say, Who is Jehovah?”

You no doubt wonder why drunkenness obtains among so many promising people. It is only another demonstration of an excessive sense of taste. The mind is subordinated to the desire for “palatable” sensation and also to a misconception of the need for alcohol.

Advanced medical science today fully assures the laity that alcohol is not essential to the human system for any purpose whatsoever. Other remedies can be used for the stomach and heart action. So the person who labors under the delusion that alcohol is needful, is liable to become addicted to its frequent use because of belief in a false theory. Another reason for the frequent use of alcohol is found in the mistaken notion that true good fellowship is manifested by “treating.” This habit would soon be abandoned if it were made “bad form” instead of the sign of good fellowship, and many people would be saved from a pauper’s grave or from delirium tremens. The highest good of all demands its abolishment. Alcohol first exhilarates, then stupefies, the mind and body. Recall Shakespeare’s statement, “Oh! that man should put an enemy into his mouth to steal away his brains.”

The sense of seeing is also misused by many. The eye is spelt large in its influence upon the careers of thousands. It has been called “the window of the soul,” but I positively know it has too often been made the window of the body. For example, the miser uses it to see gold; the slave of fashion to see dress; the sensualist to see physical gratification. As an organ, its outward look reflects the inward mind. You find that which you wish to see. A (Continued on page 6.)
God’s Call to Covenant Renewal.

BY REV. T. M. SLATER, D.D.

“The thing was done suddenly,” says the historian in his account of Hezekiah’s great Passover (II Chron. 29: 36). And he mentions the rapidity with which that undertaking went forward as in large measure accounting for the joyfulness of God’s people in that event. Not that they were glad to get it over and done with, but because such a transaction had a short time before been utterly impossible; the coming of such an experience was so unlooked for, and the turn of the tide was surprising. And when the change did come and went forward without opposition, and with such blessed results, it was felt to be God’s hand working on their behalf, and they accepted it gladly. “The things that are impossible with men are possible with God,” and the very suddenness with which He sometimes does His work is one of the proofs that it really is His work. That particular thing was done swiftly because by the secret influences of His wonder-working grace, “God had prepared the people.”

I wonder how many of us would say that ten years ago we expected that we would engage in a service of Covenant renewal in 1921? Was it thought of by any one five years ago? As I recall 1914, that was the year in which the watchword “Forward” was first sounded among us. We had then been living about one year in the new wonder and joy of the Winona blessing. For is any one prepared to say that the Winona Synod does not mark a new era in the life of our Church? As I was leaving the chapel that memorable Sabbath evening where our meetings had been held, a brother remarked to me: “The best part of this is, that it is only the beginning.” And our meetings have been growing better every year, so that at each Synod we always say, “This is the best we ever had.”

But for all we hoped that this Synod would have for us, how many went to Belle Center expecting that the way to Covenant renewal would be opened so soon? “The thing was done suddenly.” Certainly so, as compared with the futile attempts, the postponements and disappointments, the disagreements and controversies, attending the attempts of our fathers to enter upon the work of Covenanting fifty years ago. And certainly it seems sudden if we remember the reception given the idea when it was first suggested to the Church three years ago—the honest opposition of some to a belief that this was the duty of the hour, and the dead indifference, seemingly, of the greater number who when appealed to, expressed no opinion one way or the other. The proposal of this year’s Committee on Covenant Renovation that the question be sent down again to the Sessions for decision, fully clears them of any charge of having tried to carry this through against the will of Synod. When this report was read, and during the early part of its discussion, I doubt if a single member of the Court, or even the most ardent friends of this movement, had any faith that we were on the eve of Covenanting days. I think I can say that in the past I have been as deeply interested in the success of this undertaking as any of my brethren: but with humility I must confess that for months and months before the meeting of Synod I had neglected to pray for it, and had even ceased to think about it as liable to come to its triumph soon.

And why am I saying this? Merely to emphasize my conviction that the plans for 1921, are of God. This program is certainly not the work of any mortal man, or any set of men who have worked it up and “put it over” on the Church. In all my acquaintance with the deliberations of Synod I never voted on a measure so momentous in its issues, and I never knew of one about which there seemed to be so little cavil, lobbying, slate-making, or the effort to “cook” up things beforehand. So far as I can see, the will and purposes of man had nothing whatever to do with it, only to recognize and accept what seemed to be the manifest leading of the Lord.

And so I repeat, that this program has about it sufficient marks to satisfy my mind that it is heaven-born—the feebleness of its human advocacy, the rapidity with which the whole movement has gone forward, the changed feeling of the Church toward its timeliness, the practically unanimous feeling of the Synod and of the whole Church toward it, the absence of all human tinkering to reach this verdict, and not less than any other element, the suddenness with which we now feel ourselves set in a new course, and the immediate call which our hearts must all hear to press toward the new goal now set before us. That early watchword “Forward,” was no false signal, for its inevitability though perhaps unconscious objective was a closer fellowship with our Covenant God.

I have always read with deep interest the story of God’s care of His people in their journey through the wilderness, and I get the Gospel in all that is said about the smitten rock, the manna, the brazen serpent, and all such things; but I am conscious of a special thrill every time I come to the place where it says that when the cloudy pillar was lifted up from off the tabernacle, it was the signal that the people should themselves make a new stage toward Canaan. We know that the time of its resting or lifting was never announced beforehand. All they could do was to watch its movements, and to start when it began to lift. And I have often pictured to myself what must have been the scenes in the camp and the feeling in the hearts of all when once that majestic symbol of God’s Presence began to rise before their eyes, indicating that the time had now come for the people to advance. Surely there could be only one thought before them at such a time—a desire to follow and keep company with God. All other interests must be sacrificed to this, for to be left behind would mean death in the desert, while following meant life and the promised inheritance.

And what is the promised inheritance of the Covenant Church? Canaan is less a type of Heaven than it is of the Christian life, for while it was a place of rest and possession, it had giants to fight, and enemies to subdue, and there Israel was to live as a witness among the nations. We have similar experiences awaiting us, and we may have to take many new starts and cover many stages before we reach the place which I trust God intends we shall fill in the Millennial Age. But each stage must be taken in the order in which it comes. There is a new era before us now. The heart that is thrilled with that faith will find swift feet to follow the cloud.

Headquarters National W. C. T. U.

Evanston, Illinois, August 6, 1919.

The General Officers of the National Woman’s Christian Temperance Union in reply to the statements issued August 3, by the “Association Opposed to National Prohibition” state:

First: Our organization is not in a Federal Amendment Campaign against tobacco.

Second: The money received in the Jubilee Million Dollar Drive is not being raised to conduct such a campaign but will be expended for the purposes named in the budget.

Third: We are in an educational campaign against tobacco and have been in such a campaign for more than thirty years. In this campaign we have the sympathetic cooperation of leading educators and Sabbath School workers.

The Woman’s Christian Temperance Union since its organization in 1874, has proven its worth and has justified the confidence and esteem given it by the people of our country. In every campaign which it has conducted or in which it has had a part its work has been done openly and in the future will be carried on in the same way.

ANNA A. GORDON, President.

If you want to belittle yourself in the estimation of your fellow man—hold a grudge.

If you want to deprive yourself of neighborly calls—hold a grudge.
First Three Dry Weeks.

The benefits from war prohibition were not long in being seen. During the first three dry weeks: Many hundreds of saloons have closed in the large wet cities. Six hundred of the 3300 saloons in New York have shut their doors; the others are trying to keep open for the sale of beer, but the trade is very light.

There has been a marked decrease in crime due to the less consumption of alcohol. The prohibition sentiment of the people has been definitely established. Even in the wettest centers they have frowned on the law-breaking saloons which are still selling beer.

Already the savings banks and financial interests are showing a marked access of strength and business is better than it has been before in many months.

"Old Mother Hubbard, Went to the cupboard For something to quench her thirst. When she got there The cupboard was bare— It was after July the first."

Alcoholism Going.

St. Louis, Missouri, for the first time in its history had two consecutive days without a case of alcoholism being reported to the city dispensary or occurring in any of the wards of the city's institutions. This state of affairs is due to the ban on alcoholic liquors, say the officials, and they add that in their opinion the habitual drunkard is a thing of the past.

Bank Deposits Increase in New York.

Prohibition brings hope to the poor of New York City where poverty has reigned for so long. According to the "New York American," "Prohibition has swelled New York city savings banks deposits to a record mark." President Henry A. Schenck, of the Bowery Savings Bank, says: "Within the last fortnight people on the East Side have had more money."

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 places 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?

In the Sabbath School

BY REV. W. W. CARTHEES, B.D.


The Golden Text: Seek ye first the kingdom of God, and His righteousness. Matt. 6: 3.

The expression The Kingdom of God or The Kingdom of Heaven is used frequently in the Bible and yet we do not find a very good definition of it.

In almost every case it is some expression about this kingdom of God or as in the lesson we are studying, some well known things that this kingdom is like. We should remember that every parable speaks of things that have many qualities as for instance the mustard plant is pungent and has a number of other qualities and we may take these qualities and force a meaning into the parable that was not put there by the author in the first place. We should take the meaning given in the Bible and using the quality of the plant that is mentioned, see a correspondence between that feature of the Kingdom of God and this quick growing plant. But first we need to get some definite idea as to what this Kingdom of God is. We have an idea about what a kingdom is. A definite place where the rule of some man is supreme, where his will is taken as the guide of conduct, and any rebellion against that will is punished. The Kingdom of God then would naturally mean a definite territory ruled over and controlled by God, where His will is supreme and rebellion against Him will be punished.

The Bible teaches that God rules over the world and so we have the bounds to which these words refer, for while we do not limit the Bible, God's rule, yet these words certainly refer to this world.

Again we are taught that the Father has committed all the affairs on the earth to the Son, and deals with Him and holds Him as representing the earth. The Son came to put things on the earth in better shape and Jesus was taking things on the earth and trying to give men an idea of this rightful authority that belonged to Him, and to have men submit themselves to this God appointed King. He is already the ruler over all things, and while men may refuse to acknowledge Him and may take counsel together as to how best they can break His bands and cast away all restraints, yet this does not break the rule of the one who sits in Heaven, who holds all such rebellion in derision.

His first teaching here is in regard to the marvelous growth of this coming kingdom, it would become apparent and there would be a readiness to move into its shelter by the roving minded, who cared very little for the humble beginning nor for the teaching of the Man of Galilee. He was teaching the principles that were to rule in this Kingdom and they were paying no attention to what was said. It was the unnoticed mustard seed thrown into the ground, and the principles of this Kingdom were to grow and men would come to the place where they would seek the solace of these truths, and stay with them.

The natural thing would be for some one to reply to this first parable, that as far as could be seen there was not much sign of any such growth of the doctrines of this despised teacher. So another parable is given in which He teaches that this growth of the Kingdom is not of a form or nature that can be seen; it does not come in by observation; there is no advance advertising, but it does the work intended in an effective way.

Perhaps some one twitted them with their lowly appearance, and poverty; if they belonged among people of the rank their language indicated they did not show it in their clothing. So the riches of the Kingdom is shown in the next parable. Who did this treasure in the field? Perhaps it was coal, it may have been oil; men are doing exactly this every day.

Men are parting with good money, with Liberty Bonds for the slimmest kind of a chance to have a share in the treasure that some one tells them is hid in a field and some fields have treasure hid in them that are almost priceless when we try to count the money values they produce. Rough looking worthless land very often proves to be acres of diamonds.

So the values of this world are not all in the steel safes. You cannot look at a man's clothing and tell his value, the man's pocket book is no more the man than the button on his coat, true values lie deeper and reveal themselves only to the ones that with educated senses look for them.

Perhaps some one more rude than his fellows turned away at this point with the remark that they were entirely too sober a bunch for his taste, that his taste ran to a
livelier more joyous time than this Nazareth crowd seemed to be having. So Jesus has another parable to show the real joy there is in the one who has real value in the life; it is hard to represent the inner things of the soul by earthly things and earthly values, but the pearl is chosen as a thing of rare beauty and of great value, and the appreciation of this treasure is so great that no other joy is equal to it.

Perhaps a couple over on the edge of the crowd get to arguing as to what it all amounted to and what would be the outcome of it all, and whether they would have anything to do with it or not. They will exercise their rights by having nothing to do with this kingdom that is being talked about. But Jesus breaks in on their conclusions and shows that this Kingdom of Heaven is like a net, that draws in and includes every one. It is not a question of whether the fish wants to come or not. Men cannot escape moral responsibility. They may rebel and refuse to come along, they may rail at the idea of a judgment; but the spirit of rebellion against just rule and rightly constituted authority cannot win and the judgment is set and after all that is the final test of all things; how do they show up in the time when all things are tried.

There are the things of the Kingdom in the life, an honest effort to observe the rule of the King and do His commandments or there is the spirit of disregard of God, the making of self-gratification the highest end and aim in life.

It is what men are that determines what they will be. It is what men see they might have been that will enrage them in their hour of loss.

Jesus gives fair warning to the men who are discussing His words and scoffing or sneering at His truths that the decisions they make will have to be faced at the end of the world; and serious matters depend on our actions and decisions of the present hour.

This Kingdom of Heaven rules over all, and men and nations may ignore it, and yet its rule goes calmly on.

Men may declare that they understand these things and like the disciples they may believe they do understand, but the test will show how well they have used the knowledge they claimed to have.

Time is well spent when we attend to the claims of the Kingdom of Heaven as it comes into the present life and puts a controlling hand on every activity of men in every relation in life.

We are fairly well acquainted with what God wants us to do; the trouble often is we do not want to yield to the claims of the Kingdom of Heaven.

**Children's Lesson**

**BY ANNA PITCHARD GEORGE**

**Lesson X.—For Sabbath, Sept. 7, 1919.**

“The Kingdom of God.” Matt. 6:10; 13:31-33, 44, 50; 18:2, 3; Luke 17:20, 21; II Cor. 10:3-5.

From what kingdom does the Prince of Wales come, Frances? “From England.” To what country do you belong, Ernest? “The United States and it is best of all.” Yes, best of all on this earth we think, but there is a kingdom better still which lives and grows in our hearts. What kingdom is it, Grace? “The Kingdom of God.” Jesus has told us different stories about how the kingdom grows.

Where do you buy the seeds for your garden, John? “From Hill’s Seed House.” Does Mr. Hill make the seeds? “No, he gathers them from the ranchers.” Do the ranchers make them? “No, the seeds grow.” Who makes them grow? “God.” Cannot anyone make seeds? “No.” They can make things that look like seeds. What is the matter with this make-believe one? “It will not grow.” Why? “It has no life.” That is just it. With all the machinery and all the money in the world we cannot make one tiny seed. Let us see if we can find the life in the seed. Look at this bean. Can you see the life, Paul? Break it open. See the tiny plant ready to grow, but that is not what does the work. We know it is the life in the seed that causes the growth. But where is it? That is a mystery. Jesus says, “A man casts his seed in the ground and it grows up, he knows not how.”

The Kingdom of God in our hearts is like a seed. God plants it there and it grows stronger and stronger. You know how strong it is in your grandpa, Margaret. It fills his whole heart. When your grandfather plants his corn, Jeanne, does he put it in the ground and let it alone? “No, he waters it and hoes and weeds it.” So this love for God in our hearts should be cared for. Every evil thought must be weeded out. We must feed this love with kind thoughts and good deeds. Where can we best find out how to care for the Kingdom of God growing in our hearts, Gladys? “In the Bible.” If we study our Bibles and obey God we shall find the seed of love sprouting and growing larger and larger.

Here is some wheat. How does it grow, Robert? Yes, first a tiny green blade shows above the ground, and this grows each day until we have the stalk of wheat. Is it not wonderful to see the big stalk of wheat come from a tiny seed like this? Then Jesus tells about the mustard seed, which is just a grain. But it grows into a great large bush, “so that the fowls of the air may lodge under the shadow of it.” And see this acorn. You can hide it in the palm of your hand, Ida. Yet from this small acorn will grow the mighty oak tree which we use to build a house or a ship. God causes this marvelous growth.

Jesus says the growth of the Kingdom of God is marvelous like the growth of seeds.

Who has seen mother bake bread? Yes, Jeanne, your mother makes excellent bread. May baked some for the State Fair. What did you put in your bread, May? “Flour, water, salt, sugar, and yeast.” Suppose you should leave out the yeast, what would happen? “I could not make bread.” Why, what does the yeast do? “It makes the dough rise.” Yes, the yeast changes the whole character of the dough. Without it we would have just a heavy lump of flour and water; with it we have beautiful light bread. Let us draw a picture on the board of mother making bread. Does the yeast make any noise while it is working, Dorothy? No, we just mix this tiny cake of yeast in a large pan of flour and the yeast works quietly but steadily, until the first thing we know the dough is falling over the side of the pan. This yeast is called leaven.

The Kingdom of God works in our hearts just like this leaven or yeast. We cannot see it grow, but it does if we give it a chance. If you listen to the right kind of stories, think good pure thoughts, use good language, when we keep our hearts clean and pure for Jesus, will His kingdom grow there Gene?

Bad thoughts are bad seeds, good thoughts are good seeds. If one tiny grain of evil gets into our heart, and we fail to cast it out, it will spoil our whole life. It will work all through us as the yeast does in the dough. But good thoughts work the same way and make us fit for the Kingdom of God.

What is our memory verse, Gladys? “Seek ye first His kingdom and His righteousness.” How many will try?

If you want to deprive yourself of the Spirit’s guidance—hold a grudge.

If you want to check your influence for good in the church and community—hold a grudge.

If you want to make yourself real miserable—hold a grudge.

Holding a grudge will come upon your own head with compound interest.

**Control of the Senses.**

(Continued from page 3.)

deprieved mind sees a degenerate object. A holy mind sees a manifestation of the Divine. Controlled thoughts produce controlled visions. Controlled visions are followed by controlled actions. Sight is a mental function. “Blessed are the pure in heart (mind) for they shall see God.” A holy thought leads to a sacred act. The light of the mind illumines the darkness of error. Inherent virtue attracts outward Purity.

This is one of the series of lectures issued by the Progress League, 31 Union Square, New York.
HIBBON, KANSAS.

A very pretty wedding occurred on the evening of July 24 at the Anton Korbel home, when Miss Frances Mahan home. The ceremony was performed by Rev. Stevenson, in the presence of friends and relatives. A large number of beautiful presents were received. A reception was held for the newly-married couple at the home of the groom's parents, Mr. and Mrs. Charles Cavin, when the young people and many of the older spent the evening with them. Congratulations and the best wishes of all are extended to these young people. They are visiting friends in Wilber, Nebraska.

Mr. John Stevenson and family, of Jewell Co., spent a few days here at our pastor's home and Mr. Marvin Stevenson's. They came in their car.

Mr. and Mrs. Morton, of Coulterville, III., are visiting at the J. C. Woodside home. Mrs. Morton is Mr. Woodside's sister.

Max Cavin has gone to Quinter for an indefinite stay.

Mr. Sam Milligan and wife mothers, to Olathe recently, Miss Amy Montgomery accompanied them home.

Mr. and Mrs. Joe Huston and Miss Ruth Lowell of Blanchard, la., and Edwin McElroy, who are making an auto trip to various ports, stopped here for a few days' visit in our pastor's home and at James Copeland's.

Mr. Sterrett McElroy and family motored up from Sterling recently for a short visit with Mrs. McElroy's sister, Mrs. Marion Stevenson.

The congregation gave Mr. Stevenson a vacation for five Sabbaths during the hot weather. Prayer meeting and Sabbath School are being held each Sabbath.

Quite a number of the Hebron people went to Tabor Sabbath, August 3, and enjoyed a splendid sermon by Rev. Ray Taggart who is supplying the pulpit there for a few Sabbaths.

Mr. A. J. Henderson, Mabel Ben, Amelia Black, Mildred Stevenson, Miss Bedford, Mamie Jamison, Edith Stevenson and Mary McMahen attended the convention at Clarkia, la., going via car.

Mr. Jim Dunn of Greeley, Colo., visited recently with their many friends here. This was formerly Mrs. Dunn's home.

Miss Mary Etta Carson, of Eskridge, accompanied Mr. Henderson home from the convention for a short visit.

A very pleasant evening was enjoyed in the Ambrose Copeland home on the 28th of July, the occasion being the birthday of Mrs. Cope- land and her twin sister, Mrs. Marion Stevenson.

Mrs. B. W. McMahen is enjoying a visit with her mother, Mrs. Martha McIntyre, of Blanchard, la., who is here for an indefinite stay at the McMahen home.

The SEATTLE CONVOCATION.

Seattle, August 5, 1919.

Dear Brother: The Convener of the Convocation, previously announced, has received from us, your brethren, an invitation to come to our homes to see the people who came to us from other places, to the community around us, and most of all to ourselves. It has been a time of quickening of interest in the cause of the Covenantists, and essentially a means of deepening our spiritual life. The help rendered by the visiting ministers, who brought us the good Word of God, was fundamental to all this, and we shall not soon forget the splendid inspiration afforded us by Brothers J. D. Edgar and A. A. Sams. The contributions to the cause of the Covenant was of a high order, and while modesty forbids much reference to the Seattle talent, having had no part in what our people did, I feel justly in saying that they acquit themselves with great credit. The fine loyalty to our Covenanted inheritance manifested in the enthusiasm with which all took hold of the work and carried it through, as well as the good fellowship afforded at the gathering, is a cause of great satisfaction.

Not the least interesting feature of the meeting was the testimony given by other Christians as to their sympathy with us, and their advocacy of some of the truths which we hold in common. It was fine to hear Dr. Sawhill of the United Presbyterian Church, present the argument for the Fatherhood of God, and to gather told us why the Nazarene Church advocates the Christian Amendment, it made us feel that the cause of the Master was winning its way to success.

The only regret to mar the joy of the services was the serious sickness of the wife of Rev. F. D. Frazer, of Portland, prevented his attendance, and that just a few days before the Convocation, the summons came to Mr. Slater to come to the bedside and attend the burial of his aged mother in Sterling Valley, N. Y. Both of these friends were deeply interested in the Convocation and their absence is regretted; but their prayers and those of others were surely heard on our behalf, for the Master was with us, and was glorified in His own Truth.

Let me suggest that I know of no better way of raising the spiritual temperature of our congregations and of enlisting them in the work of advocating their principles than to enlist them in similar meetings. The Prebyterian Convocation of this meeting are nearly 200 miles apart. Providentially two delegates were with us from Content, nearly 1000 miles one way, and one from Los Angeles, the same distance the other. Could not other communities in the East arrange for such meetings also, apart entirely from Presbytery meetings, giving the people a chance at this work, especially where we have two or three neighbor churches?

Your brother,

T. M. SLATER.

STAFFORD, KANSAS.

The delegates of the Young People's Convention at Clarinda, gave their report at the close of the Sabbath School, July 27. They tried to pass on to the people at home some of the "good things" of the convention, and to bring back something of the inspiration and enthusiasm which they had received.

Friday evening, August 1, Misses Mary Adams and Lola Weir came to Stafford. The people at the parsonage felt they had received "angel visitors," so delighted were they to have these young lady missionaries in the church. The conference held a picnic in the park in their honor. It was a very happy occasion, and a fine supper.

Sabbath evening, after the Sabbath School, Miss Theresa Brownlee gave her report of the Clarinda convention. She was not able to be here the Sabbath before. The morning church service was given over by the two young ladies. Miss Weir spoke feelingly of the needs and trials of the negro people among whom she works; she spoke of the need of a Y. M. C. A. there to provide a place of resort and amusement for the young boys and girls who have no "homes," in the right sense of the word, to go to, and left to either "run on the streets" or go for the "local" of a very demoralizing and fatal amusements. Her address was full of information and inspiration. One little girl at the Junior meeting said, "I know what I am going to do when I grow up; I am going to go to the Southern Mission." The Juniors are sending a book, "Esther Reed," to Rosa, one of Miss Weir's "girls."

Miss Mary Adams then told us of her work in China. She told of China's special need at this time. Dr. Edna Wallace, from the Stafford congregation, being in the same field, and having three brothers in the congregation here, made her address very interesting to us, and told us of the success of her work and told the congregation has another representative in China, Miss Nellie Brownlee. Consequently the China Mission is very near our hearts. Miss Adams gave us a very interesting and instructive address. At the close, she showed us her curios from China, and Miss Weir pictures from Selma, Ala.

Sabbath evening the Rev. J. G. Reed preached in the park on the Kingdom of Christ. The audience was interested.

The Sterling congregation at the invitation of our musical leader, Mr. Boyd Wallace, sent us three cars loads of singers. Their choir, added to our own, under the skilful direc-

tion of Mr. Wallace, made good music out of the Psalms. One minister here, who is accustomed to hymns and an organ said, "Your music was fine." Stafford congrega-
tion felt very grateful to Sterling for their help. It was a "big brother" act.

QUINTER, KANSAS.

Our spring season was wet and promising, but as was the case in several other places, the excessive moisture caused the wheat to rust and the crop was cut short. It was difficult to secure harvest hands, but owing to the kindness of other congregations, four of whom were resident in Quinter harvest fields, we were enabled, to have our wheat safe in the stable in good time. Edgar Donnelly, Cecil Hays, Ralph and Pravel Snair came from Sterling; Rev. Mr. A. G. Alexander and son Calvin, Will Mann and Fred Bailey, Greeley, Colo.; Samuel Boyle and Reed Lyons, To- peka, Kans.; Reed Martin, Pitts- burg, Kans.

Mr. James McKnight who, with his family, was living on his son's farm at Oakland, Iowa, while the latter was in the service, has returned in hope he will decide to stay with us.

Mr. and Mrs. Fred Bailey of Greeley, Colo., motored to Quinter a few weeks ago and are still with us.

Miss Edna Buchanan, who has been in the Bell Memorial Hospital, Rosedale, Kansas City, Kansas, for the past three months, seems to be improving and we hope will soon be in our midst again.

Mr. and Mrs. Will Copeland of Greeley, Colo., stopped with friends over Sabbath, enroute to Blanchard, Iowa.

Ralph Melroy and Elizabeth Melroy attended the C. Y. P. U. Conven- tion at Clarinda, Iowa. Miss Melroy is visiting relatives there and will not be home until after Labor Day.

Mrs. Robb, our pastor's wife, is in Eastern Kansas. Under the auspices of the Red Cross, she is conducting a Nurses' Training Class. Her sister, Mrs. Mahaffy, is caring for the home in her absence.

George and Melville Robb are at home helping with the harvest.

Mr. and Mrs. Huston of Blanchard, Iowa, motored to Quinter, where they are visiting their daughter, Mrs. T. A. McElroy. They were accompanied by their daughter Ruth and son Lowell.

The sudden death of the father of Mrs. T. C. McClintock called her to Bloomington, Ind. While on this trip, she motored to Quinter, where she stayed a few weeks and is returning to her home in Bloomington, Ind.
Notes

**Rev. J. C. French is preaching at Superior, Neb., during August.**

**Rev. Charles Carson, S. Edgar and J. D. Edgar spent August 7 in Exits Park, Colorado, together.**

**Rev. D. O. Jack and family are visiting friends and relatives at New Alexandria, Pa.**

**Mrs. S. F. Kingston, Selma, Ala., who has been sick for several months, was able to be at church Sabbath, August 3.**

**Ohio Presbytery stands adjourned to meet at Cincinnati, Tuesday, August 19, at 2 p.m.—Dr. Bruce Martin, Clerk.**

**Mrs. James Hird, of Somerset, Canada, congregation, recently passed away. Mr. Hird has been confined to the house for a long time.**

**Winnipeg’s pastor, Rev. F. E. Allen, is doing splendid work. He certainly is a live wire.—Correspondence.**

**Prof. R. J. G. McKnight will leave Cincinnati tonight, for Walton, N. Y., where he will assist Rev. Boyd A. White in communion and remain for the Young People’s Convention.**

**The program of the second Tri-Presbyterian C. Y. P. U. Convention at Walton, August 26-28, promises to be even better than the Tentative Program** published recently.

**The Winnipeg congregation held its annual S. S. picnic August 2. There were 215 who attended. The occasion was encouraging and enjoyable.—Yours, F. E. Allen.**

**Among the “devil dogs” who recently returned from overseas is Private Walter J. Bremer, of Cincinnati, congregation. He served in the 6th Regiment of Marines.**

**Dr. J. C. McFeeters, of the Second Philadelphia congregation, who is spending the month of August at Ridge View Park, preached for the New Alexandria people on the 10th.**

**Rev. E. A. Crooks writes: “The success of the Rose Point Conference was due in a large measure to the uniriting effort of the President, Miss Helen J. Heazlett, who has been re-elected.”**

**It takes young people to have a Y. P. Convention. Young people of Rochester, New York, and Philadelphia Presbyteries, plan to attend the C. Y. P. U. Convention at Walton, N. Y., August 26-28.**

**Rev. F. F. Read is “covering” Greene County, Ohio, in the interest of the Christian Amendment. He has seen almost every minister in the county and received only one refusal to hand out literature. That was from Dr. G. D. Black, acting president of Antioch College, who is a Congregationalist with Unitarian leanings.**

**Young men and young women, will you please read the announcement on page 12? Walton? If not, please Walton has a number of treats in store for us—a picnic, a Junior program, etc. Don’t miss it. Bible Reading contestants please remember—not more than 30 consecutive verses, not less than 15. Bring a Two-Minute report of your Society. Bring your Psalters.—Sincerely, Callie M. Morton.**

**I am enclosing a dollar for which you will please send me one Covenanter Pin. I like the one I have very much. On another occasion I was minister in this town looked at it and asked what it was. I said “Read it and see.” He read it and said with a great deal of feeling, “That is the truth that is necessary to save our country and the world.” Sincerely yours, W. T. K. Thompson, Mercer, Pa.**

**Mrs. W. C. McClurkin and children are spending the summer amidst the scenes of her childhood, on the farm of James C. Cox, near Roney’s Point, W. Va. The Young People’s Council at Wheeling Covenanter church, of which Rev. S. R. McClurkin was once pastor, is now converted into a farm-house. Some who worshipped here attended Roney’s Point U. P. church and some moved within the bounds of other Covenanter congregations.**

**The following are now on the Star Note page staff: Rev. F. F. Read, Cincinnati; Rev. D. C. Mathews, New Alexandria; Rev. E. A. Crooks, New Castle; Rev. Boyd A. White, Walton. Any pastor who will agree to send us at least one Star Note every week of Church News will be much appreciated.**

**Among the “devil dogs” who recently returned from overseas is Private Walter J. Bremer, of Cincinnati, congregation. He served in the 6th Regiment of Marines.**

**Rev. M. S. McMillan, of Princeton, Ind., “We had a fine convention. I told the secretary of the Presbytery of your wish that you might have a good report for the Christian Nation. She promised to see to it.”**

**There was born to Rev. M. S. and Mrs. McMillan, of Princeton, Ind., on August 15, a boy, Robert Whon. Mother and babe are doing fine. Robert was just one day late for the Covenanter Young People’s Convention at Princeton, which closed on the evening of the 14th.**

**Mrs. Rebecca McGee Wallace, wife of the late J. C. Wallace, on July 29 quietly passed away at her home with all her children about her. She was a home woman, caring well for her household, yet with many friends who remember her kindness.**

**The Cincinnati Convention of Covenanter Young People’s Unions opens today and continues through the 22d. The following addresses are on the program: “The Cost of an Ideal,” Rev. R. J. G. McKnight; “The Value of the Covenant in the Church,” Rev. J. C. McCormick; “The League of Nations Covenant: Its Faults and Its Virtues,” Rev. Prof. John Coleman; “The World for Christ—Forward Movement of the Covenant Church and World Re- construction,” Rev. J. D. Edgar. Mr. Edgar will also give the closing address. The officers are: President, Miss Merle Breuer; vice-president, Miss Phoebe Summerland; secretary, Miss Donna Burns; corresponding secretary, Miss Louise Silberhorn; treasurer, Miss Rose Thompson.**
MEMORIAL BIBLE CHAIR ENDOWMENT FUND.

To Provide an Appropriation and Enduring Testimonial to the Loyal and Patriotic Sons and Daughters of Geneva and of the Covenanters, Churches in the Great War.


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<tr>
<th>Congregation</th>
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<td>Winnipeg</td>
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<td>York</td>
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<td>Additional Individual Pledges:</td>
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<td>Myrtle E. Wylie, Detroit, Mich.</td>
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<td>Mrs. Sara Wylie, Fairgrove, Mich.</td>
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<td>Wm. W. Benner, New Concord, Ohio</td>
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<td>Mary G. Glasgow, New Concord, Ohio</td>
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<td>Grace M. Arnott, Washingtonville, N. Y.</td>
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<td>Mrs. Grace Arnott, Floral Park, N. Y.</td>
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<td>A. A. Dickey, Donnerville Pa.</td>
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<td>M. J. Maumery, Waboon, Neb.</td>
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<td>L. M. S., Bloomington, Ind.</td>
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<td>Nancy Herbs, Renfrew, Pa.</td>
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<td>Elizabeth Snell, Los Angeles Cal.</td>
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<td>Mrs. Elizabeth Scott Sterrett, Cedarville, O.</td>
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<td>Hattie and Elizabeth Sinclair, Youngstown, O.</td>
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<td>Kansas City, C. V. U. Convention</td>
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<td>Wm. Bone, South Raygate, Vt.</td>
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<td>D. B. and Mrs. Eley, Cedarville, O.</td>
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<td>Adam Walkinshaw, Santa Ana, Cal.</td>
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<td>Jane Robinson, Phila., Pa.</td>
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<td>Miss Agnes C. Wilson, New Concord, O.</td>
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<td>College Hill R. F. S., S.</td>
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<td>Sam J. Huston, Shaker, Ind.</td>
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<td>“Cash”</td>
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<td>Walter C. and Mrs. McClarkin</td>
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<td>Henry Russell, Bloomington, Ind.</td>
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<td>George H. Arnott, Montgomery, N. Y.</td>
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<td>Mr. and Mrs. J. C. McFarland, Billings, Okla.</td>
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<td>H. B. McFarland, Walkerville, Mich.</td>
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<td>Congregational Treasurers are requested to note carefully the published list of individual contributors and to inform me if these contributions were included in their own totals in any case. Otherwise money will be credited twice and the fund will fall short.</td>
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R. J. G. McKNIGHT.

A WORD OF THANKS.

The Geneva Memorial Bible Chair Fund has not reached the $55,000 mark as this is written, but it is approaching completion. If the congregations still to be heard from will do their share and all the impetus imparted at Synod, it is hoped that the task has been accomplished. For all of this, as the representative of the College Board in this enterprise, I wish to thank the Church.

Congregational treasurers have taken great pains in transmitting the pledge cards and bonds and checks. Pastors have, without exception, complied with the regulations, and even the congregations which could not have been a success.

Increase in weight also carries with it a general improvement in the health. Nervousness, sleeplessness and lack of recovery, energy, the constant state of nervousness, the excessive thinness, should soon disappear. Even eyes ought to brighten and pale cheeks glow with the bloom of general health.

The Reformed Presbyterian Church having no publishing house of its own, its members are advised to send their orders for Covenanters, Catechisms, "Reformed Presbyterian Manual," "Handbook for Young Christians," Minutes of Synod, for Covenanter Books for Sale.

Covenanter Books for Sale


JAMES S. TIBBY, 408 Penn Building, Pittsburgh, Pa.

Hudson River Navigation Company

NEW YORK - ALBANY - TROY
The luxurious route to vacation lands, daily 6 P. M., West 132nd Street, 6:30 P. M. at Troy. Direct rail connections to all points north, south and west.

LARGEST RIVER STEAMERS IN THE WORLD
Express Freight Service. Automobiles Carried.

Hudson Navigation Company
ers may be interested in some items, if they be so fortunate as to reach you.

Two months have passed since we reached Mersine. Glad we were to get settled down again after the long journey. The time since coming seemed to have been pretty well filled up, without getting a great deal accomplished. It has been taken up mostly, as far as I was concerned, in trying to get back into the harness after the long absence, and trying to use a language which I did not understand. The work of the mission does not seem to be an ideal way to acquire mastery of a foreign language and we find that it refuses to come back without a struggle. We have been wonderfully favored by having unusually cool weather up to the present time. We have had a number of nice rains in June, quite unusual for this time of year, and has helped to modify the temperature. For the past week we have been having a taste of warmer weather, and the prospect that we will have it warmer from now on. Schools closed last week.

Mr. McFarland started a week ago last Monday for a trip to Hadjin, to give some assistance in the relief work, and to give him a little change of scene and air, which well deserved. He serves after the long hard years. Word came from him Monday that he had arrived there safe and well.

Mrs. McFarland has been spending three weeks on the west in Adana assisting in clerical work there in connection with the Mission and Relief work. She goes Monday afternoon and returns Friday morning.

This week the ladies here have begun their industrial relief work in providing cloth for making clothing, and getting those who can to sew the goods into shape. It is a great need for this kind of work.

Part of the funds for this were furnished by the A. C. R. N. E. committee, the balance is being taken from the funds provided by the Board for this purpose. We have not been able yet to get any materials from the A. C. R. N. E., and a money allowance for Relief for only one month (April) so far. This work has only begun and we do not know yet how it will turn out.

Many of the people are almost entirely cleaned out of clothing and other goods as well during the years of the war. A great many were compelled to sell household goods, bedding and even clothing to get a bite to eat. Price of bread was prohibitive for the poor. Just now when the game is open, and fruits, lettuce, etc., are available we are able to get along fairly well. Prices had been moderating to some extent, but the last week they seem to have taken a turn in the other direction again. Bread, flour and other things have all gone up again in price. Cloth is, of course, still scarce and very high in price. Once that the trade routes are opened up again, we are hopeful that things will come in again, and prices will become more normal.

The services in the chapel are being kept up; the attendance is irregular and not at all large. We have been having a service in English on Sabbath evenings, more especially for the troops. The attendance has not been what we hoped for as yet. A good many have been shifting. Some are moving out on their way home for demobilization. Others are coming in and it is mostly a transient crowd.

The circle here are all well. This will be our first attempt to face a summer here on the plain with the children. We do not know how we will make out with the trial. The condition of the houses in Guzne seem to put that out of consideration and we are at a loss at what to do as there is nothing sufficient, an elaborate and splendidly furnished subscription list for his salary. This was at the time accepted as a very thoughtful kindness on their part, especially as he had already been absent so long, and is glad to have all the more appreciated, since it proved to be his last opportunity of seeing dear Mother Hunter, who has since entered Glory.

In addition to this, the congregation during his absence advanced his support to the standard recommended by Synod, but anticipated Synod's action by some two weeks, as was their record two years ago, when the first advance was recommended.

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Prayer Meeting Topic

BY REV. S. J. JOHNSON.

Topic for Wednesday, Sept. 3, 1919.

Subject—"Forward—In Educational Work."—1 Timothy 2:15.

I. Prayer for our Public Schools.

II. Prayer for Geneva College.

III. Prayer for our Seminary.

Suitable Psalms—1:1-3; 19:5-9; 34:6-9; 43:5-6; 119:34-37.

Parallel Passages—Deut. 12:1; 6:4-9; 17:18-19; Josh. 1:8; Isa. 49:6; 52:7; Ps. 1:1-3; 19:7-11; 119:4; Prov. 5:1-2; 8:1-5; Acts 2:33.

The text is Paul's exhortation to Timothy. He wanted him to give attention to his preparation for life's work. He was to be a workman that needed not to be ashamed.

At this season of the year our thoughts naturally turn to our educational institutions. It is in these places that our young people "study to show themselves approved unto God." Let us pray for a Forward Movement along this line. Let us pray.

I. For our Public Schools.

Too little interest at times is taken in our public schools. We send our children. Such, we regard as our duty. But that is about as far as our interest goes. Our presence, however, in the school-room, the teacher will appreciate as well as the taught.

Let us pray for the school, for the scholars, and for the teacher. How persistent in prayer we should be when we remember the importance of these early days to our youth. Many of our congregations have one or more teachers and we feel sure they will appreciate our interest in their work.

II. For Geneva College.

Geneva is our only College, and we should all be deeply interested in its progress. Let us pray for the Faculty. They need our prayers. They have a difficult task. It is no light responsibility to take part in such work.

Let us also pray for a full attendance of students at Geneva this fall. What an inspiration to the entire Church to have a full attendance.

Let us pray as well as work for the尊严 of these early days to our youth. What an inspiration to the entire Church to have a full attendance.

III. For our Seminary.

Let us make constant and fervent prayer for our Seminary. The professors need our prayers. No work in the Church is so important. They are now out looking for students. Let us follow them.

Let us also pray for many to enter this fall. We all know of a number who are qualified to enter. They have college educations. They also have the means. Their parents are willing. Let us give them no rest till they enter the School of the Prophets.

Covenanter Young People's Union

BY REV. W. C. MCLURE.


"Our Relation to Others. III.—Toward Neighbors and Friends."—Phil. 2:1-11.


The text is Paul's exhortation to kindness to the neighbors. He was to be the kind of man who would not be stiff and remove himself from his neighbors.

At this season of the year our interest in our neighbors is strengthened. They are now out looking for students. They have the means. Their parents are looking for students. We should pray for them.

"What an inspiration to the entire Church to have a full attendance."

Let us follow them in our prayers.

Senior Topic

BY MISS MARIA A. MC WILLIAMS.


References—Rom. 8:36; Isa. 53:6, 7; Ezek. 34:11-16; Jno. 10:2-16; Jno. 21:15-17; I Peter 2:25.

Dear Boys and Girls:

What a wonderful teacher Jesus was. Perhaps we thought a few weeks ago how splendid it would be if we, like Mary and the disciples, could sit at His feet and learn the lessons He would teach us. But we may still have that privilege. As we study this lesson today, let us feel that we are sitting at His feet and ask His Spirit to teach us.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Then, as now, it was not the rich and influential people, the Scribes and Pharisees, who heard Him, but the poor, who knew themselves to be weak and sinful.

Just as now, when one seeks to do good and tell the story of salvation to the outcast He often misunderstands and reproaches for his associations, so then. Jesus was criticized for being seen with sinners.

"How His answer must have gone to the hearts of those men. So He was exalted, but He was exalted not of Himself, but was exalted by the Father. He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

As in their own flowers and lawns. In the presence of God.

Do we not often imagine that if a man or woman is of great wealth or position, he may do just as he pleases? Not so! Not so! Not so! Our Lord Jesus Christ was just as He was. He went about His business of spreading the glad tidings of salvation to all who would listen. And we are to do the same.

On the other hand, we must remember that our Lord Jesus Christ was not self-centered, but self-radiating. To others He gave Himself in the garb of a common citizen. How He rejoiced over the saved, and men received that which was wanting in their lives.

We must realize that our Lord Jesus Christ was not He alone, but all heaven is glad. And not for all the race.

We must also pray for the salvation of the lost, which means another victory for the Captain of our Salvation and defeat for Satan.

SPARTA, ILL.

In the drive for the Memorial Bible Chair Endowment Fund our congregation went over the top, with a margin of over two hundred dollars.

Mr. and Mrs. Robert Miller are visiting their sons, Carlos and Ber­nell, in Douglas, Wyoming.

Mr. and Mrs. Thomas Donnelly and their daughter, Miss Della Donnelly, have moved to Sparta. For the past few months they have been living in Marissa. We welcome them to our midst.

Mr. and Mrs. Robert Hayes and her two sons, Vernon and Russell, are visiting friends in Winchester, Kansas.

Mrs. Judson and daughter Sarah, of Ray, Indiana, were visiting in the home of her brother, Mr. Robert Hayes and family, for a few days.

Mr. and Mrs. Howard Walker returned home from the work of August from Carbondale, after enjoying a six weeks' Normal course in the University.

Miss Ellen Wilson, of Cache Creek Mission, is enjoying her vacation with relatives and friends in Sparta and Old Bethel. She is planning, after a few weeks' rest, to take up her appointment at Apache, Oklahoma. We are glad to have our missionaries spend their vacation with us.

Sabbath, August 10, the Old Bethel and Sparta young people held a union meeting for prayer in view of the Young People's Convention at Princeton. We had an excellent meeting. At least twelve delegates from the Young People's Society are planning to attend the Convention and ten delegates are going from Old Bethel. We are praying for a real Forward Movement among our young people.

DIRECTORY OF AGED PEOPLE'S HOME

President, Mrs. W. J. COLEMAN, 2225 Osgood St., N. E., Pittsburg, Pa.

Mrs. R. E. HAYES, 2434 Perryville Ave., N. E., Pitts­burg, Pa.


Chairman of Receiving Committee, Mrs. C. B. WILLIAMS, 1228 Beaver St., N. W., Pittsburg, Pa.

Donor Sec., Miss J. M. ALLEN, R. P. D. No. 9.

A FAMILY PAPER

August 20, 1919
GENEVA.

At this date, five weeks before the opening of College, the prospects for attendance at Geneva have never been as good as this year. A large number of former Geneva students who left College to engage in war service will be back in College September 17. From present indications the Freshman class will number at least one hundred and possibly ninety, considerably above this number. We receive letters almost daily from prospective students from every part of our Church, of whom we knew little before. This is due to several causes —to the good work Geneva has been doing, to the co-operation of Covenant students who are in Geneva, to the assured success of the campaign to endow a Chair in the English Bible, and to the assurance of a new Ladies' Dormitory, by reason of the munificent gift of Mrs. McKee, of Clarinda, Iowa. Those who have been canvassing for students say the College was never as well thought of as it is now. Even those who have arranged to go to larger schools have only good to say of Geneva.

We will be better prepared to take care of students this year than we have been for some years past. The Library, hitherto located in one small room, is being removed to two large and cheery rooms, where the students will have ample room and every facility to avail themselves of the advantages of a good library. The lecture rooms in the main building are being painted, the girls' and boys' cloak rooms overhauled, and radical changes made to provide better facilities for the administration work of the College.

Our Faculty will be unusually strong. Dr. R. C. Colwell, of the Department of Mathematics and Physics, Dr. H. H. Wylie, of the Department of Psychology and Education, and Prof. A. A. Johnston, of the Department of History and Economics, all of whom have been on leave of absence to engage in War Work Service, will take up their work again at the beginning of the college year. The return of these teachers of recognized ability will materially strengthen the faculty. Three members of the faculty are attending the Summer School of Columbia University. New courses will be introduced this year in French, Education and Wireless Telegraphy. This should be Geneva's banner year.

R. H. MARTIN.

GENEROUSITY.

York congregation is worthy of being remembered for the very gracious surprises it brings to pass for the benefit of its pastor and family. This case is not the first of its kind, but is only one of a number, and shows the persistent nature of that readiness on the part of the members to communicate to us all good things and at the same time are careful not to let the right hand know what the left hand doeth, the occupants of the parsonage being the right hand in this instance.

The presentation of a most liberal purse was camouflaged into a most unsuspecting and delightful social event in the basement of the church, May 27, when the young people's social committee was in charge. There were slips, games, matching of proverbial sayings, lunch, etc., and last of all the passing and exchanging of boxes which at first seemed to be a confused and unintelligible affair, but from what was left fell into the writer's hand we judge that there was some controlling design in the whole operation, the complete mechanism of which we have not yet been able to divine in every particular.

Nevertheless, we were made to realize, on opening the box, which at last fell into our hands, that many liberal hearts had been woven into the operation, for the box contained a check and bill representing $203.00, and a well-worded message to pastor and family, assuring them of the congregation's strong desire that they should not lack what was necessary for their comfort and welfare as far as such means might supply them.

We are grateful above all for the good will of the people and that kindness of disposition that we have in the service of Christ, which makes us appreciate more than ever the words which God has written for us:

"Behold how good a thing it is And how becoming well Together such as brethren are In unity to dwell."

Such fellowship is more precious than ointment, or silver and gold, and is as refreshing as the dews of Hermon. Such feelings are the result of Mr. and Mrs. W. J. SANDERSON.

BARNET, VERMONT.

It has been the high privilege of the Barnet congregation to enjoy a series of evangelistic meetings, conducted by Rev. E. K. Patton and Mr. Robert A. M. Steele of East End, Pittsburgh. The services began on June 29 and closed with communion on the following Sabbath.

Weather was fine and attendance good at all the meetings. Mr. Patton's preaching was excellent and full of inspiration, and the singing of Mr. Steele was a great help.

Nine united with the church. A whole family, the parents and four children, being included in the number. Six adults and two infants were baptized. Sixty-one sat down at the communion table.

Interest increased throughout the week, and the closing service on Sabbath evening was an occasion to be long remembered.

Reformed Presbyterian Theological Seminary
PITTSBURGH, PA.

Presents courses in the various departments of a Theological Education; aims to furnish the equipment necessary for the effective presentation of the Old Gospel to this critical age. Special attention given to living issues.

in the departments of Biblical Interpretation, Modern Theological thought, the Kingdom of Christ, and Social Problems.

We have a good Theological library. Students have access to two large Carnegie collections. Special instruction and training are given in Pulpit oratory.

The one hundred and tenth year begins
Tuesday, September 16, 1919,
at 7:45 p. m.
with an address by Prof. R. C. Wylie, in the Pittsburgh (Eighth Street) Reformed Presbyterian Church.

Young Men and Young Women desiring to prepare for giving Bible Instruction or doing Christian work of any kind, are earnestly invited to attend any or all of the above classes. No charge will be made for tuition.

For Information Address
or R. J. G. McKnight, 8 West North Ave., North Side, Pittsburgh, Pa.
As to Beer and Wine.

In these days when the attempt to save beer and wine from the black death of prohibition is so vigorously advocated by some, the following statement issued by the Methodist Episcopal Board of Temperance is timely and significant: "Not one case of drunkenness due to whiskey or spirits occurred in the world previous to 1106 A.D. Noah did not get drunk on whiskey, he got drunk on wine. The Egyptians got drunk on wine and beer. Alexander died drunk and he never heard of whiskey. Egypt and Rome went to the dogs on wine and beer, not whiskey. Every denunciation of drunkenness to be found in the Bible, and every case of drunkenness told of in the history, refers to wine and beer drunkenness."

In this same connection, the recent statement of a New York Assemblyman, Martin G. McCue, reveals the falsity of the statements made as to "near beer." "Martie" McCue, ex-pugilist and saloon-keeper, as he is reported to be, was addressing a meeting of retail liquor dealers in Rochester, on July 14. He charged the brewers of the country with responsibility for prohibition, in that they are willing to abandon other lines of the trade to prohibition, if only they can save 2.75 beer and ale. Mr. McCue is reported to have declared that he was willing to take the stand and swear that 2.75 beer or ale is intoxicating. And it is surmised that in this matter Mr. McCue knows whereof he speaks.

Recent Decisions.

On July 23, Federal Judge Thomas I. Chatfield handed down an opinion upholding the constitutionality of the war-time prohibition law.

On the same date, Governor Sproul, of Pennsylvania, vetoed the bill passed by the state legislature that was designed to legalize liquors of 2.75 per cent. alcoholic content. His message reads: "As federal legislation fixes an alcoholic content very much less than that prescribed by this bill and the federal law, when passed, will be supreme, it would be futile for this commonwealth to pass an act which would be a dead letter as soon as the government speaks."

Two days later Federal Judge George T. Page decided that the manufacture or sale of malt beverages containing one-half of one per cent. or more of alcohol is illegal. In this decision, the Judge upheld District Attorney Clyne in a test case. The Chicago "Tribune" says: "This decision is the most sweeping and complete rendered by an United States judge and makes the brewers in the Chicago federal district who are making 'near beer' with alcoholic content of one-half of one per cent. or more subject to criminal prosecution in the federal courts."

On July 14, the District Attorney for Nebraska rejected the petitions calling for a referendum on the action of the Nebraska legislature in ratifying the Federal Prohibition Amendment.

The Secretary of State for Michigan has refused to file petitions for a referendum of the action of the Michigan legislature in the same question. He upheld the decision of the Attorney-General for the state who on July 30 declared that action of the legislature ratifying the amendment was final.

Surveying Christianity's Tasks.

The following statement of the immediate task in course of performance by the Interchurch World Movement of North America has been prepared by the publicity department of the organization. We hope to be able to keep our readers in touch with the movement as it develops.

The conduct of the business of the world is based on facts. The banker demands them before he will lend his money. The investor requires them before he makes his venture. The doctor makes a diagnosis before he writes his prescription. Facts are the basis of the lawyer's brief.

When our Lord was asked for His credentials, he appealed to facts: "Come and see." "Go and tell what ye have seen and heard." The Interchurch World Movement of North America is applying the same method to its tasks. It is seeking the facts in the case.

"What are the needs of the world which the Christian Church can alone, or best, supply?" That is the question to which the answer is best sought along many lines.

The Interchurch Movement faces the great world task of humanity. It believes the only solvent for the intractable elements in the relationship of nations and individuals is the Gospel of Jesus Christ.

The method of the application of the Gospel of Jesus Christ to each different world problem will differ according to the need disclosed by the surveys. The nations of the earth are in various stages of growth and development. The need of one will be best met, probably, by the evangelistic method of approach. The need of another—a little more advanced—must be satisfied by an educational propaganda. That of still another may need an industrial campaign, while another may require an agricultural crusade to lift it out of the stagnation of ages.

But back of all such methods of immediate approach is the compelling motive of all Christian missionary effort: the re-creation of the human spirit through the indwelling power of the Holy Spirit disclosing the Fatherhood of God and the brotherhood of man, strengthened through an organized fellowship.

(Continued on Page 3)
**Around the Old Arm Chair**

**"I love it, I love it, And who shall dare To chide me for loving The Old Arm Chair."**

**Betty's Playtime.**

"Oh, dear," said Betty, when mamma called her from play. "Somebody's always wantin' me to do somethin'!" She ran into the house with a frown on her face.

"Betty," said mamma, "if you can't obey cheerfully—"

"But I always have to be doin' somethin'," burst out Betty. "I never can play—"

"You may play this whole day long," said mamma, quietly.

"And not do anything else," said Betty.

"Not do another thing," said mamma.

"Oh, got 'em!" cried Betty, and she ran out and got her doll things and began making a dress for Cora Mary, her new doll.

Grandma came into the room while she was sewing.

"Betty," she said, "will you run upstairs and get my spectacles?"

"Yes, ma'am," cried Betty, jumping up in a hurry, for she dearly loved to do things for grandma.

"No, Betty," said mamma; "you keep on with your doll things; I'll get grandma's glasses myself."

Betty returned to her sewing, but somehow it wasn't so interesting as it had been. She threw it down the minute little Benjamin waked from his nap, and she ran to take him.

"Nursing is too much like work," said mamma, taking the baby out of her arms; "you must not do any work today.

Betty's cheeks turned rosy. She thought of the times she had grumbled when mamma had asked her to hold baby. Now she would have anything just to hold him one minute.

Mary Sue, Betty's best friend, came by to get her to go on an errand with her.

"I am sorry, but you can't go," said mamma. "Running errands is not play, you know."

Jack came in with a button off his coat. Betty put on her thimble and began sewing it on. But mamma came in before she had finished.

"Why, the idea of you sewing, child!" she said, taking the needle and thread out of her hand. "Run to your play."

When father came home to dinner, Betty started, as usual, to open the front door for him. But mamma called her back.

"You forgot, Betty," she said, in her pleasant way, "that you are not to do anything for anybody today."

"Then I guess I'd better not ask her to drop my letter in the mail box," said Cousin Kate; "it might interfere with her play."

"I'm tired of playin'!" cried Betty. She ran out of the kitchen. Dinah, the cook, would let her help her, she knew. But, for a wonder, not even black Dinah would let her do anything.

"Ise a-gwine ter a fun'nal," she said, "an' I se in a mighty big hurry to git off; but law, honey, I wouldn't hab you 'rupted in your play fer nuthin'!"

Poor Betty! She thought the day would never end.

"Oh, mamma," she cried, as she kissed her at bedtime, "do wake me up early in the morning. I want to get a good start. Helping is so much better than playing all the time."—"Pearls..."

**The Blue Day**

Freddie glanced up into his mother's face as she came down the stairs and he saw that her eyes were tired and that she looked hot and weary.

"Father is so ill, dear," she said, "and I have so much to do. Could you take this prescription downtown for me? Oh, dear, it is such a blue day!"

"What is a blue day, mother?" asked Freddie.

"A blue day, dear, is one when everything goes wrong and it seems as if they would never be right again, and when you are tired and when—oh, when everything is togs-turvy, as it is here just now!"

"But, mother dear, the sun is out and the birds are singing and the sky is so blue—not that kind of a blue at all—so why should you be blue?"

"Why, indeed!" said his mother, as she looked down into his merry face where the dimples in his cheeks were laying hide and seek with each other.

After he had brought home the prescription Freddie went to school. He carried a rosy-cheeked apple in his pocket which he thought he would eat at recess, but when the time came he noticed that the teacher leaned her head wearily against her hand as if she were very tired, so he went up quietly and laid the apple on her desk with a beaming smile.

"Oh, thank you, dear," she said, and as she ate it her face brightened.

"Is it a very blue day?" Freddie asked.

Smiling back into his eyes, she said: "It was—but it isn't now."

Skipping out into the yard, he remembered the lollypop that his father had given him because he had helped pick the apples, so he took it out and sucked it happily until he spied little lame Peter standing all by himself in a corner of the yard watching the other boys play marbles. Freddie ran over to him.

"Want a lick?" he said, holding out the lolly-pop.

Peter's eyes sparkled as he took several good licks and then handed it back to Freddie.

"Good, isn't it?" said Freddie. "It's peppermint."

"Thank you," said Peter. "I haven't tasted a lolly-pop in a long time."

"Haven't you?" asked Freddie. "Well, we'll take turns. You take a lick and then I will."

When they had finished and there was nothing but the stick left, he said:

"Does your leg hurt you very much today?"

"It did," said Peter, "but it doesn't seem to now."

When Freddie was on his way home from school one of the big boys passed him running.

"Better hurry, Fred—it's going to rain," he said.

Fred laughed as he replied, "Why, that's funny. I thought the sun was shining!" and he hurried home to get there before the storm.

When he reached the house he saw his mother sitting quietly on the porch sewing.

"Father is better," she said, "and the work is all done and it's been such a nice day after all—so bright and sunny and pleasant."

"Why, mother," said Freddie, laughing, "don't you know that it is raining right now?"

"Why, so it is," she replied, as she hugged Freddie up close; "but look! See that beautiful rainbow over there?"

"There is always a rainbow when there is sunshine in our hearts, Freddie," she added.—"Christian Work."

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**THE CHRISTIAN NATION**

*Volume No. 71.*
The Men That Dream.

Up the rocky road that leads from Jericho to Jerusalem there came a strange procession. Priests were there though not in priestly clothes, there were old men and children, all showing the marks of a long journey. The garments were faded and torn, the sandals scarcely kept their feet from the flinty road, but as these home-coming exiles plodded up the pass they were singing the song of the men of faith, "When the Lord turned back the captivity of Zion we were as men that dreamed."

Another company was coming out of the sunrise toward the Jordan. These were not exiles as one might see, neither did they seem to have journeyed so far, for their sandals were not worn, nor had their garments become old upon the way. But while they were not exiles they were coming home to the land which had been promised to their fathers centuries before. Forty years they had been on the way and only two of the original company remained, though they carried with them one that his brothers had called a dreamer. These three, the living and the dead, came into the Promised Land because they were men that dreamed.

A captain steered his ships out from the pillars of Hercules into the sunset. No one had ever sailed that course before, for no one had ever sailed that course before, where the closed shop idea has slain its fathers centuries before. Forty years they had been on the way and only two of the original company remained, though they carried with them one that his brothers had called a dreamer. These three, the living and the dead, came into the Promised Land because they were men that dreamed.

In fact as a pastor of one of the largest and most progressive denominations in America said recently, "The closed shop idea is the issue that most directly threatens the spiritual life of the American church." It means to bring war into the families and the congregation and the conference, and war is war whether waged between nations in Flanders, or in the villages of this country, and the class-war that is impending in the world, of which the closed shop is a symbol, is not less cruel than the other and earlier forms.

In the Middle Ages there were wars of religion, next came the commercial wars between nations, next will come the war of classes. Now religion has ceased to be a fighting issue, and in the World War Catholic fought Catholic, Mohammedan fought Mohammedan, Protestant fought Protestant. But the idea of the closed shop remains, the idea that I will not accord to my brother the privilege of choosing his way as I choose mine, that he must live and work, if he lives and works at all, on the conditions which I lay down for him. That means war as it has always meant war and the only escape is through Jesus Christ.

Surveying Christianity's Tasks

(Continued from Page 1)

and nourished by the appropriate means of grace ordained by Christ Himself and ministered by His appointed servants.

The best summary of the objects of the Interchurch World Movement is given in the "Findings" of the Interboard Conference held at Cleveland last May. These state that the "surveys will not cover those fields commonly classified as 'missionary,' but will include all evangelistic effort; the religious nurture of children; the enlistment and special preparation of youth for Life Service; the educational system of the churches at home and abroad—general, theological, vocational and professional; philanthropic institutions—hospitals, orphanages, asylums and child welfare agencies; the means for the support of the ministry in retirement as well as in active service; and the contribution of the Church to the solution of the definite social and industrial problems of the new day of readjustment and reconstruction."

"The foreign survey will include the total responsibility of the American Protestant churches for the entire world."

These surveys, as may be imagined, will uncover vast needs. American Protestantism is now working on "the blue-prints of the new era." In time it will have a program. When the needs which the surveys disclose are made known, the acid test of American Christianity will come.
Our Calvinistic Faith the Religion for a World Crisis.

BY THE REV. S. J. JOHNSTON, CLARINDA, IOWA.

"And who knoweth whether thou art come to the kingdom for such a time as this?" Esther 4:14.

These words were spoken by Mordecai. They form a part of his notable address to Queen Esther. Both were Jews and lived during the perilous days of king Ahasuerus. In the drama before us, Haman was the villain. He was also the king's Secretary of State. Seeing that Mordecai did not bow to him as others did, Haman was very much grieved. In seeking the death of Mordecai on that account, Haman persuaded the king to sign a decree against all the Jews. Ten thousands talents of silver was the price agreed upon for the slaughter. Hearing of this distantly plot, Mordecai appealed to Queen Esther. It was a national calamity which had to be wisely handled. To the Queen Mordecai said, "Think not with thyself that thou shalt escape in the king's house, more than all the Jews." It is not likely that she wanted to escape. Had she any such thought, however, this remark of Mordecai's would tend to banish it. After further reasoning with her he said, "And who knoweth whether thou art come to the kingdom for such a time as this?" Mordecai felt that her presence at this time in the king's palace was providential. In the language of Paul, Augustine, and Calvin we would say that it had been fore-ordained. It was a part of God's great plan for the saving of the Jews. From what is here said evidently Mordecai was a Calvinist. He was such in his faith although living two thousand years before the day of Calvin. Together with Queen Esther he was called upon to face a national crisis in the life of his own people deliverance from which was suggested to him by his Calvinistic faith.

Today we are facing a world crisis. Of this there can be little doubt. Thinking men of every nation freely admit it. It is evident at home as well as abroad. The waves of industrial and political unrest are seething beneath ready at any moment to break forth. The question is, How shall this world disaster be averted? What is the proper solution for these world wide problems? Some are looking to a federated government. They form a part of his notable address to the Jewish Council when insisting upon his right to teach the people. The greatest autocrat in Paul's day was Nero before whom he finally fell when speaking for the common folk. Also in this connection let us mention that "Name which is above every name." In the strict sense of the term, Christ was both a Democrat and a Calvinist. It was the autocratic party of the Jewish nation which so bitterly assailed Him and which brought from His lips the keenest denunciation ever recorded. Time would fail us to speak of a host of others equally as deserving. We stop only to mention their names, such as Zwingle, Melville, Henderson, Gillespie, Guthrie, Rutherford, Knox, Cargill, Renwick, Cameron, all of a Calvinistic turn of mind and yet like Mordecai the fearless defenders of the rights of the people.

Our Calvinistic Faith is the Religion for a World Crisis, because:

1—It espouses the rights of the people. Moved by his Calvinistic faith, Mordecai went to Queen Esther in behalf of their own people. Something had to be done and that quickly. As a nation, they were about to be cut off. Wishing to be avenged on Mordecai, Haman, the autocrat, laid his wicked plot. The people were being cruelly dealt with. This Mordecai knew and on that account appealed to the Queen. Together they planned, fasted and prayed. They did everything in their power to set aside the wickedness of Haman. Their Calvinistic faith led them to disregard even their own welfare in seeking the highest interest of the people. When properly understood, Calvinism is the religion of the people. In its government it is Presbyterian which secures to the people their rights. A man can not be a Calvinist and an autocrat at the same time. Like light and darkness, sickness and health, the two are set over against each other. Calvinism, like Mordecai, has respect to the people's rights. In its government it provides a place for the voice of the common folk. While autocracy, like Haman, is the people's greatest enemy. It pays no attention to their rights. It tramples them beneath its feet like the swine the pearls. Upon the other hand, Calvinism and Democracy are akin. Between them there is a common bond. Both recognize the rights of the people. Both are the avowed enemies of autocracy. This is true of Calvinism in the sphere of the church and of Democracy in the sphere of the State. In the recent overthrow of German autocracy both Calvinism and Democracy made some gain. To use Lincoln's famous expression, Calvinism in its government is a religion of the people, by the people, and for the people.

The world's greatest reformers have been Calvinists. In every age men and women of this particular faith have espoused the rights of the people. They have been the honored fighters both for civil and religious liberty. Being a Calvinist, Moses fearlessly faced Pharaoh, the noted autocrat, and in the name of Jehovah demanded the liberation of the Jews. What strong Calvinistic meat we find in Peter's address before the Jewish Council when insisting upon his right to teach the people. The greatest autocrat in Paul's day was Nero before whom he finally fell when speaking for the common folk. Also in this connection let us mention that "Name which is above every name." In the strict sense of the term, Christ was both a Democrat and a Calvinist. It was the autocratic party of the Jewish nation which so bitterly assailed Him and which brought from His lips the keenest denunciation ever recorded. Time 

It is just at this point that Calvinism has been greatly misunderstood. Those who criticize pretend just here to see a great weakness. They say, "If everything is fore-ordained why trouble ourselves? If this and that are fixed by an eternal decree how can we ever hope to change it? In a world crisis the Calvinistic Faith is wholly inadequate. In it there is no place for prayer and effort. It encourages idleness and finally leads to despair."

But by such unjust criticism we are in no way disturbed. One needs never to be afraid of the arrow which falls far short of the mark. What such critics have in mind is Calvinism is as widely separated from Fatalism as light from darkness. It is true that all things are fore-ordained. "The very hairs of your head are all numbered." This is the teaching of God's Word and we have no disposition to deny it. But fore-ordination is not to be considered apart from God's foreknowledge. Fore-ordination includes the means as well as the end. "While the end is predetermined, the means are pre-determined." Our critics' ideal man is a ship lost at sea. It is without chart, compass and rudder. It is left altogether at the mercy of the waves. While the Calvinist's ideal man, as Dr. Hodge says, "is a great steamship self propelled and self steered," having both chart and compass. When will
the former reach the harbor? Nobody knows. That depends on the mercy of wind and wave. When will the latter reach the harbor? Everybody knows, because its actions are foreseen and predetermined.

Just here this question may be raised. How does Calvinism work out in life? In the presence of a world crisis, are Calvinists indolent, indifferent and given to despair? If our critics are right in their position history should bear them out. But what are the facts? The very opposite is true. We have already said that Calvinists are great fighters. This is true inside or outside of a church court. But it also be said that they are great workers. This can be said to their praise. In this respect they are seldom equalled and never surpassed. The most energetic churches today are Calvinistic. This is true in evangelistic work. Our Church is stirred as never before along this line. It is also true in mission work both home and foreign. Like the woman at the well, the clearer our vision of Christ as the Messiah the deeper our interest in missions. And it is also true in reform work. Temperance, Sabbath, Anti-Secret and National Reforms find their staunchest supporters among Calvinists. As in the days of Mordecai, the Calvinistic faith in a world crisis stirs to action as no other kind of a faith does.

Our Calvinistic Faith is the Religion for a World Crisis, because:

3—It maintains supreme faith in God.

Mordecai was a man of great faith. We make a good deal of the part played by Queen Esther. And it is right that we should. She did a very brave thing when unbidden she walked into the presence of the king. What an anxious moment it must have been in her life. But in this connection, let us not forget Mordecai. Think of his strong faith. To Esther he said, "If thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place." He felt that God would not allow this massacre. His Calvinistic faith led him to believe that if Queen Esther failed deliverance would come from some other source. Great faith is one of the things which Calvinism inspires. Some speak of Calvinism as good enough for ordinary times. The inference is that it is not sufficient for times of great national stress. We wish to affirm that while it is good at all times it is especially so under extraordinary conditions.

In the life of Paul we have a notable example. Paul and his companions were on their way to Rome when overtaken by a terrific storm. Speaking of this incident the sacred historian says, "And when neither sun, nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was then taken away." It was under such circumstances that Paul spoke. "Sirs, ye should have hearkened unto me, and not have loosed from Crete, and to have gained this harm and loss. And now I exhort you to be of good cheer; for there shall be no loss of any man's life, but of the ship." Evidently Paul was the only Calvinist on the ship. His faith was their only source of comfort. Was Paul simply guessing or boasting or making bold without ground? Certainly not. Further we read, "For there stood by me this night the angel of God, whose I am and whom I serve, saying, Fear not, Paul, thou must be brought before Caesar, and lo, God hath given thee all them that sail with thee."

(Concluded Next Week)
Children's Lesson

Lesson XI.—For Sabbath, Sept. 14, 1919.

"The Future Life." Matt. 25: 31-46; John 14: 2-3; II Cor. 5: 10; I Peter 1: 3-5.

Paul, what does promotion day mean?

"That’s the day you go into a higher class in school."

On the sand table let us make the class rooms of a school by standing cardboard in the sand, forming the walls. Cut doors in the cardboard leading from one room to another. Colored splints will do for the children. Stand them in the sand in the different rooms which we will number as the grades. Clothespins will do for the teachers.

It is promotion day and each teacher goes to her class with a long promotion list. The children are to remain in their seats until their names are called, then stand on line at the teacher’s right hand. Now she calls: "Millred, Grace, John, Gladys, Paul, Margaret, Gene, May, Ernest," and so on till the line is very long. Are they feeling sorry, George? "No, glad."

But there are some boys and girls whose names have not been called. What is the trouble, Herbert? "They did not pass their examinations." If they had studied their lessons, and given attention during the term, would they have practically passed, Charles? "Yes." So now because they did not do the things they should fail to be promoted. Of course, some have been ill and out of school, or their folks ill. We are not counting them. So the ones who are not to be promoted form line in line on the teacher’s left.

See how proudly the promoted children march into the next higher grade.

Jeanne, suppose the teacher felt sorry for one of those left behind and promoted him after all, do you think he would keep happy and be able to do the work of the higher grade? He could not read hard words until he learned the easier ones. He must learn addition and subtraction before he can multiply and divide. And so it is with the higher grades.

Jesus tells us about a great big promotion day. The examination will be on the things we are doing or not doing each day we live. Where are we told how to live, Ethel? "In the Bible." Who tells us in the Bible, Dorothy? "Jesus does."

On Jesus’ great promotion day He gathers together all the people of the world—white, black, red, yellow—American, colored, Indian, Chinese, Japanese, English, French, Hindu—everyone. Use all these different colored splints for the many different kinds of people. Does the outside covering of a person count with Jesus, Marion, or does the heart? "Jesus looks at the heart." So He does on this great promotion day. And the questions we will all be asked are: "Do you believe on Jesus and love Him?" "Have you tried your best to obey Jesus?"

Jesus divides all the people of the world into two parts just like a shepherd divides his sheep from the goats. Those who have loved and obeyed Jesus He calls His sheep and places them on His right side. Those who have paid no attention to Jesus—who have not loved and obeyed Him are the goats and are placed on His left. We feel sure there will be far, far more sheep than goats. Can you help make it so, Earl? How? "By bringing a lot of folks to Jesus."

Now Jesus says to the sheep, to those who are being promoted, "Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world." He means the home in Heaven.

Then Jesus tells them how He knows they have loved and obeyed Him. "I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." Do we ever see Jesus to do all these things for Him, Robert? "No." What does He mean, then? Jesus says whenever we are kind to other people who are in trouble, or thirsty, or hungry, or cold, we are doing it all for Him. Helen, do not those who love Jesus want to help other folk? So if you boys and girls love Jesus you will wish to help everyone too.

What is heaven like to which we all wish to be promoted, David? "It is the most beautiful place of all." Is Jesus there, William? "Yes." And we will be with our dearest friends who love Jesus, in heaven too.

For how long, Louise, ten years? "No, forever."

God says He is preparing a home for each of us in heaven, so we know we will not be crowded out, yet there will be countless people there. Will all be happy there, Foster? "Yes." There will be no sin nor crying, nor sorrow in heaven. All will be joy and gladness forever.

Who will be promoted into heaven? Yes, you all can if you just love Jesus and cling fast to Him.

He will be with those who trust Him even in the midst of a burning fiery furnace. Surrounded by foes, if we put our hand of faith in His, none shall be able to pluck us away nor to separate us from His love. Our sins are the only things that come between us and God and occasion the hiding of His face from us. He will soon blot these out as a thick cloud and show us the light of His face if we are willing. He will live with us now and forever, if we want Him to.
CAMP LIFE AT ROSE POINT.

Bible, Psalter, Blankets, Knife and fork and spoon, Flashlight, Sun glasses, Camera, Bathing suit.

We found them all along the way, packed "Aunt Samantha" style, steamer trunk, or suitcase, as we jour-neyed to Rose Point on August first.

Frankly, I didn't expect a very jolly time—when I set out from home. I knew I would meet the Blair family and I looked forward to the meeting with keen anticipa-
tion, but aside from that the program had appealed to me as interesting and profitable and I was going to make the most of that. The social side of the camp life meant little to me. I was a stranger. But—they took me in! From the moment I began to read the cheery sign posts that marked the trail from the little brick church, known in the Minutes of Synod as Slaggy Rock, to the sheltered clearing where our tents were pitched, I felt that friendly hands and heads and hearts had been preparing the way for a good time.

New Castle, Rose Point—McElwain, Blair, Gaston, Dodds, Allen, Crooks—these are a few of the names of whose owners we learned to remember with gratitude, to say nothing of the President of the Pittsburgh Presby-
terial C. Y. P. U., Miss Helen J. Heazlett, of Wilkinsburg. It wouldn't be safe to tell all the fine things that were said about her, but she has been re-elected for another "term."

Hikes through the woods, from McConnell's Mills, Buttermilk Falls, and other interesting places; swim-
ing in "the Rhine" between the camp and the church; eating three square meals a day in the dining tent and singing and chatting around the camp-fire at night were the things that made camp life worth while, for it was in doing these things that we became acquainted, and because we were Christians the fellowship we enjoyed brought us not only closer to one another but closer to Christ. I think I shall never forget Sabbath evening round the camp-fire. After singing through the Psalms from memory for a while, Rev. Walter McCar-
rroll conducted worship, reading from memory many precious passages of Scripture that were especially fitting to the occasion.—Psalms 8, 19, 121, John 14, etc. We closed by singing:

"I will both lay me down to sleep And quiet rest will take Because thou only me to dwell In safety Lord dost make."

I do not know whether they gathered better logs for the Sabbath evening camp-fire than for the other days, but it lingers in my mind as the most beautiful camp-fire I have ever seen.

It is hard to separate the camp life from the program part of the Confer-
ence, in my mind, as I write, and this is as it should be I suppose. We were the same kind of folks in the church and in the tent. We studied our Bible lessons in the tents together and one young man from Xaansa (naturally most of our folk were of the mission-ian variety) was known to talk in his sleep of the nature and source of the Kingdom. Did we work too hard? I think not. In fact it seemed that we were working physically, ment-
ally and spiritually.

And we're going back, We're going back. We're going back to Camp next year.

ONE OF THE CAMPERs.

CAMBRIDGE, MASS.

Rev. Cameron Brooks Reed and wife are spending their vacation in Cambridge and understand here we are always glad to welcome them.

Mr. and Mrs. W. W. Copeland have gone back to Greeley, Colorado. We were sorry to have them leave, as they are not ideal yet those who were fortunate enough to get there had a very pleasant afternoon.

One of the very pleasant occasions in our church life was the welcome extended to Mr. and Mrs. Gault on their return from their wedding trip. The Sabbath School room had been nicely decorated with palms for the occasion. A neat little program of song and speech was carried out.

This included addresses of welcome by Revs. Foster and McKnight, represent-
ing the two Boston churches, and also addresses by different members of the church, representing all of the different organizations of the church.

Mrs. Gault was presented with a beautiful bouquet of roses and they were given other evidences of the esteem in which they are held. Mr. Gault responded in a very neat and appropriate address, after which light refreshments were served.

A number of our young people expect to attend the convention at Walton, N. Y., next week. One of the pleasures of the Convention to which our young people look forward is the expectation of meeting Miss Morton there. There are a number of young people who have gone out from Cambridge into larger fields of service, of which Cambridge is justly proud, and Miss Morton is one of them.

Elder George A. Calderwood is building a bungalow on his farm in Lexington.

The Carson family have recently purchased a beautiful home in Bel-
more.

Mr. James Douthart and family are spending the summer in a camp near Billerica.

A LETTER FROM REV. JULIUS A. KEMPF.

Dear Mr. Pritchard:

After Synod Mrs. Kempf and I had the pleasure of visiting the Greeley, Denver, Sterling, Winchester, Blanch-
ard and Clarinda congregations. We gave them all the information we could about their work in China and were greatly pleased and encouraged by the enthusiasm and interest these people have in that work.

Something was said about the need of special training for the students in our mission schools; how it would fit the boys and girls to meet, in a practical way, the industrial needs of the communities from which they come; and how it may be used as an evangelical agency and a means for introducing Christianity into the industrial life of China.

As an indication of their appreciation and the special need, some of the congregations made the follow-
ing contributions for the purchase of equipment:

The Winchester people have special interests in China and they also know from experience the usefulness of a garden. They have furnished funds sufficient for a Garden Tractor as well as other equipment.

Winchester Cong. $615.00
Greeley Cong. $6200.00
Sterling Cong. 40.00
Clarinda Cong. 65.58

Others have made contributions, sending them direct to Mr. Steele, without notifying me of the amount, so I cannot give the total.

Sincerely yours,

JULIUS A. KEMPF.

P. S. — We expect to sail for China on the "Empress of Japan," leaving Vancouver, September 18.

AGED PEOPLE'S HOME.

When Mr. Steele came home from the evangelistic work held in Manchester, two consorts of Mrs. Steele came with them, Miss Ruby Morris-
son and Miss McLain. These ladies are musicians, and knowing that our people at the Home enjoyed music, Mr. and Mrs. Steele and daughter Agnes took them there for an evening. There were vocal and instru-
mental music and also there were some refreshments served. The people were greatly pleased with the evening's entertainment.

In July Mr. Wyman Robb took his automobile and gave a long auto ride to a number of the folks, treat-
ing each auto load to ice-cream cones and other refreshments. Mr. Robb has not yet gone for a ride, but Mr. Robb intends taking them soon.

Mrs. Halter, one of the members, has been sick for some weeks.

The Board of Managers held their meeting at Winch-
eston, August 13, at 1:30 p.m. There was a change for the members of this Board, for it was invited to meet at the home of Mrs. Agnes E. Steele, the treasurer.

The new home is outside the city limits at Montrose village, on the West Penn Railroad, and so some came by auto and some by train and some on the street cars. It took hur-
rying, but we got there by 1:30, there was no question raised as to the wis-
dom of the place of meeting. It is a beautiful spot and a beautiful home.

The Allegheny river runs at the foot of the bluff on which the house stands and can be seen from three sides of the house, while back of the house the hill rises and is crowned with the original Pennsylvania woods.

The meeting was held on the porch. Mrs. J. F. McKee led in the devotional exercises, which opened the meeting. This was followed by reading of minutes and by the re-
ports from the different committees. Special reports were given by Mrs. R. C. Wylie for her Committee on the Sabbath Service. She gave a report in July and also one at this meeting in August. The Allegheny river runs at the foot of the bluff on which the house stands and can be seen from three sides of the house, while back of the house the hill rises and is crowned with the original Pennsylvania woods.

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**Notes**

**Iowa Presbytery adjourned to meet in Sharon, Sept. 2, at 10 a.m. W. C. Allen.**

**David Metheny, son of Dr. S. A. Metheny, will enter Jefferson Medical College.**

**Rev. Alvin W. Smith and Ernest T. Tweed attended the Young People's convention at Walton, N. Y.**

**White Lake, Sullivan Co., N. Y., congregation, had a picnic on Thursday of last week.**

**At the request of Dr. Lichly, of N. S., Pittsburgh, Pa., Mrs. D. S. Galley, of Parnassus, was sent to the Columbia Hospital for treatment.**

**Miss Laura McClure, who attended the Presbytery Convention at Rose Point, gave a very interesting account of that meeting to the society at New Alexandria.**

**Mr. James Crawford, for forty-five years a faithful member of the Greensock, Scotland, congregation, recently passed away. A widow and grown-up family mourn his loss.**

**Mrs. S. R. Wallace, who has been visiting at Syracuse, N. Y., has returned to Waukesha, Wis. The address of Rev. S. R. Wallace is 215 LaFlin avenue, Waukesha, Wisconsin.**

**Miss Margaret McClean and Miss Ellen Merrelles represented the young people of the Bellefontaine Ohio, congregation, at the Cincinnati convention, last week.**

**Miss Mary Beattie, of the New Alexandria congregation, is home after attending the summer term at the State Normal at Indiana, Pa. She will again teach in South Greensburg.**

**During part of July and August, Rev. Walter C. McClurkin has been witnessing in Wheeling, W. V., and vicinity, spending the week-ends and Sabbaths with his family near Roe's Point, W. Va.**

**Wyckliffe Dodds, son of Rev. R. J. Dodds, who was in the service in France, has accepted a position in the Union High School at Benwood, W. Va. (near Wheeling) and will teach Biology and Mathematics.**

**Dr. S. A. S. Metheny accompanied his sister, Miss Evangeline Metheny of Horsham, Philadelphia, to this city, to see her off on her return to Syria. She sailed on Tuesday of last week.**

**The following Covenanter were present at the Grove City Bible School: Revs. T. J. Allen, Rev. C. E. Allen, and wives, J. R. Wylie and W. J. Coleman, also S. R. Rodgers and wife of Mercer, Pa., Mrs. Sarah Allen and Mrs. Clara Beighley of Grove City, Mr. and Mrs. J. M. Thompson of Mercer, and Mrs. Sarah Barnes of Grove City.**

**We will supply addressed postal cards, free, to any Covenanter pastor who will agree to supply us every week with at least one item of church news of general interest for the Star Note page. "Everybody reads the STAR NOTES."**

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**President Helen Hazlett and others were careful in providing for all details.**

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**The Young People's Convention of the Evangelical Church, Pennsylvania District, recently held in Steubenville, Ohio, passed a resolution favoring the Christian Amendment and instructed their secretaries to forward petitions for it to Washington.**

**On Sabbath afternoon, August 17, Mrs. A. R. Elliott, one of the charter members of the Bellefontaine, Ohio, congregation, and the mother of Mrs. H. G. Foster, entered into her rest. "Full of days," and with a definite hope that, according to God's promises, she closed her eyes to things earthly, that they might open upon things heavenly and eternal.—H. G. F.**

**Rev. S. J. Crowe, D.D., has published a 44-page memorial volume of his biography of Revs. A. R. Crowe and R. C. Crowe, which is entitled, "Above Rubies." The frontispiece is a portrait of Mrs. Crowe, taken when she was a young woman. The account says Mrs. Crowe was "of noble birth, and the best blood of Scotland coursed through her veins," being descended from the Douglasses and Wisharts of Reformation days.**

**This year the Chairman of the Local Entertainment Committee, Miss Margaret Thompson, has heard of about forty who are coming to the second Tri-Presbytery C. Y. P. U. Convention at Walton, N. Y., August 26-28. "We hope the Convention will be a success.**

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**This is the last call to the Tri-Presbytery C. Y. P. U. Convention at Walton, N. Y., August 26-28. "Go and Send." If you do go you can have a good time, listen to a fine program, love your Church better, and carry back the "good news" to the echo meeting in your home church. If you send you can be there in this great praying fellowship. If you do not go—if you do not send—you'll be sorry—and so will Walton,—C. M. M.**

**In a letter, Rev. Prof. John Coleman says: "This seems to be a year of great Young People's conventions. The Young People's work in the Forward Movement is to be real and not artificial. I put in a most pleasant week with the young people of Pittsburgh Presbytery at Slippery Rock. The young people of New Castle and Rose Point and all the leaders there are doing everything they can to provide for the campers and the officers. President Helen Hazlett and others were careful in providing for all details."**

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DILL-RITCHIE NUPTIALS AT STERLING, KANSAS.

The marriage of Miss Elizabeth Ritchie, the daughter of W. E. L. Ritchie, and Elmer Dill, was solemnized at the home of the bride's father on North Broadway Tuesday evening, August 5, was marked by the utmost simplicity but charming in every detail.

A company of about twenty-five close relatives and intimate friends of the couple witnessed the ceremony which took place at nine o'clock and was performed by Rev. J. W. Dill, the father of the bride.

The bride made a charming picture in her wedding gown of white silk, with touches of lovely pink embroidery about the collar. The tulle veil was fastened in her hair with a garland of pink and white sweet peas and reached to the hem of her gown, almost enveloping her figure. She carried a beautiful shower bouquet of pink and white sweet peas in her right hand. The flower girl was little sister of the bride, who served as ring bearer. She wore a dainty gown of white net with pink ribbon sash and carried the two wedding rings in an exquisite little white satin basket, trimmed with pink.

The double ring ceremony was used in uniting the lives of the young couple, and as the ceremony was concluded Miss Helen Potter sang, “I Love Thee,” by Greig, with accompaniment by Miss Alice Jacobs.

Following the ceremony a three-course wedding supper was served. The place cards were hand decorated with a beautiful design of pink roses. The colors, pink and white, were carried out in the menu. Three young girls, Helen Timbers, Helen Newby and Marjorie McGarey, did the serving.

Mr. and Mrs. Dill will make their home with the bride's father at the family residence on North Broadway.

Both young people are widely known throughout the community and their marriage is of interest to a large circle of friends. The bride, who is a charming young woman, graduated last year from the Cooper College and has many graces of heart and mind that have endeared her to all who know her. The groom, who is the youngest son of Rev. and Mrs. J. W. Dill, war a senior at Cooper College when he entered the ministry and was sent to Washington, D. C., where he spent more than a year in the work of the quartermaster's department.

He is associated with his brothers in the management of a large tract of land near this city.

Our delegates, Ella Adams and Wyatte Fullerton, brought back very interesting reports of the Clarinda Convention.

Miss Mary L. Downie, of Beaver Falls, has visited Vinette Hutchison. They were classmates in the senior graduating class at Geneva, Mr. and Mrs. S. W. Carrick and daughter Isabel, of Wyman, Iowa, stopped off on their way home from Denver to visit former friends and acquaintances.

E. S. Wilkey is remodeling his home.

Mrs. Baird and Mrs. Knowles have been the guests of their sisters, Mrs. Manford Huggins and Mrs. Sam Toner.

Mr. and Mrs. J. D. Edgar and children are visiting the families of N. Patton and W. A. Edgar. Rev. J. D. Edgar has been attending the Y. P. Conventions at Seattle, Clarinda and Cincinnati.

Sergt. Chester Hutchison, who has been in the service of Uncle Sam for the past two years, has returned home. All of our boys are now home except Bryant Fullerton, who recently landed in the United States, and Delbert Edgar, who is still in the Navy.

Mr. Frank Haynes is spending a few weeks at Eureka Springs, Ark.

Mrs. G. R. Burninary recently enjoyed a visit from her father and mother, Mr. and Mrs. Houston, also Dr. and Mrs. J. S. McElroy and daughters, Evelyn and Maxine, motored to Clay County recently and spent a few days visiting with relatives.

The following young men have spent the harvest season at Sterling: George P. Robb, Quinter, Kas.; Ralph Turner, Eskridge; Allen Gilchrist, Superior, Neb.; Willard Cosnor and Glen Burn marry, Canonsburg, Pa.; Spurgeon McCracken, Connells Mills, Pa.; Morton, Allegheny, Pa.; Mrs. Pearl Adams has just returned from attending summer school.

Rev. J. A. Kemp and wife from China, visited friends here and gave us some very interesting messages.

THE DRIVE FOR THE RECOGNITION OF THE CHRIST.

Somewhat less than a year ago we started out on the plan of canvassing for the names of the Christian Amendment to their congregations by preaching on the subject and asking the congregation to endorse the proposal. Some encouraging results have come from this method of work.
and also experience has shown some of its limitations. It has been found that even when a pastor has agreed to put the matter before his congregation, the pastor may not carry out the plan. We find that pastors do not want to act alone; they wish to have the approval of their own church on the proposition. They want to know how other churches are doing the same thing. These reasons have led us to adopt certain other methods to meet these views. 

1. I have all the pastors of a town agree to act on the matter on the same Sabbath.

2. To get the endorsement of the church conference, or Synod, of the proposal. This method was not put into operation until this summer and we are very hopeful about what it will accomplish. Already the highest courts of several denominations have endorsed the Christian Amendment, and millions of people are asking the pastors under their charge to use in their congregations. It has been arranged to ask more than thirty conferences to endorse the Christian Amendment. In the smaller denominations, at least, there is good prospect of success.

3. To work by counties through the endorsement by county Sabbath School Association. The best plan that has come to our notice in this line is that of Rev. M. S. McMillan. In this case Mr. McMillan did not need to go after the work for the Association of Gibson County, Indiana, asked him to give three lectures and he chose the subject of the Lordship of Jesus Christ as his theme. At the conclusion the Association heartily subscribed to the proposal of the Christian Amendment. Later an invitation came from the Association of Posey County to speak before their Association, and here, again, the Amendment was accepted without opposition. Now he was asked to go to Princeton to finish the work begun by their pastor and send out petitions to the congregations represented in the associations. What we have been trying to get is a unit which will act together in proposing the endorsement of the Amendment by the congregations and the county unit with its S. S. Association offers an excellent opportunity to do just that for his own county? Might not Kansas Presbytery cover all of Eastern Kansas in that way so that the State might lead in this great issue? Lastly, could this plan be worked out before? If one could enlist the State Superintendent he would have a long start in the work. The County unit plan looks exceedingly good to me. It is within the reach of each pastor and gives him an opportunity to interest his own people in a work in which they can see and understand. One reason why Covenanters get discouraged is because they can not see what they are doing. Here is your job. Let us hear from you.

4. Enlist the W. C. T. U. of the County, or the State. Perhaps the National W. C. T. U. would go on record so that one might enlist the County W. C. T. U. to assist the S. S. Association. I shall be glad to hear from any who will volunteer to work for the endorsement of the Christian Amendment by the Union. In fact I think that such action has been taken. We intend to organize this campaign for Christ as has not been done before until all Christian people shall glorify His name.

J. M. COLEMAN.

CHRISTIAN AMENDMENT CAMPAIGN.

Tentative Plan for the Conference Fall Campaign.

United Evangelical Conference, Hawthorne, Pa., W. J. Coleman.
United Brethren Alliance, Ohio, Sept. 17, J. C. Slater.
United Brethren Conference, Columbus, Sept. 10, Bruce Martin.
United Brethren Conference, Galion, Sept. 10, Bruce Martin.
Methodist Protestant Conference, Sabin, Sept. 10, Aug. 27, Read.
United Brethren Conference, Dayton, O., Aug. 27, Read.
United Brethren Conference, Clifton, O., Sept. 25, Read.
Moron Chautauqua, Aug. 27-31, J. M. Coleman.
United Brethren Conference, Findlay, O., Sept. 10, Coleman.
M. E. Conference, Chicago, Aug. 27, T. C. McKnight.
M. E. Conference, Chicago, Oct. 8, T. C. McKnight.
M. E. Conference, Charleston, Ill., Sept. 17, E. L. McKnight.
United Brethren, Cedar Rapids, Oct. 8, G. S. Coleman.
M. E. Conference, University Place, Lancaster, S. C., J. Johnston.
M. E. Conference, Maryville, Mo., Sept. 17, Paul Coleman.
M. E. Conference, Los Angeles, Sept. 25, P. J. McDonald.
M. E. Conference, Seattle, Sept. 10, T. M. Slater.
M. E. Conference, Seattle, Sept. 16, T. M. Slater.
M. E. Conference, Seattle, Sept. 19, John S. Slater.

We do not yet know the attitude of the Methodist Episcopal Bishops to the Christian Amendment with the exception of Bishops Quayle, Burt and Nicholson, who are mildly favorable. The local pastor may give information about the Conference you are asked to visit. The other Church Conferences are likely to be more favorable than the Methodists. Doubtless the pastors may be able to list Conferences in other churches about which we do not have information. What our representatives should have is a full report signed by the Moderator and Clerk showing his appointment to visit the Conference, along with petitions and literature on the subject. What we should get if possible is the endorsement of the Christian Amendment and the recommendations to pastors to preach on the subject and have the petitions endorsed by the congregations. The Witness Committee will furnish information and the necessary outfit.

J. M. COLEMAN.

FIRST PHILADELPHIA.

The First Philadelphia Congregational enjoyed a treat on Sabbath, August 17. We had two of our leading young ministers with us. Rev. A. A. Johnston, of Geneva College, preached for us by arrangement with his father, Dr. W. P. Johnston, and also baptized two infant children of our congregation, Alice May Scully and Catherine Elizabeth Moffett. Rev. D. Bruce Martin worshipped with us and led in the singing in a very able manner. We had a large attendance for this time of the year, and a very enjoyable and impressive service was the result of these two brothers being with us. God is blessing us with good preaching from these His servants in the absence of an under-shepherd.

Rev. A. J. Khouri, of the Syrian Mission, Pittsburgh, will preach for us Aug. 24; and Rev. Bruce Reed, of Pittsburgh, will preach the last Sabbath of August and first Sabbath of September. We are also looking forward for words of encouragement from these brethren.
Prayer Meeting Topic

BY REV. S. J. JOHNSTON.

Topic For Wednesday, Sept. 10, 1919.

Subject—"An Evil Temper." Eph. 4: 26.

1. Temper is necessary.
2. Different kinds of temper.
3. Why should we control it.

Suitable Psalms—4: 6-9; 7: 10-47; 11: 1-3; 70: 8-10; 103: 7-16.

Parallel Passages—Gen. 27: 45; 44: 18; 13: 7; Judges 8: 3; Ps. 37: 7; Jer. 3: 5; Prov. 15: 1; 19: 11-21; Eccles. 7: 9; Mark 3: 5; Eph. 4: 31; Col. 3: 8; 3: 21; Titus 1: 7; Matt. 5: 21; Luke 14: 21; 15: 28.

Dr. John Watson has a volume of sermons entitled "Respectable Sins." The first one of which he speaks is that of "An Evil Temper." Some of the others are "A False Tongue," "Jealousy," "Egotism," "Bigotry," and "Unconscionment." Speaking of such sins, Dr. Watson says they are consistent with the highest religious profession, and with the office of the holy ministry; they are high-class and respectable sins, and one of the most transgressed is evil temper.

Speaking of "An Evil Temper," let us note:

1. That temper is necessary.
2. Some people seek to excuse it. They speak of it as being a part of their natural make-up. They attempt either to shield or cover it up. While others condemn it altogether. They speak of temper as sin and are unable to view it in any other light.
3. Just here let us say that temper in itself is not a bad thing. It is a disposition which is perfectly right when properly controlled. In this respect it is like fire, water, steam and electricity. How difficult it is to get along without these things. And yet they are dangerous things to play with. The difference between iron steel is its temper and how much they are dangerous things to play with. The difference between iron steel is its temper and how much.

Again we should control our tempers because of our religion. Being the followers of Christ, it is a reflection on Him when we lose control of our temper. Of all the blessings of Christ we claim that a new disposition has been given to us. That the old evil temper has been taken away. Let us show it by the way we seek to carry ourselves.

Covenanter Young People’s Union

BY REV. W. C. MCLUREN.


Suggested Psalms—42: 1-3; No. 114; 16:6-10; No. 29; 91: 1; 13: 15; No. 247; 139: 5-6; No. 380; 23; 121; 119; Parts 8, 13.


The Lord is not very far away from any one of us. The trouble is that we are too often unconscious of His presence. One reason for this may be a lack of appreciation of His divinity as well as of His attractive humanitv, and consequently the spirituality of His presence, so that we have scarcely the faith to discern that He is, at least that He is very near. So far as they know their own hearts, Cleopas and their friend dearly loved Jesus; yet they did not for them what they expected—He had failed to establish a Jewish kingdom. They were disappointed and were almost losing faith, still their hearts yearned for Him. And while they yearned, Jesus Himself drew near, unrecognized at first, but known a little later in the breaking of bread. Then He vanished from their physical sight, but they were glad at heart to have this assurance that He was alive, and to learn that He was the Son of God indeed and could be with them always.

"Lo, I am with you always. That is the promise or statement of fact, which they heard from His lips at His ascension. And this word, all of us who believe, have heard. How comfortable this thought, to know that Jesus is speaking to us when we are on the threshing floor of His Book. That is His voice which we hear when all His servants faithfully proclaim His message in His Name! How all the marvellous changes which have come around, and the experiences of our everyday lives are the doing of His hands! That in the smallest services we render in His Name, on every face we have made to smile—and back of some on which we have occasioned a frown—we may behold the smiling approval of our Lord! By faith it is our privilege to experience the presence of our Lord, as one has said that we ought to "practice the presence of Jesus." The author of that phrase undoubtedly meant well, though it suggests something like the make-believe games of childhood and seems to suggest a kind of unreality. But the presence of Jesus is very real, however unrealized by us, and the thing we need to learn is to live with Himcontrolling and fullfilling which the whole of the present life is for. And how shall we delight in His company in heaven if we open not our hearts to Him and love to know Him more and more before we die?

Ignorance of the presence of Jesus is not bliss. It is sin. It would be misery to continue to ignore Him who condescendingly begs for us to return to Him, and to wish He might leave us alone to pursue our own ways. The two disciples on the way to Emmaus longed to see Him—and they were happy. Should this be so dear, none can do as much for us, as Jesus. Forsaken of all other friends, banished in a desert land, an exile on an island of the sea, shut in a solitary prison cell, one should not be lonely if Jesus is with him.

Junior Topic

BY MISS MARY A. MU Williams.


"Phoebe, a Helper of Many." Rom. 16: 1, 2.

Psalms—46: 1; 68: 11; 71: 12; 89: 19;


Dear Boys and Girls:

We know very little about Phoebe of the Church of Cenchrea. She is not as famous as are Priscilla and Aquila who are mentioned in the next verse. She is one of the many million who live, work and die without having done any great historic deeds. But what wonderful commendation Paul gives her: "She has been a succourer of many, and myself also." She could not do things herself, that was not the Lord’s plan for her life, but she would do what she could. A word of encouragement to the young girls just starting the Christian pathway, or the young man who has made his first public speech; a helping hand for the young man who has lost his position in order to be true to the new faith; countless unknown times she has helped others, seemingly almost unobserved. Then comes Paul with his message for the Church. She can not do much herself, but she can help this great minister so that he may help others. The helping hand is extended to him to use in any way he pleases.

What a wonderful thing she was able to do in assisting Paul. We would deem ourselves fortunate indeed to receive such a commendation as this from such a man as Paul. Yet, you know that she did not wait for the opportunity to help a great man, before extending the helping hand. She had been helpful first of all to those around, rich and poor, young and old. She did what she could without thinking of the reward, which in due time took care of itself, a rich reward in the end.

God needs the common, everyday men and women, lots of them, many more than of wonderful men and women. There is a work for each one of them, so if you and I find, like Phoebe, that our talents do not lie along great lines, let us look around and see whom we may help. Per-
V2

T H E CHRISTIAN N A T I O N

haps w e m a y some day have the Parent Teachers Association of the 'West
Knil, providing speakers and calling the
opportunity to serve a Paul.
" H e that is faithful in that which mi.etings. Her physical and mental enis least, is faithful also in much." ergies were wholly dedicated. Her life
Let us serve willingly and gladly, was a whole burnt offering, being made
however humble the task, and in dueconformable to Christ's death. Five years
season w e shall reap our reward, if ago she underwent a serious operation.
we do not fail to do our best in what- That was the beginning of the end. But
her indomitable courage sustained her
ever duties come our way.
until this summer came. Four weeks
ago she went to (Gordon Rest, South
Hanson, Mass.. to recuperate from bronchitis. Last Monday morning she .started
MHS. L A U R A LOUISA FOSTER.
in an auto for home, but when halt way
The -wife of Rev. J. M. Foster, pastor lier spirit departed. Literally she died
of the SfCund Reformed Presbyterian like a soldier on thefieldof battle. SudChurch of linston, passed hencf on Mon- denly the wheel at the cistern gave way.
day morning, August 4, 1919. She "was Her funeral was held in tbe church
born in Bloomington, Indiana, February Thursdaj' afternoon, August 7, and she
7, 1852. Her father. Rev. "Wm. Turner, was laid in the family lot in ilount
was pastor of the Seceder Churcb. and .\uburn, where she rests until the reslater United Presbyterian Cburch of that urrection of the last day. Rev. J. K.
place for thirty-four years. She was one Gault, of Cambridge, conducted the servof .seven girls who entered the Indiana ice.s. The floral contributions were abunState University in 1867, and wbo were dant for her friends are a great host.
the first to complete the four years' Her children rise up and call her blessed.
course. Her husband entered that class Her life was made conformable to Christ's
in the Sophomore year. The motto of death. Tbe cross reveals Him as abthe class ot 1S71 was. "Non ad opinionem. "solutely conformed to God's will. "He
It was a custom in college to nave became obedient unto death, even the
"Public" every three weeks. T w o rep- death of the cross." She was so identiresentatives from each of tbe four fled with Christ tbat ber life rang true
classes were appointed to speak in to that principle. Tbe cross discovers
chapel on the Saturday morning des- Cbrist pouring out Himself in the servignated, either declamation, essay or ice of men. Her identification with H i m
oration. Miss Laura Louisa Turner ap- made her life "a living sacrifice" for
peared for her class in the Junior year others. He was willing to die that men
with an essay on "The H o m e the Founda- might return to God and holiness and
tion of Society." Some ten members of the happiness. She was obsessed with tbat
State Legislature had been sent to in-spirit. .\11 her children committed the
spect the institution. Tbey sat on theBook of Psalms and the Shorter Cateplatform that morning. After the pro- chism and read tbe Bible through. She
gram the Legislators were called upon established "the Geneva College Chair for
for speeches. One of tbem spoke thus: teaching tbe English Bible" in her own
"I a m a plain man and shall speak just bome. Family worship was observed
what I think. That essay on the Home, every morning and evening. Sabbath day
by Miss Laura Turner, was worth com- and week day with regularity. And when
irig from Indianapolis to bear. It . setit is recalled, wbat slender financial
forth truths tbat are fundamental to the resources she had to work on, it appears
life of tbe Commonwealth." Then turn- remarkable.
ing to Dr. Nutt, he added, "Mr. President, Ole Bull broke all the strings of his
I move that a copy of it be requested for violin but one. H e said, " One string is
publication in the 'Indianapolis Journal' enough for Ole Bull," and he brought
and tbe 'Enquirer,' the two leading out such variety and harmony and
daily papers." This was carried and very thrilling "concord of sweet sounds," that
soon it occupied three columns in these his audience was stirred with ti-emendflus
two morning papers. Tbe fall after grad- enthusiasm. Tbe slender equipment and
uation, she took up teaching in tbe High great results make the career of Mrs.
Scbool of Martinsville, Ind., and con- Laura Louisa Foster a triumph of grand
tinued there seven years. On September proportions. A n ordinary life T\"ith great
24, 1878, she married Rev. J. M. Fester, resources bears no comparison to such
living in Cincinnati, Ohio, until 1S91, anda life of great achievements with sparer
in Boston ever since. She was thesupplies. "Pigmies are Pigmies still
mother of eight children, of whom seven though perched on the Alps; and pyraare living, herfirstborn, Roderic, dying mids are pyramids, though in the vale."
in infancy. Her husband's salary was Sbe followed the lead of Him who said,
never more tbat $1200 per j'ear, until the"The Son of man came not to be minworld-war, when it was raised to $1500,istered unto, but to minister, and to give
and yet her children were all educated. His life a ransom for many." "She
Her son Rev. Samuel Turner Foster, thought of others so much, that she forD.D., graduated from Boston Latin, got herself." "Love took up the harp of
Boston University, Princeton Theologicai life and smote on all the chords with
Seminary, and is pastor of Westminster might, smote the chord of self, wbich
Presbyterian Church, Cedar Rapids, trembling passed in music out sight."
Iowa. E m m a Foster graduated from the Lucifer was asked what he missed most
Girls' High School, and Boston Normal wbeii cast out of Hea^-en. H e replied,
and taught in the Boston schools, until "The sound of the trumpet in the mornshe married James Cajderwood, a ing." The trumpet signifies victory.
draughtsman and deacon in the church. Bunyan says, ""When Mr. Valiant for
Edith Foster graduated from the Girls'Truth crossed over all the trumpets
High Scbool andraarriedHoward Ellis, sounded. They sounded again last Mona draughtsman. Rachel Foster grad- day, when this Queen passed over to be
uated from the Girls' High School and the Bride of Christ the King. "And I
Radcliffe College and has been teaching heard a voice from Heaven saying unto
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Attendance in School of Liberal Arts
COLLEGE YEAR 1913-14 - 126
C O L L E G E Y E A R 1914-15

- - 129

C O L L E G E Y E A R 1915-16

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Prospects for 1919-20—A'ever better.

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Begins
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desiring to prepare for giving Bible Instruction or doing Christian
work of any kind, are earnestly invited to attend any or all ol the above
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THE first number of the Christian Nation was published just thirty-five years ago today, September 3, 1884, in the Tribune Building, from which this issue, September 3, 1919, goes forth. The only two pieces of furniture remaining of those with which we began business are a table and a gutta percha ruler. Early in the summer of 1884 we bought the ruler, the table, two turned-wood chairs, and a waste basket to match in a second-hand store for eleven dollars. The waste basket was worked too hard and soon became a castaway, one of the chairs carried its load for more than a quarter of a century, and the other chair, like the famous one-horse shay, wore out in every part at once, and finally went to pieces on Monday, February 25, 1918, and the remains were reluctantly deposited in the hallway as the janitor's portion. How old the table was when we bought it, we could not even guess. It is of hard wood, the parts dove-tailed together and fastened with hard wooden pegs—made evidently by a conscientious and patient and skillful cabinet-maker, to endure. For eighteen hundred and twenty weeks we have been manufacturing Editorials and Star Notes on this two-and-a-half-by-four table, and not the finest mahogany desk in any big front office would be accepted in exchange for it. We hope to be permitted to continue writing on it for the Christian Nation until the Voice calls out of the ether that the chariot waits. She, who is the occasional presiding angel of the office, the lady of the Sanctum, who has shared in all the thirty-five years' labors on the paper, has re-covered this table with felt so often that that the tack holes in its edges are as innumerable as the Star Notes that have twinkled from its top, but still the table stands solidly in place, feebly suggestive of her native Scotch granite hills, and the unchanging loyalty of the people whom the Christian Nation serves. If we had thought of it in time we might have splurged a little on this 35th birthday, and may do so in a modest way next week.
**Around the Old Arm Chair**

"I love it, I love it, And who shall dare To chide me for loving The Old Arm Chair."

---

**The Doctor's Daughter.**

When Daddy signs his name
He always writes M. D.
That's so the people all will know
That he belongs to me.

For M. D. means My Daddy,
Or something just the same,
And that is why he always
Put these letters on his name.

Some letters in his name are small,
But these are not, you see;
He always makes them big like that
Because he's proud of me.

---

**A Lucky Horse**

BY LORENA S. ELLIS

I'm a mighty lucky horse! Why? Well, my master is a kind man and any horse that belongs to a kind man is lucky. We are in the express business and our stand is on one of the busiest corners of Denver, right by a shoe store and cat-a-cornered from a large department store.

I'm always ready for work in the morning because I always have a good night's rest and a good breakfast, and then, you see, I'm interested in the business. Almost any horse is interested in his master's business if his master treats him fair.

We're usually busy all the morning, but at noon you will usually find us on that corner. Maybe you have noticed us and have noticed the kind of lunch I get. I don't eat out of a nose-bag as lots of horses do. I feel sorry for horses that have to eat out of nose-bags. I should think they would have to sneeze the rest of the day to get the dust and chaff out of their noses.

No, every noon my master gives me oats from a box and he usually holds the box while I eat. Sometimes he says, "Hurry up, there!" but I go right on munching my oats; I can tell by the tone of his voice that he isn't angry. If men could only understand horses as well as horses understand men, it would be lots better for the horses.

When I see some poor horse trying his best to tell that he is hungry or thirsty or suffering I wonder how his master can help but understand him. Of course some men don't care how much a horse suffers and then some men are just careless and ignorant, and when I see that kind of a man I feel as though I'd like to shake him and say, "Wake up, there! Don't you hear what your horse is saying?"

Now my master and I are the best of friends, regular pals. Being in business together of course we help each other all we can. We both work hard and we're pretty tired when night comes, but he never neglects to give me a good supper and a good bed, and when I lie down, so comfortable and contented, and think of some of the horses I've seen during the day, I think I'm surely a lucky horse.

I think of lots of things as I lie there in the hay; sometimes the tears just run down my face from thinking how some poor horses suffer. Just the other day I met a poor beast whose life is one long misery. My heart aches when I think of the look in his eyes, that wild look of dumb agony that I see in the eyes of so many horses. You could count his ribs without half trying; the ill-fitting harness had made sores on his back, and all over his sides were the marks of the cruel whip. He was trembling all over with fear and pain. Kind-hearted men and women were passing, but none of them seemed to notice him.

He happened to be standing near me for a moment. I looked at his master—such a wicked, cruel face! I knew there was no hope for the poor horse so long as he belonged to such a man. The injustice of it all made me boil with rage. I whispered to him, "Why don't you watch your chance and kill the wretch?"

I'll never forget the pitiful look in his eyes as he answered in a frightened whisper, "I'd only suffer more if I did; there's no hope for me! I do the best I can but I get only brutal blows—if I could only die!" Just then the driver gave the reins a violent jerk, a stinging cut with the whip, and the wretched sight was gone.

I was trembling all over when my master returned. He noticed it and patted my smooth neck and said, "Why, what's happened? Did something scare ye?" And I rubbed my face against his sleeve and tried to tell him how glad I was that I belonged to him. Oh, why aren't all men kind?

I guess there are lots of kind people in the world after all. Perhaps, when the world gets all straightened out again, people everywhere will be more kind and gentle and considerate. These and many other things I think about before I go to sleep at night.

We'll be glad to have you call at our stand any day. We guarantee to get trunks to the region in getting it out of the house than a man who is less likely to knock the paper off the wall. A horse will be more careful with a trunk and perhaps be more kind and gentle and considerate. These and many other things I consider to give me a good supper and a good bed, and when I lie down, so comfortable and contented, and think of some of the horses I've seen during the day, I think I'm surely a lucky horse.

The presence of God is the real glory of the Church. "The Lord shall be unto thee an everlasting light, and thy God thy glory."
The Scope of Paul's Preaching.

How much did Paul know as a preacher of the gospel when he determined not to know anything but Jesus Christ and Him crucified? What was the scope and breadth of his preaching with this limitation—if it was a limitation? This is a practical question for every minister, for Paul's preaching at Corinth with this resolve was successful; it had with it the blessing of God.

Some have thought that the emphasis in this text is upon you, and that this resolve indicates a change of policy on the part of Paul. They instance his address at Athens immediately before as founded on a different plan, which he found unsuccessful and which he here abandons for a more evangelical method. That supposition would bar the subjects discussed at Athens from the pulpit at Corinth. This is a view that has no recognition from devout commentators.

The contrast—for there is a contrast—is rather between philosophy and religion, between the wisdom of man and the wisdom of God, between human reason and divine revelation. The learned among the Greeks might despise Paul for this choice, but God blessed him and his work. The world and worldly Christians make the opposite choice now and that is what troubles the world and the church at the present time.

Two great subjects stand out as the themes of Paul's preaching among the Corinthians, the person of Christ and the atonement of Christ. This must be the meaning of Jesus Christ and Him crucified. These are here in their natural order; first the person, then what He did. This is also the order of history for the first centuries were occupied principally with discussions and decisions concerning the nature of the Saviour, that He was God equal with the Father and that He was a man with a true body and a reasonable soul. The Protestant Reformation, fifteen hundred years later, centered on the atonement.

These two natures in eternal union were needed for the Saviour's work. He was man that He might suffer and God that His sufferings might be of infinite value. He was God that He might represent God and man that He might represent man and be the Mediator between them. He united God and man in one person, showing the purpose and proving the possibility of what He came to do. The nature of deity, the nature of humanity, Christ's incarnation and His life, are all in knowing the person of Jesus Christ.

Then in knowing Him crucified we have all that relates to the purpose and motive of His coming into the world, the fall of man and the method of his restoration, all Christ's humiliation culminating in His death, what His death meant and its purpose with all that it secured in His exaltation. Paul was not preaching Christ crucified simply "as a teacher, or as an example, or as a perfect man, or as a new starting point in the development of the race," but as the One who died, the just for the unjust, that we might be saved.

Such a scope of thought gives a great range of great subjects for the preacher, and there is direct evidence that Paul gave even these themes a wide interpretation. The subjects discussed in this same epistle would be a fair and natural interpretation of what the great apostle meant by Jesus Christ and Him crucified. He discusses unity among believers, his authority under God as a preacher, the revelation of God through the Spirit, church discipline, going to law, the indwelling of the Spirit, marriage, what we shall eat, self denial for others, idolatry, the Lord's Supper, spiritual gifts, love, the resurrection, and giving to the Lord.

We must believe that such a reasoner as Paul did not in this same epistle write of things which he had determined not to know, therefore it is clear that in limiting his knowledge to Jesus Christ and Him crucified he meant all related subjects.

On the other hand it is equally clear that any subject which cannot be directly related to the person and atonement of Jesus Christ has no place in the Christian pulpit. All that is foreign to these themes, and much more all that is opposed to Scripture teaching on these subjects is to be barred out. All true preaching is the preaching of Christ and must be evangelical in character. The atonement laid the basis for Christ's kingdom and His kingdom is over all. Christ is the center and sum of Christianity and should be the center and sum of every Christian sermon.

The Assurance of God's Generosity to His People.

He that spared not His own Son, but delivered Him up for us all, how shall He not also with Him freely give us all things. As Paul is writing to believers it is evident that the "us all" refers to those who have accepted the Son of God and this conclusion is confirmed by the next clause which tells us that the "all things" are given "with Him" and not without or apart from the Son. It is an argument to convince and satisfy the minds of His people that the heavenly Father has no unwillingness or even hesitation to give them "all things."

This is not an assertion that the whole world will be put into our possession, but that out of all possible gifts we will receive what the wisdom of God sees to be best for us. Nothing is withheld because it is too precious, too dear, too great, or too difficult, but only because it is not for our good. God's people get the best, the most suitable, the most helpful of all possible gifts, God Himself being the judge. There is no lack of power on His part, no lack of will, no lack of wisdom and no lack of promptness, and therefore all repining at our lot, or covetousness toward what He gives to others, is a finding fault with God and His providence. We are of course to use the means which He has given us to better our lot in every way, but, having done that, we are to conclude that what He gives us is the best possible gift for us and that we are in the best possible position and circumstance for our growth in grace and the development of Christian character.

If God spared not His Son—and He did not spare Him—will He not answer our prayers and with Him give us all we need? This is an argument from the greater to the less, from the painful to the pleasant, from the giving of the person who made the things to the giving of the things to those for whom they were made, from the paying of a great price to the claiming of the things purchased, from divine compassion to divine generosity. This is a great argument and appeals to the reason, great persuasion and appeals to the feelings, a great picture and appeals to the imagination.

This ought to give assurance of the goodness of God even in affliction, even when our prayers are not answered as we desire them to be. By this consideration we are assured that if we do not get what we want, it is because God has better things for us and is doing for us exceeding abundantly above all that we ask or think. Therefore having all that we can and having prayed all that we can, we are to be satisfied and rest contented with what God does and will do for us, knowing that it is the best out of "all things."

God cares nothing for the magnificence and splendor of earthly buildings except so far as they are the expression of true heart devotion.
Our Calvinistic Faith the Religion for a World Crisis.

BY THE REV. S. J. JOHNSTON, CLARINDA, IOWA.

(Concluded from Last Week.)

But why go as far back as the days of the Apostle for suitable illustrations? We have them nearer home and some we may take from our own national history. As a country we have been called upon to endure seasons of trial. Such a period was the time of the Revolution. Those most hopeful at that time were Calvinists. Bancroft says, "The first public voice for dissolving all connection with Great Britain came not from the Puritans of New England, not from the Dutch of New York, not from the planters of Virginia, but from the Scotch Presbyterians." Also such a period was the days of our Civil War. When the night was the darkest it was a Calvinistic message which gave any assurance. We now have in mind that notable gathering in New York City the morning after the assassination of Lincoln. A mob had gathered before the World’s office shouting "Raid the office." From the balcony of a nearby hotel certain men tried to quiet the people. Horace Greeley spoke but could get no attention. Another tried and failed. Then James A. Garfield, stepping forward and holding aloft a yellow piece of paper he shouted, "A telegram from Washington." When there was silence he read it and the 93 Psalm adding, "God reigns and the Government at Washington still stands." Speaking of this incident, Dr. Emerson, President of Emerson School of Oratory, Boston, likens it to Webster's famous speech to the people at the dedication of Bunker Hill Monument. He speaks of both as great "oratorical triumphs," and that is true. But what made Garfield's so, as its strong Calvinistic sentiment. Like Jonah's message to Ninevah, it was short but it had the desired effect. It immediately quieted the people when all other means had failed. Calvinism is good at all times but especially during a crisis.

Our Calvinistic Faith is the Religion for a World Crisis, because:

4)—It views all providences as a part of God’s great plan.

This was the way in which Mordecai looked upon Queen Esther's position. Speaking to her he said, "And who knoweth whether thou art come to the kingdom for such a time as this?" From this it is evident that Mordecai was a Calvinist. He attempted to see everything as a part of God’s great plan. Whether favorable or adverse, he looked on all providences in the same light. Esther's presence at this time in the king's palace was providential. This Mordecai firmly believed and sought to impress it on her.

What a happy way in which to view present world conditions. Such a conception of every providence is Calvinistic. Chance is a word which an orthodox Calvinist does not use. In viewing present world conditions some people grow sick at heart. They become despondent over the outlook. They say that the world is getting worse, that the church has signally failed, and that civilization has utterly collapsed. But such people are mistaken. They are not Calvinists or they would not talk that way. How can the world become any worse than it is? Ere the church becomes, as predicted of her, "fair as the moon, clear as the sun, and terrible as an army with banners," she must fail, in some things. It will be a great day when she does. And the only kind of a civilization which has collapsed is a Christless one. And why shouldn't it collapse? Who ever expected it to stand? With such results a sound Calvinist throws his arms into the air and shouts, "Thank God. Let us take courage. At last things are beginning to move." We look for a "new heaven and a new earth wherein dwelleth righteousness." We are more than glad to see "the removing of these things that are shaken, that those things which cannot be shaken may remain." "And who knoweth whether thou art come to the kingdom for such a time as this?" How appropriate these words when thinking of our beloved Zion. We are living in strange times. What tremendous national and international upheavals already have taken place. Whole kingdoms upset, entire nations changed, boastful empires toppled over in a night. Many kings, queens and emperors have lost their crowns in the shuffle and a few of them their heads. The question arises, Why has the little Covenanter Church been hitherto preserved? What particular day has God had in mind in our continued preservation? May not this be the day, God’s day, not man's, forward to which He has been patiently looking? A national recognition of Christ's kingship is the imperative need of the hour. Our beloved Zion has held this doctrine so firmly from its infancy, and in such a practical way, that we can now say as a church, "To this end were we born and for this purpose came we into the world."

In conclusion, we have much to encourage us. Never was the Christian Amendment more popular than just now. When presented to the ministers of other churches, many of them receive it cordially. Not a few of them have already promised to present it to their own people. The Rev. Dr. David Burrell, of New York City, a noted divine of the Reformed Church, is behind this movement. Dr. Chas. M. Sheldon, the popular writer and preacher of Topeka, is also deeply interested. Recently he said, "The first thing to do is for nations to acknowledge God and place Him at the head of the table." In an editorial the "Sunday School Times" says, "Every nation which does not recognize Christ as Supreme Lord is thereby habitually at war with God." Who can tell the real significance of this present hour? May it not be the Thermopylae of the little Covenanter Church? "Multitudes, multitudes in the valley of decision." How dare we be indifferent or unfaithful? "If thou altogether holdest thy peace at this time then shall there enlargement and deliverance arise ** * from another place."

It was the voice of a Calvinist which shook the throne of Pharaoh and finally forced him to release three million Jewish slaves. It was the voice of a Calvinist along the fords of the Jordan that stirred the people in preparation for the coming of the Messiah. It was the voice of a Calvinist that finally awakened all Europe to the deadly evils of Romanism and which secured for all the world the blessings of the First Reformation. It was the voice of a Calvinist, in the person of John Knox, which aroused all Scotland to the dangers of Prelacy and which led the Church of that little kingdom to so successfully resist as to call forth the world's admiration. Today the crushed and torn and bleeding world awaits the voice of another Calvinist to turn its attention to Christ, the crucified and enthroned Redeemer, as the Nations' only Saviour and King. Ye honored sons of John Knox, ye noble descendants of John Calvin, we appeal unto you, to arise and to furnish to the world that voice. Let us do it unitedly and with enthusiasm. Let us do it in the fear of God and in the spirit of those who fought and died at Airsmoss, Rullion Green, Drumclog and Bothwell bridge. "I will go in unto the king, which is not according to the law, and if I perish I perish." With the same spirit of self sacrifice, let us go out for the King and with renewed energy work on until "The kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever."
should expect Amos to be just what he was, an extremely unp moulish orator. He had had no education, had never studied in the school for prophets, and was seemingly unfitted for the work. He gave as his only excuse that he was called of God, and must obey.

Jero boam II. reigned in Israel from 780-740 B. C. and it was during this reign—from 760 to 750—that Amos prophesied. At this time Israel stood in the zenith of her power. The people were wealthy and they gloried in the display of their riches. Under this pomp and display, however, the heart of the nation was fast decaying. The people were almost entirely separated from the true spirit of religion, and as a consequence the moral life had dropped to a very low standard.

For forty years after the children of Israel left Egypt, they lived a nomadic life, moving from place to place, as pleasure or necessity demanded. Having entered the Promised Land, they settled down to agricultural pursuits. During all this time they lived close to nature and for the most part held firmly to their belief in God. But as time went on and the nation grew richer, the inhabitants of Israel became a different people. They congregated for the most part into cities, where their wealth might be displayed to some advantage. This condition brought about changes in the kingdom,—political, moral, and religious. Moreover, the armies of Israel had won back much of the captured land, and the people felt perfectly secure. The judgments of God, in the physical life, no longer frightened them. When an earthquake destroyed a city, a larger and grander one, built on the same spot, was haunted in God's face.

It cannot be justly said that Israel entirely forgot her God, because in the outward forms of worship, the people were most particular. But their moral life was so far from what God demands, that there was no true worship. Justice in their courts was an unheard of thing. Some persons having acquired a little wealth, and desiring more, took any means to get it. This meant that the poor were oppressed to give more riches to the already wealthy.

But just as surely as any nation in the height of her glory forgets God and His moral laws, just so surely will that nation fall. Israel felt, and seemed, safe. Yet all this time the Assyrians were preparing to come down upon them, and Israel was not so strong as she thought.

Bethel was, at the time of Amos, the most prominent seat of idol worship in Israel. It was here, on the great feast day, in the midst of the most splendid display of wealth that the ragged, rough prophet appeared with God's message, the renunciation of Israel's sins. The people showed great disgust towards Amos, but nevertheless they must have feared him, else they would not have listened to him even as long as they did. Finally the priest, Amaziah, attempted to drive Amos away, saying he was a seditionous person, prophesying such an evil end for the king. At first Amos resisted, then the threatening against him became more severe. It is not known whether the prophet then went away or not, but his discoveries are from that time on, reduced to writing.

The book of Amos is a prophetic writing of nine chapters, which is composed, for the most part of threatening against Israel. The book also announces a grievous infliction upon Israel, even captivity by a hostile nation, on account of her very grave sins against God. In addition to this, Amos also utters threatenings to the nations around about Israel, and prophesies punishment to them also. Then, like all the other prophetic writings of the Old Testament, the prophecy of Amos closes with a promise of deliverance for Israel, and a new prosperity.

As an introduction to the book we have, in the first and second chapters, the threatenings and judgments to the nations about Israel. These nations are taken in their order, Damascus, Gaza, Tyrus, Edom, Ammon, Moab, and Judah; and divine wrath is announced in the words, "for three transgressions and for four," punishment is to be executed in all the nations "by the kindling of fire" in their capitals. As long as Amos continued in this strain, the people at Bethel listened with ready ears, for was not Amos prophesying in accordance with their exact views? But, after Amos is through with the heathen nations, he turns upon Israel. He begins his threatenings against Israel in the same manner as those against the heathen nations, but he soon begins to dwell at greater length on the prevailing sins of the people, oppression of the poor, lascivious luxury, contempt for God's favors toward His chosen people. Amos also hints here at the punishment of Israel, subjugation by a heathen nation, but no nation is named.

Chapters three to six state the special charge against Israel. In this division there are four discourses, three of which are introduced by the phrase, "Hear this word." The rulers and great men of Israel are especially threatened with judgment in the shape of destruction of their palaces and overthrow of the kingdom. In the third chapter Amos wishes to impress the people with the fact that he is the messenger of Jehovah and that therefore he could not speak in vain. In the next chapter there is a record of the previous visitations of God, in the fire, drought, plague, and earthquake, to which no heed has been given. Chapter six warns the people who think the day of the Lord afar off, and who persevere in their sin and idolatry. Yet some desire the day of the Lord. A woe is pronounced upon the people, because that day will be one of terror for them.

A third division of the book includes the seventh, eighth, and ninth chapters. In this part the prophet recounts visions, in which he has seen the fate of Israel, first being punished, and later delivered. The first of the five visions relates how two punishments of fire and locusts are averted by the intercession of Amos. The third vision, of the plumb line, shows the downfall of the kingdom, especially of the house of Jero boam. At this point Amaziah complains of Amos to the king and advises his banishment. Amos meets this boldly answering with a more severe threat, aimed at the priest. The fourth vision represents the ripeness of Israel for her punishment, by a basket of ripe fruit. After this the prophet returns to "Hear this," again and announces the sins of the higher class who are threatened with grief and famine at the hand of the Lord. In a fifth vision Amos sees the temples at Bethel overthrown, and the utter ruin of the kingdom. God is divine, and Israel is no better than the heathen if she does not obey the law of the Almighty. The book closes with a promise of deliverance under the house of David, and a period of prosperity, which will make Israel as great and powerful as before. Also Amos says that Israel will never again be driven out of the land.

The theme of the book of Amos is judgment against heathen nations, against Israel, messages of judgment, visions of judgment. The prophecies are all dark, except the last few verses.

God is the Ruler of Nations, says Amos, and rules them by His moral laws. He is not an unprincipled king who rules as fancy directs, but He is a just, yet merciful Ruler of the earth. Many people think of God as only merciful, but Amos warns those people that God expects us to live up to the light He has given, and the favors He has bestowed upon us.

God had shown to Israel His ideal of a nation, and had blessed them greatly, yet Israel took all this as a matter of course. The people thought that because they were God's chosen nation, they could do as they pleased. So they sinned. God gave them warning and time for repentance, but the accumulative sin of a people must not go unpunished if Jehovah is to stand as the just Ruler of the universe.

The application of the principles set forth in the book of Amos, to our own nation and our own times, is not difficult. We are a strong nation, so greatly blessed by God, that we seem almost chosen by Him for His work. We must take the warning of Amos, to give as we have received, to live up to the light which we have. Our land is called Christian, and we do not think of our worship as a mere form. But how much more Christianized our land might be! It is to be feared that every Christian is not so sincere and earnest as he might be. Providence of God must be considered as such by our rulers, and our government must recognize God as its authority. It is the opinion of most Christians that the war was sent as judgment for our sins, and for the
sins of the whole world. We cannot help but feel that Germany, by the justice of heaven, will receive a more severe punishment than the other nations.

As to the style of Amos, Jerome calls it "rude in speech, but not in knowledge." A herdsman of Tekoa, unlearned in the art of speech could hardly be else. The ears of Israel's society were offended by many of the words of Amos, but this was partly due to the fact that they were the truth.

The similes and figures used by the writer are unusual as well as picturesque. The message of Amos, coming straight from God is full of fire, and its theme makes it even more vivid. The heart of the prophet was in his work, and his words come from there, without being fitted to the taste of polite society.

Thus we leave the prophet Amos, with all his ruggedness and uncouthness, perhaps the most direct messenger of God's words to the world.

"Old Tom" of Fort McDowell

By Lou E. Cole

Few servants of Uncle Sam have worked as faithfully for twenty years through rain and shine as Old Tom, this army mule. He is now retired; stands dozing in the sun, dreaming of the years when the shrill bugle called both men and mules to "tenshun!" This old fellow hauled the market wagon that supplied all quarters from the commissary at Fort McDowell, Angel Island, California. Not only did he recognize the importance of the bugle calls, but his own—at every house in the post.

It is a hilly place; roads wind back and forth from the small wharf where the tugs land to the top of the hill, perhaps three quarters of a mile. No driver was necessary with him. After the load was on, the driver went on about his business. Sometimes the soldiers would pile on a huge load just to watch the old mule. He would slowly lean into the collar to test it. If it did not feel right, he would shake his head and refuse to budge until they had lightened the load. Perhaps this would require two or three trials before Tom would start up the long grade.

Early in his labors some kind-hearted sergeant gave Tom a loaf of bread. That settled it; he stopped for the loaf every day and begged till he got it. This was his first stop before leaving the dock, and the men soon learned to have that loaf at hand in the morning. After eating his loaf, the old fellow went up on the grade. When wanting a rest, he simply cramped the wagon so he would not have told hold it, nor could it run back.

Tom knew a well trained mule had no business in front of an officer's quarters, so went to the back door—always. When the bugle call came for rations, he made for the barn at once.

From Fort McDowell Uncle Sam's fighting men have gone out to all quarters of the globe, and thousands of them will still remember faithful old Tom. At present he is thirty years old, fat and dignified, but willing to make friends, provided one speaks to him with kindness.

Kindness has been showered on the faithful animal all his life, which accounts for his long record of active service. On the island he has many loyal friends and has been given many sobriquets, such as "King of the Island," "Old Veteran," and "Sage of the Post." He certainly has earned a place of recognition for services rendered, and will be long remembered by the men.—Dumb Animals.

In the Sabbath School

By Rev. W. W. Carithers, D.D.

Lesson XII. For Sabbath, Sept. 21, 1919.

Subject—"The Holy Scriptures." Psa. 19: 7-14; 119: 9-16; 165; Acts 17: 10-12; II Timothy 3: 14-17; Hebrews 1: 1, 2.

Golden Text—Thy word is a lamp unto my feet, and a light unto my path. Psalm 119: 105.


There are many points from which the Bible may be studied, but the time spent in the Sabbath School class forbids many of these and we should be careful not to spend the time wandering about, and glancing at the various lines of study, but settle down on one line that seems most profitable and aim to get some definite points of value fixed in the mind.

Let us look at the Bible as God's letter to mankind.

As a general rule a letter is not intended for criticism; a parent or a teacher may criticize the spelling, the writing or the grammar, but the object in writing a letter and in receiving it is quite different from that.

So it is not profitable for us to spend so much time trying to find defects in God's word that we will entirely overlook the other things for which it is intended.

Now God's letter is written to mankind, to tell men about God. Many people have been without this revelation about the true God and they have tried to create gods and have tried to worship these idols. A little thought along this line will help us to see what a blessing this revelation of God is to the people that have the Bible.

Then God's word tells us about mankind: it starts farther back than any tradition and gives particulars that we could not know in any other way.

God tells about the good start men had and how they went out of the way and the consequences. Plenty of proof of the truth of this is found all along the road and in our own lives. Now man being out of the way, estranged from God, the natural question is, What Next? The Bible fills this link and tells of man's relationship to God under a new arrangement and shows how this was all arranged in the counsels of eternity and wrought out in the fulness of time; after God had taught man for many ages as to what this plan was to be.

God tells us that He sent His Son to make clear to man this relationship and He tells us of the love that worked out the plan and put it into operation.

This letter goes on to explain what men are expected to do in making good their side of this relationship with God, and in an effort to keep men from stumbling as they follow this way. The Old Testament is filled with instances of men who walked according to God's guidance and got along well, and also many instances of good men and bad men who wandered from the way and found the way hard; who tried to hide their sin and found that it would flare up and face them.

There is great profit in reading the Old Testament for the applications we can get for the present day problems.

It would seem strange that men would become interested in tearing pages out of this book and trying to prove that it was not truth and that God had little to do with the writing of it.

When some one we love writes us a letter, we do not spend a great deal of time studying the outside of the envelope; that is no great matter, what we want to see is the message inside.

We do not stop to parley about the crossing of the 't's and dotting of the 'i's and missing commas, when the meaning can easily be made out. The message it is meant to convey is the main thing and all else is secondary to that.

So all our reading and study of the Bible should be directed to making the exact meaning intended plain to ourselves and then to help others to the true meaning. There are certain things we must carry with us to get the best out of the Bible, one of the first is to believe that there is a God and that this is His Word. We would not care much for a letter with no personality behind it. God does not ask us to read the Bible in any such way. We find many times that "the Lord spake unto Moses saying" and other writers of His word had communications with Him and wrote as they were directed. This was a most valued thing to have communication with God and occasionally men would falsely claim this eminence for themselves and God came on them with swift punishment; His Word was to be kept so men would know it was reliable. And at the close of the book He tells the fate of the ones that would add to the Bible or take away from it.
We must believe in the writer and the writings.

Then another thing we must have is love to God; this should grow in us as we realize what the message is, the Word carries, it should not be hard to love the one who has first loved us and shows His love.

This wonderful letter comes to us with an important message, on exactly the subjects where we should be most interested.

The practical solution of the problems of life and the advancement of all that study the Bible in a most desirable way.

Read the Lesson for today and ponder the value of the word of God to the life; and the joy there is in making these truths our own, and the values brought into the life by paying attention to the Bible teachings.

We should bear in mind that these results do not come from a careless skimming over the words, but this thoughtful remembrance of the author of the message and a warm love for the one that has done so much for us when we needed help; and like a letter, from the one we love most, we drink in every word; and when we think of the one that wrote it we want to snuggle up closer than ever to the One who thought on us in our low state and brought salvation to us.

This is not all accomplished the first time we read the Bible nor even the first time we read all the book. But it comes to us as we grow in knowledge and in grace. Old married people have been known to smile at the love letters they wrote, in their courtship days; but they were doing the best they knew at that stage of their acquaintance. But it would be very insipid to people that have lived past their silver wedding if they had to go back to those days. But through those days and the ones following they move on to a better understanding and a more thorough joining of their lives in one.

So we advance in the knowledge of the divine life and prize more highly the indwelling of the Holy Spirit within us and the Bible is one essential element in this advance. It is the voice of the one we love supremely and that is the important thought as we take up the Bible to read, to meditate, to study its truths.

The God-Man.

BY REV. D. C. MATHEWS

The two designations, Son of Man and Son of God, uniting in Christ, serve to present Him to us as wholly unique. The terms are each exclusive. There is but one Son of man in the sense that Jesus was the Son of man. There is but one Son of God in the sense that Jesus was the Son of God.

The significance of the title, Son of Man, begins with the lowness of His humiliation and rises up through His perfect sinlessness to the glory of His exaltation at God's right hand. He carries with Him to that exalted state His true humanity, and it is as the Son of Man, bone of our bone and flesh of our flesh, that He is seated at the right hand of God, and given all authority in heaven and in earth.

His title, Son of God, explains the mystery of His perfect sinlessness, and reveals the secret of His fitness for His Messianic work. It explains also the intrinsic value which attaches to all He did, and especially to His sacrifice upon the Cross. It accounts for the preciousness of His blood, it was the blood of the Son of God.

Christ is but one person, but with a twofold nature. Son of Man expresses the earthly manifestation of Him whose eternal and essential divinity is expressed by the title, Son of God. The two together give us a complete definition of His person. As Son of man He comes very near to us; as Son of God He brings us very near to Him. As both in one He is the perfect Mediator between God and man.

Thoughts for Meditation

Christ brings His people into such intimate relation with Himself that His righteousness becomes their righteousness, His glory their glory, His beauty their beauty. The beauty of the Lord our God is upon them. "The glory which Thou gavest Me," says Christ, "I have given them."

In the future life, not only will the things which are injurious and hurtful here be done away, but the things which are real sources of blessing in this world will be superseded by greater sources. There will be no temple and no sun, "for the Lord God Almighty and the Lamb are the temple of it," and the effulgent glory of God will shed perennial lustre over all.

The walls and bulwarks of the temporal Zion have long since fallen to the ground; her palaces have crumbled to dust; her glorious temple has disappeared, and its site can scarcely be determined. But the true Zion, the spiritual Jerusalem, is rising in splendor. Her walls are made up of living stones, more precious than gold. She is adorned with beautiful characters, polished after the similitude of a palace. Her gates are always open in gracious invitation to the poor and needy, the down-trodden and oppressed. The Lord Himself is the headstone of the corner. "Thou art beautiful, O my love, as Tirzah; comely as Jerusalem, fair as the moon, clear as the sun, and terrible as an army with banners."

If you have received, therefore, any consolation in Christ, as Paul says; any comfort in His loving advances towards you; if you have enjoyed the fellowship of His Spirit, why not be like-minded? Why not follow Christ's example? He freely forgave your sins. Will you continue to hold a grudge against some neighbor or friend who may have wronged you? He came all the way that you might be reconciled to Him. Will you not go more than half-way to your neighbor? He went about doing good. Do you keep aloof from men? If so, you will not long be comfortable; it is not really "consolation in Christ" which you are enjoying. Only those who, having been served by Him, serve as He served, shall share in His glory; and through their service their neighbors shall become their friends, and Christ's friends, and share in His glory too.

A schoolboy being asked, "What is a lie?" said, "A lie is an abomination to the Lord and a very present help in time of trouble." Not bad when we think how very-brief the "present" is, and how long-continued the "abomination."

Ruskin said, "Speaking the truth is like writing fair, and comes only by practice; it is less a matter of will than of habit, and I doubt if any occasion can be trivial which permits the practice and formation of such a habit. To speak and act truth with constancy and precision is nearly as difficult, and perhaps as meritorious, as to speak it under intimidation and penalty; and it is a strange thought how many men there are, as I trust, who would hold to it at the cost of fortune or life, for one who would hold to it at the cost of a little daily trouble."

In the deaf and dumb sign language the sign for the truth is a gesture indicating a straight line from the lips; the sign for a lie is the representation of a crooked wavering line. The straight line is one forever. The crooked line may be any one of a million. If you want to be dependent upon, if you want the approval of God, be straightforward, be truthful.

Epaphras was one of Paul's most valued fellow-laborers; he calls him "our dear fellow-servant." He belonged to the Church at Colosse, but was with Paul in Rome. When Paul wrote his letter to the Colossians, he mentions Epaphras, and tells them how he is engaged: "Always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God." He didn't simply mention them occasionally in his prayers, but always labored fervently. Epaphras regarded prayer as a working force, and worked at it, and labored in it. He expected to accomplish great things by it: "That ye may stand perfect and complete in all the will of God." How much of grace and power would be required to accomplish that result! Yet prayer was the means chosen by Epaphras to that end.
Notes

***Rev. J. C. French's address is now Winchester, Kansas.

***Rev. J. K. Robb has purchased a home for his family in Topeka.

***Dear Mr. Pritchard: I hereby join the postal card shower.—(Rev.) D. R. Taggart.

***Superior, Neb., enjoyed the preaching of Rev. J. C. French very much.

***Beulah, Kansas, congregation expected to make out a call on Tuesday, August 26, 1919.

***Private Alex. Henry, Jr., Co. G., 29th Engineers, A. E. F., of the Second Oud, returned home from service.

***Rev. E. A. Crooks and family spent a couple of days of their vacation with friends at New Alexandria, and attended the picnic at Edowell.

***Kansas Presbytery will meet at Denison, Tuesday, October 14, 1919, 2:00 p.m. Moderator's sermon is the order of the day for Tuesday evening.—D. R. Taggart, Clerk.

***Mr. R. A. Dornon, formerly a member of our New Alexandria congregation, but for many years a United Presbyterian, died at his home in New Alexandria on August 25.

***Iowa Presbytery is to have a descen's conference in connection with Presbytery. The Forward Movement calls for great things from the financial leaders of the congregations.

***Prof. J. Carlisle Beattie, of New Alexandria, will resume his school work after his overseas service. He will be principal of the Township High School of Mt. Pleasant, Pa.

***We have your book, "Soldiers of the Church," and appreciate your efforts in getting together these facts, and I think in the years to come it will be prized very highly.—J. B. Gray, Superior, Neb.

***The prompt responses to my request for an opening for a Covenant ter dentist makes me wonder that the Star Note columns are not more often used for such purposes.—(Rev.) Paul Coleman.

***With all good wishes and expressing my appreciation of your splendid report of Synod as well as your general editorial work, I am very cordially yours, Findley M. Wil- son.

***The death of Riley Martin McConahy, for many years a faithful member of the Princeton, Ind., congregation, occurred on July 24th. Death was the culmination of a two weeks' attack of appendicitis. Though quiet and unassuming, he was always in his place on the Sabbath day. He will be much missed.—M. S. McMillan.

***The Rev. J. C. French's address is now Winchester, Kansas.

***On August 26, Mr. J. A. Mc- Ater, writing from Pittsburgh, Pa., said: "Dr. Acheson is still away, and may be for some time yet. We had B. E. Crooks the last two Sab- bathes in Eighth Street, and we expect Rev. Robert Clarke next Sabbath, and Dr. M. M. Pearce the following Sab- bath. We hope Dr. Acheson will look much improved, for he surely needed the rest."

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***The 29th Engineers, A. E. F., of the Sec- ond Oud, returned home from service.

***Mr. R. A. Dornon, formerly a member of our New Alexandria congregation, but for many years a United Presbyterian, died at his home in New Alexandria on August 25.

***The sixth annual reunion of the Pritchard Family was held in Oliver's Grove, north of Edinburg, Johnson Co., Indiana, on Labor Day, September 1, 1919. L. E. Pritchard, pres- ident, for Frankin, Indiana.

***Mr. Thomas H. Boyd and wife, with their son, M. H. Boyd, and Dr. David Hartin Boyd, started on August 26, from Pittsburgh, for Atlantic City, in their auto, for a much needed vacation.

***The opening session of the Theological Seminary will be held in the Eighth Street, Pittsburgh, church, Tuesday, September 16, at 7:45 p.m. The address of the evening will be given by Prof. R. C. Wylie, on "The Millennium."

***We acknowledge receipt of $5 from R. M. Atchison, of Denver, Col., for the Victory Thanksgiving Fund. Mr. Atchison says: "Although it may in a sense, be said to be full, yet the purpose for which it is to be used is such that we may well endeavor to have it run over, so please find here $5 for same."

***The Rev. Robert Clarke preached in the First Methodist church, Beaver Falls, Pa., on the first Sabbath of August, and in the Arch street Presby- terian church, Philadelphia, on the second Sabbath, and the third Sab- bath in the Fifth Reformed Presby- terian church, Philadelphia, (General Synod).

***New Alexandria, Pa., congrega- tion and Sabbath School picniced at Idlewood, August 2, an ideal day, and an ideal place, combining with the efficient management of W. S. Patterson and J. R. Steele, superintendent and assistant superintendent of the Sabbath School, made the picnic a success.

***I had the privilege of assisting the Rev. H. G. Patterson, of Morning Sun, Iowa, in communion services, August 24. The percentage of attend- ance, week days as well as Sab- bath, was a remarkable recommenda- tion for pastor and people. May the blessing and fruits be accordingly. And hospitality abounded.—George S. Coleman.

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MEMORIAL BIBLE CHAIR EN-DOwMENT FUND
To Provide an Appropriate and Enduring Testimonial to the Loyal and Patriotic Sons and Daughters of Geneva and of the Covenant Church in the Great War.

Additional and Corrections.

Congregations.

Almonte .................................. $ 75.00
Bellefontaine ............................. 20.00
Billings .................................. 89.00
Cambridge ................................ 430.00
Jenning since ........................... 352.00
La Junta ................................ 161.00
Los Angeles ............................... 250.00
New Concord .............................. 160.00
Philadelphia ............................. 183.33
Ray ........................................ 235.00
Selma ...................................... 293.50
Syracuse .................................. 187.00
Topeka ................................... 466.00
East End .................................. 356.00

Individuals.

Mr. and Mrs. Elmer Morrow, College Springs, Iowa, in honor of Jesus Christ ... $ 50.00
Mr. and Mrs. J. C. McFarland, Billings, Okla. ......................... 50.00
H. B. McFarland, Walkersville, Mich. ................................. 20.00
M. Ruth Purvis, Mars, Pa. ................................... 10.00
Edw. C. Carmichael, Brooklyn, N. Y ................................. 125.00
Mr. and Mrs. Geo. L. Henning, Southfield, Mich... 10.00

Cammages, Mass.

Miss Kenwell, of Central Allegheny, who has been spending the summer in Cambridge while attending the University Summer School, left for her home in Pittsburgh Monday, August 11. We enjoyed her stay in our midst very much.

Mrs. Josiah Gibson and young son, of Brooklyn, have been spending the last two weeks with Mrs. Gibson's mother, Mrs. J. B. Williamson, while Mr. Gibson is away at Edmonton, Canada, looking after his interests in that place.

Mrs. Josiah Gibson recently enjoyed a visit from her friend, Mrs. Howard McConaughy.

The delegate from the Cambridge Society to the Tri-Presbyterian Y. P. C. U. Convention, which met at Walton, N. Y., was Miss Rebecca Carson.

A number of our people have recently enjoyed vacation trips. Miss Mary Carson and Miss Rita and Agnes Morrison spent theirs at Barnstead, New Hampshire. Mr. Manly Turner left Monday evening for a few weeks' stay at his former home in Maine. Mr. Robert Carson has recently been with his relations in Connecticut.

Mr. James Douthart and family are spending the summer at Billerica. Mrs. Douthart's health is greatly improved and going to that place.

The Cambridge congregation feel very much indebted to Manly Turner for painting the next announcement.

board on the front of the church. On it is placed the name of the church, the pastor's name and the hours of the Sabbath and mid-week services. Another article which also gives evidence of Mr. Turner's skill is a rack in the front hall for holding tracts and announcements.

The congregation also owes a debt of gratitude to Mr. David Stevenson for the care which he gives to the church. The condition of the church building and the furniture give evidence to the excellent care which he gives it every week.

The amount which the congregation raised for the Geneva Bible Chair Fund is $410.00.

Owing to the absence of the pastor of the First Boston congregation, our pastor will preach to the people there following the services in our own church on next Sabbath and the Sabbath following.

The Cambridge congregation extend their heartfelt sympathy to our brother, Mr. Foster, the pastor of the Second Boston congregation, who has recently been bereft of his beloved wife.

Rev. and Mrs. Cameron Brooks Reed of Thompsonville, Conn., have been spending their vacation in the city. During the past week they have been the guests of Mr. James Carson and family, at Belmont.

Mr. and Mrs. Gault are now located in their new home at 331a Harvard street.

We regret very much the departure of two of our members, Mr. and Mrs. W. W. Copeland. They have been with us for almost two years and during that time they have won a place in the affections of all who knew them. They left August 12 for their former home at Greeley, Colo.

We appreciate the presence of Mr. Fred Milligan with us. He is the leader of the adult Bible class. Since his discharge from the army service he has been in attendance at the Harvard Law School and expects to be there until the completion of his course.

Since the death of her esteemed husband, Mr. Lawson, with her two children, Margaret and Mildred, has been making her home with her mother, Mrs. Hannah Pickethal, Wabash street, Newton.

Mr. and Mrs. Gault were recently the guests of Mr. and Mrs. Norman Given of Swampscott. Mr. and Mrs. Given live right near the shore and a dip into the cold salt water of the Atlantic was very much enjoyed.

Since the death of Mr. Lawson, the office of preacher has been very ably filled by Mrs. Given. The congregation appreciates her services very much.

Our delegate left for the Walton convention on Monday, August 25. They went by boat to New York. Those making the trip were Mr. and Mrs. Gault and Miss Rebecca Car-

A Bushel of Food
In a Package of Quaker Oats And At One-Tenth the Cost

A 35-cent package of Quaker Oats contains 6221 calories—the energy measure of food value. You would buy a bushel or ordinary mixed foods to equal that calorie value. And that bushel would cost you ten times 35 cents.

Here is what it would take of certain good foods to furnish you 6221 calories:

<table>
<thead>
<tr>
<th>Food</th>
<th>Calories</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Quaker Oats</td>
<td>221</td>
<td>35c</td>
</tr>
<tr>
<td>In Potatoes</td>
<td>21 Lbs.</td>
<td>65c</td>
</tr>
<tr>
<td>In Round Steak</td>
<td>7 Lbs.</td>
<td>2.06</td>
</tr>
<tr>
<td>In Hubbard Squash</td>
<td>.65 Lbs.</td>
<td>65c</td>
</tr>
<tr>
<td>In Cabbage</td>
<td>.55 Lbs.</td>
<td>2.25</td>
</tr>
<tr>
<td>In String Beans</td>
<td>.36 Lbs.</td>
<td>65c</td>
</tr>
</tbody>
</table>

And here is what those calories would cost at this writing in some necessary foods:

<table>
<thead>
<tr>
<th>Food</th>
<th>Calories</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Quaker Oats</td>
<td>35c</td>
<td>35c</td>
</tr>
<tr>
<td>In Hen's Eggs</td>
<td>.31 Lbs.</td>
<td>3.12</td>
</tr>
<tr>
<td>In Round Steak</td>
<td>.20 Lbs.</td>
<td>2.06</td>
</tr>
<tr>
<td>In Fish about</td>
<td>.21 Lbs.</td>
<td>2.25</td>
</tr>
<tr>
<td>In Veal or Lamb</td>
<td>.31 Lbs.</td>
<td>3.12</td>
</tr>
<tr>
<td>In Potatoes</td>
<td>.65 Lbs.</td>
<td>65c</td>
</tr>
</tbody>
</table>

Consider these facts in your breakfasts. The oat is the greatest food that grows. It is almost a complete food—nearly the ideal food. It supplies essentials which most foods lack.

At least once a day use this supreme food to cut down your table cost.

Quaker Oats
Only 10 Pounds From a Bushel

Get Quaker Oats for exquisite flavor. They are flaked from queen grains only—just the rich, plump, flavorful oats. We get but ten pounds from a bushel.

When such an oat dish costs no extra price it is due to yourself that you get it.

15c and 35c per package
Except in the Far West and South
Packed in Sealed Round Packages with Removable Cover
LARGEST RIVER STEAMERS IN THE WORLD

A call for a "Covenanter Convocation" was issued and signed by more than fifty members of the Portland and Seattle congregations, to be held in the Covenanter church in Seattle on July 28 and 29, 1919. This call sets forth: That we approve with gratitude the purpose of Synod in recognizing the services of Covenant Renewal in A.D. 1921, the fiftieth anniversary of the Signing of the American Covenant, and that as a means of helping forward the work of preparation for that important event, we unite in this call for a Convocation with services appropriate to that occasion.

"I can but plead that to me it seems evident that the Covenanter, in the main, was incontestably right."—Alexander Smellie, M.A.

In accordance with this call, the following program was arranged and issued, with much prayer and conference and with covenant hopes:

- Sabbath Evening, July 27, 7.30 O'clock Pre-Convocation Sermon. Rev. J. D. Edgar, Secretary Young People's Work.
- Tuesday Morning, 9.30 O'clock Rev. J. D. Edgar presiding. Prayer Conference: Six topics, 10 minutes each; 5 minutes for remarks; 5 minutes for prayer. 1. For Christ's Leadership in the New Era, Rev. A. A. Samson. 2. For More Ministers and Missionaries, Mr. Joseph Fleming. 3. For Our Work at Home and Abroad, Mrs. J. B. Shortt. 4. For Our Educational Work, Prof. R. C. Dodds. 5. For Our Sabbath Schools, Mrs. T. J. Boyle. 6. For Our Young People, Miss Martha G. Robinson.
- 10.30—Service Conference. Three topics, 10 minutes each: 10 minutes for leader; 20 minutes for general discussion. 1. Mission of the Covenanter Church Today; Leader, Miss Elizabeth Knight. 2. Getting a Hearing for the Truth, Mr. Frank E. Knowles. 3. War Lessons for Peace Times, John G. Dodds.
- But eagerly he read and read again. The life and death of martyrs who sustained With will inflexible, those awful pangs

The Solemn League and Covenant and the Forward Movement, Rev. J. D. Edgar.

10:00—Adjournment. 11:15—Visitors taken for Sight-Seeing trip.

3:00—Dinner, served in the church. The Solemn League and Covenant Cost Scotland blood—cost Scotland tears; But it sealed Freedom's sacred cause.

If thou 'rt a slave, indulge thy sners. —Robert Burns.

Blow softly, ye breezes, by mountain and moor. O'er the graves of the Covenant men, By the burnish and flood that were red with their blood, Can ye waft the old watchwords again. —Anonymous.


The General Committee—Rev. T. M. Slater, Chairman; Miss Jennie Cook, Secretary; Mr. W. Dudley Shortt, Treasurer; Mrs. Joseph Fleming. Mr. J. G. Love, Mr. S. M. Dodds. Dr. A. R. McCracken, Mrs. T. J. Boyle, Miss Gertrude Shortt. Special Committees—Entertainment, Miss Lena Hemphill; Decorating, Mr. Felix Schoder; Dinner, Mr. T. S. Dodds; Auto Trip, Mr. J. G. Love. "Beware alfo Christ's royal banner, Crimsoned o'er with martyrs' blood; It hath waved through lapse of ages, Undestroyed by fire or flood. On the field of bloody battle It hath waved amid the strife and our fathers, to preserve it, Periled fortune, home and life."

"The Christian Nation is published to aid the work of the Reformed Presbyterian Church in every land. Wherever you live, if you are a Covenanter, you can serve your Church by subscribing for the Christian Nation."
Prayer Meeting Topic  
BY REV. S. J. JOHNSTON  
Topic for Wednesday, Sept. 17, 1919.  
Subject—Character Study—"Peter's Fall."—Matt. 26:69-75.  
1. He was too self-confident.  
2. He was separated from Christ.  
3. He lost hope in his cause.  
4. He stood alone, or even to save a friend.  
5. He was too far off. He took and confessed.  

Covenanter Young People's Union  
BY REV. W. C. MCLURKIN  
Topic for Sabbath, Sept. 21, 1919.  
Parallel Passages—Prov. 6:16-19; 12:17-18, 20; 21:17-19; 22:3; 23:3-4; 28:13; Isa. 28:15-17; 59:14-12, 15; Jer. 17:9; 9:3-9; Lev. 19:11; Ex. 20:16; Zech. 5:1-4; 8:16; Mark 7:20-23; Phil. 4:8; Col. 3:9; Heb. 10:22; 1 John 1:8; Rev. 21:27; 22:15.  
Truthfulness is both an ornamental and an essential quality of Christian character—always. One who does not habitually speak what is true and live the open life cannot properly be called a follower of Him who was "Truth."  
We have not learned from Christ that Jesuastic tent that "the end justifies the means," that there is such a thing as a "pious fraud," a "white lie," that we may substitute war, to save our own life or the life of another, or even to save a friend from embarrassment. We have been taught, as Paul says, to "put off concerning the former old man, which is corrupt according to deceitful lusts," and to "put on the new man, which is created in righteousness and holiness of truth."  
Wherefore, if we have been deceived into thinking a lie is sometimes justifiable, let us, as Paul says, lay aside the practice as a "worthless garment; let us discard false appearances entirely, and let us array ourselves in the habit of a Christian, who always speaks the truth, whose actions are ever above board, who appeals open-counterbalanced and with an expression that is constantly sincere and genuine.  

Dear Boys and Girls:  
Our subject today is naturally divided into two parts:  
1. How to get missionary money. Any honest way whereby a boy or girl may earn money is a good way to get missionary money. I have heard one family tell how the boys saved papers and rags, sold them, and used that for their missionary money. Once a boy who had all the money he could spend, in every case, be set aside as missionary money, but these boys used all the money gained in this way as missionary money.  
2. How to spend missionary money. Generally speaking, the ways in which missionary money may be used are four:  
   1. Foreign Missions.  
   2. Home Missions.  
   3. Contributions to the home congregation.  
   4. Other benevolent purposes, such as Witness work, Geneva College, etc.  

Having earned money to give, we should seek to make ourselves acquainted with the needs and merits of these different purposes and decide intelligently where we would like our money to be used. Your father, mother, school teacher or minister will be glad to give you much information as possible along this line, and indeed I imagine your minister will be only too glad, if you ask him, to preach a sermon or series of sermons, explaining just how the money is used and where and why needed in each case.
THE SEATTLE, WASHINGTON, CONVOCATION.
(Continued from page 10)

Rev. Frank Frazer, of Portland, was not able to deliver his address, the serious illness of Mrs. Frazer preventing his attendance at the Convocation.

At the Tuesday morning service, Mr. John G. Dodds, of Los Angeles, was asked to take the place of Lieut. S. M. Sturgeon. The subject, “War Lessons, for Peace Times,” was ably presented in Mr. Dodds’ impressive way.

The paper, “Mission of the Covenant Church Today,” by Miss Elizabeth Knight, was remarked upon by many present, and we hope it will be published in the Christian Nation, as it contained a message the whole Church needs. But if we told the whole truth, it would be that we wish all of the numbers of the program could be read by every Covenant.

The different messages brought by our own two visiting ministers, Rev. A. A. Samson and Rev. J. D. Edgar, were each and every one most timely and were listened to as attentively as they were earnestly given.

Tuesday afternoon’s session was a time of special pleasure and refreshing; the first hour helping us to remember what a legacy Covenanters have had left to them from dear old Scotland. The next called our attention to the part we should take in leaving a legacy to future Covenanters.

The closing meeting on Tuesday evening was a splendid climax. The testimonials from Dr. W. R. Sawhill and Rev. H. D. Brown were certainly much appreciated, and showed that the Seattle congregation and their pastor have not had their candle hid under a basket, but have let their light shine. Then the two addresses at the close were given with force and power and manifest impressiveness.

Truly it was a feast of good things all the way through, and in order that we move steadily forward and not pass on and forget, a committee consisting of Mr. Edward McBurney, Portland, Ore., Mr. Campbell, Content, Canada, Mr. J. G. Dodds, Los Angeles, Cal., and Dr. Nelle E. Guthridge, Seattle, Wash., prepared the following Union Plan of Work and Study, which was unanimously adopted:

1st. That a united study of the Covenant be taken up by the respective congregations.
2d. That this study be conducted the first Sabbath evening of each month, beginning in September and continuing until the time set for its renewal in 1921.
3d. That the pastors of the Seattle and Portland congregations prepare the courses they study.
4th. That we pledge ourselves to a hearty co-operation with Synod's Witness Committee in distribution of literature bearing upon the Kingship of Christ, and in soliciting ministers of other churches to preach upon this subject in their own congregations.
5th. That we stand unitedly, remembering each other in prayer, and a renewing time will come.

All through the different sessions it was apparent that the very thing most earnestly prayed for, the presence of the Holy Spirit was realized; and during each period of the seasons of worship, there seemed too short a time set apart for remarks and prayer.

The decorations in the church, under the services of Mr. Felix Schoder, were very fine, and the large Service Flag of the Synod of Scotland, Ireland and America added much to the impressions in this line of our Convocation. The dinner was in keeping with the spirit of the Seattle ladies of the congregation; and the visitors helped very materially in saving the fragments. The arrangement of the committee on entertainment was quite adequate, and both host and guest were entertained. The automobile trip was enjoyed by a large number, after a photograph had been taken of the Convocation members in front of the church.

JAMES G. LOVE, Seattle, Wash., (Mrs.) M. J. CROCKETT, Portland, Ore., Reporters.

CHICKEN NOTES FROM AGED PEOPLE'S HOME.

Westmoreland County: Q. Do you think the Government will object to the storing eggs for their own use during the winter? A. No, the Government encourages saving food in that way. That is one reason why we want to increase the number of eggs for the next winter.

C. M. C.: Q. My chickens are disappearing over night and I know that they are not going to the Home. May we send ours sooner? A. Sure, send them in any time. Maybe we can arrange to put them on the reception committee when the big lunch comes.

Ohio: Q. Would it make any difference if we sent some roosters in our coop? Do you think it would annoy the neighbors? A. No, send the roosters. We think they would be in a stew long before we would hear from the neighbors.

BE KIND TO YOUR FEET.

A man in the army with poor feet was worse than no man at all. He was in everybody’s way as well as his own. And poor feet mean poor health. They shatter the nerves and generally upset the entire system. And many of us are compelled to suffer through ill health for the rest of our days because of inattention to our feet during our earlier years.

Great care should be taken in the selection of our shoes, our feet should be regularly measured, but the best treatment of our feet is to see that Allen’s Foot Ease is kept in our shoes all the time. It prevents the shoes from chafing, it prevents the feet from sweating and keeps them in a generally healthy condition. The cost is so low and the results are so pleasing that it is really a crime to yourself to be without it.
Rally Day Invitation Post Cards in Colors
Price, 75 cents a 100 postpaid (Assorted if desired)

These cards should be delivered by special messengers selected from the boys' classes or mailed previous to Rally Day to the members of every class of department, including the CRADLE ROLL and HOME DEPARTMENT, and the ADULT BIBLE CLASSES, and especially to those who have been irregular in attendance. Space is provided for filling in the date and time of Rally Day service, and for the signature of the Superintendent of the department or of the teacher.

Send Five Cents for Sample Set of RALLY DAY CARDS, or Ten Cents for Complete Set of Cards and Novelties.

ORDER BY FORM AND LETTER

Form 32. For the Adult Bible Class, with the emblem of the movement in colors and autumn scene in center of emblem. Containing a printed invitation.

Form 33. Same design as Form 32, but without any printed invitation, so that you can have your own invitation printed at your own expense.

Form 34. Printed.

Form 35. Printed.


NOVEL RALLY DAY INVITATION

Use these Radiograms in sending your Rally Day Invitations.

A novel radiogram printed in blue on card stock with invitation like shown in Illustration. Can be used as a post card for mailing or be delivered by special messengers from the school the week preceding the Rally Day service.

Price, 90 cents a hundred; $7.00 a thousand, postpaid.

Send for circular containing list of Rally Day Supplies.

Rally Day Invitation Post Cards in Colors
Price, 75 cents a 100 postpaid (Assorted if desired)

These cards should be delivered by special messengers selected from the boys' classes or mailed previous to Rally Day to the members of every class of department, including the CRADLE ROLL and HOME DEPARTMENT, and the ADULT BIBLE CLASSES, and especially to those who have been irregular in attendance. Space is provided for filling in the date and time of Rally Day service, and for the signature of the Superintendent of the department or of the teacher.

Send Five Cents for Sample Set of RALLY DAY CARDS, or Ten Cents for Complete Set of Cards and Novelties.

ORDER BY FORM AND LETTER

Form 32. A unique card, showing a group of children. Containing a printed invitation.

Form 29. Reproduction in colors of an autumn landscape. Containing a printed invitation.

NOVEL RALLY DAY INVITATION

Use these Radiograms in sending your Rally Day Invitations.

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36th Year
CHRISTIAN NATION
"RIGHTEOUSNESS EXALTHETHA NATION"

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$2.00 Per Year. Single Copy, 10 cents.
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Around the Old Arm Chair

"I love it, I love it, And who shall dare To chide me for loving The Old Arm Chair."

In Lonely Cove.

Polly Comfort stood working over a great lump of butter in a wooden bowl. With her thick wooden hand she rolled it, pressed it, beat it, freeing it from the last drops of buttermilk. Occasionally she flung a dipperful of icy water from the nearby spout into the bowl to harden the mass and accelerate her labor. There were ten pounds of butter, and as she was always able to command the highest price it seemed to her that she had quite a little fortune in her bowl.

She heard the ring of metal and glanced up. Her husband had dropped his hoe from his shoulders and had advanced so quietly that she had not been aware of his coming. Only once before to her knowledge had he approached the house without whistling, and that was twenty years before, when he had brought the baby home to her.

She scanned his face anxiously. "What's the matter, Enos?"

"Not a thing. Only I thought I'd hooed enough for today and I'll quit. I see the cows are home now and the barn hand. I guess I'll let 'em into the barnyard and milk supper. How's your butter, Polly?"

"Fine. But I never saw it come so slow. I've been all this afternoon churning. It's been like that with everything I've done today."

"So it has with me, Polly. I was thinking up there in the potato patch that I'd have liked awful well to have heard that speech today. I bet we've missed something that'll never come our way again."

Polly sighed. "I've been thinking that very thing, Enos," she said, "while I've stood here working over this butter. But it would have cost too much. All the same I can't seem to get over the feeling."

"I can't either," replied Enos Comfort. He put his arm about her and kissed her brow. "I'm going up to let in the cows."

He moved away and her eyes followed him. Every line of the rude, stumped figure was dear to her. Enos Comfort had never outlived that early romance.

When she had carried the butter to the cellar Polly went into the house to prepare supper. It was a small house, with only the homeliest of comforts, yet wonderfully bright and clean and cheerful. Through one window looked a white rose bush, cloudy with bloom. Beside the open door grew a great syringa tree whose load of blossoms perfumed the air. From this door Polly could look up and down the cove to where the mountains crowded in and shut off the view. There was no road from the main thoroughfare, only a wheel track which Enos led fashion to there were no passers-by. Days, often weeks, passed without Polly seeing a living soul save her husband. The village lay on the other side of the mountain.

Lonely Cove was called, but Polly had never thought it deserved the name. She was not lonely. She had Enos and her work. And they both had the boy. It was for the boy they lived and saved, it was for the boy's sake that they had withstood the strongest temptation of their lives.

That afternoon at the county seat, twenty miles away, ex-Gov. Benton had made a campaign address. The news of this visitation had penetrated to Lonely Cove. Enos and Polly had longed to go to hear their hero, to gaze upon him, perhaps to be favored by a grasp of his hand. But there was the butter to be made and the hay to be forked into cocks. All of the income that they could produce they gave to the "little feller," as Enos called him, in the theological seminary. After the day he had fallen from a tree they had known they could never make a farmer of the boy. He must earn his living by his head, not by his hands, as his father did.

Enos brought in the milk and Polly strained it and set it upon the cellar rack in pans. She was coming up out of the cellar when she heard a step and saw a man entering the yard and striding away with the handle. He was a tall man, with a plain face, which had nothing remarkable in it save the eyes. The eyes made it a face to be remembered, for they were eyes that had looked understandingly in life. This man, Polly felt their power now as she met them.

"Good evening," the man said and he smiled, it seemed almost fondly, upon the sturdy, faded blue figure. "I have just met with a piece of bad luck. My car has broken down in the road back there and it appears I am stranded for the night. I left my driver studying his blue book for dear life, while I followed your wheel track. You house is the pleasantest sight I've seen for many a long day. Is it sweet? Is it in bloom? Not buckwheat cakes at this time of day!"

Polly laughed at his whimsical frankness. "My man's baking while I've been straining the milk," she said. "Buckwheat cakes are just as good for supper as for breakfast if you only think so. Enos does. There's plenty for you and your driver. And I made a wild strawberry pie this morning. Maybe you'll like that, too."

"Madam," said the man, and he bowed with beautiful courtliness before her, "I am grateful beyond words for your generous hospitality. But I knew when I saw you what to expect."

At the sound of voices Enos appeared, pancake turner in hand, in the door. Polly explained to him that the stranger was to be their guest.

"I'll finish the baking, Enos," she said, "while you run down to the main road and get the other feller. Hurry, for cakes don't gain anything by standing around."

While the man washed at the trough Polly sliced ham and added a few touches to her tables. Presently came Enos with the driver, a big, close mouthed fellow, who looked more like a soldier than a chauffeur. The supper was appreciated and Polly, when we are examined, to deny that we are not afflicted with some of the mysteries of their own government and gave them glimpses of the beautiful things of earth.

"This is as good as hearing ex-Governor Benton's speech today," Enos cried. "I tell you Polly and I felt pretty blue at missing that. There's a man for you!"

The stranger said nothing, but he looked up seriously at the moon now floating like a great white balloon over the little house. Polly, watching him, wished secretly that "the little feller" might have just that look on his face.

Next morning Enos hitched up the fastest horse to the old buckboard and took the man to the nearest railroad station. The chauffeur stayed behind with the car to await the report. They spoke but little, as his clambered out of the wagon she laid her hand on his shoulder.

"Well, Enos," she asked eagerly, "did you find out who he was? I've been fairly crazy to know." Enos looked at her an instant before he spoke. The words came weightily: "It was ex-Governor Benton," he said. "N. Y. Globe."

Justin Martyn said, "It is in our power, when we are examined, to deny that we are Christians, but we would not live by telling a lie. Would you?"

State of Ohio, City of Toledo, Lucas County.

Frank J. Cheney makes oath that he is senior partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, Ohio, and that said firm will pay the sum of one hundred dollars to each and every case of Catarrh that cannot be cured by the medicine that renovates, strengthens, tones—it will build you up, make you feel better all over. Catarrh's.Cure. FRANK J. CHEN?Y Sworn to before me, and subscribed to by me this 4th day of December, A. D. 1886. A. W. GLEASON. Notary Public.

Hatt's Catarrh Cure is taken internationally, and has been recommended on the Mucous Surfaces of the System. Send for testimonials, free to F. J. CHENRY & CO., Toledo, O. Bold by all druggists. Hatt's Family Pills for constipation.
THE MARCH OF EVENTS

BY REV. JOHN H. PRITCHARD

Suspension of Strikes.

THe Cost of Living Committee of the New York State Federation of Labor has published a report, made after a series of conferences with representatives of capital. The outstanding feature of the report is the recommendation, earnestly made, that the Executive Council of the State Federation take steps to cancel and suspend all strikes now in progress in New York State, and to use its influence to prevent the calling of future strikes, "except in such circumstances as, in the opinion of the Executive Council, render it imperatively necessary to use the strike weapon." The report recommends, further, that the truce rest on the basis of the status quo, and that the period of the truce be six months, or such longer period as President Wilson may require to enable him to effect a reduction of the cost of living.

In addition to the assistance that a suspension of the use of the strike weapon would afford those who are striving to reduce the cost of living, the report urges the further assistance that would come from increased production. It urges organized labor to exert itself to the utmost to increase production of essential commodities. "It is labor's duty, and it should be its pleasure, to produce as much in eight hours as it formerly produced in ten, and even more. . . . There should be no letting down. There must be intensified production. That means that we will all have to work a little harder than we are now working. Our material reward will come through decreasing the cost of living, thus automatically raising our wages. Our spiritual reward will come from the fact that every additional motion we make with our tools adds so much to the help we extend to the peoples of other lands who are less fortunate than we Americans."

These expressions were accompanied by others that, to a mind not warped by trades union ethics, have an ominous sound. And yet the holding of such sentiments as those quoted above, and their sincere expression, give hope of relief to the profiteer-ridden public. For profiteers, mark you, are to be found in the camp of labor as readily as in the camp of capital. There are reasons to believe, however, that in both camps saner counsels are beginning to prevail or at least are finding advocates. One evidence of this is the fact that Labor Day was observed with order and decorum. Reports from all parts of the land indicate that the ultra-radical, Bolshevik elements were held in check on Labor Day. Some un­

To Forbid Strikes

It is a far cry from the preparation of a bill to its enactment into law. And yet the very preparation of a bill, especially when that bill has been prepared by a committee or sub-committee of the United States Senate, after due investigation and discussion, means much. Senator Cummins of Iowa, as chairman of a sub-committee of the Inter-State Commerce Committee, introduced a bill into the Senate, that if enacted will forbid the calling of strikes on the railroads. This committee has been considering, for months, the framing of new legislation touching the railroad systems of America. The bill as now presented provides for the return of the railroads to private ownership, but also provides for strict federal oversight, if not control. One feature that is causing considerable discussion is that which makes it unlawful to call a strike of railroad employees. A penalty of $500 and six months imprisonment gives teeth to the provision.

Dr. Talcott Williams' Washington Letter.

The assertion of Hungarian independence in 1848 and the union of all Italy in 1870, were both urged because the rule resisted was iniquitous, unjust and oppressive. Race rights were not the only claim put forward for freedom from the rule of the stranger. At Paris and in the Senate Committee on Foreign Relations which has held a full hearing of the whole issue of lands and races than any ever opened before, oppression and inefficient administration have not been omitted; but the foundation principle has been the moral right of any land or people to self-rule and independence. Exactly as our revolution established not only our political independence but the moral right of every people to manage its own affairs, and the brief decade from 1860, saw the round world suddenly convinced that slavery was immoral and must be abolished, so this decade sees the sudden consciousness that the rule of one land or people by another was itself immoral and could only be justified, not on political and administrative reasons but on moral considerations, on a principle peculiarly similar to the authority of parent or guardian, defensible only as required by youth or inexperience and certain to terminate when these conditions disappeared.

This is a new standard. It creates new duties. It sets new responsibilities. It has never been accepted upon the scale which knows neither bond nor free, Greek nor Scythian, but only the children of divine love and justice. In this treaty, as in all the previous steps in the direction of self-government, the countries of peoples which were the subject of the war gained new rights. Italy won union after the wars of 1859, (France and Sardinia vs. Austria) and 1866, (Germany and Italy vs. Austria); the Balkan States had their reception in 1878 in the treaty of Berlin and the peoples of the Central Europe from the center of the Russian Empire, "White Russia" to Germany, Austria and the Adriatic, and the Ottoman Empire covers the new peoples recognized. Each Congress—Vienna, 1814, Paris, 1856; Berlin, 1878—has kept to the territory in which the ploughshare of war had run the furrow over a new sowing of

(Continued on Page 4)
There has just been concluded the 1919 series of Presbyterial young people's meetings. For attendance, interest, enthusiasm, quality and quantity of work done, and planned, the previous high standard was maintained and in some instances surpassed. The young people are taking possession of the Church, and the Church is strengthening its hold on the intelligent convictions and affections of the young people. Dr. R. J. George, with his wealth of love for the young people of our Church, would have rejoiced to see this day. For if you will read the program of any of these conventions, you will see that, in order to be an active, efficient and leading member of any Covenant Young People's Society one must have cultivated familiarity with God's Word and ability to read it effectively, have knowledge of the terms of our communion and belief in them, full information of the principles for which the Church stands, and readiness of tongue or pen to clearly state them. Moreover one should read the history of the Church, enjoy an acquaintance with its literature, keep in close touch with current Church Events, and have a heart beating in sympathy with the Church's vast missionary enterprises, at home and in faraway lands. One does not need to have all of these accomplishments in order merely to enroll, but the published programs and some printed performances demonstrate that there are members who could in a greater or less measure thus qualify for membership. The emphasis that is put upon denominational loyalty is going to bear fruit by inclining young men and young women toward the ministry and the missionary work of the Church, both splendidly represented in the person of the Young People's Secretary, the Rev. J. D. Edgar.

The new life stirring in every department of the Church is remarkable. In this issue Dr. McKnight announces the practical completion of the Geneva Bible Memorial Fund, J. S. Tibby gives the new arrangements for co-operating with congregations in securing pastors, the Witness Committee publishes the details of their big drive in behalf of the Christian Amendment, Mrs. Myrta Dodds, reports the names of the Charter members of the Women's Synodical organization, and Rev. D. H. Elliott furnishes the dates and places of his first itinerary as Secretary of the Forward Movement. The Covenant Church is renewing her youth.

The Covenant Church Renewing Her Youth.

I have not come out to fight or antagonize any individual or body of individuals. I have, let me say, without the slightest affectation, the greatest respect for the United States Senate, but, my fellow citizens, I have come out to fight for a cause. That cause is greater than the Senate; it is greater than the Government. It is as great as the cause of mankind, and I intend, in office or out, to fight that battle as long as I live.

My ancestors were troublesome Scotchmen and among them were some of that famous group that were known as the Covenanters.

Very well, there is the Covenant of the League of Nations. I am a Covenanter.—President Wilson on Sept. 6, in Kansas City.

The Covenant Pin.

We feel very free to commend the wearing of the Covenant Pin, because it is not a source of profit. The Rev. J. D. Edgar says: "The Pins sometimes open the way to a sermon on the Kingship of Christ. They also rebuke profane men. When they read what is on the pin, they stop their profanity, 'For Christ's Crown and Covenant.'"

Dr. Talcott Williams' Washington Letter.

(Continued from Page 3)

freedom, but each left broader the field for the recognition of liberty and self-rule.

The practical result of the hearings at Paris and here is that the League of Nations when it is established begins its work led by precedents which look to hearing any plea which has behind it clear evidence of local demand. You cannot chain down the application of moral principle. You cannot compartment right.

This broadening from the limitation of political claim—easily used to exclude any challenge of the just jurisdiction of a great power over a helpless people—to a moral right is also extended in the Treaty to the rights of labor. When our Minister at St. Petersburg, Charles Emery Smith, thirty years ago, drew the attention of the Russian government to the fact that Jewish programs and low standards for labor in Russia affected American interests by forcing immigration, bringing at the start new and serious problems, his action was challenged as interfering with the domestic affairs of the Russian Empire. Any attempt at a general labor law for all nations has met like objection.

The above clauses in the Covenant and Treaty are a new charter of labor. They create a Labor Conference, meeting at intervals and a permanent Labor Commission which can find whether labor laws are enforced, report on their character and propose remedies. The true cure for immigration below American standards is not by excluding it, but by raising standards the world over. The nations and the agencies of labor both address themselves to this great task under the Treaty.

All the work of missions assures a new phase when the foremost nations of the world agree that all labor has a just claim to the regulation of hours, the exclusion of child labor, the lessening of the labor of women, a living wage and life conditions which shall not set in motion great tides of migration to lands better situated. The missionary can do a work no other can do under this new standard of international responsibility. This charter of labor Senator Fall proposed to strike out as levelling down American labor, although he afterward withdrew his proposal. Samuel Gompers, who drew it, has shown that it levels up. Here, again, Christian principles are recognized in the Treaty.

As the weary weeks wear on amid a clamor of criticism from the opponents of the treaty, permit an observer on the ground to record the salient fact that between the extremes on both sides, there is a steadily gathering group of moderate men who see in the moral advance of the treaty, its chief claim on the American people, over-riding capacious, verbal objections to phrase or limitation.
The Gospel of Jesus Christ and the Single Tax.

BY THE REV. W. J. COLEMAN, D.D.

To the Editor of the Christian Nation,

Dear Sir:—Some time ago in talking over the subject of "The Single Tax," you asked me in what relation it stood to the Gospel of Jesus Christ. That question seemed to take for granted that anything of interest to a Christian ought to have some vital relation to Christ. You suggested that I prepare an article showing this relationship and I have written out what seems to me an answer to your question.

The Gospel of Jesus Christ is the Gospel of the Kingdom. Mark 1: 14. I take this to mean that the acceptance of His Gospel would bring in the Kingdom. Now His Kingdom is over all. Ps. 103: 19. This asserts that everything and every man in every relation of life is subject to Jesus Christ. This must include man's economic life, the way he gets his living in this world, as well as his spiritual life. Indeed the two are closely related.

When we consider the law of the Kingdom, one of the most prominent things in it, if not fundamental, is the Ten Commandments. Jesus lived these Commandments Himself and endorsed them in the strongest possible way. One of these Commandments is the Eighth, which requires, according to our form of sound words, that we exercise "a provident care and study to get, keep, use, and dispose these things (worldly goods) which are necessary and convenient for the sustentation of our nature, and suitable to our condition...and an endeavor, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own."

This Eighth Commandment teaches honesty, fairness and helpfulness in all economic matters. This is the law of the Kingdom of Christ with regard to material things in this world, a condition which His Gospel is to bring in and which is, therefore, in intimate relation to the Gospel of Jesus Christ. The matter then before us is to show that the single tax is honest, fair and helpful in its principles and practice.

Before entering on this let us notice, as briefly as possible, the law of Moses concerning land which was the law of God for Israel in its time and circumstances. Each family received a piece of land, roughly estimated at thirty-three acres, and this became the perpetual possession of that family. It might be sold for a time but reverted to its family if not kept up. Why not take part of the rent from the gift, to pay the expense of the ordinance?

In order to study the practical question, let us consider the meaning of what is called the unearned increment. This is the increased value that comes to land by the improvements that are made around it. A vacant lot in a city becomes valuable and will command a large price, not because of any crop that can be raised on it, but because the city has been built around it, and a dwelling place, manufactory or store may be built on it. So far as this lot is concerned the owner has done nothing to earn any part of this value; he has simply held the land out of use. The increase of its value is an unearned increment. The community has produced it and the owner of the lot appropriates it.

Now it seems a conclusion of common sense that those who produce wealth have a first claim upon it. The community produced this value and the owner of the lot did not produce it. The community has to pay for its own government. Does it not seem fair that it should take part of the wealth it has produced to pay its necessary expenses? Fair dealing is surely a part of the law of the Kingdom and a principle of the Kingdom of Christ. Jesus is the teacher of that which is just and equal.

If the community does not take some of what it has produced, that is, a part of this increment not earned by the land owner, to pay its necessary expenses, where will it get the money? The answer is the present system, or rather lack of system, of taxation, and that is to force men to give up a part of their earnings to support the government. It allows its own earnings to be appropriated by land owners who do nothing for it, and takes for its need from those who have earned it by hard work. Is that honest? Does that exemplify the law of the Kingdom of Christ?

If I should come to you, Mr. Editor, with an appeal for a contribution to keep me from want, and you knew at the same time that I was earning enough to keep me in very comfortable circumstances, but was allowing some highly favored friend to absorb all my earnings, how much would you be likely to give me? And if I was able in some way to force you to give me an annual contribution for this purpose, how would you like it? That is the present system of taxation, while we allow the unearned increment to be absorbed by the owners of land.

It may be said that the problem of taxation is not quite so simple as this would appear, and that is true, but so far I have been trying to establish the principle and that of course is to be done with the simplest form of illustration. Once the principle is admitted, its application is not difficult. Yet there is much land held vacant both in city and in country, to which this argument applies directly. Probably one-half of all the land in the City of Pittsburgh is unoccupied and is held for speculative purposes. Land is not rising here now, for real estate and improvements are assessed separately in Pittsburgh and every three years the levy on improvements is lowered ten per cent, so that at the present time the tax levy on improvements is thirty per cent. lower than on real estate. This is a gradual approach to the single tax.

Let me say something of the benefits of the single tax and these are so many that I can but give a list with little discussion.

(1) In the first place it takes the tax off all improvements and that means off all labor and the fruits of labor, except as these improvements raise the price of land.

(2) It also throws the great part of taxation on the cities where the concentration of business has brought the site value of land to fabulous prices, nearly all of which is an unearned increment.

(3) It will bring down the speculative value of land, so that men can get a home and have a place of their own. This is according to the law of Moses.

(4) It will force owners of vacant lots and unimproved land to sell or use the land so as to get money to pay the tax. Unimproved land is generally assessed very low. By this plan it will be assessed according to its selling value as real estate. So will mines and lumberland. It will make monopolistic holdings unprofitable.

(5) It will provide employment. The two original elements of employment are land and labor. Unemployment means that labor is held away from land by prohibitive prices. There is no problem of unemployment in a new country where men can get land.

(6) It will tend to stop the struggle between labor and capital. It is the drain on profits by the land owner that lessens what labor and capital have to divide.

(7) It will tend to stop panics. A panic arises largely because the price of land goes...
so high that business begins to be unprofitable. A panic ends in a fall of the price of land.

(8) It will tend to stop war because there will be no tariffs.

This is something of the relationship of the single tax to the Kingdom of Jesus Christ. In the Millennium we will have the Single Tax.

THE WITNESS COMMITTEE

119 Federal St., N. S., Pittsburgh, Pa.
R. G. McKnight, Ph. D., Chairman
Callie M. Morton, Secretary
James S. Soby, Treasurer
408 Penn Building, Pittsburgh, Pa.

THE "NOVEMBER DRIVE."

The sub-committee on the "November Drive" has prepared the following plans, which we now submit to the Church. They are still subject to the approval of the whole committee, but no material change is expected in the essential features of the plans.

The call at Synod was for a simultaneous, nation-wide drive. Whether it will be simultaneous or not depends on how willing the people of the Church are to follow the directions of the committee. Whether it will be nation-wide, or to what extent it will be nation-wide, depends on the number of workers who volunteer for service, on their willingness to work, and on the response of the Church to the appeal for funds.

To answer the call for a nation-wide drive we have made a careful study of the map of the United States and of the latest statistics of population, and have prepared a comprehensive plan for the covering of the whole country by the Church. Each state and Presbytery has been allotted its share and in a short time the plans will be sent out for each congregation.

The purpose of the Drive is to secure the Christian Amendment to the Constitution of the United States. The method to be followed is that each congregation and each Presbytery shall carefully cover the district allotted to it. The District Secretaries will superintend the work in their respective fields. The plans will be sent out from this office.

Magnitude of the task. It should be understood that the plan is very large, larger than we expected and will be accomplished. This means that the work assigned will be accepted and will be accomplished. Therefore we expect every pastor in the Church to volunteer to give as much time as he can for this work, and, in fact, every member of the congregation ought to plan to do all he can to help on the movement.

The sub-committee on the "November Drive" have been outlined and laid before you. The District Secretaries of the Presbyteries will be largely in charge of the work. Further details and suggestions will be sent later to them and to the pastors. The work is before you. Will you take it up? We want a pledge from each congregation and from each Presbytery that the work assigned will be accepted and will be accomplished. This means that you agree to adopt the territory allotted to you as your own, for which you will be responsible, and that you will put forth every effort to cover the territory. It does not mean that you promise to cover it all this November, but it does mean that you promise to cover as much of it as you possibly can, and to cover the remainder of the country in December.

What is the answer of the Church to this challenge?

ASSIGNMENT OF TERRITORY.

Presbyteries.

Central Canada—One-fourth Minnesota.
Illinois—Three-fourths Illinois, Indiana (some territory for Ray), one-half Alabama.
Iowa—Three-fourths Wisconsin, one-fourth Illinois, Iowa (Blanchard and Clarinda), one-half Alabama.
Kansas—Kansas, Montana, New Mexico, No. Dakota, So. Dakota, Oklahoma, Nebraska, Mississippi.
Ohio—Ohio (minus some territory for Youngstown), Michigan, Indiana (Ray, see Illinois).
Pacific Coast—California, Washington, Oregon.
Philadelphia—Pennsylvania (Eastern), New Jersey (nine-tenths), District Columbia, Delaware, Maryland, Florida.
Pittsburgh—Western Pennsylvania, Ohio (Youngstown), West Virginia, Virginia, North Carolina, South Carolina, Georgia, Tennessee, Mississippi, Kentucky.
Northern New York.
In the Sabbath School


"Jesus Our Saviour and King."—Review.—Matthew 21:1-9, 15, 16.

Golden Text—"Hosanna to the son of David; Blessed is he that cometh in the name of the Lord."—Mark 11:9.


The study of the Bible for the quarter just closing has been mainly occupied with the great foundation principles of the Christian Church. It would seem as if the moment of launching this Christian Church must have connected with it a belief in the Bible. And it is the same with conduct. There are Church members that on occasion will break the commandments, but they usually keep very quiet about it, for they know the Church will deal with them for such conduct if it becomes public.

The Presbyterian may decide with one kind of church officers and the Methodist may decide with church officers under another name, but the man who gets drunk will find he is condemned in either form of church court.

All churches agree on the mission idea of making the truth known to the world. So the ideas of the Church in all its branches are fairly one in accepting the great truths taught this quarter.

Singing at the lessons we find that they can be grouped under three heads, the first being, The Relation of Christ to His Church. His Word as one lesson. His ordinances, as the Lord's Supper and Baptism, were made clear at Day's Point. We have clearly taught, and with it the Future Life. Then man's relationship to the Church and the proper conduct for him was taught in a number of lessons. In every pledge of Jesus to His people there is a corresponding obligation on the part of the people in the Church to be true in their relation to God. It is only as both are faithful to the best interests of the Church that she can prosper. We may be sure God will be faithful to His people that are associated together in the Church, for He loves Zion's gates. The people that have pledged themselves to Him, should count their church obligations as the very highest bond that holds them.

Along with this, and in fact very closely connected with it, is the obligation that rest on God's people to be true to their fellow men. This is the very centre of the story of the Good Samaritan. The same spirit of kindness and helpfulness that makes up the Church, should be present in the working force of the Church.

Our conduct is interwoven in all this. Dishonoring God is a serious matter, and a number of lessons have been spent on this. The men death is a matter of weight to Christians, and all of their lives and to honor their profession in the sight of others. And for this reason it is suggested that we shall consider Christ as King. The word King carries something too absolute for us to like it as it is claimed by some men. We tell ourselves that the measure of the man is to be applied to all alike and if the man in overall measurements was as an ordinary man, and if the man in velvet measures up in many qualities, he is in the same class, no more and no less. Some men wondered that the son of the millionaire and the son of the section hand stood side and side in the army. Why, of course they should; for neither of them was a man, he had a chance to show it. But the man who had the training and the right to rule gave commands to both of the boys in the ranks.

In the Church no one doubts for a moment who that takes rank and stands out as the rightful ruler in all its affairs. But in the affairs of the world men are not so sure that Jesus is King; no one seems to be greatly concerned as to how well pleased the Saviour of the world may be with the arrangement men may make of world affairs.

Men puzzle their brains to make or unmake a league among the nations of the earth, but while they leave out of account the One who is most deeply interested in the affairs of the earth, they will labor in vain.

Jesus claimed this place of King and He brought it in the review of events. John 18:33-38, and we get His statement. The Golden Text today speaks of Him as the son of David; he came in the kingly line. Not as the son of Levi or Aaron the priest, but as a King He came into the world.

All this being so plainly revealed, it is the duty of the Church to carry forward the kingly claims of her Lord and continually to present the fact that Christ is King, by the decrees of the Father. See the second Psalm as to the Son being appointed King.

The working force of the Church should be directed toward bringing Christ into all the honor due unto His name. For the safety of the world depends on bringing all honor and worship to the feet of the Lord Jesus Christ, the Ruler of the universe.

Children's Lesson

Lesson XIII—For Sabbath, Sept. 28, 1919.

"Jesus Our Saviour and King."—Matt. 21:1-9, 15, 16.

On the table pile up the sand for the hills on which is a beautiful city. Use boxes for the houses and stones build the city walls, leaving open spaces for the gates. On one hill use a shiny white box for the temple. What city is this, Paul? Jerusalem. Use colored splints for the people—large ones for the grown folk, and tiny ones for the children.

Stand leafy twigs in the sand for this. "If we walk in the light as He walketh in the light, we have fellowship with one another." Where do we go on Sabbath to worship God, Jeanne? "To church and Sabbath School." That is right. God's people worship. Can we also worship God at home? Yes, and in school and wherever we happen to be. But He wants us to worship Him in church, for that is His temple. He likes to have us meet Him there. Sabbath School and with our lips only, while our hearts are not His and our thoughts far away? "He would not like that kind." Jesus says, "God is a Spirit; and they that
worship. Him must worship Him in spirit and truth."

If we love Jesus, will we keep Him all to ourselves, Helen? "No, we will tell the other boys and girls." What did Jesus tell His disciples to do just as He was going up to heaven? "Go ye into all the world, and preach the gospel to the whole creation."

Was the good Samaritan kind to a man of his own people or to one of another race? He was big brother to the Jewish man who was hurt, even though the Jews and Samaritans were not even friendly. Does Jesus want us to be kind only to our own friends, or to everyone who needs us? Dorothy? "No, he obeyed God and who can help us. "As we have opportunity, let us work that which is good toward all men."

Did Daniel forget God when he was far from home among wicked people, Mildred? "No, he obeyed God and would not drink wine." He tried to keep pure.

Where is the kingdom of Great Britain now? "Wherever England rules." Where is the empire of China? "In Asia." Where is the kingdom of God? "In our hearts." Jesus tells us to "seek ye first His kingdom and His righteousness."

Where will those live after death who let the kingdom of Jesus grow and fill their whole heart and life, Dorothy? "In heaven." Frances, you tell us about what kind of people will live their future life with Jesus.

What is the best book in all the world, William? "The Bible." How did miners in David's time see to find their way, Foster? They had lamps on the toes of their shoes. What does David say about God's Word? "Thy Word is a lamp unto my feet, and light unto my path."

NEW ALEXANDRIA, PA.

Mr. and Mrs. J. C. Calhoun, of Indiana, Pa., spent the last Sabbath of August with Mrs. Calhoun's brother, S. M. Steele, and wife.

The Young People's Study Class had a very enjoyable meeting the first of September at the J. C. Elder home.

George W. McFarland has accepted the principalship of the Bradenville schools, and has equipped himself with a Ford so he can go from home.

Miss Laura McClure will teach at Turtle Creek, Pa., this winter.

J. E. Steele and family have moved into the new homes they recently purchased in Latrobe, Pa., where Mr. Steele is engaged in business as manager of an A. & P. store.

and many social gatherings were held at the Hunter homestead, one of the landmarks of that vicinity.

Mrs. Slater, hurrying home from Seattle, reached Sterling Valley just in time for the funeral, conducted by Rev. A. W. Yale, of Syracuse, assisted by Rev. Charles M. Herrick, pastor of the First Presbyterian church, Fulton, and Rev. W. D. Crockett, a cousin, from State College.

Mother Hunter was a queen among women. As broad in her sympathies as the demands of human need, her hospitality, like her busy, busy hands, was ever touched with universal motherliness and kindness. In her strength of character, her poise, and beautiful Christian devotion, she was a most remarkable woman. Her faith was beautiful in its simple trustfulness, whether in the Valley of the Shadow or on the mountain top 'twas always well because God lived and planned, and His providence was sufficient. Now that the day's work is ended and all is quiet and peace and rest, her life will live today and all the days—a blessed benefit.

Mrs. Hunter was ill but one week, and for the most part of her 87 years was able to care for herself. Many people die in their forties and fifties, that when one lives on into the seventies and eighties, and, as in the case of Mrs. Hunter, almost into the nineties, there are few, very few, remaining who knew them in the days of their greatest activities. Only a few years ago I attended the interment of a man in this city who for a great number of years was a central and commanding personality in the public life of the American Covenant- ter Church, but he had lived on so long after the ordinary period of a man's activities as to outlive most of his contemporaries and companions. Few persons knew that he was still alive, and scarcely more than a dozen people were at his funeral, and most of these were his immediate connections.

Thirty-five to forty years ago, and as recently as twenty-five years ago, the names of John and Mary Hunter, of Sterling Valley, were known in every Covenanter home in America. Mrs. Hunter's husband, Elder John Hunter, was born ninety years ago, May 29, and it will be twenty years since his death, but his personality was so remarkably impressive that the memory of it does not fade, and the thrill of his warmly affectionate grasp of the hand remains. Dr. R. J. George said of him that he was "both good and great." He was a member of the Board of Superintendents of the Theological Seminary, and of the Board of Corporators of Geneva College. Dr. George said: "He joyously supported with his patronage the College, which his munificence had helped to found. He was in a position to have sent his children to any great university, or noted seminary he might have selected. He chose to place them under the supervision of our own Church College. I set that decision down to his breadth of mind. A smaller man would have sought distinction for his sons and daughters by sending them to one of the great universities and renown. Mr. Hunter sought it by sending them where principles are taught which he believed to be divine."

Dr. W. F. Johnston wrote in December, 1869, "I understand that hundreds came to his funeral to show their thought of him. I do not wonder. People were always coming to the house on all conceivable errands. Poor men consulted him, came to him for advice, did as he told them, He was known for miles. I think I can put into his mouth words put into the mouth of one whom Milton immortalized: "All my mind was set seriously to learn and know, and to do what might be public good; myself I thought born to that end."

Prof. D. B. Willson, in writing of Mr. Hunter, referred to him as "one of Christ's devoted servants," and said: "He came from it with the Scotch-Irish stock of the north of Ireland. By his energy and industry he accumulated means, and from his resources he gave to the Endowment Fund of Geneva College the sum of $25,000. This was one-fourth of the entire amount asked for to endow the institution that stands forth among the colleges especially as teaching the claims of Christ's divinity and power in this nation—not as a result already gained, but one to be gained."

On my way to Sterling Valley, twenty years ago, to attend Mr. Hunter's funeral, I fell in with a man over sixty years old who had come fifty miles in the driving rain to pay his last tribute. Waving a hand over the far-reaching fields, he said: "John Hunter has put the print of his character over all the country."

There was infinite variety in Mr. Hunter's interests. The divine lapislazuli had made him a diamond of many brilliant facets. He was a successful farmer, cultivating an area of land as large as some counties, he was a builder of railroads, an invariably successful organizer and manager of large and varied business enterprises, and, as well, a man who thoroughly understood and did all in his power to advance the principles of Christian civil government, which the Covenanter Church has always taught and witnessed for. He was a great benefactor, ranking as to wealth to the founders of widely known educational institutions. When he was translated the youth of our Church lost a child- hearted, warm-hearted, loyal-hearted, man who had come fifty miles in the driving rain to pay his last tribute. Waving a hand over the far-reaching fields, he said: "John Hunter has put the print of his character over all the country."

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A Good Mother

The In Memoriam department of August 27 issue of the Christian Nation told the eloquent story of what Mrs. Laura Louisa Foster, wife of Rev. James M. Foster, Boston, had accomplished in her own personal life and in the training and education of her children, with only the means at her command of a Covenantter pastor. The education of the children is always largely in the care and hands of the mother. Fortunately the child whose mother is determined that at any personal sacrifice he or she shall enjoy a thorough schooling. We ask our friends to read again on page 12 of August 27, the story of this good mother, Mrs. Laura Louisa Foster. Seven children—four girls and three boys—and every one of them thoroughly educated, and creditably filling their places in the world. What that reveals of long and patient years, crowded with planning and performing, with definite purpose and daily prayers, with smiling service and silent suffering, but also with joyful satisfaction, to see her children developing into Christian men and women of the best type, only other mothers who have passed and are passing through the same things can understand. Of such a wife and mother, the wise man, speaking by inspiration, has said:

Who can find a virtuous woman? for her price is far above rubies, The heart of her husband doth safely trust in her, so that he shall have need of spoil. She will do him good and not evil all the days of her life. She speaketh wool, and flax, and worketh willingly with her hands. She is like the merchants ships; she bringeth her food from far. She riseth also while it is yet night, and giveeth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; and delivereth girdles unto the merchant. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land.

A Family Paper

September 10, 1919

A Good Mother.

The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. She speaketh wool, and flax, and worketh willingly with her hands. She is like the merchants ships; she bringeth her food from far. She riseth also while it is yet night, and giveeth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; and delivereth girdles unto the merchant. She maketh herself coverings of tapestry; her clothing is silk and purple. Her husband is known in the gates, when he sitteth among the elders of the land.

The Eternal King

HARRIET S. FRITCHARD, MONTCLAIR, N. J.

God breath'd but a thought, and the universe came, And our earth was set forth in its star-jewel'd frame, The moon shed her lustre, and angels could see The pow'r of His word in eternity.

To light the dark earth came the sun strong and grand, God drew the great waters apart from the land; The mountain and meadow, sloping hillside and plain, And the birds trill'd His praises from green, leafy bow'rs; But nature now painted with snow, frost and rain, The moon shed her lustre, and angels could see And our earth was set forth in its star-jewel'd frame, God breath'd but a thought, and the universe came, And our earth was set forth in its star-jewel'd frame, The moon shed her lustre, and angels could see The pow'r of His word in eternity.

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For Christ rules suprem'e through eternity.

So he breath'd into man, a soul—free from stain— And enthron'd him the king of all creatures, to reign, But man in obedience, God's subject must be, For Christ rules suprem'e through eternity.

God looked down with pleasure on beasts, plain, and flow'rs, And the birds trill'd His praises from green, leafy bow'rs; But none of those joys a companion could be— They could not exist through eternity.

For Christ rules suprem'e through eternity.

Man sinn'd against God, and rebel'd at His pow'r, And his sorrow and death were entail'd from that hour; But nature now painted with snow, frost and rain, The mountain and meadow, sloping hillside and plain, The bird's trill'd His praises from green, leafy bow'rs; But none of those joys a companion could be— They could not exist through eternity.

For Christ rules suprem'e through eternity.

The Syrian's refus'd to own God as their Lord; Goliath relied on the strength of his sword; But David chose rather God's subject to be, And was crowned a great king through eternity. As queen of our nation, Columbia now stands. The keys of her strongholds she clasps in her hands, Though crown'd with great goodness, her safety must be, Allegiance to Christ through eternity.

There's a wave on the sea, it breaks on the shore: Christ's Kingdom is growing—'twill spread the earth o'er. And angels rejoicing, our nation will see Crown Jesus her King through eternity.}

Hetherston, Mich.

Mr. K. S. McKelvey was our delegate to Synod and he gave us a very accurate and comprehensive report of same on Sabbath following his return.

Elder Mann, of Content, Alberta, stopped off with friends and communed with us on the Sabbath before Synod and then stopped off and stayed with us another Sabbath when on his way home.

Mr. Elton Harrington returned from the aviation service and was married to a lady in Saginaw, Mich., after which he made a visit to see his mother and friends here. The young people held a social at Mrs. Jesse Harrington's in their honor.

Mrs. Everett Jamison, of Saginaw, Mich., was here recently to see her invalid mother, Mrs. M. L. Roby.

Miss McCracken, of Beaver Falls, who has been visiting friends, has returned to her home.

Mr. W. E. Jameson and H. Eason McKelvey, who saw service overseas, have both returned. All our boys are home now except J. W. Mathews, who is on the U. S. S., "Virginia." He writes home that he expects his discharge about the 27th of August.

Mr. and Mrs. Elton Harrington expect to make their home in Saginaw, Mich., where they went recently.

The young people held a social at the home of Mr. and Mrs. J. L. Boyd. Mrs. Earl Jamison and three children, of Ohio, are making a visit at the home of Mr. L. A. Jamison.

The young folks of the congregation camped the second week in August on the bank of Bear Lake, where they enjoyed boating and bathing to their heart's content.

The Misses Anna and Veda McKelvey have returned from Mt. Pleasant, where they were taking normal training.

Mrs. James Gray and Miss Phoebe Summerland have returned from Big Rapids, where they were taking a course in Ferris Institute.

Mrs. Dixon and daughter, of Morning Sun, Iowa, congregation, have been visiting Mr. George Gray and family.

Shortsightened is the mother of sins. Men sin because they see only what is near.—J. D. Jones.
PLAN TO FORWARD THE SET
TLEMENT OF PASTORS
IN VACANT CONGREG.
ATIONS.

The ideal condition in every Church is that every congregation shall have a pastor and that every minister who can preach will have a place to work. It is to aid in this desirable result that this plan has been adopted. The items of the report adopted by Synod are given in heavier type and the comments suggested by questions asked is given in lighter type.

1. Each vacant congregation and every congregation on becoming va
cant shall appoint a committee of three, two of whom shall be mem
bers of the session, to select a can
didate (or candidates) to be heard by the congregation. It is expected that this committee shall consult the wishes of the congrega
tion as to who shall be heard. The congregation should choose men whom they will trust to use good judgment, and who will listen to suggestions and as far as possible carry them out.

2. The Stated Clerk of Synod shall furnish this committee, as a matter of information, with a list of pre
sented ministers, of licentiates, and of set
tled ministers who may notify him that they desire a change. He may add to his list from time to time names in
come to his knowledge.

The committees appointed by the congregations will need to notify the Stated Clerk that they are ready to receive his list, giving him the name and address of their Chairman.

The committees are not confined to this list in their choice of can
didates, but may call on any minister of the Church, whether he occupies an office or not.

All unemployed ministers and li
centiates are to be placed on this list, unless they notify the Stated Clerk that they do not wish their names to be in your Synod.

3. After hearing the selected can
didate, the congregation, before hear
ing a second candidate, shall vote on whether they are ready to make out a call.

It is not necessary to decide whether they are ready to call the candidate just heard, but to decide whether they are ready to call any
one.

Sometimes congregations have been ready to make out a call and have not been given an opportunity. This provides the opportunity.

4. If the decision be favorable, a call shall be made out as soon as possible. Pending the answer to this call, the congregation shall supply its own pulpit.

This takes for granted that the Presbytery will have granted the moderation of a call to every congre
gation, whether asked for or not, and that a member of the Presbytery has been appointed to act when notified of the decision of the congregation, and at the convenience of parties.

When a congregation decides that it is ready to make out a call, it is expected that the session will move promptly in arranging with the min
ister who is to moderate an early day for the election, and in making all necessary preparations.

5. Each Presbytery shall appoint a committee on calls, which shall have power to act, subject to the law and order of the Church, on all that pertains to calls and settlements.

This committee can provide for a call in case the Presbytery has not done so, sustain or not sustain a call when made out, present calls and, when accepted, ordain and install candidates, unless the Presbytery shall have made other arrangements. In Pittsburgh Presbytery the whole Presbytery is called to meet at an ordination. Such arrangements are to be observed by commissions on calls.

6. If a pastor is not secured in six
months, the Presbytery shall appoint a stated supply for the congregation for six months.

No arrangement or regulation has been in force in the past indicating that good time without a pastor. This item provides for definite and effective Presbyterial oversight. If a congregation has been unable to secure a pastor, the Presbytery will do its best to provide for one for a limited period. The congregation at the end of this period may desire to retain him.

7. The congregation shall take up the former method of securing a pastor, these two methods alter
nating every six months until a pastor is secured.

8. This plan, if adopted, will ren
der the appointment of committees by Synod and Presbyteries unnecessary.

9. Presbyteries shall have power, at the request of a congregation, to appoint a stated supply for a year. This has been prepared at the re
quest of JAMES S. TIBBY, 408 Penn Blvd, Pittsburgh, Pa.

LEVANT NOTES.

SUPPLIED BY REV. S. EDGAR.

Rev. A. J. McFarland, of Mersine, is assisting the American Board work
ers at Hodjina, in their relief and reconstruc
tion work for a few weeks. Mrs. McFarland is sharing her time with Dr. Chambers in Adana and Y. M. C. A. work in Mersine. Rev. R. E. Willson and Dr. Peoples take care of the "IY" work of the time, while Mrs. McFarland is ab
sent.

Rev. S. H. Kennedy, of Alexan
dretta, is caring for many of the sur
rounding villages with relief. Mrs. Kennedy has arrived in Alexandretta and it must be great joy for them to be in their own home again busy in

THE CHRISTIAN NATION
Volume No. 71.

“ANSWERS TO YOUR QUESTIONS” ABOUT
The Westminster Departmental
Graded Lessons
WILL BE SENT YOU ON REQUEST

This little booklet, “Answers to Your Questions,” contains all possible questions with reference to the purpose, merits, and ways of adopting the Departmental Graded Lessons together with the answers. It is a mine of information and clearly proves its case.

Here are a few of the questions
What is the Departmental Lesson system?
Upon what general principles is the Departmental Graded system based?
How do the Departmental Lessons differ from the Improved Uniform Lessons?
How do the Departmental Lessons differ from the Closely Graded Lessons?
Why is a new system being advocated for the Sabbath School?
What changes will be necessary in order to introduce the Departmental Graded Lessons?
What provisions are made for the adult Bible classes?
What time of the year should we begin the Departmental Graded Lessons?

Send a postal request to-day and you will receive this booklet by return mail.

If, after reading “Answers to Your Questions,” you find other questions to ask, write us and we will gladly answer them.

THE PRESBYTERIAN BOARD OF PUBLICATION
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Covenanter Books, old books of Testimony, Discipline, Con
PRESBYTERIAN MANUAL,” “Handbook for Young Christians,” Minutes of Synod.

Address: JAMES S. TIBBY, 408 Penn Building, Pittsburgh, Pa.
McKEE HALL.

Mrs. M. E. McKee's Queenly Gift to Geneva College.

We are pleased to be able to give the Church the picture of McKee Hall, the new dormitory for women at Geneva College. Also the picture of Mrs. M. E. McKee, of Clarinda, Iowa, whose generosity makes this building possible.

Mrs. McKee is the daughter of the late Mrs. M. M. Gregg, of Allegheny, Iowa, whose generosity makes this possible.

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MRS. M. E. McKEE.

McKEE HALL—GENEVA'S PROPOSED NEW DORMITORY FOR GIRLS.

The plans for the building are being carefully studied by a special committee appointed by the College Board of Trustees, and it is the purpose to begin building operations early this fall, with the hope and expectation that the building will be completed in time for the opening of College in September, 1920.

The building will be of stone and fireproof throughout. It will contain rooming facilities for about seventy-five girls, with dining room, kitchen, and rooms for social and religious purposes. The College is already feeling the good effects from this building. The prospects are good for the largest attendance in the history of Geneva, and it has been remarked by those who are canvassing for students, that if McKee Hall were ready it could be almost filled this fall.

The College Board, the whole College constituency and the entire Church feel a deep sense of gratitude to Mrs. McKee for what she has done for Geneva College, and her name, henceforth, will be a household word. McKee Hall will be one of the finest college dormitories in the country. It is a source of satisfaction that Mrs. McKee's children and grandchildren rejoice with us in this generous gift.

FOOT TROUBLES

No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, H. S. Simon of 1589 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the EzWear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

EAT LESS AND TAKE BITRO-PHOSPHATE TO PUT ON FLESH

A PHYSICIAN'S ADVICE.

Frederick S. Keile, M. D., Editor of New York Physician, "Who's Who" says that weak, nervous people who want increased weight, strength and nerve-force, should take a 5-grain tablet of Bitro-Phosphate just before or during each meal.

This particular phosphate is the discovery of a famous French scientist, and results of remarkable results from its use have recently appeared in many medical journals.

If you do not feel well; if you tire easily; do not sleep soundly, or are too thin; go to any good druggist and get enough Bitro-Phosphate for a two weeks' supply—it costs only fifty cents a week.

Eat less; chew your food thoroughly, and at the end of a few weeks you do not feel stronger and better than you have for months; if your nerves are not steadier; if you do not sleep better, and more comfortably; if you do not feel stronger and better than you have for months; if your nerves are not steadier. Eat less; chew your food thoroughly, and at the end of a few weeks you will feel that they usually possess remarkable results from the use of Bitro-Phosphate just before or during each meal.

You will find that they usually possess remarkable results from the use of Bitro-Phosphate just before or during each meal.

The world needs, and must have, and forever will have at the front men who live in the future. Men whose eyes are in their faces, who look onward and press onward, and do it eagerly. From such men the world elects its leaders.—Austin Phelps.

Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

NUXATED IRON

For Red Blood, Strength and Endurance

THINK of the strong, healthy men and women you know—people who are prominent and who are doing things worth while and you will find that these usually possess remarkable force, vim and energy—the kind that simply oozes over them wherever they go. You will, moreover, find that the blood is filled with iron. Iron is red-blood food—it helps put strength and energy into the veins of men and women. Iron is red-blood food—it helps put strength and energy into the veins of men and women. Nuxated Iron by enriching the blood and creating new blood cells strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and endurance into the whole system. Nuxated Iron by enriching the blood and creating new blood cells strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and endurance into the whole system. If people would only keep their blood filled with strengthening iron by taking Nuxated Iron when they feel weak, run-down and nervous, they might readily build up their red-blood corpuscles and quickly become stronger and healthier. Nuxated Iron by enriching the blood and creating new blood cells strengthens the nerves, rebuilds the weakened tissues and helps to instill renewed energy and endurance into the whole system.
**Notes**

***Rev. Alvin W. Smith preached at Bojina, N. Y., on Sabbath, September 3.***

***In renewing his subscription, James Carson, of Denver, Col., says: “Cheap at twice the price.”***

***Miss Clara McClelland, of Topeka, has received appointment as teacher in our Southern Mission.***

***The Rochester Presbytery stands adjourned to meet in Lisbon, Tuesday, October 14, at 10 a.m.***

***Miss Callie A. Morton, after attending the Walton, N. Y., Young People’s Convention, spent a week at her home in Cambridge, Mass.***

***We acknowledge a contribution of $5 from Mrs. Giles Orsey, of Akron, Mich., for the Victory Thanksgiving Fund. Thank you!***

***Philip George,” son of Mr. and Mrs. George Henderson, is the latest arrival into the society of the Walton, N. Y., congregation.***

***A daughter, Marian Elizabeth, has come to enjoy the hospitality of the home of T. H. Reed, and wife, of Topeka, arriving August 25, 1919.***

***Mr. A. M. Shaw, of Denison, Kansas, is planning to move his family to Topeka in September. The daughter will attend Washburn College.***

***The latest addition to the Editorial Staff of the Star Note page is our well-beloved Young People’s Secretary, Rev. J. D. Edgar, Olathe, Kansas.***

***Elsie Faris, son of Isaiah Faris, is home from naval service, and Mr. and Mrs. Faris has returned from service with the Engineers in France.***

***Miss Hazel C. Foster, daughter of Rev. F. M. and Mrs. Foster, Third New York, D. V., is to enter Freshman class in Geneva College, Sept. 17, 1919.***

***We cannot promise to use news items reaching us later than the Thursday preceding the day of issue, reason of unusual importance.***

***Mr. Jack Neeley, in France nearly two years, was honorably discharged some three months ago and is now employed in government work near Philadelphia.***

***Rev. R. H. Martin, President of Geneva College, attended the banquet and reunion of the Prohibitionists held in Chicago last week. Mrs. Anna P. George was also there.***

***Rev. W. J. Sanderson, York, N. Y., has joined the Star Note page editorial staff. We will send self-addressed postal cards to every pastor who will agree to send us at least one Covenanter Star Note of general interest every week. We will mail enough cards at once to last for the remainder of the calendar, and a year’s supply later for 1920.***

***A farewell reception will be tendered to Rev. and Mrs. Julius A. Kempf, at the Second Church, N. Y., on Thursday evening, September 11. They will soon return to China. A very large attendance is expected.***

***Mrs. David Miller, sister of Mrs. A. I. Robb, a member of Bojina congregation, arrived at her home in Walton, Aug. 23rd. Boyd A. White, pastor of the Walton congregation, conducted the funeral.***

***The Youngstown congregation has its new church so far completed as to hold services in the basement, and expect to have the entire church completed by the middle of September.***

***New York Prebytery will meet in Walton the last Tuesday of October (the 28th). There will be a Christian Amendment conference in connection with the meeting of Presbytery and Rev. W. G. Wight.***

***The delegation from Third New York to Walton Convention was composed of Mr. James Beatty, the president of the society, Miss Hazel C. Foster, and Mr. Wm. Hawthorne. They report a fine convention.***

***Rev. T. C. McNight, one of seven ministers who have been members of Blanchard congregation, was heard by a large audience when he preached there on the evening of August 31.***

***Mr. James Neeley, of Third New York, two years in France, at least a half of the time stenographer in Headquarters, arrived home on Sabbath, the 24th of August, well and strong.***

***Mr. George Hawthorne, of Third New York, a marine stationed in Cuba, was honorably discharged about the 21st of August. The firm with which he is connected in business has sent him to New Orleans.***

***Rev. W. J. Sanderson, York, N. Y.: “Soldiers of the Church” is a book of great interest and service for the present, but its value to Covenanters and the Church will be significantly increased by the years that are to come.***

***Colorado Presbytery and the Women’s Presbyterian Missionary Society held a joint meeting in Greeley, Col., September 9, 1919. The Forward Movement of our Church was a part of this evening’s program, in which both the Presbytery and Presbytery were represented.***

***Dear Mr. Pritchard: Thought you would like to know for your “Star Notes” that a unanimous call was made by the Beielah (Neb.) congregation for Mr. David Smith, because of favor of the Rev. J. C. French. I had the pleasure of being present and assisting the congregation. A very hearty and hopeful spirit prevailed among the people, and they are making a supreme effort along financial lines, which I feel deserves mention.***

- A. Melville Thompson.
BOOKS.
Paul wrote to Timothy, "When thou comest, bring with thee the books." That message was written in a prison. An apostle could do without many things, but he wanted books. He had the fellowship of God too. The books were likely few in numbers, for if many, his friend could not have carried them.

The good Book keeps the past for us,—preserves the faces of friends, the word printed,—takes us 'back to the word spoken. To read a line, will recall the grasp of a hand, or the tone of a voice. What is given to the page of a book comes back to us when the book is opened. What was visible to the eye is again in mind.

Johnson, sage of Lichfield, says: "Books are faithful repositories which may be a while neglected or forgotten, but when opened again impart their instruction; memory once interrupted is not to be recalled. Written learning is a fixed luminary which, after the cloud that has hidden it has passed away, is again bright in its proper station. Tradition is but a meteor, which if once it falls, cannot be rekindled."

Bacon says: "Water, whether it be of the dew of heaven or from the springs of the earth, doth lose itself in the ground, except it be collected into some receptacle, where it may sustain itself; so knowledge, whether it descend from divine inspiration, or spring from human sense, would soon perish if not preserved in books, and these kept in the schools, and in places appointed for the receipt of them."

The Bible is a good book, for it gives us the great deeds of the good men of other lands, and of former days.

We need new books of the new men who have been doing the great things in our own day. The bodies of some of these men are in their graves, in lands beyond the seas. We will not see the faces. If we get the book or books that tell of their deeds, these will keep their faces in our minds, as the Bible in the Sabbath School lesson of the week tells us of Daniel and of his courage for God and country.

One man has been thoughtful enough and energetic enough to give us such a book. It ought to be in all our homes.

Write to Mr. Pritchard, 1105 Tribune Building, New York.

"A VALUABLE ASSET TO THE COVENANTER CHURCH."
(From the "United Presbyterian," August 28, 1919.)


"This is a valuable asset to the Covenanters in North America, Canada, and the British Isles. The purpose of it is to show what the Reformed Presbyterians (Covenanters) did in the great war of 1914-1918. The frontispiece, interpreted by their loyalty, gives us a beautiful reproduction of the Covenant Service Flag, in colors, the original of which is six by ten feet. It is a well designed piece of work, and shows that the American Synod lost 604 men, the Irish Synod 242, and the Scotch Synod 164. The book is dedicated 'to the memory of the Covenanters who died, and to the Covenanters who suffered yet endured, the Covenanter young men and young women who served on the battle-field, on sea, or on land, in camps or at home; the widow, the fatherless, the father and mother in whose home there is a vacant chair, and in whose morning and evening sacrifice of praise a voice is missed.' In reading the book one can but admire the heroic sacrifices made by this faithful body of Christian men and women. It shows more eloquently than the words themselves, that the attitude of the Church toward the ballot box is loyalty to Christ, while the cartridge box exemplifies their loyalty to the Stars and Stripes. The records show that seven and one-half per cent. of the entire Covenanters were enrolled in the military service, a percentage probably greater than that of any other denomination. A brief history of the war is given, and also a record of the participation of the Covenanters in previous American wars. Names and former residences of their heroic dead are given, together with portraits of some of them, two of whom are well known in our city, Rev. William C. Coleman, son of W. J. Coleman, D.D., North Side, Pittsburgh, and Lieutenant W. C. Achenos, of Pittsburgh, both of whom were killed in action, in France."
THE WALTON CONVENTION.

Mrs. A. A. Wylie will report the second Tri-Presbyterian C. Y. P. U. Convention.

Twelve Covenanter Pins were sold during the convention, and we could have sold more, if we had had them.

The Walton convention went "over the top" with a delegation of 105; the five coming from Almonte, Ont., Canada. It was a grand convention.

Sincerely, BOYD A. WHITE.

CHARTER MEMBERS OF THE WOMEN'S SYNODICAL MISSIONARY SOCIETY.

Friends who could not attend the women's conference and the organization of the Women's Synodical Missionary Society, have been interested to know just who were the charter members of our new organization.

Mrs. Jas. S. Arthur, New York;

and Mrs. R. C. Wylie, Pittsburgh.

were the Credential Committee, and have carefully prepared the following according to our constitution, which allows each Presbyterian Missionary Society to be represented by ten delegates and each local society not in a Presbyterian by one delegate:

Mrs. R. W. Piper, Belle Center, O.

Mrs. H. G. Foster, Bellefontaine, O.

Miss Callie Morton, Cambridge, Mass.

Miss F. E. McNeill, Cedarville, O.

Mrs. H. G. McConaughy, Content, Canada.

Mrs. E. N. Harsh, Northwood, O.

Mrs. Jas. S. Arthur, New York City.

Mrs. John Coleman, New Concord, O.

Miss Annie Forsythe, Third Philadelphia, Pa.

Miss L. J. McNight, Portland, Ore.

Miss E. D. McKee, Cedarville, O.

Miss Rose Thompson, White Cottage, O.

Miss Inez Wickerham, Oklahoma.

Mrs. F. W. Funk, United Miami, O.

Kansas Presbyterian Society—Mrs. W. M. Hutcherson, Mrs. J. M. Wylie, Mrs. J. D. Edgar, Miss M. S. Mitchell, Miss Laura Weir, Miss Lola Weir.

Mrs. J. W. McGeer, Mrs. J. M. Adams, Mrs. W. J. Adams, Miss Mary Adams.

Illinois Presbyterian Society—Mrs. J. M. Coleman, Mrs. Owen Thompson, Mrs. W. O. Ferguson, Mrs. S. S. Smith, Mrs. Jas. McElroy, Mrs. Wm. Smith, Miss Nannie Piper.

Colorado Presbyterian Society—Mrs. Myrta M. Dodds.

Pittsburgh Presbyterian Society—Mrs. T. H. Acheson, Mrs. R. C. Wylie, Mrs. S. M. Steele, Mrs. M. S. Watson, Mrs. W. S. Fulton, Mrs. M. S. Slater, Mrs. Martha Taggart, Miss S. J. Mceomnll.

We ask if there should chance to be a name omitted that you will please write to Mrs. Myrta M. Dodds, 457 South Clarkson, Denver, Colo.

GENEVA COLLEGE

A Growing Institution

Attendance in School of Liberal Arts

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Prospects for 1919-20—Never better.

For Information Address

President R. H. Martin - Beaver Falls, Pa.
Prayer Meeting Topic

BY REV. S. J. JOHNSTON

Topic for Wednesday, Sept. 24, 1919.

Subject—"Saved Unto the Uttermost." I Peter 1:10.

1. The duty commanded.
2. The blessing promised.
3. The people invited.
4. The assurance given.


Parallel Passages—Ps. 22: 27; I Tim. 4:16; I Cor. 15:23; Mark 2:14; Luke 5:29; Eph. 2:1-3; Phil. 3:20; Heb. 9:28.

The Old Testament is full of the Gospel of Christ. While it is all in full harmony with it, yet certain passages set forth Christ very forcibly.

The passage before us is one that we have in mind. How clearly it sets before us the entire scope of our salvation.

The Old Testament is full of the Gospel of Christ.

1. The duty commanded.
   "Look unto Me." How simple the duty here set forth. We are simply to look. No one should find any difficulty in complying with that. We are not asked to see something, or to tell what we see. Neither wealth, nor position, nor age, nor learning is required. These avail nothing in God's sight. A mere look is all that is asked.

2. The blessing promised.
   "And be ye saved." Oh, what a chance to win the prize! In Christ Jesus we all have a chance to win the prize. In Him, it is asked, that we shall be more than conquerors.

Our opponents are those striving for the "sumnum bonum" by un-Christian methods, and those evil spirits who, having suffered defeat in the real game, try to cause our defeat also.

The game consists of a series of contests. Owing to the fairness and generosity of the Referee, success in each and all of these will not be without its immediate and sufficient as well as final and satisfactory rewards.

The training is principally a matter of self-control. Every man that strives in the ordinary athletic games, as Paul says, exercises self-control in everything—in eating, drinking, sleeping, working, playing, everything; and he does it merely for cor-

3. The people invited.
   "The Lord reigns in glory and might; He is Jus-

4. The assurance given.
   "For I am God and there is none other." How often this expression is repeated in this chapter. You will find it at least eight times. Why is it so often repeated? Evidently it is for purpose of emphasis. The Lord wants us to feel the assurance of this salvation offered. Of it there can be no doubt. It is the Lord who has spoken.

This part of the text may be likened to a man's name signed at the foot of a letter. He is the author of the letter and so before closing it he signs his name just at the bottom. Here in this text the good Lord just signs His name. He wants us to feel that the promise is genuine. This is the official stamp which proves that to us: "For I am God and there is none else."

Covenanter Young People's Union

BY REV. W. C. MCLURKIN

Topic for Sabbath, Sept. 28, 1919.

"The Christian Athlete and His Training."—I Cor. 9: 12-27.


Parallel Passages—Prov. 4:12; 16:32; 22:3; Ex. 11:9; Dan. 1:8; 11:32; Hag. 2:4; Matt. 5:29; 30:16-24; Acts 24:16; Gal. 2:2; 6:7; 1 Cor. 16:13; Phil. 2:12; 15:6, 13; 14:4, 8; Col. 3:5-8; I Tim. 4:7, 8; II Tim. 2:1-15; Heb. 5:14; 12:2, 11.

The Christian athlete is a contestant for the "prize of the high calling in Christ Jesus." This is an incorruptible crown and is to be finally awarded to every winner in the game of life. Everybody is in this game—but some are poor players. In Christ Jesus we all have a

To share and to serve is the glory of life:
Self-saving is dying,
Who makes himself least is the greatest of all.
No room for sadness,
Life is eternal, and love is its law."

"Who's Who in America" (1917 edition) says, "Gregg, David, D. D., L.L.D.

"GREGG, D.D., LL.D.

MEMORIAL BIBLE CHAIR ENDOWMENT FUND

Will congregational treasurers please send in the envelopes on hand and the pledges? It will simplify the work of tabulation very much if the treasurer will mark the pledges that have been paid. All letters containing checks or bonds should be registered. Please insist on attaching Saving Stamps attached to a card bearing the name of the owner. Note the address:

R. J. G. McKnight, No. 8 W. North Ave., N. S. Pittsburgh, Pa.
WINNIPEG, CANADA.

On Saturday, July 26, the members of the adult Bible class held a picnic at Winnipeg beach, where a most enjoyable time was spent. Lunch was provided by the lady members. This was a guarantee of its quality and quantity, and full justice was done to the good things served. It is intended to make this outing an annual affair.

Our Sabbath School held the annual basket picnic on Saturday, August 2. At noon the party, numbering over 200, assembled at the church building, private street cars were in waiting, which conveyed them to Selkirk Park, about twenty-two miles distant from the city. After doing justice to a substantial lunch, the remainder of the day was spent in races and games, prizes being awarded to the successful competitors. After ice-cream had been served, the party returned home, all feeling that a pleasant and profitable day had been spent.

Our pastor is certainly a busy man. He preaches twice on Sabbaths and teaches a class in the Sabbath School. On Monday evenings he conducts the teachers' training class, on Tuesday evenings a communicants' class, on Wednesday evenings attends prayer meeting, and on Friday evenings gives an illustrated lecture. He prints cards for distribution announcing the church services, visits the homes, and on Sabbath mornings brings the aged members to church in his car. How does he do it? On last Sabbath we had 135 present at Sabbath School and 80 at the evening preaching service.

Dr. Dodds spent a few days with Rev. and Mrs. Allen. He was on his way to Morning Sun.

SEATTLE, WASH.

Rev. T. M. Slater, D.D., went east of the mountains and preached on Testimony Bearing at a place where some of the members of our congregation are at present engaged in farming.

Miss Lettie Wade, superintendent of the Junior Department of our Sabbath School, has left the hospital after an operation for appendicitis.

Mr. Jean McCartar has been in Seattle for ten days on business, but has returned to his home in Santa Ana, California.

Mr. John Dodds spent Sabbath day, August 24, with us, and left on Monday for Los Angeles.

Miss Jennie Cook has purchased a new Ford car with all the latest improvements.

A surprise party was given in honor of the fifth wedding anniversary of Mr. and Mrs. William Dell Love.

A good long letter was received from Dr. Kate McBurney, from China, this week.

SUPERIOR, NEB.

It seems to some that this locality is not being heard from as frequently as formerly, and while we don't expect to have our name in The Nation every issue, we don't wish to be forgotten. This is vacation time. Mrs. E. M. Gilchrist, with Allan, Robert and Margaret, are in Colorado; also the Chestnut family. Mr. and Mrs. J. A. McKee are in St. Joseph, Mo. A number of the young people—Lula and Ethel Tippen, Blanch and Pearl Copeland and Herbert Gilchrist—attended the convention at Clarinda, and all reported on interesting and profitable meeting.

Mr. and Mrs. Hugh Martin and others of Morning Sun, Iowa, are visiting at the C. H. Childress home and with relatives in the Beulah congregation.

Our young people held a social at the W. J. Elliott home complimentary to the Martin young people. It was a very enjoyable affair.

The Missionary Society held their August meeting with Mrs. Adams. The September meeting will be with Mrs. G. R. Tippen, and between these the work committee have arranged an all-day meeting at the church.

Schools will open early in September. Lula and Ethel Tippen, Zara and Anna Mason will teach this year. Several of our young people expect to attend Geneva college.

We have had preaching each Sabbath since Synod, have good audiences and certainly enjoy the helpful message to which we are privileged to listen each Sabbath.

Our young people are invited to a joint meeting with the U. P. young people August 31.

We have one new member—a little daughter in the home of Mr. and Mrs. Frank Edgar.

Mr. McCrum of Beulah has purchased a residence in town and will come here to live.

Mr. Childress has sold his home here, but has bought another. Many homes are changing owners, as well as farms. One wonders who next.

In addition to the paving done two years ago, forty blocks of street paving is under way at present.

A number of homes are being built this season, but finishing material is hard to secure, delaying work. Workmen are also scarce.

Every one is busy here, but we will take time to welcome any of our people who may come to us, with the view of locating among us. Good school advantages, which in connection with one's own Church, are first things to be considered.

"To him that waits all things reveal themselves," provided that he has the courage not to deny, in the darkness, what he has seen in the light.—Cowper Patmore.

Cash Capital, $5,000,000.00
Cash Assets, . . . . $32,006,432.57
Total Liabilities, . . . . 18,578,092.92
Net Surplus, . . . . 8,428,339.65
Surplus for Policy-Holders, . . . . 13,428,339.65

NOTE—The Security Valuations on which this Statement is based are those fixed by the Insurance Commissioners

Losses Paid over $174,000,000

AGENTS EVERYWHERE
THE MARCH OF EVENTS

By Rev. John H. Pritchard

Juvenile Borrowers Pay.

SOUTHERN bankers loaned hundreds of thousands of dollars to boys and girls on their personal notes. The boys and girls belonged to agricultural clubs and the money was loaned to them to be used in the purchase of seed corn, pigs, calves and other live stock. In no instance have the youngsters failed to meet their notes. A banking system in Mississippi last year put out between $12,000 and $15,000 on such notes. The president of the system reports that not one note proved to be bad. And many of the boys and girls were the children of men who could not get credit at any bank. In all, the boys and girls of the State borrowed $40,000, and so far as is known every note was paid. The banks of Kansas loaned $75,000 on similar security and were ready to loan more. These clubs were organized by the Department of Agriculture and the State Colleges. The lads were taught both agriculture and honesty. And the records indicate that they learned both lessons.

Probation Plan Pays.

THE probation plan of dealing with offenders, giving them another chance, is proving a success. A meeting of probation officers of New York City was held recently, and the discussions had at the meeting revealed how successful the work has been. In New York State, there are 428 more persons on probation than there are prisoners in jails, prisons and reformatories. In the city of New York, more than 5,700 persons were under the care of the forty-two probation officers of the city during the year ending July 1. And of these large numbers, who came under the supervision of the probation officers, seventy per cent. made good, were saved from a prison record, and became productive members of society. The importance of the work done in domestic relations cases is indicated by the fact that during the past four years probation officers of the city have collected $2,332,329 from delinquent husbands for the support of their families. Records of former probationers, that were brought before the meeting referred to above, brought to light many examples of bravery and distinguished service during the war. Several won decorations, many died in action, and several rose from the ranks to high position.

As to the financial saving of the plan, Chief Probation Officer Edwin J. Cooley has this to say: "If one-tenth of the money now expended by the city upon the support of penitentiaries, jails and prisons were used in providing for the care, employment and supervision of offenders on probation, the effects, as our experiences already prove, would work a vast economy for the city. It costs $219.63 to send a man to jail for a year, and $21.94 to place him on probation. On the one side is misery; on the other hope. Which is better? The saving to the city for the maintenance in prisons and correctional institutions of the 21,091 persons placed on probation during the past four years totals approximately $3,416,742. But this is not all. The offender on probation is retained as a productive member of society and is required to work and support his family, otherwise liable to become a burden on the community. Finally, if probation saves men from further crime, if it reclames them from evil to good citizenship, it is, even at much cost, good economy in the truest sense of the word."

The number of probation officers is altogether too small for the mass of work that might be done. In New York City, 200,000 persons are arraigned every year. And there are only forty-two probation officers. Only 4.6 per cent. of the people convicted in the courts last year could be given a chance such as the probation plan affords, because of the lack of probation officers to handle their cases. It is to be hoped that wherever courts are held there will be sufficient officers appointed to carry on this work of reclaiming the fallen.

(Continued on Page 3)
A Psalm of the Helpers.
The ways of the world are full of haste and turmoil:
I will sing of the tribe of helpers who travel in peace.
He that turneth from the road to rescue another
Turneth toward his goal;
He shall arrive in due time by the footpath of mercy;
God will be his guide.
He that taketh up the burdens of the fainting
Lighteneth his own load;
The Almighty will put his arms underneath him;
He shall lean upon the Lord.
He that speaketh comfortable words to mourners
Healeth his own heart;
In his time of grief they shall return to remembrance;
God will use them for balm.
He that careth for the sick and wounded
Watcheth not alone;
There are three in the darkness together,
And the third is the Lord.
Blessed is the way of the helpers;
The companions of the Christ.
—Henry Van Dyke.

The Story of the Loaf.
Mary was standing by the kitchen table
watching her mother deftly knead bread.
"May I make a loaf all by myself some day?" she asked.
"Do you think you could make a loaf of bread all by yourself, darling?" was mother's reply.
"Why, yes, mother!" said Mary. "I've watched you so often, I know just how to turn it when we get ours." And her feet fairly danced along the road as she carried the coveted package.

A record that should convince you
Of the merits of Hood's Sarsaparilla as the standard blood purifier, appetizer and tonic. Originated in a famous physician's prescription more than 50 years ago. Adopted as the regular family medicine in thousands of American homes. Has met the tests of a half-century with universal success. Made from the best known roots, herbs, barkes and berries named in the Dispensatory. Will prove it's merit to you if you will give it a trial.
As a good cathartic, Hood's Pills.

Wanted: A House; Will Pay the Rent in Song.
Rent—Wanted, a house within flying distance of a field where there will be a large crop of grasshoppers; I promise to pay the rent promptly in pretty music, and will eat my weight in harvested insects almost every day. In addition, I am said to be good-looking and a companionable neighbor. Answer at once. (Signed) Mr. Bluebird.

If the bluebird family could advertise in the newspapers, you probably would be reading notices like the one above. When the bluebirds arrive in the spring they at once go house-hunting. Perhaps you wonder why the bluebird doesn't build a nest like other birds, and why he must hunt around for a house. Here's the reason: The bluebird has always made his home in holes in stumps and in hollow trees. The lumberman's axe removed the trees, and with them the bluebirds' homes.

So now this early spring arrival must depend upon box houses put up for his particular benefit. He'll appreciate it very much if you'll offer him a home. He'll build there a nest of dried grass and feathers, and then start paying his rent by destroying hundreds of greedy grasshoppers, beetles and caterpillars.

Once the bluebird was a common inhabitant of parks and city squares, but the ubiquitous and belligerent English sparrow has driven him from his city haunts into the country.—"Christian Observer."
Praying for Others.

**WHAT** better can we do for others than pray for them, for intercession carries with it good will to others and good will will not long lack good works. If we do good to others, we shall learn to love them and thus be in the way of fulfilling the law. Prayer is the beginning of everything good and is itself begun by the Spirit of God.

The whole Bible teaches us to believe that we can help others by praying for them. We are exhorted in the Word to offer supplications, prayers, intercessions, and giving of thanks, for all men, for the Saviour will have all men to be saved, and prayer is one great means of securing this great end. We should pray for our friends because they are our friends, and for our enemies because they are our enemies; for the sick and afflicted because they need our help; for the wayward because they need our pity; for those we see because they are in our thoughts; for the heathen that they may hear the gospel; for those in authority that they may use their influence right, that they may use their influence right, that we may live a peaceable life in all godliness and honesty.

People who are conscious of their need ask for our prayers. Men who face tasks for humanity that are beyond human power beseech us to pray for them. Carey said to Fuller, "If I go down into the well of heathenism, I want you to hold the rope." Even Paul, great and strong as he was, with the consciousness of God's call in his heart, besought his friends to pray for him. Esther, as she prepared to enter the king's court unainted, called on Mordecai and his friends to fast and pray for her. Daniel, when he knew that the time for the return of Israel had come, set himself to pray that the exile might come to an end. Moses prayed for Israel; so did Samuel and all the prophets.

It is a sin not to help others with our prayers. When Samuel reproved Israel for choosing a man rather than the Lord to be their king, they all said to him, "Pray for thy servants unto the Lord thy God, that we die not," and he answered, "Far be it from me that I should sin against Jehovah in ceasing to pray for you." If we can help others who are in need and do not do it, we are surely thoughtless or hard-hearted, and neither is commendable in the sight of God.

Christ Himself, as in all other matters, sets us the example of intercession. He ever liveth to make intercession for us. What would we be without it? And if we are dependent on His prayers and those of our friends, what reason can we give for not passing along the grace we have received? Intercession, like mercy, is twice blessed; it blesses those prayed for, and the one who prays. The Lord will turn our captivity when we pray for our friends.

**Necessity for Sabbath Rest.**

Forest F. Dryden, president of the Prudential Insurance Company of America, in an article published in the August number of the American Magazine on "The Kind of Human Beings who Live Longest," sets forth in an interesting manner "Some of the surprising facts that a big insurance company discovers in its examination of hundreds of thousands," and presents a strong argument for the necessity of keeping the Sabbath as a day of rest. His argument rather gains force from the fact that he does not seem to realize that it should be kept holy; he thinks of it apparently only as a day of rest and recreation.

"When one starts through human statistics he is impressed at once with the fact that all the truths in the world are old truths; and that modern statistical methods do little more than prove to us scientifically the things that the instinct of the race has made pretty clear from the beginning.

"Several thousand years ago, for instance, men came to the conclusion that six days work a week are better than seven; and Moses wrote a commandment to that effect in the Book of Exodus. In each generation there are some ambitious men who seek to disprove that ancient truth. They think that if they can crowd an extra day's work into each week, they will make that much more progress than their fellows. Our records imply unquestionably that they are wrong. The man who devotes his Sabbaths to rest and wholesome recreation, and a complete change from the duties of the week, not only lives longer and enjoys better health, but in the long run he will accomplish more and better work.

"A number of authorities have undertaken to adduce scientific evidence on this point. A year or two ago Dr. E. G. Martin, of the Harvard Medical School, selected a group of medical students, and by testing their reaction time by means of electric currents gathered some very interesting facts. The tests were continued through a period of eight weeks, and they showed that the sensitiveness of the men, was, in every instance, most acute on Monday, and that it sunk steadily from day to day, reaching its lowest point on Saturday. "The results show," said Dr. Martin, "that the repose of a single night following a day of toil does not afford complete restoration of the impaired nervous tissues; and, furthermore, that the longer period furnished by the Sabbath recess gives, under ordinary conditions, the longer time needed for the expulsion of the accumulated fatigue products and the recovery of efficiency. . . . The man who carries his work home with him and dwells on it in the time devoted ostensibly to rest is defeating the very purpose he seeks—increased efficiency.

"When the war broke out, England was faced by the necessity of increasing her factory output. Her very existence depended upon it, and it was assumed that the emergency could only be met by longer hours and by Sabbath work. After a time, the Ministry of Munitions appointed a commission to inquire into the matter, and it was proved again, beyond a doubt, that Sabbath work does not pay. The work done on the seventh day was the poorest work of all; and as week after week went by without the usual period of rest the men complained of being "fed up," and the production fell steadily. So Sabbath work was discontinued as scientifically unsound. I set down the fact not because it will be news to anybody, but simply as an added argument for all good wives who are contending for more of their husband's time and attention.

"The same English commission discovered clearly that night work and work before breakfast are also inefficient. The commission did not undertake to determine what is the ideal length of a working day; but its investigations did bring out that ten hours are better than twelve, and eight, on the whole, than ten. The records of the life insurance companies are apparently all in favor of the man who works hard for a few hours, and allows nothing to interfere with the important business of enjoying himself, with his family, in the evenings and on Sabbaths and holidays.

*(Continued from Page 1)*

Even ference, unless President Wilson saw fit, under such circumstances, to at once proclaim a state of peace. Such a course on the part of the President is not considered at all probable.

The bill providing for the enforcement of war-time and constitutional prohibition passed the Senate on September 5.
Justice and Equality Between Employers and Employees

The Word of God in several places gives instructions regarding the duties of masters and servants and the relation that should exist between them. In the time of Paul it is probable that these servants were generally slaves who, according to the civil law, were wholly in the power of their masters. It is certain that the fair treatment which the Bible prescribes for them is the least that is due to those who work for wages in our day.

The words in the passage (Colossians 3:22, 4:1) to which special attention is called, are "just and equal," that is, masters (employers) are instructed to hold forth, offer, give to their servants (employees) which that is just and equal, or, in other words, treat them with justice and equality (margin R. V.). Kindness and charity are not mentioned here, for they are Christian virtues universally required; but justice, the kind of treatment, and equality, indicating how far this treatment should go.

Servants are urged to remember that they are working not only for their earthly masters, but for the Lord Christ, and that they are to do their work well as unto Him. All sabotage, slackness and poor work are condemned. No matter how tyrannical the master or poor the pay, the work is to be the best, for the Lord will give them their full reward and He is a good paymaster. This bears out the teachings of Mazzini, which the Bible prescribes for them is the just and equal that each should have some­ another his time for wages, it seems but

The ministry of John the Baptist was drawing to a close and John was true to his commission until the end. John made nothing of himself, he was only a voice crying in the wilderness; but he never failed to exalt the One who was to follow him. John said of himself that he must decrease and Jesus must increase. John had been told that the One on whom the Spirit de­scended at the time of baptism was the promised One and John saw and was con­vinced.

It is probable that Jesus went away and endured the temptation and John had lost sight of Him for a time, but now He comes near where John and some of His disciples are, and John points Him out with worship­ful awe. John introduces the matter to these two disciples and tells that what Jesus is and what His work is to be. He is the Lamb of God. Every word is wor­thy of study. Behold—this one is well worth attention. The Lamb—not of many —but THE Lamb; the word Lamb con­veys to be mind of the devout Jew one meaning, for it had been interwoven with all their worship for ages. Next he gives His origin, His appointment as of the very highest possible. John could, if he needed to prove that Jesus came from God, tell of the scene when Jesus was baptized.

John goes on to tell what this God-ap­pointed sacrifice was to do. He already was at work, for the present form is used—Taketh—this humble life was part of the humiliation that was essential to His com­pleted word of “taking away.” “Away” signifies the complete way in which Jesus was doing this work. The name Jesus was given to Him in the first place, signifying that He would SAVE from sin. How clear the sense of need in every one that makes them ready to turn and look when some one is in sight who promises to take away sin. Not one sin, nor the sin of one man, but the sin of the world. The thought is simply staggering and entirely beyond the human mind.

The two disciples that heard John speak of Jesus as the Lamb of God, followed Jesus. He was easily approached; we find that in every instance that Jesus was ready to go more than half way in making people easy in His presence; this was easy for Him for He was so intensely interested in people, and it is not hard to get in touch with people that interest us. Aside from His words, Jesus must have had a face that was interesting; children were drawn to it and liked to look at it. The two men wanted to know more of Him and when the door was opened they replied in such a way as to allow a farther conversation and Jesus was even more anxious to follow up the acquaintance and they got the invitation promptly and accepted and the curtain is drawn, and we do not even get a glimpse of the home or the surroundings, where they talked through the day.

Perhaps Jesus was camping in one of the simple booths that strangers put up when they did not wish to bear the expense of hiring a room; this booth being a simple shade of branches to shield from the heat of the sun by day and the dampness of the night.

While we cannot hear what was said, yet the faces of the men when they start on the road again tell us much, and the things they started out to do tell us more, and the change on their whole after lives tell us most of all of what you visit to the dwell­ing place of the Son of God. They learned to abide under the shade of Him that is Almighty. The true spirit of the Church of God possessed them, they began at once to spread the Word and to gather in converts.

Andrew must have been a commonplace kind of man; he made no special stir in any of the incidents recorded in the Bible; he was an approachable man, for the Greeks that wanted to see Jesus, they come and tell Philip and Andrew was the one of the whole company that Philip chose to accom­pany him in presenting the case to Jesus. It was likely that he was an accom­modating, ever-day sort of a man. And what he did was along that same line—just intro­ducing Simon Peter to Jesus so that the strong running tide of Peter’s life might be turned in the direction of light and life and love and truth—and thus make possible the great sermon on the day of Pentecost and opening of the work for the Gentile world. These men were not so different from other fishermen on the shore of the sea of Galilee; hard and uncertain work making the days of the same dull, commonplace color, but this day there was a difference; the One they saw was immeasurably above them, and they linked their lives with the One who was to take away their sin and set them free from its consequences.

There is no measuring what an ordinary person may become, if they link their weak
A FAMILY PAPER

September 17, 1919

Children’s Lesson

BY ANNA PRITCHARD GEORGE.

Lesson No. 1—For Sabbath, October 5, 1919

John and Peter Become Disciples of Jesus

John 1:35-42.

Do you have a best friend, Paul, a boy whom you go with all of the time? “Yes, Robert.” Do you and Robert ever think of the first time you met each other?

There were some fishermen once who lived beside the Sea of Galilee. They chose the same man to be their best friend, and I suppose they would often talk among themselves about the first time they had met this friend and gone with him. For after the first time, they kept him for their best friend always.

On the table let us mark the course of the Jordan River in the sand and sink these two pans of water in the sand—one for the Sea of Galilee at the northern end of the river, and one for the Dead Sea at the southern end. Pile up the sand for the hills and mountains. On the northern shore of the Sea of Galilee is the city of Capernaum where live the fishermen of whom we will talk today. Tiny boxes will do for the houses in the city. Stand colored splints in the sand for the people and float small boats on the sea for the fishing boats. Stand leafy twigs in the sand along the river.

A few miles south of the Sea of Galilee is another town called Bethabara, just west of the Jordan. Mark the houses of this town with more boxes and use splints for the people.

It is autumn time. Down by the riverside near Bethabara, a number of people are listening to a strange looking man talk. He has on the skin of some animal for clothing, and as he speaks his eyes seem to burn with fire. Everyone has to listen—no one can fall asleep. Who is he, Gladys? “John the Baptist.” Stand splints in the sand for them all.

While John the Baptist is preaching a man comes toward him. Use a new white clothespin for the stranger. He has the most wonderful eyes and kindest face and sweetest smile in all the world.

“Behold the Lamb of God, which taketh away the sin of the world,” says John. Who is this stranger? Gene? “Jesus.” Yes, but the folks listening to John do not quite understand all that John means. Then he goes on and tells what happened when he baptized Jesus, how the Spirit came down from heaven in the form of a dove and rested on Jesus’ head. What else happened when Jesus was baptized, Herbert? “God said from heaven, ‘Thou art my beloved Son; in Thee I am well pleased.’” All the people with John see Jesus.

The next day John the Baptist is standing with two of his disciples. One is another John, the son of Zebedee. This John, like his father and his brother James, is a fisherman. He is only a young man between 25 and 30, gentle and affectionate, but firm in doing what is right.

The other disciple is Andrew, a great friend of John’s and a fisherman also. Their homes are in Capernaum.

As the three stand talking Jesus passes by. John and Andrew do not seem to recognize Him at first, but John the Baptist does, and says, “Behold the Lamb of God.” At once John and Andrew leave John the Baptist and follow Jesus.

Jeanne, why was John the Baptist preaching? “To get folks ready for Jesus.” He is jealous then when his disciples leave him for Jesus? “No, that is what he wanted them to do.” Grace, should we do good in the world—work in the Sabbath school, help folks who need our help, be kind in every way—to make folks love us or love Jesus? “To make them love Jesus.”

That is why John the Baptist works so hard—to make folks love Jesus. He calls himself just a voice.

When we want Jesus, John, must we call real hard and loud? “No, He'll hear just a whisper.” These two disciples do not even whisper. Jesus knows they are following and turns around.

“What seek ye?” asks Jesus.

“Rabbi, where dwellest Thou?”

“Come and see,” answers Jesus. So at once John and Andrew follow Jesus, their new and best Friend. All day long they spend with Jesus, loving and believing on Him more and more as the minutes and hours pass by.

Mildred, when you know something good is it not lots more fun to tell some one else about it? Those who love Jesus are always happier when they share Him with some one else.

So at once Andrew sets out to find his brother, Simon, and John hunts up James, his brother. These brothers are—fishermen too.

Simon is older than John and Andrew. He is almost 40 years of age and a very impulsive man who changes his mind a great deal. But Jesus is going to steady Simon up before He is through with him.

Andrew tells Simon, “We have found the Messias.” That is what they called Jesus. Then he leads Simon to Jesus.

Ernest, do you not think that is what God wants us to do—bring first to Him those who are nearest to us if we can—tell those in our own family about Jesus, then the boys and girls on our block and in school, and so on till we keep bringing to Jesus all we can.

When Jesus sees Simon He says, “Thou art Simon the son of Jona: thou shalt be called Cephas, . . . a stone.” Jesus will turn the changeable Peter into a steadfast man upon whom others can lean and who will lead thousands to Jesus.

So John and Peter follow Jesus, their best Friend.

Margaret, what is our memory verse? “Jesus said unto him, Follow Me.”

Does that mean you boys and girls, and does it mean me, Frances? Now let us say it this way, “Jesus says unto me, Follow Me.” How many will answer, “I will”? Who will find at least one more to follow Jesus with you?

The Bible lies at the basis of a liberal education, not only as containing the highest and only perfect code of morals, but also the oldest and most authentic history of the world, the best and purest type of literature, the noblest and finest poetry, the only credible account of the origin of all things, and the only revelation of the way in which man may attain his highest destiny.

A person of loose morals would not be tolerated as a teacher in our schools, and yet it is to be feared that the public in general has rather loose notions of what constitutes sound morality.
Ohio young people's covenanter union.

Motto: "Building with God." "And they shall build the old waste places, they shall raise up the former desolations, and they shall repair the waste cities." Isa. 61: 4.

The welcome extended by Mr. Edward H. Aydelotte, the Cincinnati Young People's Covenant was heartily received by Ellen Merrieh, of Bellefontaine. The program (August 20, 21, and 22) consisted of six sessions under the following heads: (1) Building an Ideal Character; (2) Building an Ideal Home; (3) Building an Ideal Church; (4) Building an Ideal Nation; (5) Building an Ideal World, concluding with the Bible Reading Contest and consecration service.

Dr. R. J. G. McKnight was with us the first day and gave two splendid addresses. His subjects were, "The Cost of an Ideal" and "Latent Talent." "No one ever attains nobility without paying the price. Men have always been martyrs to their ideals. The greatest example of martyrdom was Jesus Christ on Calvary." "In each age there is an ideal to be used for God's service. Elijah had a talent for prayer. Elias was a man subject to likes as we are, etc." Jas. 5: 17. The great men of history are men like ourselves. What can we do? 1. Present the truth. 2. Send literature. 3. Pray.

We enjoyed listening to Dr. Mc- Knight and we were sorry when his time was called, that he might make a train to be present at the Walton Presbytery. We sent our greetings to Walton and in turn received greetings from Princeton.

The second day of the convention we listened to Dr. J. M. Coleman. He spoke on "The Preparation of the Covenantment where Christ was not acknowledged." Three innings in favor of the "Has-beens" and the "Was-ers" closed with the first. Rev. Alvin W. Smith, Mr. Ernest Knight, and we were sorry when his time was called, that he might make a train to be present at the Walton Presbytery. We sent our greetings to Walton and in turn received greetings from Princeton.

After listening to four such addresses, one might think the whole subject had been covered. But we have not finished yet. We have the speakers on Friday's program. First we heard Rev. John Coleman, on "The League of Nations: Its Faults and Its Virtues." "The League lacks backing. It hasn't as much as a foundation. The formality of prayer at the Peace Conference would have meant little, but a band of religious hearted men would have been an evidence of the true God. The Covenant Church has been established Covenanter Church. We want no Church court ruling over the nations. The League of Peace is not too strong, but too weak." Rev. J. D. Edgar prefixed his address on "The Forward Movement of the Covenanter Church and Worship Reorganization," by bringing us the greetings of all the Presbyterian churches, which he had attended. It is Rev. Edgar's first appearance at an interstate gathering, and members of other Presbyteries were present, he very frankly told us it was the best looking crowd of young people he had addressed. Our sympathies are extended to the young people of other conventions!

In his address we were told, "The Covenanters are the only denomination that has figured out the actual part to be undertaken in the forward movement. The Covenant portion is larger than any other denomination because they have stepped out on faith. 'Can we,' Christ says, 'Do it!'" When Edgar urged all to transmit their prayers from men in camp and in service to those in the foreign field, especially to the new men going to Cyprus. A large part of their success will depend upon the prayers of the young. Many young people had never prayed before. "Will the Covenanter Young People be used for God's service. Elijah had a talent for prayer. Elias was a man subject to likes as we are, etc." Jas. 5: 17. The great men of history are men like ourselves. What can we do? 1. Present the truth. 2. Send literature. 3. Pray.

Dr. J. M. Coleman was with us the second day, and in the evening on "Some of the Features of Witness Work." His time was limited to catch a train to Plainville, Ind. Surely our loss was their gain. Before he left we were convinced that the Covenanters had a great task to perform, and especially the Young People. A plain proposition to put before them to aid their pastors in every way in the "Forward Movement" and Witness Work either by arranging the meetings at their places of worship. God has been with the Covenanters and we are glad to say that the Covenanters are working for God. Dr. Coleman has a well arranged plan in mind and it is the duty of the Young People to help him in any way. Our Church is putting forth her greatest effort. We can't go wrong. There must be a unity of effort. Our aim is—America for Christ in this generation. Can we get enough followers of the true spirit? The work of the Covenant should give us a great purpose with God. What will bring together the differences in the Covenanter Church? Answer, A great cause. When united in a common purpose with God, victory comes."
DAY OF WITNESSING.

Early on an August morning your advocate for the Christian Amendment left Wheeling, West Virginia, in a pouring rain and walked into Steubenville, Ohio, about two hours later amid glorious sunshine. The search for ministers in the north part of town proved fruitless, as they were all away on their vacations and not expecting to return until the first of September; so we turned into Zion's Evangelical Lutheran Church where an annual convention of the Sabbath School and Young People's Union of the Pennsylvania District of the Evangelical Church in America was in session.

Two days before, Rev. August Rasche of St. Paul's Evangelical Church in Wheeling, who enthusiastically endorsed the amendment, had told me of this convention, and, tried to secure for me a place on the program. The program was full and the regularly appointed speakers were all present, yet I was assured of a hearing just before the dinner hour if I would promise not to consume too much time. I took just ten minutes and spoke as effectively as I could for the Christian Amendment. The petitions were referred to the Committee on Resolutions, and the chairman told me their report would recommend the adoption.

These hospitable folks assembled in Steubenville, invited me to dinner, and, unusually in this case, put no limits on the amount I should consume. After the exchange of many pleasantries in this hour of eating and fellowship, August Ruescker, of the First Evangelical Church of Pittsburgh, ventured his criticisms of the Christian Amendment. He declared it should not be incorporated in the Constitution as long as there were conscientious objectors. "If a majority or three-fourths of the citizens were Christians," he replied, "we were enthusiastic enough about their religion to adopt it and to be regulated by it in civic life. I don't see how the conscientious objectors are going to hinder them. Notwithstanding all their objections to Christianity, the Jews and infidels seem to like to live where it most prevails, and when it is fully established here, and the government administered on Christian principles, there will not likely object as conscientiously as to move away."

Mr. Ruescker finally admitted that ours was a good movement, but he said he didn't like our method. I told him he probably meant our object was all right but that he didn't like our movement towards its accomplishment—we were so slow. After a few more friendly thrusts back and forth, I told him he could work for it any way he chose.

Another Pittsburgh minister present at this convention was Theo. Schmale. His one objection to the whole movement was that the Covenanters who were so prominent in it would not suppur too, and, unusually in this case, vote for anything they advocated except this one thing—the Christian Amendment. He could not see the consistency of that, he said. I said that we could, but that we could not see the consistency of those who worked to put the government on a Christian basis and then voted and took oath, through their officers, to administer it on the secular basis on which it now is. He and four others agreed to present the Christian Amendment to their congregations.

In the afternoon I canvassed the south part of town and secured four more supporters for it. One Rev. E. T. Mohn, treasurer of the Northeast Ohio M. E. conference, hoped that I or some of our representatives might be at their meeting in Youngstown, Ohio, September 16, to present the matter. He promised to support a resolution endorsing it. He wished our committee would secure a representative to introduce it in Congress and that the churches would make a concerted drive for the Christian Amendment.

Three more supporters for the Amendment were secured at Follansbee, W. Va., in the evening. The Methodist pastor there thought we ought to publish Benjamin Franklin's speech (which I reproduced for him) so that it might be more generally known that the failure of the Constitu—

(Continued on Page 12)
**Notes**

**Rev. J. M. Johnston's address is 618 Morrell avenue, Connellsville, Pa.**

**Rev. J. K. Robb has removed to 765 Lincoln street, Topeka, Kansas.**

**Dr. R. J. C. Dodds has removed from Seattle, and is now at Morning Sun, Iowa.**

**After October 1, Rev. D. H. Elliott's address will be 1101 W. 10th street, Topeka, Kansas.**

**The S. J. Shaw family, of New Alexandria, Pa., are riding in a fine new Buick.**

**Prof. D. D. Dodds has removed from Canon City, Col., to 241 East Washington street, New Castle, Pa.**

**We find the Christian Nation more needful and helpful each year.**

—A. A. Wylie, Syracuse, N. Y.

**Rev. S. B. Houston, of Colorado City, Iowa, is supplying Minside, Kansas, during September and October.**

**The McFarland up-to-date 1920 Ford is the latest addition to the motor transportation of the New Alexandria congregation.**

**D. A. Bole and wife, of Junta, Col., are visiting Mr. Bole's brother, R. J. Bole, and wife, at Montclair, N. J.**

**Treasurer J. S. Tibby, and family, are spending their vacation in New York City, at the home of Mrs. Tibby's mother, Mrs. Henry O'Neill.**

**Rev. Boyd A. White will assist in communion at White Lake, N. Y., on Sabbath, September 21. His sister Emma will accompany him on his visit.**

**The Eskridge, Kan., congregation will hold its fall communion at the usual time, early in October, Rev. D. R. Taggart, of Topeka, to assist.**

**H. K. Woodcock, of Waterside, Pa., wishes to get in touch with Covenanters residing in either Altoona, Pa., or Junia, Pa., with a view to establishing a Covenanter work in Altoona.**

**A. Greeley, Col., correspondent, writing September 10, says: Greeley R. P. Church was filled almost to its capacity on Sabbath evening, September 7, to hear Captain Samuel Edg- gar tell of his experiences in Syria and Palestine. His subject was "Turkey in the Crucible." He held his hearers untiring interest for two hours as he told of the heart-rending scenes and the dire need in those afflicted lands. He concluded with a farewell message to the Greeley people on Tuesday evening on the Forward Movement of our Church in the foreign field. As a token of appreciation he was given an offering of $115 on Sabbath evening. The hearts of the people go with him as he leaves for his beloved mission work.**

**S. O. Chestnut, at present residing in La Kemp, Oklahoma, but in- tended to go further west, and wishes the name and address of Covenanters residing in Idaho.**

**Rev. S. Edgar is booked to sail from New York on the S. S. Patria of the Fabre Line October 11. He is visiting a number of the congregations on his way East.**

**Frank M. Long, of the New Alexandria, Pa., congregation, recently lost a valuable horse last week, the second this summer. A very heavy loss especially for a young man just petting his start.**

**Children of Blanchard congregation, after training by the L. M. S., have a very good missionary program recently. Individual recitation of Scripture memory work is a regular part of Sabbath School review.**

**Mr. and Mrs. D. D. Mearns, Seattle, Washington, announce the engagement of their daughter, Mary Florence, to Captain (Reverend) Ed- mond L. Wilson, of the New Church of the American Red Cross.**

**During the absence of the pastor on his vacation the New Castle, Pa., congregation came to his assistance in the struggle against H. C. L. by a substantial increase in salary, dating back to January, 1919.**

**Mr. W. M. Moore has left La Junta, Col., for Orlando, Florida. The Doctor writes (Sept. 6): "We expect to leave La Junta next week by auto for Florida. Mrs. Moore and our daughter, Jessie Moore, will be with me."**

**There is to be a Memorial Service for Mrs. Laura L. Foster, wife of Rev. James M. Foster, Sabbath afternoon, September 21, at 3 o'clock, at the Second Reformed Presbyterian Church, Boston. All friends are invited.**

**W. D. Martin, of Washington, Iowa, while being drawn out of a window, will be greatly helped to repair to the back of the bottom and suffered the fracture of the right heel bone. He spent ten days in the hospital, but is now at his home.**

**W. A. Pritchard, who spent eight weeks in the Mountainside Hospital, Montclair, N. J., and who has been ill for so many months, is now much better. He is causing great joy to his family, left with his wife and son for their home in Detroit, Mich., on Mon- day last.**

**Hester Wilson, Mildred Milligan and Frances Alkin leave Olathe, Kan., to resume work at Geneva College, which opens September 17. Others will follow later. Jennie Smith leaves soon to take up work in Selma Mis- sion. Ada Wilson goes to Washing- ton, Iowa, to teach in the high school of that city. Other young people will be away teaching or attending school. We will all have an active, energetic C. Y. P. U. this winter—J. D. E.**

**Here is a secret. A pastor's wife has joined the Star Note page staff! It is her husband's name, if reversed, would be the initials of the general's name.**

**Henry Hogg, Pfaff, N. Y.: "I am sure I would not like to be with- out the Star Note page, it is always ways welcome in our home. Your report of Synod was extra good. May you long be spared to continue your work for the glory of our good Master."**

**There were two ascensions at Blanchard communion, and some other gains that greatly add to the joys of the feast. Congregations having Rev. J. K. Robb, should ask for the sermon on "Andrew." A missionary program was given by the children on Sabbath afternoon, August 29.**

**The September meeting of the New Castle, Pa., Woman's Missionary Society was held at the home of Mrs. E. J. Patterson ("Aunt Lizzie"). The regular program took place in the afternoon. At 6:30 a tournee dinner was served for the husbands and fami- lies of the members. Eight members were added to the society.**

**Dr. David Gregg, who wears a Covenanter Pin, says of it: "It is greatly admired, even by strangers, as well deserves to be. It is a beautiful thing, history worked into fine art, and it fine art married into grand history. I feel confident that it will have an influ- ential future, and that it will do fine service for the Master. It is a joy to possess it."**

**A correspondent says: In August, eight of the Portland congregation went to the convocation in Seattle, Mr. Frazer could not go as he had planned on account of Mrs. Frazer's illness. During the month of August we had the privilege of hearing Rev. J. D. Edgard, our Y. F. Secretary, and Dr. Samson, of Second New York. Both were very much appreciated by us. On the 14th of August we expect to have with us Rev. and Mrs. J. A. Kemp, on their way back to China. Rev. Edgar says he is not used to freezing in summer as he had to do here.**

**Writing from Findlay, O., Sept. 6, Rev. F. F. Reade says: "Have just come from West Ohio Conference of M. E. Church, where I was accorded the privilege of speaking on the Christian Amendment. Bishop Anderson placed my talk immediately before his ad- dress on 'The United States in Its Re- lation to the Kingdom of Jesus Christ.' In the course of his address the bishop ventured to say what I said was true—that there is no distinctly Christian nation on earth at the pres- ent time; and expressed the hope that the United States would become thor- oughly converted and thus become the instrument in God's hand for the saving of the world.**

**Paul Christner, Jr., aged 6, of Montclair, N. J., was struck by an own postal cards to pastors who will use their willingness to send us at least one Church item of general interest every week. "Everybody reads the Star Notes."**

**A correspondent writes: The Old Bethel, Coulterville, III., and Sparta, III., young people held a union meeting Sabbath evening, Sep- tember 7, in the Sparta church. Miss Ella M. Hayes, of Old Bethel, led the meeting. The subject was, "Prayer for School and Colleges." We had a very enjoyable evening, and afterward had the privilege of hearing an excel- lent sermon on the subject of "The By-Products of an Education" by Rev. Owen F. Thompson. We trust this service will not only be an inspiration to our own school, but to all of us as we meet the experiences of the School of Life.**

**A letter from Greeley, Col., says: Elder Robert L. Orr, of the Greeley Congregation, after an enforced vaca- tion of over eight weeks, was again able to meet with us on Sabbath evening, September 6. Other young people will follow later. Jennie Smith leaves soon to take up work in Selma Mis- sion. Ada Wilson goes to Washing-**

**When our ministers and members are engaged in work for the Christian Amendment they should, whenever possible, induce the minister or other person whom they en-"
NEW CASTLEDAD, OHIO.

We have just concluded a pleasant and profitable communion season with the Rev. E. A. Crooks, of New Castle, as assistant. His preaching was well liked. Miss Etta Jamison, the matron of the Aged People's Home, has been at home for a few days caring for her sister, Margaret, who has been unwell. She was with us during the entire season, Miss Margaret Jamison is recovering.

Miss Sarah Stewart has been suffering for some weeks and her recovery is in serious doubt. The stock has been carried in from home. New Castle in late September. The entire area was covered with this "three finger" snow. Miss Ella Margaret Stewart is expected soon to make their home at home, near Gorham, Vermont.

NEAR PROSSER, WASHINGTON.

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SEA TiHT, WASHINGTON.

WALTtR N. Y.

A Canovenanter congre artwork is much like a large family; and just as there are certain occasions that mean much to a family, so there are certain occasions that mean much to a Congregational congregation.

One of the happy occasions in family life is when the young people are at home and can gather about the table together. Then it is their hearts are knit into one and so it is in the experience of a congregation.

On no occasion are the members of a congregation so closely knit together as when they gather at the communion table. It is then that the congregation becomes, as it were, a large family. Realizing this to be true, the Walton congregation held its communion the last Sabbath of August, so that a goodly number of conversation with its delegation, and to enjoy the highest privilege any congregation experiences—the joy of fellowship at the Lord's table.

Two of the three young ladies in training in the Roosevelt Hospital Training School were at the same time a graduate nurse who spent nearly two years in France during the war, and is now in Cleveland, Ohio, taking a course in Anesthesia, could not be at home for the communion. Four other young people planning to enter college and university this fall were still at home.

While some of the members could not be present on account of sickness, there were most cordial expressions of sympathy from other congregations, who have been commending here, present in sufficient numbers to swell the rank of communicants to one hundred and seven, and of this number were Mrs. F. M. Wilson, Mrs. Dr. A. A. Samsom, Mrs. Dr. J. G. McKnight and Mrs. E. V. Tweed, who is waiting to sail for Cyprus. Dr. J. G. McKnight, his assistant, had accompanied the young people to the summit of the Mount of Holy Communion and Dr. Wilson made the Table Address. It was indeed a happy occasion; one that bound us very closely together as a congregation.

It was with great joy that the young people were able to be present, and with a sense of gratitude that they were able to be present.

Hudson River Night Lines

NEW YORK — ALBANY — TROY

The terrific enthusiasm which has characterized the opening of the new Hudson River service is due in large measure to the beautiful summer weather which has prevailed. The weather is like a breath of fresh air to the Hudson River travel.

As the trains stop at the various points, the passengers are greeted with smiles of welcome.

RIVER STEAMERS IN THE WORLD

Express Freight Service. Automobiles Carried.

HUDSON NAVIGATION COMPANY

Is Your Blood Hungry For Iron?

Iron Is The Red Blood Food That Gives You Strength, Energy and Power — How To Make The Test Tell

Annual blood tests show that a tremendous number of people are chronically iron deficient and that they are ill for no other reason than lack of iron. Iron is the red blood food that gives you strength, energy and power — how to make the test tell.

1. A large number of people who are chronically iron deficient and that they are ill for no other reason than lack of iron. Iron is the red blood food that gives you strength, energy and power — how to make the test tell.

2. Miss Ella Adams has gone to Kirwin, Kansas, to teach this winter. Andrew Adams will teach at Colby, Kansas.
Prayer Meeting Topic

BY REV. S. J. JOHNSTON.

Topic for Wednesday, Oct. 1, 1919.

Subject—Forward With the Christian Amendment.
Rev. 11: 15.

1. What it is.

2. Some of its blessings.

3. In what we can help.


Parallel Passages—Dan. 13: 14; Ps. 22: 27-28; Matt. 11: 27; 28: 18; John 8: 35; 5: 22; I Cor. 15: 27; Eph. 1: 10; Phil. 2: 9-11; Col. 1: 16-18; Heb. 2: 8; Rev. 1: 5; 5: 17; 14: 19; 16.

Great interest is now being taken in the Christian Amendment. Since the close of the war, it has become a topic of more than ordinary interest.

This is true in other Churches as well as in our own. The denominations are talking about it, preaching on it and occasionally in their church courts taking favorable action on it. To us this is most encouraging.

Reckoning of the Christian Amendment, let us note:

1—What it is.

Let us attempt at the opening of this discussion to get this fact clearly before our minds. It is necessary to a definite understanding of this amendment. What do you mean by the Christian Amendment? is a question frequently asked of our Witness Bearers.

This is the amendment, “Devoutly recognizing the authority and law of Jesus Christ, the Saviour and King of nations.” It is proposed to insert these words in the Preamble of the U. S. Constitution just after the words, “We the people of the United States.” The change is small but most significant. As it now stands, we as a nation are in rebellion to Christ the King. The adoption of this amendment properly made would make a great change just along the line. Our national life would be transferred from a secular to a Christian basis.

2—Some of its blessings.

The adoption of this amendment would make permanent certain great national blessings. First it would be the means of turning away God’s wrath against us. By confessing our sins and truly repenting of them we would enjoy God’s favor and His anger would be set aside.

Again another blessing of this amendment would be our prosperity. The adoption of this amendment would shift our national prosperity from a secular to a Christian basis.

3—Why the Christian Amendment is needed.

The Great War has demonstrated the necessity of a Christian Amendment to the Constitution.

The Christian Amendment is a question of more than ordinary interest. Thousands, posters to be put up, radio programs to be broadcast, articles to be published, all are saying that the Christian Amendment is needed.

But, oh, forbid it not to roam.

3—Ways in which we can help.

This is the most vital part of this entire discussion. The work of The Christian Amendment used to be that of the Witness Committee which will keep the Spirit of the Amendment, its one lone field representative. That day is now past. It is now the work of the entire Church. We do not mean only ministers but laymen as well.

A program is now being worked out by the Witness Committee which will include both old and young, both officer and layman. There are district secretaries being appointed for each Presbytery and a certain amount of territory with them and the secretaries all busy. Let us know our work, and go after it with the mind and spirit of Christ.

There will be letters to address by the thousands, posters to be put up and interviews made which will keep our friends all busy. Let us fully concentrate our effort for Victory Week.

Covenanter Young People’s Union

BY REV. W. C. M’CLURE.

Topic for Sabbath, October 5, 1919.

“Our Relation to Others. IV. Toward World-Brotherhood.”


Who is my brother? Marcus Peter­sen in “Good Work” answers the question in this way:

“Believe in God, the brother that hath need, No matter what his race or creed— Wherever men in anguish cry, Wherever men in sorrow lie, Wherever bitter tears are shed, Where’er the star of hope hath fled, To comfort and sustain. Let no one cry to thee in vain, “Oh, let thy charity extend Beyond the household of thy friend! Thy love search through the world to find The soul and suffering of thy kind. Let charity begin at home, But, oh, forbid it not to roam, To seek upon the highways dear The souls that faint for words of cheer.”

This accord with the Parable of the Good Samaritan, the answer Jesus gave to a similar question. A man’s neighbor is everyone who needs help, whether he lives on the next lot, or the next county. Our brother may be every one, male or female, who has what is called “human nature,” which is said to be much the same in everybody. God is the Father of the spirits of all flesh, and we are all, Jews and Gentiles, whether white, black, brown, yellow, or red, the sons of Adam, and therefore must be brothers.

But some will not recognize the relation and are not even civil. They claim that the blood coursing through their veins is of a superior quality. It may be a truer thing that they so arrogantly claim it. Nothing really improves the blood but grace. “Who maketh thee to differ?” Paul asked of some who were inclined to boast. “Are they not all sons of God? are they not all of one Father? Why then art thou in especial?”"
THE FORWARD MOVEMENT.

The secretary's work began on the first day of September. We shall follow the policy of open diplomacy. The Church is entitled to know something about our work which is not yet undertaken and the work the secretary proposes to do.

We need not dwell on the task. The unevangelized millions at home and abroad are yet to be reached, nations to be Christianized and our social institutions must experience regeneration. The hope of accomplishing the task is as bright as the promises of God. It is not a dream to hope for a willing and consecrated church to follow. The Covenanter Church must man the outposts in America and meet her obligations in foreign lands.

Other churches are marching forward. The Presbyterian New Era Movement, the Methodist Centenary, the Lutheran Centenary and the forward movements of other churches are advancing bounds. Seventy-six denominations were represented at the committee meeting of the Inter-church movement in Cleveland. Will the Covenanter Church lead the van or shall we be satisfied to bring up the rear? If we follow the movements in the tops of the mulberry trees the vanguard position shall still be ours.

The Centenary movement with 7,000,000 members of Methodist pledges $30,000,000. The Covenanter Church, who has not entered into life work. We shall then work. His seventeen years of service to the General Assembly to give them an interview.

The Chinese Exclusion laws of our land do not militate against mission work in China. The Chinese are a thrifty and keeping people. And the better element or more stable class among them would rather that their people stay at home. It is the homeless and shifting class that come to this country. The Church in China aims to make faithful friends and they are good company. "In their conversations they do not speak direct or plainly but in a very indirect way. One who wishes a favor of another never thinks of going directly to him, but brings him with his request through a number of other parties. And then he is put in very obscure language. The Chinese do not tell a physician that their father is dead. They say he is gone on a visit of a few days. Doubtless Pharaoh understood well enough that Moses meant to lead the children of Israel out of Egypt-when he asked the privilege of taking them a three days journey into the wilderness to sacrifice. The Oriental people understand the significance of such statements."

"The end of the missionary is a normal life." Dr. Wright's wife, in a few words at the close of his talk, endorsed his statement that the life of a missionary was a normal life and that the joys of the service recompensed for the losses which they had to suffer.

DAY OF WITNESSING.

(Continued from Page 7)

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WALTER C. MCLURKIN.
THE MARCH OF EVENTS

By Rev. John H. Pritchard

If the time has come for nations to league themselves together to secure universal peace, and for churches, widely differing in many respects, and as far separated as Asia Minor and America, to confer on matters of faith and order, is it not time for the Bible Societies of the world to unite in mapping out a world program of translation, supply, and distribution? For, after all, they believe that peace must come through the acceptance of the great Biblical precepts, and certainly Christian faith and order has no higher authority than the Sacred Scriptures. The times are alive with new ideals, new plans, new movements, and there is urgent need that these shall all be influenced and shaped by the message of the Bible.

All of this was fundamentally in the minds of the managers of the American Bible Society when they recently proposed to their older sister, the British and Foreign Bible Society, an association of the national Bible Societies of the world. There had always been co-operation, but it has not completely prevented duplication. There has always been common counsel on international matters, but it has never resulted in a completely unified program. The time has come for some organization of these societies which have a world outlook, in order that large fields, such as China or India, may be plenty of room for several societies to operate, in which case the territory might be subdivided that large and easily accessible centers may not be overdeveloped while distant and difficult places are poorly covered or neglected altogether. An unified study must be made of the entire world and a program mapped out indicating the most needy fields and the relative urgency of the work in each. The recent war, which has changed the map of all Europe, has also created many problems in regard to Bible supply. In the Near East, for example, hardly a Bible has been printed in the last four years. The whole work of Bible supply must be rehabilitated there. In other places the need may be as great. No one society can determine the wisest policy for adjusting the Bible program to the new world order.

In the second place, there is a great need of joint action in the matter of the translation and revision of the Scriptures. The Bible has been printed and circulated in about 650 languages and dialects, but the whole Bible has never been translated into each of these languages. Should it be? If not, why not? What new people are there in distant and isolated places who have never had any part of the Scriptures printed in their peculiar dialect? Who will search out and provide for these, unless there is some great joint effort? It must be remembered that the missionaries have reduced some of these dialects to writing as a part of their pioneer work, and the Bible is the first book that these tribes have ever known in their printed language.

In the third place, a determination must be made of the various agencies to be employed in the distribution of the Scriptures. Many methods and devices have been set up with a view to circulating the Scriptures to the farthest ends of the earth. Have these been adequate? Have they always been wise? May it not be possible to discover new and more effective methods? Uniform policies should be established in the use of co-operators, in the mapping out of their fields, in their methods of handling business, in the matter of their remuneration. Much may yet be learned from the modern methods of salesmanship which will be readily applicable to the Bible program. Joint consideration is imperative if the most effective and far-reaching policies are to be discovered and put into operation.

In the fourth place, there should be considered the relations to governments in undeveloped countries. Would there not be greater opportunity for the Bible Societies in association to press forward into new territory, rather than to attempt separately and independently to establish individual relations with governments in undeveloped areas?

In the fifth place, could not there be presented a joint appeal to the whole Christian world for the support of Bible supply and distribution, if the societies could act in unison? Would not such an appeal make stronger impression than at present upon Christian men and women everywhere? And would not the people of non-Christian lands, among whom Christian propaganda is most largely promoted, be greatly influenced by the joint action of these several united bodies?

Already surveys are being laid out to attempt to discover the needs of continents and nations, and these surveys call for knowledge concerning the need for the Holy Scriptures throughout the world.

(Continued on Page 3)
The Trout Stream
BY ETHEL WOLFF.

I know a leaping streamlet
All strewn with boulders gray,
And softly lined with emerald,
Where "speckled beauties" play—
And it's O. to go a-fishing,
Just once more go a-fishing,
Along the golden woodlands' edge
So many a mile away.

When the skies are dull and cloudy
And the amber brook's abrim—
Then flitting silent shadows flash
Under its weed-grown rim—
Then it's O. to go a-fishing,
Just once more go a-fishing,
While the spotted trout are biting,
And the long day's growing dim!

Over the distant mountains
The silver mists would fall,
And through the sleeping silence,
I'd hear the streamlet call—
And it's O. to go a-fishing,
Just once more go a-fishing,
Though I came back with empty creel
And had no luck at all!!

"X. Y. Times."

"Grandma-in-the-Service."

"Hello, Aunt Fan!" cried Paul cheerfully from the doorway. "And how's the ankle this morning? Thought I'd stop in to say howdy. I am going to what my revered grandmother calls 'divine service.' Aren't you proud of me?"

"Very glad to see you, Paul," said Aunt Fan, extending a cordial hand from the easy-chair where she sat with her foot propped on a pillow. "Glad, too, to hear about the divine service. What branch are you planning to enter?"

"Branch of the service?" inquired Paul in a puzzled voice. "I guess you didn't hear what I said. I was referring to my beloved little grandmother's habit of calling church 'divine service.'"

"Yes, I heard," said Aunt Fan, with a wise smile. "I was just inquiring what branch of that service you were going to enter. You were so particular about being in the artillery when you enlisted in the army that I thought you might be equally so about this."

"Oh, but divine service isn't like those things. It's just going to church, you know. That's all."

"Oh, is that all? And going to church means—"

"Why, listening to the sermon—and to the prayers—and the anthems—and singing hymns."

"I did hope, Paul, that being in the service of Uncle Sam would teach you something about the meaning of the word. What good do you think an army or navy would be that sat by and let the officers do all the work? From what I have gathered from you boys, you don't get the chance. But wouldn't it be a queer army if you did? Would you approve of it?"

"But, Aunt Fan, the army—the artillery—"

"Branches of the 'service,' aren't they? And it was a 'service' star, wasn't it, that we put up so proudly for you in the window? And up at church, too? You expected to 'serve,' didn't you, when you enlisted? What did you expect to do when you enlisted in the church? Attend services merely.

"No, Paul, your beloved and revered little grandmother, as you called her so lightly, has a right to speak of going to divine service. She's been an active soldier in that cause for more years than I can remember, and she has served with all her heart and soul, and in just as many branches as she could—in the same service that you enlisted in, too, you remember. But you had better just call it going to church, hadn't you, and not expect anybody to be very proud of you until you have learned to put into that service some of the lessons that you learned in the service of your country? But, O Paul, when you boys do do that—really enlist and serve—the church of God will move 'like a mighty army' to the most wonderful victory the world has ever known!"

"Well, say, Aunt Fan," said Paul, fumbling awkwardly with his hat, "you certainly do know how to say things straight from the shoulder. Looks as if I were a sort of cross between a slacker and a deserter, doesn't it? And asking to be patted on the back, because I turn out for drill once a month or so. But maybe, thanks to you, I'll get 'over the top' yet. Just now I suppose I'd better be running on to church. Not to hear a sermon—oh, no, I don't need any more of a sermon than I've had right here! But just to tell the captain down there to take my star off their service flag and put one on for grandma. And she is 'my beloved and revered little grandma,' too. Aunt Fan. Honest! However 'lightly' I may speak."

"Youth's Companion."

Morality to be taught must have a standard by which its genuineness may be tested. Without such a standard it inevitably degenerates into expediency, policy, or the empty forms of polite society. The only infallible standard is the Word of God.

AT THIS SEASON
LOSS OF APPETITE

Is very common. In many cases it is due to impure blood, which cannot give the digestive organs the stimulus necessary for the proper performance of their functions.

Thousands know by experience that Hood's Sarsaparilla restores appetite and would advise you to give it a trial this season. It originated in the successful prescription of a famous physician, Gen. J. C. Hood. Take Hood's Pills if you happen to need a laxative—they don't gripe.

The American Bar Association.

The American Bar Association held a three days' session in Boston last week. Rev. J. M. Foster, who attended, says: "I heard Judge Page, president, of Peoria, Ill., give the opening address on 'Government.' It was an excellent resume of the functions and problems of our Republic. Judge Gary, of New York, president of the United Steel Co., spoke on 'Reconstruction'—a plea for normal business quickly attained. He is a great thinker and convinces. Judge Robert Lynn Batts, of Austin, Texas, spoke on 'The New Constitution.' It is unwritten. Under it Democracy is dangerously near mob-law, he said. Secretary Lansing spoke on 'Some Legal Questions of the Peace Conference.' The American delegation found no legal ground for trying the Kaiser. Chief Justice White, of the United States Supreme Court, was on the platform. Lord Findlay, of England, was there and spoke in flattering terms of America. All these men are statesmen of rare loyalty to truth and justice. But they made no reference, even in the remotest, to God as Sovereign in human affairs, and Christ as King of nations, or the Bible as the foundation of law, nor of the true Christian religion as the life of nations." Mr. Foster adds:

"It is said that they presume to organize the nations in a world-order independently of God's supremacy, for that is giving all to Satan, the god of this world." It is for sins of those who dwell therein God turns fat land to barrenness, but when men's ways please the Lord, He blesses even the ground for their sakes.

STATE OF OHIO
COUNTY OF Lucas

FRANK J. CHENEY makes oath that he is senior partner of the firm of F. J. Cheney & Co., a corporation doing business in the City of Toledo, County and State aforesaid, and that he will pay the sum of ONE HUNDRED DOLLARS for each and every case of Catarrh, that cannot be cured by the use of HALL'S CATARRH CURE, Frank J. Cheney, Sworn to before me and subscribed in my presence on this first day of December, A. D. 1886. A. W. GLEASON,

(Seal)
Notary Public

HALL'S CATARRH CURE is taken internally and acts through the Blood on the Mucous Surfaces of the System. Send for testimonials, free.

F. J. CHENEY & CO., Toledo, O.
Sold by all druggists. Nec.

HALL'S FAMILY PILLS for constipation.
The Memorial Bible Chair Endowment.

We were told that the world war would kill Christianity. But, instead, we see again that “out of the eater came forth meat, and out of the strong came forth sweetness,” and one of the finest results of the great war is the Geneva College Memorial Bible Chair Endowment, the interest on which is to be used to provide at least one competent teacher who will devote all of his time to giving instruction in God’s Word to Geneva College students. And two names—each the name of a Geneva alumnus—are inseparably associated with this Fund, one that of the man who first caught the vision of a Memorial Bible Chair in Geneva College, and the other that of the man who has given the vision a body and abounding life.

The beginning of the now happily established Fund was a request made of Synod in 1918 by the College Board of Trustees for an endowment to provide for Bible instruction in English, and then the Board appointed a Committee to provide a plan, and Mr. Robert M. Young, of the Parnassus, Pa., congregation, and a member of the Board, was made chairman of the Committee. To Mr. Young’s mind occurred the thought of making the Fund a Memorial of the Covenant young men and young women who entered their country’s service, each congregation to be responsible for $100 for every young person enrolled from their membership and his plan included provision for a bronze tablet to be placed in the college containing the names of those who died in service. Mr. Young’s plan was adopted by the Board, and he was authorized to select the man who could successfully carry it out. Mr. Young was thus placed in the position where President Wilson put Mr. Secretary Baker in 1917 when he authorized him to nominate a man to command the American forces in France. Most persons, even the President himself, were surprised when Secretary Baker named John J. Pershing, but the Secretary had selected him on his record, and General Pershing has for all time demonstrated the wisdom of the Secretary’s choice.

Mr. Young chose Prof. R. J. G. McKnight, Ph.D., the junior professor in the Seminary, the Board of Trustees approved the choice; and he too has demonstrated the wisdom of Mr. Young’s nomination.

Mr. McKnight’s scholarship is attested by the standing of the university from which he received his Ph.D., by his literary productions, in his election to the Seminary from among more than one hundred ministers—and nearly all of them his seniors—comparable in ability to those of any other denomination, and by the remarkable fact of his choice last year to occupy the place in the United Presbyterian Seminary, suddenly made vacant by the illness of a distinguished professor.

The affection of our people for Mr. McKnight and their confidence in him is witnessed by his warm welcome on the platform of all our Young People’s Conventions, by his repeated appearances at all of the Chautauquas where Covenanters have a voice in the choice of speakers, and by the eager audiences he faces whenever and wherever he can find time to preach.

The prompt and complete success of the Fund was assured by the announcement that Prof. McKnight would make the appeal.

Thoughts for Meditation

To love is God-like, for God is love.

While the law cannot save, it is our schoolmaster to bring us to Christ, who can save.

While education cannot itself change the nature, it can powerfully restrain evil tendencies and do much to direct the life in the right way.

Fine buildings and splendid equipment do not make the school any more than a fine house and elegant furniture make a home.

It is not enough to have knowledge. Knowledge calls for action. “If ye know these things, happy are ye if ye do them,” but woe to you, if knowing ye do them not. The servant who knew his Lord’s will and did it not, was beaten with many stripes.

We come into touch with our fellowmen at a thousand points, and every point of contact creates a duty, and all these varied and multiplied duties are gathered up into one grand whole in the command to love our neighbor as ourselves.

Some lives have doubtless been spoiled because parents have arbitrarily forced their children into callings for which they had no taste nor fitness; but no doubt many more lives have been spoiled through the failure of parents to exercise a due control over the choices of their children.

We want the best of everything for our public schools—the best equipment, the best teachers, and the best text books—and there is no text book on morals to be compared to the Bible; therefore it should by all means have a place in our public schools.

The child cannot be depended upon to pick up for itself what it needs to know. If there was only truth in the world, it would not be such a serious matter; but the world is full of error; every truth has its counterpart, and the child is not able to distinguish between them, and is just as likely to embrace the error as the truth; indeed, it would often appear, much more so, for the error often appears more plausible and attractive than the truth, and we must also take into account the child’s corrupt nature which inclines it to the choice of the evil. There is, then, evident necessity for careful teaching and guidance.

The great majority of human woes result from man’s inhumanity to man—from wrong and injustice done by the rich and powerful to the poor and needy, by the lawless and criminal to the law-abiding and peaceable; but if everybody loved everybody else as he loves himself, no one would ever do another an intentional injury, and if one should be overtaken by misfortune or calamity, everyone would be willing to help and relieve him to the full extent of his ability, just as he would wish others to do for him if he were the one in need.

A League of Bible Societies.

(Continued from Page 1)

When these surveys are completed, the Society then stands face to face with the question involved in supplying these needs, questions of new versions and revisions, greatly increased production and widespread distribution. It prefers not to undertake this alone, and for this reason it has invited the joint action of the other great Bible Societies of the world. By associated action in each line more might be accomplished, or a multitude of new friends might be raised up in every land who will be awake to the spiritual needs of the world and rejoice to participate in this service.
Education and Missions.

BY REV. S. EDGAR

"When Christianity sends its ambassadors to heathendom, it is with the aim of radically changing the character of heathendom; of building up a Christian state. Every element of national distinctiveness is to be left untouched; but the sanctions of life are to be different; the individual, the home, the village, the city, the state, are to realize a new motive and a new power. To save the individual is the first step, but the objective for which the campaign must be ordered from the first is the Christianizing of the nation." Such are the words of a man who has given of his best years to missions. Few, if any, would be ready to take issue with him in this comprehensive statement. Although there are some who might take issue on the last mentioned, namely the issue with him in this comprehensive state­ment, it will meet with a hearty Amen.

The question ever before the people of God is, How, then, can this be best carried out and the ideals for which the Gospel stands be presented to a lost world? Are we to limit the heralds of the cross to one way or one means only of preaching this gospel? Or are we to have preaching and education go hand in hand? If the latter, how, then, are we to regulate the schedule as to time and expense, and to what extent must the Church carry on this work of Christian education on the Foreign Field? We can no longer push the matter aside and say it is not our concern, nor can the Church transfer its responsibility to the workers on the field and feel that it has done its duty. No, it is a matter which deserves the concern and prayers of the Church and Boards and missionaries both at home and abroad. The fact that we see some aspect of this topic on almost every conference or convention program that has to do with missions is surely an index of its importance as it confronts the Church.

To have the Gospel preached to all, is the Church's duty and purpose. It is her life occupation. It is to reach the hamlet and palace, village and city, island and continent, and the framework of its activities must include the whole life and the whole of life. Whether it is the individual then, or the community, or the state, that we have in mind, all will concede that there must be education to attain the desired end. For with the missionaries' attempts to preach the Word, must there not accompany these attempts that which shall prepare hearts and mind and also equip and establish? Whether we look at John G. Paton making some language character on the sand for his early disciples, or look at Roberts College, in the heart of the Turk­ish Empire, with its splendid equipment of men and material, it is just the same problem facing the missionaries—how best to meet the educational claims. The question, then, is no longer as to whether we shall have education on the Mission Fields, but, rather, what part is education to have in the extension of the Kingdom? No one will argue today that we have only to sow the seed and leave it; to see that a man's soul is saved and leave him a beggar in mind and intellect; enlisted in the work of the Kingdom, but given no equipment wherewith to advance or defend that kingdom. Surely that man was right who said, "The minimum equipment of a mission in any land must include the preaching to the heathen, the church for public worship, and the school for the training of the young." This last mentioned seems to have grown out of the demands of every field and has become almost a universal common­census of opinion.

To say that the great Apostle did not establish schools nor colleges, but showed us that the preaching alone was the only means whereby we are to reach men, adds very little in helping us to meet the need. Because in the main there are few places today where the missionaries work, that have the condition which Paul found throughout his great field. The Greeks in Paul's day were an educated people. The Jews have always stood for the education of the youth, and as Paul's life work was planned and prayed it into existence and was granted to see, ere he died, a student body almost reaching the thousand mark. An index of the great things still ahead of the Church as she handles the responsibil­ities of her Head.

What, now, as to the co-relation between these plans for education and the preaching of the gospel? It might be said in a word, Failure must be the portion of that college or school which has not for its object the conversion and salvation of every pupil and student. We might well make our ideals these words of another, "Knowledge you shall have of all that the West has toilsomely learned, but not without the crown of all knowledge, the knowledge of God in Jesus Christ our Lord." Lose this ideal, and the college and the mission are compelled to separate. Holding to this you have the two oars to propel the craft over trying waves of difficulty and bring it to its desired haven, a land evangelized for Jesus Christ.

Yet, with all this, we are compelled to say that problems have arisen and the mission circle in some stations have found it impossible to give all the required time that a large college must demand and so have laid the work on other shoulders. We see this in the Protestant Syrian College at Beyrout. This institution is not under full control of the Mission in Beyrout or under the direct control of the Foreign Board, but has a special Board of Directors. This is true also in some cases in the work of the American Board amongst the Armenians, with this difference: the Col-
The Covenanter Church has shown deep interest in the Bible Chair of Geneva College. The enterprise has moved the hearts of the people. Such a quick and generous response is without precedent in the history of this Church. The movement clearly bears the impress of the Lord's approval.

An account of the origin and progress will doubtless be appreciated by the donors, whose gifts testify to their interest.

At the Synod of 1918, the College Board of Trustees urged the endowment of a Bible Chair in English. Synod adopted a favorable resolution. The Board proceeded to carry out the resolution by appointing a committee to prepare a plan of action. The committee consisted of R. M. Young, chairman; James A. McAteer, R. M. Downie, John T. Reeves, and Charles R. May. At a Board meeting held May 9, 1919, the committee presented a report, recorded as follows:

"Office of James S. Tibby, 408 Penn Bldg.
Pittsburgh, Pa., May 9, 1919.

"Mr. Young reported concerning the matter of increased endowment for a Bible Chair. The report was amended and adopted and is as follows:

"BOARD OF TRUSTEES OF GENEVA COLLEGE.

"Your committee appointed to devise ways and means for the endowment of a chair of English Bible at Geneva pursuant to the action of Synod would respectfully report as follows:

"First—We recommend that the Covenanter Church be asked to endow this chair as a 'Memorial' to her sons and daughters who served, or fought or died in the great war.

"Second—That the sum of fifty-five thousand dollars ($55,000) be the amount asked for, this amount having as the basis of apportionment, $100 for each person who entered the service of our country during the Great War, from the Covenanter Church.

[On this basis, the amount should be $60,000—Editor.]

"Third—That this amount be raised in cash or Liberty Bonds.

"Fourth—That each congregation be asked to raise at least the sum of one hundred dollars ($100) for each member of such congregation in the service.

"Fifth—That the plan be laid before the Church through the columns of the Christian Nation, by judicious advertising for at least four issues of the paper, an entire page to be given over to the 'Geneva Memorial Fund' in each issue, a date set on which each minister shall preach a sermon on the 'Need for a more pronounced Christian teaching in the educational institutions of our land,' closing with a special appeal for the Memorial Fund.

Then, during the week following, the drive to be completed, and the Fund raised.

"Sixth—That a competent person be chosen to give his entire time to the raising of the Memorial Fund, and that a suitable payment be made for such service.

"Seventh—That on the completion of the raising of the Fund a bronze tablet be suitably placed at Geneva College having thereon at least, all the names of those who made the supreme sacrifice in the great cause of Freedom.

"Eighth—That this Board be recommended to raise within its own membership at least ten thousand dollars ($10,000) as an earnest of its endorsement of the project, to the end that the first phrase of our college motto be emphasized as the second has been, that 'Pro Christo et Patria' may shine forth with a new meaning at this dawn of a new day of glorious opportunity for Geneva.

"Respectfully submitted:

"R. M. YOUNG, Chairman,
"JAMES A. McATEER,
"R. M. DONWIE,
"JOHN T. REEVES,
"CHARLES R. MAY."

During the last meeting of Synod, the College Board held a meeting, and placed the following minute on record:

"Belle Center, O., June 6, 1919.

"Geneva College Board of Trustees met at 1.45 p. m. with the following members present: R. C. Wylie, R. Park, J. A. McAteer, J. C. Slater, J. B. Tweed, J. S. Tibby. The latter was appointed secretary pro tem.

"The committee on Bible Chair presented a report which was read and approved. R. J. G. McKnight was appointed to superintend the drive for Bible Chair."

Every school-house should have upon its walls the national flag as the symbol of loyalty and patriotism, and on the teacher's desk, and every pupil's desk, a copy of the Scriptures, not only as a symbol of the fear of God and reverence for His authority, but also as a source of instruction in the great principles of truth and righteousness which are essential to the development of true manhood and womanhood, and which alone will secure to us and our posterity the blessings of liberty and just government.

The child's mind naturally possesses the quality of acquisitiveness. It thirsts for knowledge. Hence the proverbial inquisitiveness of the child. He asks endless questions, for that is his way of finding out about things. It is the part of the teacher to lead him to the pure fountains of truth, else he will drink from the stagnant pools of error and superstition, and his mind and soul will be poisoned threat.
In the Sabbath School

Lesson II—For Sabbath, October 12, 1919

By REV. W. W. CARITHERS

Subject—"Fishers of Men." Mark 1: 14-20.

Golden Text—Jesus said unto them, come ye after Me, and I will make you to become fishers of men. Mark 1: 17.


Time—A. D. 28. Place—By the Sea of Galilee.

It is difficult to think of the Apostles except as we find them late in life; showing themselves strong men for Christ. But the true picture is like a line of photographs showing us the preaching places of John the Baptist and these men attending on his ministry as they had opportunity and eventually accepting the teaching and baptism of repentance. Then John the Baptist reveals to them the fact that Jesus was the one that he was sent to announce and so they investigated by visiting Jesus and talking to Him and thus they are led to accept Jesus as their Saviour. This was done with all heartiness, just as men accept Jesus in these days; and the farmer goes back to his farm and runs his machinery, much as he did the day before, only his heart is changed and he holds himself subject to the command of the Lord. The place for any one who has devoted a life to the Lord is his own place and in that way the Lord knows exactly where to find him when he wants to put him at other work. The Lord knew where to find David, when He wanted him for the throne. The Lord knew where to find these men when He had wider work for them to do.

Usually it is easier for the Lord to find men than it is for men to get into the new field to which He calls them. The Lord is calling young men and women into lives devoted to service, and this lesson gives the keynote of the proper answer in every age. We find it in this word "straightway."

A few centuries do not make any difference on that word nor on the spirit back of it, and the command, Come after Me, means exactly the same in every age and if we want the answer that fits into this call, we get it in this quick response of the brothers. What did a few second hand nets and some dingy boats amount to when a chance like this offered? They forsook their nets and followed Him. The net was ready to be drawn in, but let some other one that has time do that; the important matter comes first and the immediate answer leaps from the heart to foot and hand and tongue.

And they must have known that it meant great changes in every life; for John the Baptist was already turned into the short road that led to the block.

And there were a great many reasons why these men should look for a firm financial basis, before throwing themselves into any scheme, but their faith in their Saviour forbid any such bargaining and they simply heard his voice and acted. Jesus promised them that the knowledge they had, would all be used in the work to which they were turning. The rod that Moses used in keeping his flock went with him into Pharaoh's presence and later smote the rock.

The sling that David had learned to use out on the mountain side was used when God set the biggest kind of a task before him. The singing and playing on the harp of the boyhood days came in later with great effect. The all around trained man will find a place for everything he knows, as he gives himself to the place where God has called him. God was ready to take these fishermen and use all the things their years of fishing had taught them and make them more efficient workmen because of the things they already knew.

God gives people the capacity for thinking and acquiring the things they will need to fill the places and do the work intended.

Some years ago two missionaries were riding along a road, when one of them stopped the rig and got out and picked up a very curious shaped piece of iron; as they rode along they turned it over and wondered what it had been made for, and they never did find out its original use. A few days later a piece of machinery broke and it seemed as if the repairing of it would be all but impossible. But one of the men said I believe that crooked piece of iron we picked up will do it, and it did, while it was not the exact fit yet it answered the purpose.

And one of the men said it is not hard to fix things when the Lord puts pieces of iron out for you to pick up. So the Lord has a lot of people getting things in their heads and when the time comes He fits them into places, where these things they have in their heads will fit them to do the work required.

And the different characteristics of the men are all well known to the Lord as He selects them for work. We talk very largely about heredity but the Lord brings into the life of Peter and John the elements that may date back any number of generations but they centre in the life that is to work and are the qualities that fit for the work to be done. What a responsibility for a Peter or a John if they turn away from the work to which God calls them, after all this has been done to get them well started.

But the safety of it all is in the call to be associated with Jesus. He keeps the balance with impulsive Peter until he is worthy of his name, a Rock. No one can tell what the Lord can make out of a gnarled stick like Jacob, of a pampered boy like Joseph, of a self willed slave like Onesimus, until the Lord gets up close beside them and they yield themselves to Him and He has time to work them over into a Prince with God or into some other lovely pattern. If we look at these men as they accompany Jesus we can almost see the way they develop and it is an interesting study to follow their lives as they grow into the Master's image.

Today the Lord is calling men and women to turn to Him and follow close. There never were such opportunities put before young people to make money as in these days; opportunity beckons on every hand. But the insistence of the still small voice cannot be drowned and the need of the Lord's work is most insistent. Jesus wants to make over people's lives in most beautiful patterns; that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace.

God was calling these brothers to the best and they saw their opportunity.

The Call.

By Belle McKinney Swope,

They were mending their nets, those brothers,
In their ship on Galilee,
And the golden beams of the morning,
Left sparkling trails on the sea,
When along the shore, through the sunshine,
O'er the paths they daily trod,
Came that lover of light and beauty,
The glorified Son of God.

They were mending their nets, those brothers,
He called them to follow Him,
Did they question His right or wisdom?
Nay, their eyes with joy grew dim
As they left the nets with their father,
And over that shining sand,
With gladness they went with the Master
To love and to understand.

They were mending their nets, those brothers,
And they loved the seething foam,
As it tossed and caressed their boat-craft,
The fisherman's sun-kissed home.
But they heard the voice of the Saviour,
Jesus, Redeemer, their Friend—
And with wonder and great rejoicing,
They followed Him to the end.

We are mending our nets, my brothers,
And we love our ships at sea.
If our Father asks us to serve Him,
Shall we stay on Galilee?

Though our treasures are at our hearthsides,
If our country needs our best,
Shall we not offer loyal service,
And leave with our God the rest?

—The Presbyterian.
Children's Lesson

BY ANNA PRITCHARD GEORGE

Lesson II. For Sabbath October 12, 1919.

"Fishers of Men."—Mark 1: 14-20.

On the table sink a pan of water in the sand for the beautiful Sea of Galilee. Part of the coast is hilly and rugged and part slopes back from the shore. On the northern coast is the city of Capernaum where Peter and Andrew and James and John live. Use small boxes for the houses of the city. Colored splints will do for the people.

Float these small boats on the lake for fishing boats. In one of them are Peter and Andrew and in the other Jesus and John with their father Zebedee. They have been fishing all night but have caught nothing. It is now morning and they draw their boats up on shore.

During the day Jesus is standing on the shore talking to a great crowd. The people press on Him so that He steps into the boat of Peter and Andrew who are near by washing their nets, and asks Peter to push out a little from land. Then Jesus sits and teaches the people.

Do these fishermen know Jesus, Paul? "Yes, they are His disciples." Yes, about a year before Jesus called them to be His disciples.

All year He has been teaching them about His work and how to be like Him, but part of the time they have spent fishing and earning a living that way.

When the people have left, Jesus tells Peter to launch out into the deep and let down his nets for a draught. Where are they able to catch any fish all night, Gladys? "No." So they tell Jesus now, but because He asks them at once. So Peter and Andrew and James and John because they do not hesitate but go at once become the first four fishermen of men.

The message God gave to the fishermen of Galilee He gives to you boys and girls and to me. Let us all repeat it. "Jesus said unto them, come ye after Me, and I will make you to become fishers of men." Jeanne, do you know all the people Mildred knows or does she know all of your friends? "No." There are certain people God wishes Jeanne to reach, certain others for Mildred, some for Ernest, some for Margaret. God has a work for each one of us to do as fishers of men for Him. How many of you want to be God's fishermen?

"Nobody else can do the job that God's marked out for you," said Paul Dunbar, the poet. Do real boys and girls want to shirk anyway, William? "No, I don't." None of us will shirk in this work. Let us see who will make the largest catch as fishermen for Jesus.

"Train up a child"—when he is a child. Childhood and youth is the normal time to acquire an education. When one has reached full maturity, it is expected that he will be ready for his life work; but if he has then to wait to secure his education, he is as one born out of due season, and the probability is he will never acquire it. His ability to learn has decreased; his habits have become fixed, and impressions are not so easily received nor retained, and there would also be a sense of shame in being compelled to take his place among those so much younger.

One of the most pernicious doctrines ever promulgated with reference to the teaching of children, is that their minds should be left perfectly free from all religious bias until they come to years-of understanding, and then they should be allowed to make an unprejudiced decision for themselves. The fallacy of this doctrine lies in the fact that the child's mind cannot be kept a perfect blank with reference to these matters. If it is not filled with the good and the true, it will become occupied with the false and evil. But even if it could be kept blank until such an age as the advocates of this doctrine might regard as proper, the child's mind would then be entirely without the data necessary to reach an intelligent conclusion.
**Notes**

***Rev. R. J. Dodds is in Philadelphia, preaching for the First Church, September 21 and 28.***

***Communion in Cornwalls congregation August 31. No assistant. Two names added to the roll.***

***Dr. R. J. G. McKnight's address is now 1311 Singer Place, Wilkinsburg, Pa.***

***The New Alexandria communion will be the last Sabbath of October, with the Rev. J. C. Slater as assistant.***

***Mrs. E. A. Sproull, of New Alexandria, spent a week recently with her sister, Mrs. Gertrude McGregor, of N. S., Pittsburgh.***

***Miss Margaret Beattie will be New Alexandria's representative in the student body at Geneva College this winter.***

***The Superior congregation made out a unanimous call for Rev. J. C. French on Sept. 11.—W. A. Alkm, Moderator.***

***Rev. D. O. Jack and family have removed to Cincinnati from Evansville, Ind. They are attending services there.***

***Cedarville College, Ohio, has just purchased additional copies of Dr. George's Lectures on Pastoral Theology.***

***Mr. J. H. Wakeinhaw, of Blanchard, Iowa, is visiting friends and kinsfolk about New Concord and Londonberry.***

***Mrs. S. M. Steele, Mrs. E. A. Sproull and Mrs. J. A. Beattie of the New Alexandria congregation, were delegates to the county W. C. T. U. convention at Scotdale.***

***After a pleasant visit of a few weeks at his old home in New Alexandria, Pa., Rev. D. O. Jack and family have gone to make their home in Cincinnati, Ohio.***

***Rev. D. H. Elliott will preach in the Second Church, New York, on Sabbath, Sept. 28, in the morning, in the Third Church in the afternoon, and in Montclair in the evening.***

***The Board of Trustees of Geneva College met at the College on Friday, Sept. 12, and made arrangements for the coming year. This is the first meeting since June.***

***The Seminary has opened as per announcement. There are two new students, Melville R. Jameson from Hetherton, Mich., and David Edgar from Minong, Sun, Iowa.***

***Mr. MacClement, of Belle Center congregation, has bought a place at Wyoming, Ohio, where he and his family have been living since September first. As Wyoming is within the bounds of Cincinnati congregation, we have the pleasure of their presence at our services.***—F. P. Reade.

***Rev. D. H. Elliott preached at Eight Street, Pittsburgh, last Sabbath morning, at Allegheny in the afternoon, and Wilkinsburg in the evening.***

***Rev. M. S. McMillan has resigned as pastor of the Princeton, Ind., congregation. The resignation is to take effect October first, when he shall have completed eight years of service in that field.***

***Clarence Gilchrist, one of Walton congregation's young men, has been sick for about a month and is at present in a very critical condition. Earnest prayers are being made for his recovery.***

***Miss Lizzie Kessel, of Chicago, formerly of the Elliotta, Minn., congregation, is an active worker in the Woman's Christian Temperance Union, both in the city and local unions.***

***Had the privilege of presenting the Christian Amendment at the United Brethren Conference at Galion, Ohio, on Friday, the 12th. Have no doubt about their standing in favor of the Amendment.—F. P. Reade.***

***Soldiers of the Church is well worth its price if there was not a name in it all. Allow me to congratulate you on eighteen hundred and twenty weeks of the Christian Nation's success.—John C. Calderwood.***

***Miss Emma White left Walton, N. Y., on Monday, Sept. 15, to visit relations at Rehoboth and then on to see her brother Paul, who is entering Geneva again, so did not accompany Rev. Boyd A. White to White Lake.***

***Miss Callie M. Morton, who took a short vacation attending the Young People's Convention at Walton and visiting her parents at Cambridge, Mass., returned to Pittsburgh on Tuesday September 9, and resumed her work in the Witness Committee office.***

***I received "Soldiers of the Church." It is very beautiful and very interesting, and I appreciate having it to read now, and to treasure in the years to come, more than I can tell you. I congratulate you with all my heart upon the great and good work you have accomplished. Very sincerely yours.—Agnes McIlroy.***

***Writing from the Mission of the Covenant, 800 S. 5th Street, Philadelphia, Pa., Miss Emma M. McFarland, Miss Margaret Wilson, one hundred and eighty-two years, of Beaver Falls, who spent the time here in the summer, has written the article which I enclose. In order that it may be read as early as possible by the young women of our church, we are sending it to you if you can find a place for it in your columns. I wish to emphasize what Miss Wilson says of the opportunities for training here. Miss Forsyth and I both feel that we can heartily recommend these to our young women as something we would gladly have availed ourselves of in earlier years.***

***A number of the young people of Miller's Run congregation have gone away for the winter. Lorena Thompson has entered the training school for nurses at the Western Pennsylvania Hospital, Pittsburgh, Pa. Martha Connor have gone to Geneva College. Lois McBurney has returned to Venice, Pa., to teach Science and History in the S. S. but will be at home over Sabbath.***

***Miss Mary McWilliams, of Dr. W. J. Coleman's congregation, N. S., Pittsburgh, who has been writing the Comments on the Junior Topics for the Christian Nation, is too ill to continue the work. We are told that it will probably be weeks and possibly months before she can do any work at all. There will be sorrow in many homes because of this announcement, and prayers throughout the Church for her recovery.***

***Mr. J. C. George and Miss Margaret Perine, both of the Jonathan's Creek congregation, have been visiting relatives and friends, motored over to the manse at New Concord on the evening of September 11 and were united in marriage by the Rev. John Coleman. Mr. George recently returned from overseas. These marriage friends wish the couple a long and happy life together.***

***Writing from Liverpool, Eng., August 25, Rev. E. Teaz says: "A letter is just to hand from Dr. Calvin McCarroll of Cyprus. He and his family have reached Plymouth, Eng., by Troop ship. They are unable to get a passage to your side of the Atlantic before October. I am trying to get them a passage from this port via Canada, but all berths are booked up a long way ahead."***

***Mrs. S. B. McClelland, our correspondent from Greely, Col., had the misfortune to fall on Tuesday morning, the day of the Women's Presbyterian Convention, preventing her attendance on that occasion. Mrs. James Carson served as secretary of the convention in her absence. She is still confined to the house, and it will be some time before she can resume her usual duties. Her niece, Miss Clara Keys, registered nurse, is caring for her.***

***Rev. A. J. Robb, writing from Tak Hing, China, on August 12, says: "We have had the hottest summer in twenty-five years. Dr. Dickson and his wife are still at their station, as he has patients whose lives will be endangered if he leaves and his wife will not leave him. We hope their powers of endurance are not tested too severely, but it is a real trial. The rest are at the Island or on Loh Fan mountain, or at Chefoo. We can testify to the relief it is to get a whiff of air from the surface of the broad Pacific after July in the interior. Also to the exhilaration of salt water bathing. Some of the children seem to swim before they can walk, almost, and it is fine to see the pale cheeks of our children get color with the improved climate here.***

***Miss Sarah Margaret Steward of New Concord, O., passed away September 9 at the age of eighty-three, at the old Stewart homestead. During her younger days she was in great demand as a teacher, served in many branches of the Church's work and leaves a great number of individuals and spiritual children to remember her forceful character and Christian ideals.***

***The latest additions to the Star Note page staff are: Rev. J. Boyd Tweed, Rev. Owen F. Thompson, and the W. C. T. U.***

***We still receive occasional cash contributions sent to aid us in paying the current expenses of the Christian Nation, and we invariably return the money and always, of course, with an expression of gratitude, but the necessity for aid was removed by our undertaking work for other publications. We were thus enabled not only to meet this paper's deficit out of our own personal earnings, but the deficit was greatly increased during the war by sending the paper free to Covenanters' children. Even as we are able to carry the paper alone, we urge our friends to use their titles in support of other branches of the Church's work, and there will be many opportunities in the near future of giving to the Lord's work, especially since the inauguration of the Church's great Forward Movement.***

***Miss Margaret E. Cochran, Leavenworth, Kansas: The Christian Nation came this Monday, Sept. 15, 1919. It is always welcome, though it sometimes brings sad news, as well as glad news. It was about fifteen years ago, while in Boston, at the National Teachers' Association, I spent a Sabbath, or week's end in the Foster home. I shall never forget their kindness, and as we gathered around the table and enjoyed the meal, then had family worship (all the children were home) how I enjoyed the singing of the Psalms. This old world can ill spare such women as Mrs. Foster, and it was one of my many blessings to be her guest. The picture of Mrs. McKee and the Donors, standing in front of their home at one time, a Geneva student. What a blessing godly women are, and what comfort her gift will give girls away from home, gaining a Christian edu-
McFarland is also giving Dr. Rev. J. B. Tweed on "The Relation of the Church to Foreign Work." The officers for the coming year are: Pres., Mrs. Robt. Hayes, Sparta; Vice-Pres., Mrs. G. G. Smith, Bloomington; Rec. Sec., Mrs. O. F. Thompson, Old Bethel; Cor. Sec., Miss Nannie Piper, Oakdale; Treas., Mrs. Mary Smith, Princeton. Adjourned to meet in Sparta, 1920.

WINNIPEG, CANADA.

On Thursday evening, August 28, a meeting of the members and adherents of the congregation was held in the church building, Winnipeg avenue, to bid farewell to Mr. and Mrs. Nevin McWilliams and family, who was about to remove to Calgary, Alta. No other man seemed available, and as schools have closed here since post began to come through, the meeting of the members and adherents of the congregation, presented Mrs. McWilliams with a table linen, and Mr. McWilliams with a gold stick pin. All the speakers bore testimony to the liberal, efficient and acceptable services rendered to the congregation and the Sabbath School by Mrs. M. M. Pearce and daughter Margaret, came on from Philadelphia to attend the funeral of Mr. McKeag.

W. M. S. ILLINOIS PRESBYTERY.

The Women's Missionary Society of the Illinois Presbytery met in Oakdale, Ill., August 27, 1919. President's address and welcome were very appropriate, also the response by Miss Fay Davis of Princeton, Ind.

Good reports from the different societies were read. The suggested Standard of Efficiency was discussed, item by item, by the members of the different societies, and finally adopted. The discussion was led by Miss Mary Patterson of O. T. Carson.

The Children's Hour, a very beautiful service, was led by Miss Ferguson. The following papers were read: "The Forward Movement," Miss McIlroy, Sparta; "The Call for Help! Shall We Meet Tonight?" Miss Smith, Bloomington.

The address, by Rev. Melville K. Carson, was based on II Chron. 16:9. Following this address the Thank-Offering Service was led by Mrs. James McClinton of Old Bethel.

The address of the evening was by Rev. J. B. Tweed on "The Relation Between Home and Foreign Work."
Miss Florence Milligan has gone to Clay Center, Kansas, to teach a term of school in that neighborhood. We miss her very much at our Young People's meetings here, but she is with the Hebron young people.

Our congregation has enjoyed three good socials just recently. The last one on Sept. 2, was the best of all. That day, and Mrs. Rutherford's birthday, the congregation planned to surprise her. Our plans worked perfectly, as it was a complete surprise.

Nearly all of the people were able to be present, and we had a splendid evening playing games and listening to instrumental music. Very nice refreshments were served, consisting of sandwiches, tea and cake. Immediately following the supper, Mr. B. C. Terry presented Mrs. Rutherford with a well-filled purse as a token of remembrance from the congregation.

We know she was surprised a second time, as she was like Paddy when he fell from the window—not hurt, but speechless. And ever, we all understood, and the people are only glad she had a birthday that we might celebrate.

Mrs. Kate Favorite and two daughters have returned to their home at Sapulpa, Okla. Mrs. Favorite has been here since the death of her father and mother, Mr. and Mrs. Matthew Chestnut.

Mr. and Mrs. Stanley Chestnut have left for an indefinite stay at La Kemp, Okla., where Stanley has secured work. Mrs. Nathan Chestnut is also there.

The rule requiring all teachers to sign the oath has been changed this year, and several of our young people are planning to teach schools near Billings this term.

All the farmers are behind with their wheat sowing, as it has been very dry all summer and the ground could not be plowed. We are still needing rain.

THE PHILADELPHIA JEWISH MISSION.

This summer it has been my privilege to spend six weeks at the Mission of the Covenant with the workers there, and it has been a new and delightful experience. The opportunities for service in this field are very numerous, but one has to be on the field to appreciate them. The first day Miss Forsyth and Miss McFarland conducted a picnic party of Jews to Meadville, in Delaware County, where they were entertained by the W. C. T. U. of that place. All had a delightful time and thoroughly enjoyed the unusual treat of a day in the open air of the park.

The days following were spent in visiting the homes, and in receiving every day the children who came in to read and hear Bible stories. The parents who could not read English were given the Bible stories in Yiddish. Miss McFarland helped them find the choice chapters and stories, and they all seemed glad to receive the help and instruction. Others send requests for the books.

Another interesting feature and a pleasant one, was the entertaining of young Jewish and Italian girls who had no opportunity in their homes of learning to cook or keep house. They begin work as soon as they are old enough, and keep it up till they marry, so they are not prepared to be housekeepers.

The greatest opportunity is offered by the city for training in service of this kind. Any young women desiring to fit themselves for Mission work either at home or abroad get very valuable experience and training by spending some time at our Jewish Mission and taking advantage of the courses offered in the city. Miss McFarland, Miss Forsyth and we are well acquainted with all the conditions and would be glad to answer inquiries of those interested in taking up this work.

Yours for service,

MARGARET WILSON.

College Hill, Beaver Falls, Pa.

A LETTER TO THEIR MEMBERS.

God finds it necessary, from time to time, to make a new start with men. He did it in the times of Noah, of Abraham, and of Moses. He did it in the days of the Apostles of our Lord, and later with Luther and the men of his times.

The Covenanter Church was called into being in the Reformation era, for the purpose of service in the kingdom of Luther, and has had an unbroken history from the days of John Knox until the present.

Did you realize that our Church will soon be three hundred and fifty years old? What a long list of names has been added and taken from the roll of ministers in that time! What a great variety of circumstances have surrounded the many who have taken the name Covenanters! What wonderful events have transpired in the world since the Covenanters entered history, and what great names the Covenanter Church has herself added to history! For ours is the Church of the martyrs, and God sees to it that His martyrs do not die in vain.

We believe that God is making another new start in the world today, and we are willing to take our fathers to start with Him? In order to get into line for the future, would it not help greatly to know what God has done for and with us in the past? We need to know more about the history of our own Church—at least the young people of the Seattle congregation think so, and are arranging a course of studies along this line for the coming winter.

Please Remember—

1. That this work is to begin Sabbath evening, September 21.
2. That the hour is 6.30. Thirty minutes devotional, thirty minutes study.
3. That the text book is, "Sketches of the Covenanters."
4. That you are personally and cordially invited to attend.
5. That the work is under competent leadership.
6. That you will get out of it only as much as you put into it.
7. That we want to see you with us, and we expect good things.

Signed on behalf of Seattle C. Y. P. U.

ELEANOR BODLE, Pres.
MARIE BESNOUN, Vice-Pres.
JOHN SLATER, Sec.
LOIS HEMPHILL, Treas.

FOOT COMFORT ASSURED.
Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misshaped shoes.,Ezwear Shoes for both men of Brooklyn has proven that he can fit perfectly by mail. Simon's Ezwear shoes are built for comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial glove, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. H. S. Simon will gladly send a free catalogue of over 500 styles of Ezwear shoes to all who write him.

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THE CHRISTIAN NATION
Volume No. 71.
Covenanter Young People’s Union

BY REV. W. C. MCCLUREN. Topic for Sabbath, October 12, 1919.


Bible Readings and Psalms—

Civic justice, Prov. 24:23-26; Ps. 82.

Honest Labor, Prov. 24:27-34; Ps. 129.

Paying our share, Matt. 17:24-27.


Pray even for Sodom, Gen. 18:20-33.

Ps. 91.

“Abstain.” Personal purity is a requisite of good citizenship. The practice of secret sins will work an evil influence. You may lay it off on yourself, but you are a member of society too, and when one member suffers, all the members suffer with it. Be honorable in your social relations and in your business dealings, and though some will call you “stupid,” “eccentric,” “exclusive,” and apply other unkindly epithets, they may eventually admire your good standing and healthy looks and wish they had emulated your example sooner.

“Submit.” Respect for those in authority and obedience to law are marks of a true citizen. The place to begin this kind of training is at home. Continue it in the classroom and on the street. This is not likely you will ever be haled by the police, unless the vilest of men are exalted and exceed their authority. In that case, submission only in the Lord is required. Though you have to suffer fines, imprisonment, or capital punishment, stand up for what is right, particularly for the rights of others and for the rights of God. “Submit yourself to every ordinance of man for the Lord’s sake.”... Endure grief, suffering unfortunately.”

“Serve.” Jesus served. He still serves. He actually reigns by serving. The more you serve, the more you are the happiness of others, and the greater your own liberty. Personal liberty is power to do good and voluntarily doing good. About six o’clock the other evening, I zigzagged, darted ahead, dropped back, and zigzagged again for about a half a mile of crowded street where I might be free from foul tobacco smoke, and couldn’t. I was not free from the smoke and the smokers were slaves to smoking. “Personal liberty?” they would call it. They were probably not intentionally using their liberty for a cloak of maliciousness, but neither were they using it as the servants of God, or of men, but as servants of Christ. He is not thinking of the smokers and chews and drinks and dances and dollars, they can get out of life and give in more of the life they have in real service to humanity, they would be serving Jesus. Train yourselves in serving. There are lots of ways, lots of opportunities. Employers are to serve their employees, and vice versa. Laboring men should serve and have more than they are expected to serve,uting up with boss-rule for a while before taking violent measures. A loving inculation of the principles of Jesus would serve the country better than strikes and boycotts.

“Fear God.” This is the conclusion of the whole matter. This includes all the other injunctions respecting all others and everything. Keeping the commandments of God will make good citizens. These commandments are to be found in the Bible. How they are to be kept, in Jesus, it also reveals. It shows that “Love is the fulfilling of the law.” Therefore citizens, and especially young citizens, should be instructed in the knowledge of the Bible and trained to practice its precepts. The Bible is good for the soldier, and it is good for the school-boy too. Religious teachers in school could do more efficient training in citizenship than clannish in the penal institutions. Train up a child in the fear of the Lord and when he is old he will be a useful and honored citizen. Covenanter young people, if there is a lack of religious instruction and training in the school you are attending, see that that lack is supplied by your own private study, and a visit to the church. A good knowledge of the Bible, together with the faith in Jesus which it enjoins, is essential to citizenship in the Kingdom of God.

BEING A FRIEND

It costs to be a friend. Some make friends of others for what they can get out of them and then forsake them; but that is not true friendship. “A friend loveth at all times, and a brother is born for adversity.” That is not true love when a young man seeks a wife thinking only of the pleasure and help she will be to him irrespective of the pleasure and help he can give to her. It costs to be a friend of Jesus. But you will be better off without what you have to give—nothing for Him, everything. Jesus gives Himself, infinitely more. And when He abides in you, He makes you “meet for the Master’s use,” and then you can do something worth while, or He in you. Without Him you can do nothing. The amount of good that you will do will be according to your faith, according to the closeness of your intimacy with Christ. If we are His and are like Him, we will serve.

S. D. Gordon gives us in one of his “Quiet Talks” the true perspective of service, reminding us of the triple life of service: the secret life of prayer, the open life of purity, and the active life of service.

The ambitions of James and John and the ten were different after they were a longer time with Jesus and after Pentecost. Then they realized as never before that, as His representatives and ambassadors they were to be of service to others. Paul, too, was ambitious, not only to preach the gospel where Christ was already named, but to those to whom no tidings of Him had come. He was ambitious, whether saved or chosen to be well-pleasing unto His Lord. All the apostles were. So should we be. If we are His friends we will strive to please Him and we know it will please Him for us to be of service to others. Jesus was always teaching, comforting, healing and ministering to those in need.

CHICKEN DEPARTMENT OF THE AAGE PEOPLE’S HOME

Kansas: Q. Will our delegate get a request for chickens? A. No, you live too a ways away. However, we will have a proposition to make to Covenanter Y. P. S. in the Middle West before long relative to helping the Aged People’s Home.

Scottsdale, Ariz. Q. Tell us how to ship live chickens from here and they are yours? A. It can’t be done—but you could ship dried fruit, such as prunes, peaches or apricots. Try that!
There is still a few bargains in hand, but its advancing rapidly. Any one buying in the near future is sure of making money by it. We have our weekly prayer meetings regularly until Rev. W. McNeel came to us, added to which we now have preaching.

PRINTING THE MINUTES.

The first copy, about half the record, was placed with the printer on June 14, four days after the adjournment of Synod, and the remainder the following week. The understanding was that the book should be ready in four weeks. All possible pressure was brought to bear to have him live up to the agreement, but in vain. There were many delays, some of which he could not prevent, and the wheels dragged heavily. The决定ing factor, so far as the printer is concerned, is his frank acknowledgment of his failure to live up to contract, and his deducting $22.50 from his bill on that account.

D. C. MATHEWS, Clerk.

ORLANDO, FLORIDA.

Florida is said to be the richest State per capita in the Union, and Winter Park the richest town per capita in the United States. But in making this estimate it is possible they have counted the investments of non-residents and the capitas of those only who live here.

It is also said that more money has been lost in Florida than in any other state, which might readily be accounted for when you consider that conditions are so different in this sub-tropical region.

Though building is brisk this season, there is much talk of shortage of housing for the coming season. People seem to have faith in the orange business, as the packing facilities have been greatly increased both by additions to old plants and the erection of new ones this season. Also much clearing and planting is being done. A recent sale is reported of seven hundred acres to one party who will clear and plant all of it as fast as he can. Another fruit-shipping company is making this their headquarters. Those who went North for the summer are now returning, as schools are about to open.

Miss Ada McKnight, who spent the vacation period in Y. W. C. A. work in Arcadia, Fla., is home and will soon return. Mrs. McBurney and children, who have spent some months with friends in Ohio, will soon return.

We have held prayer meetings regularly all summer, and we think few bands can show as good a percentage of attendance as we have.

Some of our "boosters" predict a population of twenty-five thousand in five years. Be it so or not, the city is growing, and we wish some of our Covenanthers who have some idle money would buy a nice church lot. If it is needed for the church, they would have a good investment for themselves.

We have been asked the average temperature here from November to April. The record kept for past three years shows it is about sixty-five degrees. Twice in three years, in August, it marked 101 degrees.

We expect preaching services to begin in December. We hope to have Rev. J. H. E. Elliott to assist.

Miss Lois Robb, of Topeka, has been staying in our pastor's home for the past three weeks. Mr. and Mrs. W. M. Mahan have visited here and visited friends and relatives there. They also attended Chatanqua while there. Harold stayed and is attending school in Denison.

Miss Lois Robb, of Topeka, has been staying in our pastor's home for the past three weeks. Mr. and Mrs. W. M. Mahan have visited here and visited friends and relatives there. They also attended Chatanqua while there. Harold stayed and is attending school in Denison.

Mrs. and Mrs. B. W. Mahan are visiting friends in Fairbury, Neb. Mr. and Mrs. John Milligan have gone for an extended trip to Iowa and Illinois. The children accompanied them to Topeka and spent a day at the State Fair.

Alclntyre and family have moved from Ohio, to Sterling. A farewell reception was given them at the Parsonage on the third Sabbath of October. Rev. D. H. Elliott is to assist.

Rev. W. J. McBurney occupied the pulpit two Sabbaths, while the pastor was on vacation.

HEBREON, KANSAS.

Our fall communion will be the third Sabbath of October. Rev. D. H. Elliott is to assist.

Mr. and Mrs. G. and family have moved from one midst to Sterling. A farewell reception was given them at the Parsonage on the third Sabbath of October. Rev. D. H. Elliott is to assist.

Mr. and Mrs. Joe Ewing and Leona, of Leno, Minn., who are on their way to their new home in Greenly, Colo., stopped here for a short visit with Mrs. Ewing's niece, Mrs. M. A. Black, and family.

The ladies served supper and Rev. Stevenson, in behalf of those present, ways to good to see their familiar faces among us.

Mr. John Greenlee and family moved to Denison recently and visited friends and relatives there. They also attended Chatanqua while there. Harold stayed and is attending school in Denison.

Mr. and Mrs. John Milligan have gone for an extended trip to Iowa and Illinois. The children accompanied them to Topeka and spent a day at the State Fair.

Mr. and Mrs. Marion Stevenson, Mrs. Sam Milligan and Wayne and Mr. Joe Montgomery, motored to Jewell County for a short visit with Mrs. Stevenson's brother, Elwood McIntyre and family. Mr. McIntyre is moving to California.

Mr. and Mrs. Joe Ewing and Leona, of Leno, Minn. who are on their way to their new home in Greeley, Colo., stopped here for a short visit with Mrs. Ewing's niece, Mrs. M. A. Black, and family.

Beatty Copeland, Misses Fannie Stevenson and Mrs. Maggie Black are presented with a set of table.

The Geneva College Board will meet within two weeks to decide matters connected with the Bible Chair Endowment.

At this meeting I wish to set before the Board complete data concerning the Fund.

Please forward all funds and pledges now on hand.

R. J. G. MCKNIGHT
8 W. North Avenue

WHITE COTTAGE, OHIO.

Quite a number of our young people attended the convention at Cincinnati, O.: Misses Bessie and Marjorie George, Eva and Rose Thompson, and Clement George. Our delegates, Eva Thompson and Bessie George, brought back very interesting reports of the convention. They tried to pass on to the people at home some of the "good things" of the convention. The report was very interesting and gave something of the inspiration and enthusiasm which they had received.

Mrs. Ella and Ethel Thompson have gone to take up their school work. Ella will teach in Youngs town, O., and Ethel in Toledo, O., this winter.

I have been having good preaching all summer. We now have with us licentiate R. S. McClain. He gave us a very helpful and interesting discourse that will be read for the next Sabbath.

Mr. and Mrs. W. T. Wilkins had as their guest Mrs. Eva Donaldson, of Kent, O.

O Thou Great Master of us all, we thank thee that thou art willing to walk with such lowly brethren of thine as we are. Fit us up, we pray thee, in mind and soul, to walk with thee more closely, and to serve thee more acceptably while we walk. May the winsomeness of our lives win others to walk with thee. Amen.

In Memoriam.

J. H. CURRY.

The following notice was adopted by the Board of Directors in the minutes of the last meeting, in memory of the death of Elder John H. Curry, to be printed in the Christian Nation and published in the board's publication. "Since our last communion, in the spring of this year, we have been called to mourn the loss of our sister, Mrs. Loraine Smith. She died December 3, 1899, passing away June 11, 1919, at the age of 71. Mrs. Curry was faithful in attending all the services of worship as well as the higher courts of the Church, when absent, and seemed to be ever ready in the service of her Lord. Mrs. Smith, with her husband and family, went to the missionary field, and her husband remains faithful in the service of his Lord."

In memory of Mrs. Loraine Smith.

FRANCES ELIZABETH WYLIE.

Frances Elizabeth Wylie, daughter of Oliver and Sarah E. Wylie, and a member of the Old Bethel congregation, passed away this year, after a brief illness. She leaves her widowed mother, two brothers, Oliver and Sarah E. Wylie, and George Wylie, and a sister, Mrs. Asa Elson, with whom she resided during her last illness. She leaves her brother, Oliver, a minister in the United Brethren Church, and a sister, Miss Sarah Wylie.

Mrs. Wylie was a member of the M. E. Church, and was united with the Old Bethel congregation.

In memory of Frances Wylie.

MRS. MARY ETHEL CATCHEAD

Mrs. Mary Ethel Cathcart Finley was born April 6, 1832, and died August 13, 1919. She was united in marriage to Dr. R. S. Finley, November 21, 1861. She was the mother of six children, only one of whom lived to be an adult: Ethel May and Mary Elizabeth. Mrs. Finley united with the Old Bethel congregation at an early age, always endeavoring to live a consistent Christian life. Her husband, four children, relatives and friends record the death of one who died in the Lord."
Christian Americanization

The Rev. Charles Sumner Burch, the newly elected Bishop of New York, addressed the gathering of workers in the Protestant Episcopal Church on the Americanization program of the church. Plans for this program, which entails the raising of $1,000,000, were formulated by the Episcopal Board of Bishops, and this meeting addressed by Bishop Burch and others was called to discuss the various items of the budget before sending the plan for ratification to the Triennial General Convention, which meets in Detroit on October 8. Bishop Burch declared that the discontented foreigner is to be converted to sound principles of Americanization through Christian training. The Christian Church must assume the burden of this training if the life of the republic is to be freed from imminent danger.

The plan for Christian Americanization, as presented to the conference by Rev. Thomas Burgess, director of the work, provides for interesting the foreign-born through the medium of the church and for awakening them to a sense of their responsibilities toward religion.

"Americanization of the foreign-born and their children is the foremost problem of our country's after-war reconstruction," Mr. Burgess said. "Some 20,000,000 people in the United States are of foreign birth; nearly half of these cannot read or write the English language. They have, in general, been neglected, unappreciated, forced to segregate, not given the opportunities for touch with what is best in American life. This is our fault. These neighbors of ours are a means or a menace; a means, if given a friendly hand, to the upbuilding of our country; a menace, if left alone to be organized by the forces of discontent.

"The achievement of assimilation, however, and a safe democracy requires religion. Man is a spiritual being, and his whole nature cannot be transformed except by spiritual influences. The State and secular agencies can touch only the intellectual part of man, and in part minister to his physical well-being.

"Far more than one-half of these foreign-born, energetic, industrious, and ten times as prolific as the native, are not here attached to any Christian body whatsoever.

"The millions of unchurched children of the foreign-born are a great menace and a great opportunity. Where, here and there, our Church has tried at this problem, despite lack of organization, policy, training, and, except in a few cases, proper equipment, we have gained notable results."

The Call to Duty

Under the above heading, the "New York Times" comments editorially upon an appeal sent to the United States Senate calling for the immediate ratification of the treaty. The appeal is signed by two hundred and fifty prominent people, representing all shades of political complexion. Among the signers are ex-President Taft, ex-Attorney General Wickersham, President Lowell of Harvard, Judge Gray of Delaware, President Comresses of the American Federation of Labor, Luther Burbank, Lyman Abbott, John Burroughs, Alton B. Parker, Oscar S. Strauss, Jacob H. Schiff, Henry F. Davison, and many others, including Governors and former Governors and Senators, and others of national reputation.

Sayes the "Times":

"The address of 250 leading American citizens calling upon the Senate to ratify the Peace Treaty without amendment and without delay is a timely exhortation to duty. It rings out like a clarion."

"The signers of the address have at heart only the welfare and good name of America, and they are concerned about the security and reconstruction of Europe, the peace of the world, strong based and enduring. They care nothing about partisan advantage. They are looking beyond the elections of 1920 into the future. Deploring the 'state of nervous strain, tension, and unrest' here as well as in Europe, the discontent, the panic fears of people, the wars that still continue, the want and suffering of the little nations, they warn the Senate that 'the perils of the present' may become 'the deadly dangers of the near future,' and point out that, while clarifying reservations are not objectionable, amendments would res-open the treaty negotiations. The 'American people,' they say, 'cannot, after a victorious war, permit its Government to petition Germany, which has accepted the Treaty, for its consent to changes in the Treaty.' So say patriotic American men and women everywhere. This statement of the case is unanswerable."
Around the Old Arm Chair

Tommy Barrow, Fair and Square

BY PEARL H. CAMPBELL.

Mrs. Morton looked down with an approving smile on the small gardener weeding busily on the other side of the fence.

"Dear me, Tommy," she said, "if that isn't the greatest luck! When this place was sold I said, 'I do hope whoever's bought it will put in the garden clean up to the fence, so as to have some truck over and above what they need, to sell to the neighbors.'"

"With my big house running over full of boarders and the price of meat the way it is, a garden for a neighbor is more welcome than a candy shop and a bakery on each of the four corners. Will you give me the first chance to buy what you have to spare?"

"Deed I will," Tommy said, eagerly. "I was hoping you'd want to buy of me, Mrs. Morton. Father says I can have all I make. I've planted lots of seeds and later on there will be blackberries."

He waved his hand toward the bristling thicket where John, the hired man, was cutting out the dead wood and piling up last summer's weeds.

"All right, Tommy. I will give you top o' the market prices."

"And I will give you fair and square weight," Tommy answered.

Mrs. Morton's laugh floated pleasantly back from the porch which she was sweeping vigorously.

"Tommy Barrow, fair and square," she said. "Sounds well, doesn't it?"

"Yes, 'um, and that's what I'm going to be, just like Papa."

After days of sunshine and days of rain, days of hoeing and days of back-breaking weeding, he began to reap a part of his harvest. The soil was rich and mellow. The vegetables grew fast. A steady stream of crisp, curly lettuce, red and white radishes, and quarts of fat green peas began to flow through the garden gate and into the sunny kitchen of Mrs. Morton.

Likewise, a stream of nickles and dimes jingled joyfully in the savings bank where Tommy kept his wealth.

When the spring vegetables slackened up a bit to give the tomatoes and cucumbers a chance to grow, the blackberries began to jingled joyfully in the savings bank where Tommy kept his wealth.

"Tommy Barrow, fair and square," she said. "Most sweet enough to eat without sugar. I will take three boxes at twenty-five cents each every day so long as they last, Tommy. And perhaps I'll want some for jam."

"Whew, but that's easy money," thought Tommy, strutting home with three quarters dancing a jig in his pocket.

He could hardly wait to tell Jimmy. He had taken a partner in one day when his crop of string beans was greater than one pair of legs and an express wagon could deliver.

Jimmy shared in the profits and he was hoping the garden would hold out until he finished paying for his bicycle. He braved the prickers and the heat and day after day the quarts were picked and delivered.

But alas, there came a morning after a week when the sun had showed his face every morning. Jimmy met Tommy in the middle of a row and between them they had only two boxes full.

"Cricketty!" said Tommy. "We haven't enough to fill the order. Did you look under the leaves, Jim?"

"Under every single one," Jimmy answered. "They're drying up, Tom. Old sun's awful hot, 'most baked my brains."

He pulled off his hat and wiped his face with a grimy little paw that left a streak of black on his moist face.

"You look just like an Indian," giggled Tommy. "Well, Chief What's-Your-Name, we're going to be twenty-five cents short to-day. Wonder what Mrs. Morton will say?"

Jimmy looked down at the fruit of their toil. Two boxes could not by any process of arithmetical be multiplied into three.

"Tell you what," said Jimmy, craftily, "My Uncle Bob's got some blackberries and I 'most know he'll give us some. Course they aren't so nice- and sweet as these, but if we put 'em in the bottom and put yours on top, they aren't so nice- and sweet as these, but if we put 'em in the bottom and put yours on top, Mrs. Morton will never know the difference."

"Don't sound honest to me," objected Tommy.

"Yes it is," said Jimmy, stoutly. "Don't the grocer always put the biggest and best berries for the birds."

He pulled off his hat and wiped his face with a grimy little paw that left a streak of black on his moist face.

"Yes it is," said Jimmy, stoutly. "Don't the grocer always put the biggest and best berries on top? If Mrs. Morton gets her three boxes she won't mind if there are a few little ones. Do you want her to buy somebody else's?"

"No-o," said Tommy.

"Well, then, let's go get those berries, 'fore they go to waste."

The berries proved to be no better than Jimmy's description. They were small and seedy. Their coats were a rusty brown instead of a black, and when the boys sampled them they squinted their eyes in disgust. Still, they helped to fill the boxes and Mrs. Morton handed over the three quarters with her usual friendly smile.

"Got by, all right," chuckled Jimmy.

The second morning the boxes were filled and delivered as usual. On the third it seemed to Tommy that Mrs. Morton's eyes, usually so full of fun and jollity looked at him reproachfully, but she counted out the money without a word. When Tommy went up the steps on the fifth day the new minister's pretty young wife was sitting on the porch behind the morning greetings. She wore a ruffled dress of pink lawn and somehow with her pink cheeks and her curling dark hair she looked just like a pink morning glory herself.

"This is my little market gardener," said Mrs. Morton, laying a gentle hand on Tommy's blue-shirted shoulder. "This is Tommy Barrow, fair and square."

"Oh, and he's brought you lovely blackberries," said the minister's wife, sampling one of the juicy top berries. "I am sure the minister would like some in a pie. Will you sell me a box, little Fair and Square Tommy?"

"No," sobbed Tommy, dropping his boxes, "I can't and I'm not Fair and Square Tommy any more. I'm just a miserable cheat. I've been filling Mrs. Morton's boxes up with old, dried-up berries and pretending they were all right, and a-taking the money. I wish she'd put me in jail, I do."

"There, there," said Mrs. Morton, patting his shoulder, "it was a pretty big temptation for a small boy. But you won't do it any more. And you'll tell Jimmy to leave his uncle's berries for the birds."

"I am going to give you back the money, every cent of it," Tommy answered.

"No," said Mrs. Morton, "some of the berries were good. So you bring me a box, as long as they last. Now you sit right down here and eat a piece of pie. Then you scampers home and see if you can pick some picking cucumbers for the minister's wife. Perhaps you'll find some dill for her, too."

All this happened years ago. Yet whenever Tommy Barrow eats a piece of blackberry pie there comes to him a memory of a little boy sobbing out his heart on a vine-wreathed porch. He sees him, too, whenever he is tempted to sell worthless fruit for the price of ripe berries. And perhaps that is the reason that the prosperous merchant is known as Fair and Square Barrow,—"The Congregationalist and Advance."
“Nehushtan”

ABOUT the year 722 B.C., when Hezekiah came to the throne of Judah, after the wicked reign of his father Ahaz, he began to do right in the sight of the Lord by removing the high places, breaking the images and cutting down the groves. Mention is made of a special act in his work of putting away evil in that he broke in pieces the brazen serpent that Moses had made; for unto those days the children did burn incense unto it, and he called it Nehushtan, a piece of brass.

The history of this brazen serpent has certain points in common with that of musical instruments used in the worship of God. Noteworthy among these are the following: (1) It was made and used by divine authority. (2) It was of marked service for a time and in certain circumstances. (3) The occasion of its use passed away. (4) It then became a hindrance rather than a help. (5) A godly reformer put it away.

Instruments of music were brought into the worship of God by His own decree. Like the brazen serpent they were ordained of God. David in the one case, as Moses in the other, acted by divine authority and both were acting under divine direction. This proves that these instruments should not be used without God’s sanction and that their use was not a matter of indifference, nor a mere incident of worship requiring no sanction of God. In this the argument for the instruments in worship has the advantage of the argument for uninspired hymns, in that the instruments were once ordained of God to be used in worship; the uninspired hymns never were.

These instruments had a use in their time. The gorgeous ceremonial worship offered in the temple service would have been incomplete in its symbolism without them. If the sight of the smoke ascending from the sacrifices aided the prayers, the music of harps and horns timed with cymbals sounding in their ears would on the same principle aid the joyful shouts of the worshippers. Neither the smoke nor the sound was spiritual; it was an appeal to the senses. These instruments suited the times and needs of Israel, the spirit and manner of their worship. They were heard in the temple, in the great feasts and on great occasions, and in the every Sabbath service in the synagogue, and accorded with the immense crowds, the enthusiastic jubilation and spectacular form of their worship. With them went the dance to symbolize the joy of the believer.

The time and the occasion of their use passed away. These instruments of music were sounded in connection with the sacrifices of the brazen altar of burnt offerings, but these sacrifices ceased to have the sanction of God when His own Son was offered on the cross of Calvary. The instruments belonged exclusively to the temple service and the temple with all its outworn ceremonies was destroyed with its multitude of fanatical devotees by the legions of Rome. The time and occasion for the use of instruments in worship was gone; it had passed away.

The worship of God in the early Christian Church admitted no instrument. Its worship was modelled after the worship of the synagogue and the synagogue had no instrument. The most enthusiastic advocate of the instrument does not claim its use earlier than Ambrose of Milan, and he was ordained in 374 A.D., and this claim seems to rest on the fact that he introduced a new form of chant. Some say that the organ was introduced by Pope Vitalian about 700, others that a grand organ was used by Charlemagne in 800. Thomas Aquinas, the greatest scholar of the Middle Ages, the greatest Rome ever produced, declares in 1225 that we do not use instruments in worship, “lest we should seem to Judaize.”

The instrument in worship became a hindrance rather than a help. It came into the Christian Church along with the corruptions that finally made Rome a caricature of Christianity. It came in along with a gorgeous ceremonial with which it harmonized, along with priests and the sacrifice of the mass. The candles also were lit and the incense smoked and the organ sounded.

Like the brazen serpent the instrument, or instruments, have become dear to most worshippers and they are ready to offer incense to it, the incense of attention and commendation which should otherwise be centered on God. While it has never been an object to sound, it has drowned the discords of their singing and made a solemn music which has seemed to make their praise more acceptable. Following its lead have come solo singers, trained quartettes, and spectacular forms which have made God’s house, which was called a house of praise, a place of entertainment. These things are used and urged as a means of bringing worldly men into the house of God.

What is needed is a reformer like Hezekiah to cast the instrument out of the house of God and call it a piece of brass. There is a sense in which all things, animate and inanimate, all nature, all things that breathe, praise the Lord, and they are called upon to do so. The sounds of harp and horn and cymbal belong to that kind of praise and symbolize it. But that is not the praise of the sanctuary, the praise of holiness, the worship which is offered in spirit and in truth. We are in the dispensation of the Holy Spirit who dwells in the heart and demands its adoration for the Father and the Son. The instrument belongs among the beggarly elements which have been left behind. It is Nehushtan.

The Millennium

BY REV. R. C. WYLIE, D.D.

The expectation of the occurrence of events that will deliver the world from the evils with which it is cursed is widely prevalent. It is a very ancient expectation. It is constantly presented by inspired prophets and apostles. It finds a large place in both the secular and the religious literature of our day.

The word “Millennium” has come into general use as the designation of the period of anticipated bliss. The literal meaning of this word is “a thousand years.” It contains in itself no suggestion of the character of the period thus designated, but because of the description of it supposed to be given in the Book of Revelation, 20:10, the term has acquired a meaning to which it is not properly entitled. At this stage of the discussion, however, it is not necessary to enter any protest against the popular use of the term, since it has been adopted by all classes of people and has a prominent place in current literature.

Two widely different views prevail as to the method and means whereby the longed-for period is to be introduced. According to one of these views the present world order is to come to a speedy and sudden end by the corporeal and visible appearance of the Lord Jesus Christ, who will take the reins of government in His own hands, overthrow and demolish all antagonistic powers, right the wrongs of humanity, and in company with a body of resurrected saints, reign on the earth for a thousand years. According to the other view, the period of anticipated bliss is to be reached by a long process which began with...
the first proclamation of the gospel, which aims to secure the salvation of individual souls, the uplifting of human society, the reclaiming of the divine institutions of the family and the state. This second view leaves large room for the interposition of the divine hand not only in connection with the proclamation of the gospel of the kingdom, but by special acts of providence whereby the presence and power of the divine administrator of the government of the universe is made manifest.

If there are any who think the discussion of this theme is unprofitable, let it be remembered that theories of the millennium and the Second Advent of our Lord control very largely the views of many concerning the system of divine truth, the character of the gospel to be preached, the motives to be presented to produce faith and a holy life, and our entire program of Christian work.

Reference has already been made to the one chapter in the Bible which seems to favor the use of the term millennium as a designation of the period upon which the hopes of humanity are fixed, namely, Revelation 20: 1-10. Many other portions of Scripture, however, are supposed to furnish ground for the same hope. Although the passage in Revelation has its difficulties, it has been selected as the basis of the present discussion in the hope that in the light of other Scriptures many at least of its difficulties will vanish. A good old rule to follow in Biblical interpretation is to explain Scripture by Scripture; to let the light of those parts which are plain shine upon those that are obscure. This rule should be faithfully followed in the study of all such passages as that now to be investigated.

The essential statements in the text are these: an angel binds Satan with a chain and confines him in the abyss for a thousand years, thus putting a period to his work of deception of the nations; the martyred saints are enthroned with Christ for a thousand years; at the end of the thousand years Satan is let loose for a little season and he makes a final assault upon the saints; Satan and his forces are overcome by the forces of heaven and he is cast into the lake of fire. This is the classic description of the millennium. The task we have undertaken is to unfold at least in some measure its mysteries.

1. The process by which the millennium is introduced. This process is presented in these words: "And I saw an angel coming down out of heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon, the old serpent, which is the Devil and Satan, and bound him for a thousand years, and cast him into the abyss, and shut it, and sealed it over him, that he should deceive the nations no more, until the thousand years should be finished; after this he must be loosed for a little time."

Even the most extreme liberals must admit that this language is somewhat symbolical. The angel is doubtless a real person. The devil also is a real person. But what is meant by binding him with a chain and confining him in prison? There is no evidence that Satan has a material body that could be bound with a literal chain. Neither could he, being a spirit, be confined by the walls of a material prison. Recourse must be had, therefore, to other parts of the Bible to discover the process whereby Satan's power for mischief is destroyed. Of the fallen angels in general Jude says, "And angels that kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds under darkness unto the judgment of the great day." While Jude definitely states that they are already in bonds awaiting the final judgment, he does not tell what those bonds are. But there is no lack of Scripture texts throwing light upon the binding process. Satan is spoken of as a liar, a deceiver, the tempter. He goes about as a roaring lion seeking whom he may devour. He is spoken of as the prince of the power of the air, the prince of this world, and the god of this world. To bind him is to take away the freedom and power to work evil among men. It is not difficult to determine from Scripture how this is done. There is one thing that Satan cannot endure and that is truth firmly believed, faithfully practiced and confidently presented in the form of testimony against his lies, and usurped powers. When Jesus was tempted by the devil, He overcame by the sword of the Spirit, the Word of God. Of His people in their conflict with Satan, it is said that they overcame him by the blood of the Lamb and the word of their testimony. It was while the Seventy were engaged in preaching the gospel of the kingdom that Jesus saw Satan as lightning falling from heaven. It was in this connection that Jesus said, "I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy." That enemy is the devil. It was in connection with our Lord's last public announcement of His death and the Father's assurance of His glorification, that He declared that "now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw men unto Myself." (John 12:31, 32). It would be impossible to state more clearly and concisely the process whereby the power of Satan is overcome. The lifting up of Christ, first, on the cross, second, on the throne, and third, by the testimony of believers, all men are to be drawn away from Satan and brought into submission to the Saviour of the world. In line with this statement we are enjoined to put on the whole armor of God that we may be able to stand against the wiles of the devil. "For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. Wherefore take up the whole armor of God, that ye may be able to withstand in the evil day, and, having done all, to stand. Stand therefore, having girded your loins with truth, and having put on the breastplate of righteousness, and having shod your feet with the preparation of the gospel of peace; withal taking up the shield of faith, whereby ye shall be able to quench all the fiery darts of the evil one. And take the helmet of salvation, and the sword of the Spirit, which is the Word of God; with all prayer and supplication praying at all seasons in the Spirit and watching thereunto in all perseverance." (Eph. 6: 11-18).

With reference to this same process of breaking Satan's power, Jesus declared that after His departure from the world He would send the Spirit who would convict the world of judgment because the prince of this world hath been judged. (John 16:8-11). That Spirit He declared is the Spirit of truth. He will lead into all truth, and He will thereby glorify Christ. (John 16:13, 14). These Biblical teachings certainly make clear the process whereby Satan is bound, because they are plain statements declaring the method whereby his power over men and nations is destroyed.

But there is another class of texts which lead to the same conclusion. Satan is a liar and a deceiver. The human family has been ensnared by him and become subject to his yoke of bondage. Whatever sets men free from that bondage breaks Satan's power and limits his freedom. But our Lord declared, "Ye shall know the truth and the truth shall make you free." "If therefore the Son shall make you free ye shall be free indeed." (John 8:32, 36). To be made free by the truth and by the Son is one and the same thing, for it is by the truth that the Son operates. When He began His public ministry in Nazareth of Galilee, He read as the text of His discourse the words found in Isaiah 61:1, 2: "The Spirit of the Lord is upon Me, because He anointed Me to preach good tidings to the poor; He hath sent Me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to proclaim the acceptable year of the Lord." (Luke 4:18, 19). He began His discourse by stating that this Scripture was then and there fulfilled. Truth in its operations on human hearts and upon human society binds Satan by setting men free. Satan and men cannot both be free at once. Bind Satan and men are free. Set men free and Satan is bound. The gospel of the Son of God is the instrument by which this work is accomplished.

One more proof on this point may be presented, taken from the context itself. The twentieth of Revelation must be studied in connection with the nineteenth. In the
former chapter Christ is seen riding forth on a white horse and the armies of heaven accompany Him on white horses. The result of their crusade is the conquest of the beast, the false prophet, and finally of Satan himself. And this triumph is achieved by the use of the sharp sword which proceedeth out of the mouth of Him who bears the title King of kings, and Lord of lords. That sword is the gospel of Christ. It seems, therefore, that there is just one way to explain the triumph over Satan as here presented and that is by ascribing it to the power of God through the gospel of His Son.

It is necessary in these days to lay stress upon this fact because the latest developments of the premillennial system tend to mutilate and emasculate the gospel by confining its purpose to the mere gathering out of the world a people prepared for the “Scripture,” a visionary event for which there is no Scriptural evidence.

It is quite natural at this point to inquire when the binding of Satan takes place. While it is not possible for us to tell when it will be finished, if what has been said is true, we know when it began, and we can become acquainted with the steps of progress that have been taken. There is ground for the belief that for ages God allowed Satan to wield his sceptre over a large part of the world with much freedom. It seems certain from the Biblical record that after the fall and at least up to the time of the flood the world rapidly grew worse. As men multiplied in numbers they increased in ungodliness. It may be that even down to the time of Christ, taking the world by and large, Satan’s power was on the increase, so that in seeking to turn Christ aside from His mission to mankind, he offered Him the dominion of the world and made bold to declare that it was his to dispose of as he saw fit. Now if this is true, it is certain that the title turned with the work of redemption by Jesus Christ. He declared that “now is the prince of this world judged.” Again He said, “the prince of this world hath been judged,” and that “now shall the prince of this world be cast out.” It is fair to interpret these words as meaning that Satan has done his worst, that his power is on the wane and that for nearly two thousand years the process of binding him and casting him out has been going on. Satan did the worst thing possible for his own cause when he put it into the heart of Judas to betray Jesus and moved the Sanhedrin and the people with envy to demand His crucifixion. By that deed Jesus was introduced into the very citadel of Satan’s kingdom and seized its pillars and brought it down to ruin, and took possession of the keys of hell and of death. From that day and onward Satan has been losing ground.

On this point the two views as to the method whereby the millennium is to be introduced are at variance. It is an essential of the premillennial view that the world shall grow worse and worse, that the Church itself will become increasingly corrupt, so that the Holy Spirit will finally be withdrawn, and that the only hope for humanity is the corporeal presence of Jesus Christ. This view is to be resisted by presenting the historical facts which show that the world of humanity is not getting worse and that the Church is not losing ground, but is a mighty agent in the hands of Jesus Christ for the advancement of the kingdom of Christ on the earth. To establish the first part of this proposition it is sufficient to point to the social and political revolutions that have occurred whereby wicked institutions, hoary with age and even claiming divine sanction, have been overthrown. Christianity has made an end of slavery and is making remarkable headway in the destruction of the traffic in strong drink. Autocracy in civil government is doomed and democracy by the grace of God is on the way to the seat of power. To establish the second part of our proposition, which relates to the character of the Church, it is only necessary to recall the early struggles within the ecclesiastical realm to convince the unbiased that the Church today is in advance of the Church in any previous age. This fact is made more evident by showing the contrast between the Church of today and that of the Middle Ages. It avails nothing to say that there are more heathen and unbelievers in the world today than ever before, or to call attention to the fact that of the sixteen hundred millions of the world’s population only about one in three has come under gospel influence. The situation is sad enough looked at from the most favorable point of view. But is there nothing of encouragement in the fact that beginning with a hundred and twenty the Church now numbers more than five hundred million? Does it mean nothing that from a mere handful of one hundred and twenty now one in three of the world’s entire population has heard the gospel story?

It is true that there is at times a lack of zeal and energy in the propagation of the gospel, but there is no significance in the fact that the past hundred years has witnessed a revival of religious activity and a corresponding increase in the numerical and moral influence of Christianity?

But we are told that the kingdom is not to be inaugurated by this process; that it is the divine purpose to introduce it suddenly by an act of divine power performed by Christ in the flesh; that according to the divine plan the world is destined inevitably to grow worse and worse till it is ready for the great catastrophe which awaits it. In proof we are referred to what are called the parables of the mystery kingdom recorded in the thirteenth chapter of Matthew. The parable of the sower we are told shows that only one-fourth of the field sown with gospel truth is productive; the parable of the tares that the world is not to be converted by the preaching of the gospel; the parables of the leaven and the mustard seed that the Church is destined to grow worse and worse till it is wholly corrupt in doctrine, worship and life. It is marvelous how some minds can pervert these Scriptures. The parable of the sower, which is properly the parable of the four kinds of soil, does not teach that three-fourths of the field is unproductive. Doubtless we have all seen fields through which a foot-path or even a wagon track ran, in which there was a patch of brambles, and a part of which was unproductive because of the rock beneath a thin layer of soil. But all these together occupied but a small fraction of the field, while the great body of it produced thirty, sixty, a hundred fold. As for the parable of the tares no proper theory of the work of the gospel or of the millennium requires us to believe that the time will ever come when there will be no sinners on the earth and no need of conversion on the part of every child of Adam.

Before taking up the parables of the leaven and the mustard seed, it may be instructive to turn to the parallel chapter in the gospel by Mark (4:1-34). Mark omits the parable of the leaven and gives in place of it the parable of the seed growing secretly. The kingdom of God is likened to seed cast in the earth which springs up and grows, first the blade, then the ear, after that the full corn in the ear. There may be premillennarians who hold that this parable also teaches the growth of corruption in the Church, but if so it has not fallen under our notice. There is nothing here to suggest to any mind, no matter how determined to find it, the progress of evil in the Church or kingdom of God. This fact should help us to see that the parables of the leaven and of the mustard seed are both designed to show the different ways in which the divine kingdom makes progress.

The fact that leaven is usually taken as a type of sin presents no difficulty to an unbiased mind. The comparison is designed to show how the cause of truth makes progress. Any system of religion or of irreligion makes progress in precisely the same way, and the leavening process is a striking illustration of that way.

The erroneous character of the premillennial interpretation of this parable becomes quite evident when due attention is given the common sense laws of human speech. All parties agree that the kingdom of heaven must be regarded as something inherently good. There is no difficulty in seeing the meaning and appropriateness of the statement that this kingdom is like a man sowing good seed in his field. But according to the premillennial view this statement was followed by the very remarkable statement that
this good thing called the kingdom is like sin, because it is maintained that even invariably stands for sin. If Christ actually meant to make such a statement, there is just one way of understanding it, and that way gives no support to the premillennial view. He must have meant that the kingdom of heaven and sin are somewhat alike in the way they are propagated and that way is illustrated by the working of leaven.

There is abundant evidence that it is the purpose of God to establish His kingdom on this earth by the proclamation of the gospel accompanied by the work of the Holy Spirit and not by the sudden appearing of Jesus Christ in the flesh. One of the modern features of the premillennial theory is the strange doctrine that when Jesus Christ was born into the world He did not come to die but to reign. It is held that His preaching at the first consisted of a distinct offer of the kingdom to the heads of the Hebrew nation, which offer was rejected. After this rejection, the exact date of which the advocates of the theory cannot agree upon, the offer was withdrawn and the cross, the Church and the mystery dispensation inaugurated, which is to be followed at the Second Advent by a renewal of the offer of the kingdom. All this is fanciful and fraught with infinite possibilities of evil. To show the unwarranted extremes to which premillennialists will sometimes go, a single quotation will suffice: “It can be said at once that His dying was not God's plan. It was a plan conceived somewhere else, and yielded to by God. God had a plan of atonement by which men who were willing could be saved from sin and its effects. That plan is given in the old Hebrew code.” “The preaching of the Acts is absorbed with the astounding, overwhelming, appalling fact of the killing of the nation's King. But through it all runs this strain of reasoning: the kingdom plan has been broken by the murder of the King.”

Now all this is in direct conflict with the Scriptures. From first to last He taught that He came to die, and that His dying was in fulfilment of all the Scriptures. From first to last He preached the gospel of the kingdom based upon His sacrificial death. He declared His mission to be to save both individual believers and the world of humanity. (John 3: 16, 17; 12: 47.) The kingdom which He first announced is the kingdom actually introduced. He declared that this gospel of the kingdom must be preached for a witness in all the world (Matt. 24: 14). The very expression, gospel of the kingdom, indicates the character and purpose of the gospel. To preach it for a witness means that its advocates are witnesses to the world of the truth they announce, and the purpose is to secure persuasion or conviction in the minds of hearers and to establish the kingdom among men. The divine purpose concerning the world is clearly set forth by Paul in these words. “All things are of God, who reconciled us to Himself through Christ, and gave unto us the ministry of reconciliation; to wit, that God was in Christ reconciling the world unto Himself.” (II Cor. 5: 18, 19). There is nothing here to support the idea that the whole work of Christ's people in this age is to prepare for the “rapture” and that the world is delivered over to destruction. Real gospel work is work or reconciliation for the whole world as well as for individual believers. And let it be noted that Paul follows this statement with the further assurance that now, during this entire gospel age, is the day of salvation. (I Cor. 6: 2).

While it is probably true that by supernatural power in addition to the power exerted in connection with the gospel the career of Satan may be terminated, the great fact which concerns us and all the people of God is that Satan is bound by the power of the gospel taking effect upon the hearts and lives of men and in the reformation of human society and civil government, and thus advancing the kingdom of Christ on the earth.

A few words may be here spoken with reference to the thousand years during which the devil is to be bound. It is at least highly probable that this expression is to be regarded as symbolical and that no definite period of time is intended. Ten is one of the perfect numbers so often made use of in the Scriptures. A thousand is ten raised to the third power. To bind for a thousand years means, therefore, to bind with a high degree of efficiency. He is completely bound for every one who devotedly follows the Lord Jesus Christ. He is bound with respect to human society in so far as society is brought under the power of the truth and civil government in constitution, laws and administration brought into subjection to the King of kings.

(To be concluded.)

In the Sabbath School
Lesson No. 3—For Sabbath October 19, 1919
BY REV. W. W. CARThERS, B.D.

“Jesus in Peter's Home.”—Mark 1: 29-39.
Golden Text—“Jesus said unto him, This day is salvation come to this house.”—Luke 19: 9.

The Jewish synagogue was more like the modern church than it was like the temple. There was but one temple, and there was a synagogue wherever there was a company of people that wanted to be saved. But the Jews were divided over the date of which the advocates of the theory of the Second Advent will sometimes go, a single statement with the further assurance that now, during this entire gospel age, is the day of salvation. (I Cor. 6: 2).

But there was a good deal of confusion, for a man who was under the power of a demon made a lot of noise and talked back to Him and was so insolent and noisy that the question arose as to which one was to win, the speaker or the man with the demon; and then the speaker spoke to the demon and commanded him to be quiet and to come out of the man, and while there was a terrible struggle and a terrible cry, yet the man was entirely cured and grew quiet and reverent.

The people who attended the synagogue could not account for all this by any of their past experience, and decided that it was some new teaching; how natural all this is, for if it had occurred in one of our churches during the regular and orderly church services, it would be discussed throughout the country side.

The attendance at church on the part of Jesus was His regular habit. We never find Jesus neglecting the public worship on the Sabbath, and Simon Peter was there, for he and Andrew took Jesus home with them. The severe sickness in the home might have been counted as a sufficient excuse for these men to stay at home. Jesus could not have spent the night before at Simon's house, for they begin to tell Him of the severe sickness of the grandmother in the home.

It is claimed that malarial fever is common in that region, and she must have been seriously ill, for Luke, who was a physician, says it was a great fever. Luke also adds that he stood, with the idea in the word that he leaned over, and he took her hand. In such fevers people were usually delirious and in this soothing way he brings her back to life and perfect health.

There was no waiting for the good red blood to come back, but she was at her best at once and ministered to them. The severe sickness had thrown the order of the home out of joint, and here comes in at least one guest and now all hands hurry and get the meal. The grandmother, the busiest one of all, for she has received most, in this wonderful blessing that has come to the home.
Children's Lesson
Lesson 3—For Sabbath, October 19, 1919
BY ANNA PRITCHARD GEORGE

"Jesus in Peter's Home."—Mark 1: 20, 39.

Did you ever hear boys or girls say, "That is not my work. Let some one else do it"?
Then very often the work goes undone, does it not, John? The boy or the girl who will reach the top is the one who will do whatever work comes his way and do it as well as he can. That is the way Jesus worked.

On the table sink a pan of water in the sand for the Sea of Galilee. Nearby, with small boxes for houses and a larger one for the synagogue or church, build the city of Capernaum. Colored splints will do for the people.

Are there many sick people in your town, Ethel? "The doctors are busy all the time." In Capernaum there are lots of sick people, too, but no doctor to make them well. In one house lives a little lame boy who never could walk. Nearby lives an old man, all bent over with pain. He cannot look up at the sky or the birds. Always he watches the ground and suffers. Around the corner is a blind girl. She has never seen her own mother. An old lady trembling with the palsy lives in another part of Capernaum. In another house a girl is sick with fever. The city is full of suffering and pain, but no one is there to help.

It is Sabbath morning. What will Jesus do, Dorothy? "Go to church." He always does on Sabbath. With His four disciples He goes into the synagogue. Jesus is teaching and preaching. Suddenly a man with an unclean spirit cries out so loud Jesus stops talking and all the people are startled. What is an unclean spirit in a man, Gladys? "Satan's spirit." This one shrieks out, "Let us alone; what have we to do with Thee, Thou Son of God?" Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God." The people in the church do not all know that Jesus is God's Son, but Satan and his spirit know. Whose work is it to heal, Jeanne? "The doctor's." What do ministers do, William? "Tell people how to be good." Jesus is a minister. But here is work for a doctor, and there is no doctor. Jesus does whatever work is needed. He says to the unclean spirit, "Hold thy peace, and come out of him." The unclean spirit throws the man on the ground and tears him, then comes out, and the man is perfectly cured.

After church Jesus goes home with Simon. We will keep the top off Simon's house so we can see what happens inside. They enter quietly, for Simon's wife's mother is very ill with a fever. When Jesus sees her lying on the bed tossing with pain, she looks very old, for she is weary with the long struggle. Jesus takes her hand in His and, to the great surprise of all, rebukes the fever. Then He lifts the sick woman up. The fever leaves her at once and she is perfectly well, so well that she prepares dinner for them all. What a happy family they are as they sit down to the dinner table this Sabbath day. Jesus has again done the doctor's work.

It is evening now. A big crowd is gathering in front of Simon's house. Here is the lame boy, and the bent man, and the palsied woman and the girl with the fever lying on a cot. Someone has carried her. The whole street is filled with sick people with weary, anxious faces. Not much joy can be seen in that crowd. But they have all heard about Jesus curing both the man in the church and the mother of Simon's wife. There is hope for them too they think. Will Jesus disappoint them, Lillian? "No." Jesus goes out and walks among them. He puts His hand on the lame boy's head and the boy throws his stick away and runs home shouting for joy. Jesus takes the bent old man by the hand and straightens him. No pain in his tired old back now. Tears of thankfulness pour down his cheeks as he feels himself strong once more. Jesus touches the eyes of the blind girl and as she opens them wide, first of all things in this world she sees the loving face of Jesus. And so He goes from one to the other this beautiful Sabbath evening, healing them all. Jesus came to heal the souls of the people and He heals their bodies as well.

Is Jesus tired after the hard Sabbath day, Grace? "Yes." But instead of sleeping late the next morning He rises a great while before day and goes out into the quiet country to talk with God in prayer.

The disciples come following Jesus. Jesus says, "Let us go into the next towns that I may preach there also." Paul, when Jesus has been with all of these people, has He done them good or harm? "Good every time." Our memory verse tells what happens to the home in which Jesus is allowed to come: "Today is salvation come to this house." I wonder how many of us could help so much wherever we go that folks could say of us that we always bring a blessing.
The conference of deacons at the Iowa Presbytery meeting recommended and the Presbytery favorably acted on two resolutions: one that the offering be brought to the front of the church and prayer for its usefulness be offered, and the other that regular announcement be made from the pulpit or bulletin board of the financial condition of the congregation.

Our correspondent says: "Three young men have left Old Bethel congregation for college. Two of them, Willard Finley, and Cameron Patterson, much that you have remembered, have entered the Illinois State University for a business course. We are proud to have them go as Old Bethel boys, for we know they will be worthy representatives."

At the meeting of the Board of Foreign Missions held in this city, on Sunday, September 14, the report was read of the recent visits of the present Revs. J. K. Robb, S. Edgar, D. H. Elliott, and Dr. J. M. Wright. Mr. Robb will return to China this autumn. Mr. Edgar will return at an early date to Korea, and Dr. J. M. Wright will remain in this city for probably a year pursuing medical and surgical work in connection with the Carnegie Foundation, after which he will return to China.

New Alexandria, Pa., congregation has suffered another great loss in the man power of the sudden death of John McFarland. He was present at the services on September 14, in his usual health. Took sick with acute indigestion that night and died the next day. He was a man of more than ordinary intelligence, of quick understanding in the fear of the Lord, able to give good reasons for his hope and faith, and withal of a meek and quiet spirit.

All the friends of the aged people in our Aged People's Home are invited to come in the afternoon and evening, of Tuesday, October 7. The hours are from 2 to 5 and 7 to 10. Those who can do so are asked to give or send a donation. Everything needed in a well ordered home is needed there, thread, darning cotton, table linen, fruit. If you can do so, be at the Home on Donation Day. If too far away, send your donation with your name. You have some one in the Home who will appreciate very much your remembrance in part of the Church's work. Address Miss Jamison, Pepsyville avenue and Burgess street, N. S. Pittsburgh, Pa. If your donation should not arrive in the room, it will be credited just the same. Come and share in the Mission.

Mr. John W. Pritchard has compiled a most interesting book, entitled "Soldiers of the Church," which he tells of the services rendered in the great War by American Covenanters. The book also tells of the war services of Irish and Scottish Covenanters. The American Church will greatly prize the record of the splendid work done by her sons in the historic struggle."
**The November Drive** as outlined by the Witness Committee, in spite of its breath-taking largeness, is sane and practical. Why not? Let every congregation give their pastor a vacation that month and send him out on the job. Let every member who can possibly afford it go out in the coming year, take it in November next, and in this work have the joy of his life. Its like swimming, sort of takes your breath till you get clear in, then its fun. The children, the aged, the infirm, can hold prayer meeting and keep the fires burning. And by the way, Florida is a delightful place for a November vacation, and if about fifty live ones will come down here for the month, their pockets full of petitions and their hearts full of loyalty to our King, we will assure them an open field with no boundary save the ocean waves.

Dr. John N. M. Pearce is at the tables. He finds all shipping is postponed two weeks. The present date of sailing is unannounced. He has become the World's Capital and reads the Inner council with those who will mold the future. Both have confidence in the justice of their cause.

**The Reformed Presbyterian Church** having no publishing house of its own, it is not always possible to give some of the latest reports of the Church's work in the states. The Reformed Presbyterian Board of Publication—1919

Barlow's Indigo Blue will not be in use for fifty years. It is the best. All grosses sell it at a profit. Free Samples mailed on request.

**Free Service to Missionaries**

We can cooperate with you to your great advantage in planning over your missionary circula, circular will give you details and will be sent free on request.

**The Most Wonderful HalfPriceFeast**

In the 40 years' history of the Christian Herald

48 cents in coin or stamps sent now (at the Christian Herald's Bank, Philadelphia) will make you a subscriber for 10 weeks for 25c period,


The Christian Herald is made without profit to the Christian Herald.

**The Refomred Presbyterian Church**

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Washington, D.C.

**What 15c Will Bring You from the Nation's Capital**

The little story of 15c in words or color will bring pleasure! The Little Star Press, 15c booklet of the Christian Herald, published weekly, or the Nation's Capital, a monthly magazine, or the Christian Herald, 5c per copy. The nation's capital, 25c postpaid. The Christian Herald's postpaid subscription for one year is 15c. This brings you a million new (trial) subscribers.

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The position of "The Outlook" on labor questions in the past. We ask them to continue their confidence in the future and to aid us in settling what is a question of principle by sharing with us, temporarily, we hope, the inconvenience which this threatened strike may impose.

"THE OUTLOOK COMPANY"

"By Lawrence F. Abbott, Pres."

"New York, September 24, 1919."

The Christian Nation has been published at a loss since before the War. Mr. Pritchard has not only had no pay for his services as Editor and Publisher of this paper for more than five years, but he has also personally contributed many thousands of dollars in order to continue to publish it. In 1918, his personal cash contribution, besides giving his services, exceeded two thousand dollars. Anticipating and looking forward to such a crisis as the present he has also out of his personal earnings bought almost all of the Christian Nation stock at par with six per cent. Interest to date of settlement in July, however, will make necessary the temporary suspension of "The Outlook" among the one hundred, and will exceed twenty-five hundred. The printers have been offered a compromise settlement, so that however the strike terminates, the present year, besides giving his services to the paper free, his personal cash contribution for its maintenance has already exceeded seventeen hundred dollars, and will exceed twenty-five hundred. Even at present prices, Mr. Pritchard cannot bear the burden any longer, and by whatever increase occurs the load will also be increased. If this strike win the deficit will be $250 per month.

The deficits of other denominational papers are, with rare exceptions, paid by the denominations represented, and their editors and publishers are paid for their services. In the exceptional cases private parties who are blessed with means care for the deficits. Mr. Pritchard's Scriptural limit of three score and ten is close at hand. He is willing to continue to give his services free, but he is convinced that the time has come when he should establish the Christian Nation on a financial basis that will give fair assurance of its continuance when he is called.

Independent of every other consideration, the same reasons that make necessary the temporary suspension of "The Outlook" among the one hundred and fifty-two national weeklies similarly affected by the strike, also make necessary the temporary suspension of the Christian Nation. But in order to warrant us in resuming its publication after the strike has been adjusted, we should have a sufficient number of assurances from our subscribers that they will share the burden by agreeing to an advance in the subscription price of the Christian Nation to $2.50 per year to take immediate effect; and also a sufficient number of assurances from ministers and leading Elders in the Church that they will vote at the coming 1920 meeting of Synod for an annual and unconditional payment of $2,000 for value received in services rendered to the Church during the preceding year. When these assurances are received the publication of the Christian Nation will be resumed as soon thereafter as possible.

GENEVA COLLEGE OPENS.

Geneva College opened very auspiciously for the First Semester of the College year, 1919-20, on Wednesday, September 17.

These opening days are always full of joy and especially so this year because Geneva rejoices in having the largest enrollment in its history; it rejoices in the return of a number of its faculty members; it rejoices in the improvements on the buildings and grounds of the College.

The students in the college are all looking at Geneva in a bright light this year. This promises to be the Banner Year at Geneva. Students have come from the North, South, East and West to help fill its halls, and all seem enthusiastic and ready to uphold Geneva standards.

The school has opened with a strong faculty. Rev. A. A. Johnston, Dr. H. H. Wylie, Dr. R. C. Colwell and Prof. Sloane C. Martin, are those of our faculty who have returned after military service for the country.

There is always time for special exercises on the opening day for as yet no lessons have been assigned. Pres. Martin presided over the exercises and introduced the various speakers.

Rev. D. H. Elliott brought before the students the "Forward Movement" of the Covenant Church. Every church is planning an Advance Movement and our Covenanter Church is not falling behind the times.

Pres. Martin gave an opening address to the students and closed as his subject, "Why go to College—Why Geneva?" He spoke of the broadened outlook on life as a result of college education; how we are made fit for service when we are made ready to take up the heavier burdens of later life. His fundamental reason for electing Geneva was because Geneva gives the true Doctrine of the Kingship of Christ over all Life—particularly over the state and nation. "This is necessary to solve our national or international problems." He spoke of Study as the chief amusement—the main text show, and that athletics were the side show.

Mr. M. R. Glover, graduate manager of athletics, spoke for a few moments and gave a characteristic "bark" for the "side show" in his usual optimistic manner. Although admitting athletics a "side show" he enthusiastically emphasized its attractions and the bright outlook for Geneva athletics and fans.

Miss Frances E. Waddle, director of music, and Mrs. Mary E. McComb, instructor in public speaking, gave selections that enlivened the program.

Everyone was a "booster" for Geneva when the exercises were over.
Prayer Meeting Topic
BY REV. S. J. JOHNSTON.
Topic for Wednesday, Oct. 15, 1919.
1. That our life may be pure.
2. That our testimony may be consistent.
3. That our services may be efficient.
In this chapter the writer is speaking of Christ as High Priest. In this verse he describes Him in this way—"holy, harmless, undefiled, separate from sinners, and made higher than the heavens." All of these characteristics were essential to His priesthood. Before officiating at the altar, the Old Testament priests had to be properly cleansed. However, this was not true of Christ as He was separate from sinners. Like Christ we are to live the same kind of life. We are to be holy, harmless, undefiled and separate from sinners. Let us attempt just to answer this question, Why separate from sinners?
1. That our life may be pure.
A mere physical separation is not what is here meant. There are certain places which as Christians we are to avoid. However good our motive, it is a sin to be found in such places. The first Psalm indicates some such places and plainly forbids our entrance. True as that may be, yet this separation is of a higher kind. It is a spiritual separation. Some one has said: "There are no gulfs so deep and so infinite as those which yawn between souls." Until we get this conception of distances we shall never see this separation in its proper light.
Holiness of life is the standard set up for us in the Bible. "Be ye therefore perfect, even as your Father which is in heaven is perfect." As He which hath called you is holy, so be ye holy in all manner of conversation. The atmosphere of sin is not conducive to holiness of life. That our lives may be pure we must be separated from sinners.
2. That our testimony may be consistent.
Separation from sinners is essential on this account. It is true in our civil courts. The character of the witness is always taken into consideration. If the one who gives testimony is of a low character, his testimony is injured to that same extent. How true this is in the higher and more spiritual life. How can we honestly and forcibly testify against sin, and still be living ourselves in sin?
"Physician heal thyself," is the words of Christ. Let us in all things be what is askes of us. Holiness of life is the standard set by the heavens. "All of these characterizations are taken from sinners. Let us attempt just to answer this question, What is here meant. There are certain places which as Christians we are to avoid. However good our motive, it is a sin to be found in such places.

FOOT TROUBLES
No Need of Them, Says Brooklyn Man, Who Has Evidently Solved a Big Problem.

According to the testimony of hundreds of people living in the southland and elsewhere, H. S. Simon of 155 Broadway, Brooklyn, N. Y., has successfully developed a system of shoe building having for its prime object the conquering of foot and shoe troubles. It appears that Mr. Simon's establishment has become national headquarters for people whose feet require his remarkable comfort shoe, known as the Ezear, but obtainable only of the inventor. Mr. Simon's new catalogue shows several hundred shoes that combine comfort with style at amazingly low prices and is now ready for free distribution.

NEW CONCORD, OHIO.
Mr. Clyde E. Blackwood and Miss Mary Ellen Wendel, of the Londonberry neighborhood, were on September 23 united in marriage by our pastor, Mr. Coleman, at the manse. We wish them a long and happy life together.

Mr. Adam Walkinshaw, of the Beulah congregation, is in town visiting friends.

A county financial campaign is on to enable the Salvation Army of Zanesville, our county seat, to erect a home in which to carry on rescue work; provide a temporary detention home for boys and girls under the supervision of the juvenile court in order that they may not be put in jail with adult criminals, and prosecute their general religious activities. Concern has gone over its assigned quota with a surplus of twenty-five per cent. The manager of the campaign and one canvasser were Covenaners.

In what are called the barefoot districts of these states, shoe troubles are a big problem. In jail with adult criminals, and prosecute their general religious activities. Concern has gone over its assigned quota with a surplus of twenty-five per cent. The manager of the campaign and one canvasser were Covenaners.

A HOME IN THE COUNTRY
is what many of us hope some day to have. But until that time, whether it is for a few days or permanently, you can enjoy the atmosphere and surroundings of a home at our large, comfortable hotel which has all the conveniences one can desire without the troubles of housekeeping. Located up here in the rolling foothills of Franklin County, but reached by the Berkshires and Green Mts. with the foothills of the White Mts. within easy motor-distance, it is certainly an inspirational setting. And below us winds the silvery, peaceful waters of the Connecticut, with the broad pastures and farms snugly nestling in the valley. Here you can enjoy a good table with carefully selected foods; fruit and vegetables from our own garden, meat, poultry and fish from our own herd. And there are the golf links, tennis courts, saddle and driving horses, the quiet pools, the steam heat, good clothing and the winter and the outdoor sports, skating, tobogganing, skiing, snowshoeing and skating.

Persons who desire to secure a permanent home for the Fall and Winter should certainly write us and learn what very attractive, nicely furnished homes and seasonal food they have at very reasonable rates.

THIN PEOPLE SHOULD TAKE PHOSPHATE
Nothing Like Plain Bitro-Phosphate to Put on Fat, Healthier, More Beautiful.

Judging from the countless preparations and treatments which are continually being advertised for the purpose of making thin people fatter, and replacing flat bellies and angles by the soft curved lines of health and beauty, there are evidently thousands of men and women who yearly feel their excessive thinness.

Thinness and awkwardness are often due to strained nerves. Our bodies need more phosphorus than is contained in modern foods. Physicians claim there is nothing that will supply this deficiency as well as the organic phosphorus known among drugs as bitro-phosphate, which is inexpensive and is sold by most druggists under a guarantee of satisfaction or money back. By feeding the nerves directly and by supplying the body cells with the necessary phosphoric food elements, bitro-phosphate should produce a welcome transformation in the appearance; the increase in weight frequently being astonishing. It nearly always accompanies nervousness, general debility, etc., those taking it who do not desire to put on flesh should see extra care in avoiding fat-producing foods.

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How much of a place has the book of the ages in your life? What has become of the 134,151,630 volumes of Scripture issued by the American Bible Society since its foundation in 1816? How many lives have they regenerated and brought into the Kingdom? When Christendom unites in making of

November 30th, 1919
a Universal Bible Sunday
what will be its effect on the non-Christian world?

To Pastors, Officers, Teachers

There are yet nearly two months before the coming of this red letter day for the Book of Books. The American Bible Society will send you on request a living message with inspiration, facts and figures—not dry statistics—together with an exceedingly interesting church or Sunday school program for Universal Bible Sunday.

Address the Secretaries, 27 Q Bible House, New York
"SOLDIERS OF THE CHURCH"  
1.25 s 1.50

I have just received the book entitled "Soldiers of the Church." It is a great and worthy tribute to the service and sacrifice which they rendered to their country in the hour of supreme test, and it should be read by every one of the Reformed Presbyterian Churches.

It is a neat and worthy tribute to the soldiers of your Church for the service and sacrifice which they rendered, and I have issued "Soldiers of the Church." It is a fine and worthy tribute to the splendid men of the Covenant, who entered the service. Sincerely yours,

W. R. McChesney.

FROM REV. JOHN F. CARSON, D.D., LL.D.
Moderator Presbyterian General Assembly 1911-1912, and Author of "The Word of Authority" and other volumes.

My dear Mr. Pritchard:

"Soldiers of the Church" is a fine tribute to the splendid men of the Covenant Church who entered the service.

Yours sincerely,

J. F. CARSON.

FROM REV. DAVID GREGG, D.D., LL.D.
President Emeritus Western Theological Seminary of Pittsburgh, Pa.

South Poland, Me., August 19, 1919.

My dear Mr. Pritchard:

"Soldiers of the Church," through your great kindness, has just reached me. For this precious gift I return many thanks. The book is a fine book of Memorial and Tribute. And the Covenant martyrs of the Twentieth Century are worthy of it. Would that there had been a John W. Pritchard back in the sixties to give the Church such a testimonial in honor of the Covenanters martyrs who fell in the cause of Emancipation. The two books would have made a veritable Historical Treasury. They certainly would be prized in the homes of the fallen.

In such of our homes they live and reigns a young dead man in the glory of his strength. (Mastelink.)

I am pleased with everything relative to your book. It is grand in its conception and tasteful in its execution. It is in a new form, and gives the Testimony of the Church of our fathers to the service done by her sons in the historic struggle.

The book has the strength and beauty of a simple style. "A simple style is a white sight." (Anatole France.)

As in former days, I am

Yours fraternally,

DAVID GREGG.

FROM DR. W. P. JOHNSTON
President Emeritus of Geneva College, New York.

Mr. John W. Pritchard, Editor of the "Christian Nation." New York, has compiled a most interesting book, entitled "Soldiers of the Church," in which he tells of the services rendered in the great war by American Covenanters. The book also makes mention of the war services of Irish and Scottish Covenanters. The American Church must greatly praise the record of the splendid work done by her sons in the historic struggle.

A LETTER FROM PROFESSOR WM. M. SLOANE.
Seth Low Professor of History, Columbia University.

STANWORTH
PRINCETON, N. J.

Sept 22, 1914.

My dear Mr. Pritchard:

Your "Soldiers of the Church" is a very interesting and characteristic volume and I have examined it with wonder at the achievement of records. Considering its numbers, the generosity in money in effort, and in moral courage is surprising, as you have recorded the share of the Covenant Church, as combatants, in the wars against the forces of iniquities. Heartily thanks for the volume.

Very sincerely,

WM. M. SLOANE.

A VALUABLE ASSET TO THE COVENANTER CHURCH.

"Soldiers of the Church," by John W. Pritchard, editor of the "Christian Nation," is a valuable asset to the Covenanter Church of North America, Canada, and the British Isles. The purpose of it is to show what the Reformed Covenanters (Covenanters) did in the great war of 1914-1918. The frontispiece, interpreted by their loyalty, gives us a beautiful reproduction of the Covenant Service Flag, in colors, the original of which is six by ten feet. It is a well-designed piece of work, and shows that the American Synod lost 604 men, the Irish Synod 242 and the Scotch Synod 164. The book is dedicated to the memory of the Covenanter boys who died, and to the Covenanters boys who suffered yet endured, the Covenant young men and young women who served on the battle-field, on sea, or on land, in camps or at home; the widowed wife, the fatherless bab, and the father and mother in whose home there is a vacant chair, and in whose morning and evening sacrifice of praise a voice is missed. In reading the book one can but admire the heroic sacrifices made by this faithful body of Covenanters and men. It shows more eloquently than the words themselves, that the attitude of the Church toward the ballot box is loyalty to Christ, while the cartridge box exemplifies their loyalty to the Stars and Stripes. The records show that seven and one-half per cent. of the entire Covenant Church membership were enrolled in the various departments of military service, a percentage probably greater than that of any other denomination. A brief history of the war is given, and also a record of the participation of the Covenanter Church in previous American wars. Names and former residences of their heroic dead are given, together with portraits of some of them, two of whom are well known in our city, Rev. William C. Coleman, son of W. J. Coleman, D.D., North Side, Pittsburgh, and Lieutenant W. C. Acheson, of Pittsburgh, both of whom were killed in action, in France.

"SOLDIERS OF THE CHURCH"  
CHRISTIAN NATION PUB. CO.  
Tribune Building, New York  
$1.25 or 1.50
Dear Brother:

The notice in the Christian Nation of October 1, relating to its financial support, asked for "assurances from ministers and leading elders in the Church that they will vote at the coming 1920 meeting of Synod for an annual and unconditional payment of $2,000 for value received in services rendered to the Church during the preceding year," and added, "When these assurances are received the publication of the Christian Nation will be resumed as soon thereafter as possible."

It is not the fault of the Church that it has not been paying for what advertising it has done for the College, the Boards, the various Schemes, etc., in the Christian Nation. I offered to do all of the Church's advertising free, although at the same time I was receiving no compensation of any kind for my work on the paper, and was personally contributing more than $2,000 a year toward its financial support. But I knew that the Church needed all the money it could get, and my only thought was to make the paper as good and as serviceable as I could, and carry the burden of the paper alone that all of the Church's money might go directly into the Church's work. Nor do I regret it. But I am simply unable to carry the load alone any longer even at present prices, to say nothing of the increased prices that all papers are now facing.

So I am going to tell you what the Presbyterian Church is doing in support of privately owned Presbyterian papers. And I will ask you, Do I not have a right to the same financial support for the Christian Nation from the Covenanter Church that "The Continent," for instance, which is a privately owned Presbyterian paper, receives from the Presbyterian Church? The Advertising Manager of "The Continent" told me this week that the Presbyterian Church guaranteed to give that paper 40 pages of display advertising during the current year for the New Era Movement, and it will be in addition to their average of two pages a week for the use of their Board of Publication, and the various other Boards of the Presbyterian Church, which, added to their average of more than one page a week from Presbyterian Schools, makes a total of more than 200 pages of displayed Church advertising a year at an annual cost greatly in excess of $30,000. But I must tell you that the Church has purchased this advertising space because it has demonstrated that generous advertising in its own Church papers is a profitable business investment. They purchase the space just as any commercial advertiser purchases space in the same paper. Bear in mind that there are many other Presbyterian papers. Prominent among them are "The Presbyterian" of Philadelphia, "The Presbyterian Banner" of Pittsburgh, "The Herald-Presbyterian" of Cincinnati, all privately owned, and all of them supported in good measure by the advertising received from the Presbyterian Church.

One-fourth of the amount of display advertising space which the Presbyterian Church buys of "The Continent" alone, that is, fifty pages, less than one page a week for a year, paid for at the same rate that other advertisers pay us, would amount to $3,840.00. Our proposition is, however, that the Covenanter Church do even less than this, namely, that it guarantees to buy annually only 26 pages of space, an average of only one page every other week, at a cost of $76.80 per page. To do this Synod would need to make an annual appropriation of $2,000 for advertising in the pages of the Christian Nation. These 26 pages to be divided, so many to the Foreign Board, a number of pages to the Central Board, some to the Seminary, to the College, to the Witness Committee, to the Forward Movement, etc.

Do you realize that for many years I have been declining to sell display advertising space in the Christian Nation to United Presbyterian Colleges in order to shut out their appeal to our young people, that I might give this space and the opportunity for this appeal to Geneva College, as a free gift?

But the time has come when I must do as other privately owned Presbyterian Church papers are doing, and charge the Church for its advertising. And the time has come when the Church cannot do its great work without advertising in its Church papers. It is honest and just that the Church should pay the Christian Nation, a privately owned Church paper, for all Church advertising placed therein by its authorized Boards or officers.

Will you, therefore, sign and return to me the enclosed card, at once, that I may be warranted in immediately resuming the publication of the Christian Nation?

Sincerely your brother,

JOHN W. PRITCHARD.
Resuming Publication.

The strike of the various branches of the printing trade is not ended, but our printer has assured us that he is permitted to resume the printing of any paper that will agree to pay, as from October 1, the price to be agreed on by the arbitrators.

The following circular-letter was mailed to the pastors on October 1:

Office of the CHRISTIAN NATION New York, October 1, 1919.

Dear Brother:

I presume you have read the announcement in the Christian Nation of today, October 1, of its temporary suspension until I can hear from the Church as to its support. The increased cost of publication—being nearly three times what it was in 1884—my advancing age, the wisdom of setting my house in order, and the need for putting the Christian Nation on a self-sustaining basis, and thereby providing as far as I may for its continued publication after I am gone, create the necessity for an increased subscription price and an annual payment by Synod of a fixed sum in payment for services rendered, as other denominations do with their privately owned church papers. I may have made a mistake in not taking this step long ago. I have probably been unconsciously guilty of injustice to my family, myself, and even to the Church, in insisting on personally carrying this load for so long. However that may be, I am now thinking of our Church's future and of the need there will be to have the aid of the Christian Nation in carrying on the Church's work in the days and years to come.

I take it for granted that all Covenanters understand that I get nothing at all for my services. That is to say, I edit the paper, read and pass upon all contributed copy, read all the proofs, prepare the pages for press, keep the mailing list corrected, attend to all correspondence, keep the books, purchase all supplies, collect and pay all bills, furnish the money when receipts are insufficient, and do all this without any remuneration or pay of any kind.

Will you have the kindness to read this letter to your Congregation, and write me promptly on the enclosed card as to their willingness to pay $2.50 per year for the Christian Nation, this price to become effective from October 1, 1919.

I am waiting to hear from you that I may immediately resume publication.

Very sincerely yours,

JOHN W. PRITCHARD.

J. D. Edgar

In most places the notice was read in public, and there has been reported to me practically a unanimous agreement to pay the proposed rate of $2.50 per year for the paper.

A day or two after the above circular-letter was sent out, I also mailed to all ministers and all elders whose names I had, a copy of the announcement printed on the first page of this issue, together with a card which is given herewith:

To John W. Pritchard, 1105 Tribune Building, New York.

I will vote, if present at the Synod of 1920, for an appropriation of not less than $2000, to be paid to the Christian Nation for display advertising placed in that paper, amounting in the aggregate to 25 pages, by any Board or authorized officer for the Reformed Presbyterian Church of North America, during the Synodical year ending April 30, 1920.

Signed

P. S. Will you also please give the elder whose turn it will be to go to Synod in 1920, an opportunity to sign this card?

Up to the time of going to press this card had been signed and returned to me by our Seminary professors, by the financial agent of our College, the Church's treasurer, considerably more than fifty per cent. of our pastors, and by a good representation of elders. No unfavorable reply has been received, except from one pastor.

QUESTIONS.

On or about October 8, Rev. J. D. Edgar wrote me as follows as to my request that the Synod authorize payment for denominational advertising:

Why was not this matter put before Synod last June? I would like this question answered before I sign the card. I think you deserve all you ask for and much more, but unless there is a good answer to the above question, I question the wisdom and fairness of getting at it this way. I fear this method will not promote harmony over it. Had it come to the above question, I question the wisdom and much more, but unless there is a good answer necessary by a condition that I knew absolutely nothing. I am not criticising, only questioning. I shall sign, for I purpose to stand by you as a warm personal friend, and by the paper as something we appreciate very highly and cannot spare. But it would have better come before Synod last June. Let me have your explanation if it is not asking too much of your time.

Yours,

J. D. EDGAR.

REPLY BY MR. PRITCHARD.

October 14, 1919.

Rev. J. D. Edgar, Olathe, Kas.

Dear Brother: Your card at hand this morning, contains a very fair and reasonable question. Why did I not make the announcement at Synod last June, that I made to the Church this month? I am going to answer this in the paper as soon as its publication is resumed because you are the second party that has asked the question, and I presume it will be in the minds of others who do not ask it. The answer is that at that time I knew nothing at all about the coming October 1st strike by the typesetters and binders and mailers and pressmen and every other branch of the trade connected with the publishing business. At that time I had not the remotest thought in my mind but that I would be able to continue to publish the paper and pay the deficit of $200 a year or more out of my own earnings indefinitely, as I have been doing for the past five years. The result of the October strike, as you know, has paralyzed the publishing business in this city. More than 200 papers suspended and none of them has resumed so far as I know. Every branch of the publishing business expects when business is resumed to have to charge a 50 per cent. advance.

While I might possibly have been able, for many years to come, to carry on the work at the loss which I was sustaining at the time Synod met, the changed conditions brought about by the October strike put up the price of publishing the paper to a point that carried it beyond my ability anywhere longer to meet the deficit. I canvassed the whole situation and saw no possible way of putting the paper on a self-sustaining basis except by advancing the subscription price, advancing the advertising rate, and charging the Boards of the Church for all denominational advertising. Every other privately owned Presbyterian paper is doing this now and has always done so. The Congregationalist of Boston, the organ of the Congregationalist Church (although not a privately owned paper) is also doing it. In fact, I do not know any privately owned paper, Presbyterian or otherwise, that has ever undertaken at their own cost and loss to do the advertising of the denomination which it serves and without any compensation therefor. I expect to publish letters which I have from the Presbyterians of Philadelphia, and a letter which I expect to have from The Continent of New York. I am also hoping to receive letters from the Presbyterian Banner of Pittsburgh and the Herald and Presbytery of Cincinnati, all privately owned papers. I also have a very strong letter from the Business Manager of the Congregationalist in Boston.

You will see how impossible it was for me to bring up the proposition at the Synod last June which did not occur to my mind for nearly four months after Synod had adjourned, and which was made necessary by a condition that I knew absolutely nothing about until sometime in September.

Very sincerely yours,

JOHN W. PRITCHARD.

How does the Subscription Advance Affect Subscriptions Not Expiring Until After October First?

Quite a number of agents have asked the above question, and a still larger number have written that they would collect the additional 50c. from each subscriber for the remainder of 1919 and forward it to us. In one case, a draft for $5 was sent to us, covering the additional 50c. from ten persons.

The draft was returned with the explanation that the paper will be sent to every subscriber until the expiration of their subscription—however far in advance that may be—whether three months or three years, without any additional payment, and that I would stand the loss. That is the only fair and honest thing for me to do. The advance will not be effective in the case of
any present subscriber until the expiration of the time for which their paper has been paid.

**WAY HAS THE CHRISTIAN NATION BEEN REFUSING HELP?**

I have been refusing financial aid from individuals because heretofore I have been able to personally meet the deficit and preferred to have every one else give their help to other branches of the Church's work. This is still my idea. I have declined personal contributions even since the paper was suspended. What I am requesting is payment for denominational advertising.

**LETTERS FROM PUBLISHERS OF PRIVATELY OWNED PAPERS OF THE PRESBYTERIAN CHURCH.**

Philadelphia, October 13, 1919.
Mr. John W. Pritchard,
1105 Tribune Bldg., New York, N. Y.

My Dear Mr. Pritchard:

"The Presbyterian" receives a great deal of material from the nine different Boards in our Church. It would require considerable work to measure up the exact amount received during the year separated from the rest of the advertisements. We give the same rate that we give to quantities of a thousand lines from our patrons.

There is scarcely a week that we do not receive advertisements from two or more Boards. We have no free advertisers.

Hoping this will be the information you desire,

Very sincerely yours,

D. S. KENNEDY, Editor.

Cincinnati, O., October 13, 1919.
Mr. John W. Pritchard,
Tribune Bldg., New York, N. Y.

Dear Sir:

Replying to your favor of the 11th inst., regarding advertising of the Boards of the Presbyterian Church, we beg to advise that this is paid advertising.

For the benevolent advertising of the official Boards of the Church we make special rate of one-half the regular rate which about covers the cost of setting, the distributing of the advertising and our only concession to our denominational friends.

The amount of advertising is the same in the three church papers. This information you already have.

Respectfully,

HERALD AND PRESBYTERIAN

Pittsburgh, Pa., October 17, 1919.
John W. Pritchard,
Tribune Bldg., New York City.

Dear Sir:

Answering your letter of October 11, we would say the amount of advertising placed with us by the various departments of the Presbyterian Church probably would approximate two pages weekly.

We give the Boards of the Church a better rate than we give the ordinary commercial advertising. The General Assembly requires no report of the receipts and expenses connected with our paper.

Yours truly,

JOS. T. GIBSON,
Business Manager of The Continent:

October 14, 1919.

A detailed statement on the subject of Board advertising. I am, however, preparing something on the subject to send to various publishers, as I have frequent inquiries. It will be in type in a week or so. If you cannot wait that long, I will write you especially from Chicago early in the week. I leave here Wednesday and will be in my Chicago office Monday.

It is really a very simple proposition. There is no equally direct way to reach exactly the people the Board wishes to reach at the time desired, and with just what the Board wishes to say, and so cheaply. For example, they can reach 31,000 choice Presbyterian families with a full page in The Continent at a cost of less than 3-10 of a cent per family, whereas circulars sent to the same number (and they haven't the list) would cost about 5 cents each or over $1500.00, and not be nearly so effective. I cannot think of any reason whatever why this similar business transaction, just as one deals with one's printer, should give an outsider authority to ask for business reports.

Sincerely,

OLIVER R. WILLIAMSON.

These letters show—
1. That there are nine Boards in the Presbyterian Church.
2. That these nine Boards give the same amount of advertising to every Presbyterian weekly paper.
3. That all of this advertising is paid for at regular advertising rates, except that one paper, the Herald and Presbyterian, gives the Presbyterian Church a special rate for benevolent advertising, and the Presbyterian Banner charges less than for ordinary commercial advertising.
4. That each Board fixes the amount of its advertising appropriation and makes contracts with the papers for the expenditure of specific sums.

In a few letters received from ministers, it was suggested that in the event of the Synod agreeing to authorize a minimum of $2,000 worth of denominational advertising in the Christian Nation, through its Boards or otherwise, I should be willing to give Synod a certain measure of editorial control and a business report. I spoke of this to Mr. Williamson, business manager of The Continent. This explains the concluding sentence in his letter: "I cannot think of any reason whatever why this similar business transaction, just as one deals with one's printer, should give an outsider authority to ask for business reports." And Mr. Gibson, of The Presbyterian Banner, to whom I spoke of it, says the General Assembly requires no report of receipts and expenses. All of the weekly papers in the Presbyterian Church are privately owned. The nine Boards of the Presbyterian Church advertise equally in all of them, and pay for their advertising. The General Assembly of the Presbyterian Church does not have any editorial control and does not receive business reports from these privately owned papers. The Christian Nation is a privately owned Covenant Church paper.

Here is another letter. It is from A. W. Fell, the Business Manager of The Congregationalist, Boston:

Boston, October 9, 1919.
Mr. John W. Pritchard,
New York, N. Y.

My dear Mr. Pritchard:

Your letter of the 3rd inst. has remained unanswered on account of my absence from town.

We have always charged our Church Boards for denominational advertising, and there is no reason under the light of the living sun why this should not be done. Our total amount of denominational advertising run from January 1, 1919, to October 9, 1919, is 38,991 lines. We have just made a $3,000 contract with one of the Boards covering fifteen insertions only.

Our only concession to our denominational Boards is allowing them the regular agent’s discount of 15 per cent. When your Boards get to a point of realizing that their publications are their greatest sources of income from contact with the giving public, it may dawn upon them that this service is worth more to them than any other possible line of approach. If there are any of your Board members who do not have this simple business view of the proposition, in my estimation it is high time that such Boards hold a housecleaning and re-election. It is a business proposition pure and simple.

If I can favor you with further information, do not hesitate to write me. Whenever you are in Boston I will be more than pleased to have you call. Yours very truly,

A. W. FELL, Business Manager.

Mr. Fell’s letter is characteristic, but it is the publisher of the Christian Nation who needs to be taught. The Boards would have been willing to pay, but the publisher declined to accept pay.

One good brother, in replying to the card, urged that we should be paid not alone from now on, but for the services rendered during all of the past. It is true we have given to our Church hundreds and hundreds and hundreds of pages of advertising. Other Churches have had to pay for this. Our Church has received all this as my free gift. I can not accept payment for a gift. And our brother does not realize that appears of payment at the rate of payment for which I am now making request, that is, a minimum of $2,000 a year, would mean $70,000,000.

The past is my glad free gift. Even so, my theology is still Pauline, for my services are free, "for laboring night and day, because we would not be chargeable unto any of you," I live off my service to others, that I may serve the Church free.

The Necessity for a Church Paper.

BY PROF. R. J. G. MC KNIGHT.

The cessation of the publication of the Christian Nation even for the brief space of two weeks will lead every thoughtful person to reflect upon its value to the Church. The unanimous verdict is that permanent suspension would be a calamity. The Church without a Church paper is like an army in which the lines of communication
have been severed. Co-ordinate effort is impossible.

The value of the Christian Nation to the work of the Covenanters Church has always been great, but it was never more patently demonstrated than in the recent drive for the Memorial Bible Chair Endowment. This campaign was launched at Synod and before the end of June the whole Church, through the columns of the Nation, had become acquainted with the project. Successive issues carried the appeals and left them on the reading table in almost every Covenanter home. The editor, according to his custom in all the matters that concern the welfare of the Church simply threw the columns of the paper open and invited us to use them unstintingly. The result was that before October rolled around more than $57,000.00 had been pledged and more than $21,000.00 actually paid in.

Ten thousand letters would not have accomplished the same results.

If the work of the Church is to be done efficiently we must have a satisfactory channel of communication. It is oftentimes necessary to reach the whole Church quickly in order that an emergency may be provided for. And even when no special emergency exists, the various Boards of the Church must have a channel of communication with the people who support their work. Every week there is some special information which the Church needs to have at once. And the Nation going out to nearly all the homes in the Church, it has heretofore been a simple matter to send our communications to 1105 Tribune Building, with the confident assurance that they would reach the majority of our members within ten days.

But how many of us ever stopped to consider the labor and expense involved in publishing the paper that carried our message! As a matter of fact we have been proceeding on the principle, "Let J. W. P. do it." And it is to J. W. P.'s credit that he has been doing it for more than thirty years. He paid the bills and we let him do it, and I presume if the war had not raised the prices of labor and material to the skies he would have continued to do it. The Covenanter Church has allowed one man to carry a burden out of all proportion to his strength and means.

No paper was ever published more economically. I can well remember my first visit to the early home of the Christian Nation. I expected to see an office outfitted with all the apparatus that belongs to the business of publication. I expected to see an up-to-date printing establishment. I found something quite different. I found the office of the Christian Nation in the basement of Mr. Pritchard's modest home in Brooklyn. . . . Every member of the family that was big enough to walk had some work to do on the paper. . . . Since those days the children have left that home to establish homes of their own, but the work has gone on. Time and again I have sat with the editor as he read proof until after midnight in his own home. Seven forty-five, six days a week, fifty-one weeks in the year, finds him on the way to his office in New York. Others in the Church are as well acquainted with these facts as I am, but comparatively few of the members of the Church know them intimately. Shall we ask this man to continue to bear this burden merely for the sake of keeping a half dollar a year in our coffers? The Church is not to be censured for what is past. Covenanters are the most generous people on earth, and no other people are as willing to bear one another's burdens. They would have shouldered the load years ago if Mr. Pritchard had allowed it. Since the paper suspended I have been in three congregations and have talked over the situation with many of the members, and I have not heard a single protest against the proposed increase in price. I have talked with many of our ministers and none of them has raised a single objection to the proposed appropriation of $2,000 a year at Synod as a partial payment for space in which to present the work of the Church from week to week. Every one feels that it ought to be done as a matter of justice.

And it will be done. Mr. Pritchard can trust the Church to do it. But let us do it heartily. Let us do it with a zest that will warm Mr. Pritchard's heart and demonstrate to him that his labor of love through all these years has not been in vain in the Lord.

The Millenium*

BY REV. R. C. WYLLIE, D.D. (Continued from issue of Oct. 1.)

II. Characteristic Features of the Millennium.

The preceding discussion shows quite plainly that there are fundamental differences of view between premillennialists and postmillennialists as to the steps by which Satan is to be dethroned and the world brought into subjection to Jesus Christ. There are differences at least as great in their views about the principal features of the anticipated millennial period. The discussion of the topic will be better understood if a statement be first made setting forth the principal points of the premillennial program. It is unnecessary and in fact impossible to enumerate all the elements of that system as they are advocated by its chief apostle, because they are very numerous and somewhat conflicting. Only those that are quite generally accepted by the recognized exponents of the premillennial theory and may therefore be regarded as its distinctive principles will be here considered. These may all be included under the following heads: First, the rapture and the reign on earth of the glorified saints; second, the corporeal, visible reign of Jesus Christ on earth; third, the return of the Jews to Palestine and the restoration of their lost primacy among the nations; fourth, the introduction of a state of Edenic innocency and happiness. All these points can be considered by faithfully following the line of thought suggested by the statements in this chapter confidently relied upon by premillennialists as descriptive of the expected millennium. It will prepare the way for a positive statement if this anticipated state of bliss be first considered negatively.

1. The millennium will not be characterized by the literal reign of resurrected and glorified saints on earth. This part of the premillennial program embodies certain distinct features, such as the advent of Christ for His saints; the resurrection of the righteous dead, (whether all or only some has never been settled); the rapture of these resurrected saints, together with the living who are deemed ready; the enjoyment with Christ of a festive season somewhere in the upper air, and their return after the lapse of an undetermined period to reign on the earth. In general, it may be said with reference to this elaborate program, that it is not Biblical. It is constructed by taking different sections of Scripture, separating them from their contexts, and placing them together in the form of a mosaic. The words of John, which are taken as the basis of it, are these: "I saw thrones, and they sat upon them, and received not my

*Address delivered at the opening of the Theological Seminary in the Pittsburgh Reformed Presbyterian Church, Tuesdays, September 16, 1919.
seats of honor, the diligent student of Scripture will turn to Ephesians 2:1-6. In this passage Paul represents the union of believers with Christ as being so close that they passed through all His experiences with Him. When we were dead in trespasses "God being risen in mercy, for His great love wherewith He loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace have ye been saved), and raised us up with Him, and made us sit with Him in the heavenly places, in Christ Jesus." This is the full significance of this statement in Revelation. These souls were enthroned with Christ when they were regenerated and John sees them still on their thrones in glory. This is the first resurrection. This view reads nothing into the text as is done by the premillennial interpretation. John sees only the souls of these enthroned saints. Since their literal, corporeal resurrection is an essential part of the premillennial system, it is exceedingly strange that John fails to mention it if he expected it to be believed. The words "first resurrection" do not of themselves point to the resurrection of the body. Every regenerated soul is said to be "risen with Christ." (Col. 3:1). To live and to reign with Christ is that which is called the first resurrection, and both the living and the reigning began potentially when Christ rose from the grave, and they both began really in regeneration. It is also a very serious error to assume that this reign of the saints is on the earth. It is true that the redeemed are said in Revelation 5:10 to reign upon the earth, but the verb is in the present tense and the saints there spoken of reign on earth before they die. They reign through the regal power of the gospel. Perhaps nothing more is necessary to expose the unreal character of the so-called rapture, but it may strengthen the argument if it is shown that the texts relied upon to support it are all badly distorted when used for that purpose. One of the principal passages so used is First Thessalonians, 4:17: "Then we that are alive, that are left, shall together with them (the resurrected saints) be caught up in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." A rapture is certainly here described, but it is not the rapture expected by the premillennialists. To connect with this ascension of the saints the notion of a wedding feast somewhere in the air, and a return to reign on the earth, is wholly gratuitous and in fact contrary to the plain meaning of the words used. The expression "so shall we ever be with the Lord" indicates entrance upon an eternal state wholly inconsistent with the notion of a thousand years' reign on the earth. The statement "one is taken, and one is left," (Matt. 24:40,41), and the expression, "the one shall be taken, and the other shall be left," (Luke 17:34,35), also used to prove, have no reference whatever to a rapture, though they are constantly and confidently quoted to support the theory.

These are expressions used by our Lord to denote that when He comes in judgment, whether in the destruction of Jerusalem, which was the immediate theme of discussion, or in other providential judgments, or in the judgment at the last day, one's companionships do not determine his destiny, but separations are made between those who are most intimately acquainted. No such rapture as our premillennial friends anticipate will precede the millennium, and no such reign of the saints as they predict will characterize it. Saints will then be in power, but they will be saints in their natural bodies. The glorified saints will be otherwise employed.

2. It will not be characterized by the visible, corporeal presence and reign of Christ. There is nothing in this Revelation chapter to indicate such a reign. There are Biblical proofs of the position here maintained which cannot be refuted.

(1) Jesus Christ is already crowned, enthroned, and actually engaged in the administration of the government of the universe, including this planet. Before His ascension He declared that all authority both in heaven and on earth had already been given Him. (Matt. 28:18). Nothing could be added to this grant of authority by His coming to this world and taking His seat on the throne of the Hebrew nation. Pages could be filled with Biblical quotations showing that He is actually exercising all the powers of the universal King. All judgment has been given Him. He nothing is expected from the sway of His sceptre. Everything that has a name is subjected to Him. Every knee is now required to bow to Him and every tongue to confess that He is Lord. He is given the pre-eminence in all things. He is King of kings and Lord of lords. (John 5:22,27; Acts 10:36; I Cor. 15:25,28; Eph. 1:20,23; Phil. 2:9,10; Col. 1:16,18; Rev. 19:16). A final proof is furnished by that scene in this book where Christ is represented as taking the sealed book out of the right hand of Him that sits upon the throne and opening its seven seals. (Rev. 5:8). It is true that there are preterists who hold that this whole process is past, and there are futurists, mostly premillennialists, who hold that it is all future. We will allow these two schools to settle the questions at issue between them, confident that, like the Kilkenny cats, they will devour each other till nothing is left of their theories, while we calmly hold to the only reasonable view that the book contains the whole purpose and plan of God during the period from Christ's ascension till the day of final judgment, and that the opening of its seals by Jesus Christ signifies His administration of the divine government. Premillennialism mutilates the gospel by denying these facts, thus making void all Scriptures enjoining social and political reformation.

(2) Christ's present occupancy of what was signified by the throne of David precludes all necessity for his corporeal presence to be enthroned on earth. The premillennial view limits the reign on David's throne to a thousand years, or at least to some definite period which is to come to an end. The millennium does not last forever. But Christ's occupancy of the throne never ends. The oft repeated statement is that He shall reign on the throne of David "forever," "unto the ages"; that His authority is "unto the ages of the ages." (Isa. 9:7; Luke 1:33; Rev. 11:15). The Scriptures plainly declare that He now occupies the throne signified by the throne of David. This is involved in the statement that He has the key of David. (Rev. 3:7). But it is still more clearly stated in Peter's sermon on the day of Pentecost. After quoting Psalm 16:11, Peter said in substance that David, being a prophet, knew that God would raise up of His seed one to sit on His throne; that this was fulfilled in the resurrection, ascension and glorification of Jesus Christ; that the whole promise is made good in His enthronement at the right hand of God, where He must reign till all His enemies are subdued. (Acts 2:23-36). It may be in place at this point to call attention to the distinction between Christ's actual enthronement, involving the actual administration of the divine government, and the subjugation of all his enemies. His enthronement has taken place already; the administration of the kingdom and the subjugation of enemies is now going forward; complete subjugation is in the future. (I Cor. 15:25,27).

(3) The promise of His coming does not involve the promise of a corporeal reign on the earth. It is constantly declared that the frequency with which the coming again of Christ is mentioned in the Scriptures is proof that His coming to reign on the earth is the next great event in the world's history. There is lack of agreement among those who have tried to count the references in the New Testament to His coming, some making it three hundred and others three hundred and fifty or more. It is a mistake, however, to assume that all these references are to the second advent. It is a mistake equally great to assume that any of them refer to a premillennial, corporeal advent. A clear distinction is to be made between the second advent, which occurs at the end of time and is to be visible and corporeal, and providential, judicial and gracious comings, which are constant and invisible to the bodily eye. The Scriptures abound with de-
He hath loosed the fateful lightnings of His
He is trampling out the vintage where the grapes
Aline eyes have seen the glory of the coming
"Aline eyes have seen the glory of the coming
"A sword has never left His right hand with which He has smote the earth. He sent out His arrows and scattered them, yea lightnings manifold, and fire. And He sent out His arrows and scattered them, yea lightnings manifold, and fire. Jehovah also thundered in the heavens and the Most High stood there in His glory. His pavilion round about Him, darkness of waters, thick clouds of the skies. At the brightness before Him His thick clouds passed, hailstones and coals of fire. Jehovah also thundered in the heavens and the Most High uttered His voice, hailstones and coals of fire. And He sent out His arrows and scattered them, yea lightnings manifold, and discomfitted them. (Psalm 18:9-14).

In the great war so recently brought to a close, and which devastated many lands and filled places of conflict with dead bodies, was He not present judging between the nations and deciding among many peoples? In all such events should we not see Christ riding forth in war against wrong? "He bowed the heavens also, and came down and thick darkness was under His feet. And He rode upon a cherub and did fly; yea, He soared upon the wings of the wind. He made darkness His hiding place. His pavilion round about Him, darkness of waters, thick clouds of the skies. At the brightness before Him His thick clouds passed, hailstones and coals of fire. Jehovah also thundered in the heavens and the Most High uttered His voice, hailstones and coals of fire. And He sent out His arrows and scattered them, yea lightnings manifold, and discomfitted them." (Psalm 18:9-14).

Julia Ward Howe gave a splendid interpretation of both prophecy and Providence when she wrote:
"Mine eyes have seen the glory of the coming of the Lord. He is trampling out the vintage where the grapes of wrath are stored. He hath loosed the fateful lightnings of His terrible swift sword, His truth is marching on."

(In to be continued.)

Golden Text—"I believe; help Thou mine unbelief."—Mark 9: 24.
Time—29 A. D. Place—Sea of Galilee.

Lesson for Sabbath, November 2, 1919.
Temperance Lesson.—"The World's Temperance Sabbath."—Jeremiah 35: 1-8, 12, 11, 18.
Golden Text—"Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. 10: 31.
Suggested Psalms—24: 2, 3, No. 59; 131: 1-5, No. 27; 92: 11-14, No. 252; 132: 9-11, No. 365.

Lesson for Sabbath, November 9, 1919.
Golden Text—"Simon Peter answered and said, 'Thou art the Christ, the Son of the living God.'"—Matt. 16: 16.

The disciples had been with Jesus long enough that they should have definite opinions about Him, and so we have Him leading up to the question of what they think by asking them what others think of Him. And here we see that what we are, colors what we think of Jesus. Herod thought He was John. But Jesus follows with the question of what the disciples thought of Him, and we have Peter's great confession, in which he speaks for the others. While part of the answer to Peter seems to have been personal, yet the answer of Christ, like the answer of Peter, was for all the disciples.

It must have been a great revelation to Peter of the important place and the important work these followers of Jesus were given. A true view of Jesus gives His followers a better understanding of themselves. We have a fine light thrown on this foundation of which Jesus speaks, in Ephesians 2: 20: "And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." These men were to have a most important place in organizing the Christian Church, and it was to be the body or the building on earth which was to represent Christ before men, and through this God-appointed way men were to be trained in heavenly thought and he brought together as lively stones in the building of this temple.

There is no foundation for the conclusion that Peter was the primate, nor for the doctrine of infallibility; for very soon after this Peter was deserving of severe rebuke and James sat as the leader in the first general assembly. Paul did not hesitate to blame Peter when it was needed, and a lot of Roman Catholic teaching that is based on this passage only needs to be read along with the words of Jesus to see that the passage is no foundation for them and that other passages of Scripture do not bear out either the primacy of Peter or the doctrine of infallibility. We do not need to be frightened away from a fair interpretation of the passage because some others have tried to make it mean a number of things that were never put into it.

Perhaps these men were inclined to be puffed up over what this interview had shown them, and would be inclined to go out and do considerable talking about it, but Jesus knew that they were not yet grasping the idea of salvation through suffering. Their ideas were all of a Messiah who was to save by issuing commands. This was a most distorted view of man's sin, of God's justice and of the work of the Saviour. It was much better to have them think of salvation through suffering. Their ideas were all of a Messiah who was to suffer and die and rise again the third day.

This lesson of the death and resurrection the disciples did not master until after it had all taken place; for John says of the time when he and Peter ran to the empty tomb, "for as yet they knew not the Scripture that He must rise again from the dead." that the Messiah was to reign on the throne. They were so determined in their belief of His father David, that they would not see the truth. And so Peter aims to turn his thoughts away from any such idea and he begins to rebuke him; in this he was voicing again the temptation of the devil; when he was trying to point out to Jesus an easier way, there was in it also a reflection on the Father as trying to force Jesus along a hard way. Jesus had met this before and had conquered, and now here it was again leading out at Him through the words of Peter, who had made such a fine confession just a little before.

No wonder Jesus went directly to the root of the trouble and spoke to Satan and ordered him to get out of sight. But the devil kept up his work of blinding the eyes of the disciples, so they did not take in the force of this new lesson that Jesus was trying to get into their minds.

Then Jesus lays down the conditions of discipleship; they are not hard to understand nor are there many of them, but there is a great deal involved in the 24th verse.
Jesus makes the matter of self a very important one. Who is to be in control? Shall I do as I please? Shall I demand my own way? When my will is crossed will I go into a pout and complain on the Lord? The devil wants us to run affairs with self always in view. To look out for ourselves and let the other fellow look out for himself. The devil is utterly selfish and he teaches men to live on that basis. Jesus teaches exactly the opposite. Let him deny himself; if any man wills to come after Jesus, his will must be firm on that point and the will must give up to Jesus on every other point. He holds everything subject to the higher will. The cross in our time has become an ornament, a thing to be spoken of easily; but in the time of the Roman power it was an awful instrument of death. This side of the meaning of the cross was brought home to us with terrible vividness when we read that in the bitterness of war some were nailed to doors by the hands and feet and were found dead. That was what it meant to the Roman, to Jesus.

It meant willing to suffer to any extent required and to do this willingly. He does not say that this cross was to be fastened to unwilling shoulders, but he is to take up his cross. This implies that God knows exactly what suffering is needed in every individual life. When we come into the church and rebel against some trifling hardship, it appears as if we considered the Lord under obligations to make things easier for us. He promises to give us the things that are good, and often that is the strictest kind of discipline.

He makes no promises that it will be a rocking chair kind of life; the only promise He makes is that it will be what we need and it will bring the best results. That ought to satisfy us and it does in a general way. It is the application in detail where we break down and want things easier. To follow Jesus should be a joy to every one that loves Him with all the heart. And if we follow close enough there is great joy in companionship, there is great joy in the help He gives, there is great joy in the strength and confidence we gain along the way. Yes, it is well to follow Him.

Children’s Lesson

Lesson No. VI.—For Sabbath, Nov. 9, 1919

BY ANNA PRICHARD GEORGE,

“Peter’s Great Confession.”


It is a fall day something like the days we are having now, only warmer. Jesus and His disciples are taking a quiet walk through the country. Sink a pan of water in the sand for the Sea of Galilee and mark the course of the upper Jordan River as it flows from the hills south into the Sea of Galilee. Pile up the sand for Mt. Hermon and the other mountains round about twenty-five or thirty miles northeast of the Sea of Galilee. Stand leafy twigs in the sand for the trees and shrubbery growing in this region. Near the foot of Mt. Hermon is the town of Caesarea Philippi—very different from our towns. The houses are low and flat-roofed, for the most part one story high with thatched roofs. Stand colored splints in the sand for the people.

Jesus and His disciples cross the River Jordan, near where it enters the Sea of Galilee, then wander slowly up the eastern side of the river until they draw near to the town of Caesarea Philippi. Here they sit under the shade trees to rest.

Does Jesus know how He will be put to death, Jeanne? “Yes, that He will die on the cross.” And He knows who will bring it about and when it will be. The time is not far off now. It is His heart said “Ernest.” “Yes.” Not for Himself, but He knows the disciples will be left alone. Jesus wants them to be able to follow—Him to heaven. But first they must be sure of Him; then they will trust His directions. Would you care to start on a long journey unless someone you knew to be all right would tell you how to go, William?

As they rest, Jesus asks, “Whom do men say that I am?” The disciples reply, “John the Baptist; but some say, Elias; and others, one of the prophets.” Are not John the Baptist and Elias dead, John? Yes, but Jesus does so many wonderful things that some of the Jews think one of these men must have come to life again.

Now Jesus asks His disciples for their own opinion of Him. “But whom say ye that I am?” Which one of the disciples always speaks up first, Gladys? “Peter.” Now Peter answers quickly for them all, “Thou art the Christ, the Son of the living God.” It is with great love that He says it.

“Margaret, are there some questions which come to you that simply must answer? Yes, when mother asks me where I have been.” When your father asks about your marks in school, Paul, can you refuse to answer? “No, I know better than that.”

This question of Jesus’ is one we must all answer. He says to each one of us, “Whom do ye say that I am?” And we must all answer it, even little Mildred. Earl, suppose a stranger who does not know Jesus, should ask you, “Who is Jesus, anyway?” what reply would you give? “He is God’s Son, and lived on this earth and died on the cross so that God would forgive us our sins.”

It made Jesus very happy when Peter gave his answer, “Thou art the Christ,” and He is just as happy when we say it, too.

Now that the disciples are sure of Jesus, they are ready to be told about His going away. So Jesus tells them about what He must suffer, and that He must die on the cross. He promises that on the third day He will rise again, but the disciples feel so badly they do not pay attention to that promise. They love Jesus so much that the thought of being left without Him makes everything look black ahead.

Frances, do you remember the day your mother went to a meeting, leaving you at home, and you were so lonely you just followed her there?

Helen, when sister Ruth died and went to heaven, you felt that you could not get along without her and cried to go to heaven too?

That is the way we all feel when our loved ones leave us. We are so lonely without them, our lives seem empty and we want to go too. Jesus understands this and feels so sorry for us. He knows His disciples will feel just that way when He is gone, so He tells them that if they love Him and want to follow Him to heaven, they must go the right way or they will never reach there.

Jesus says, “Whosoever will come after Me,” first, “let him deny himself.” Who knows what deny means? Yes, Ethel, to give us the things that are good, and often that is the hardest thing. What else, Dorothy? “Pride.” Some others, George? “Lying and stealing.” We must give up whatever Jesus would not do.

Marion, did Jesus give up much for us? “Yes, he gave up Heaven and then suffered a lot.” Then, Ida, is there anything we should be unwilling to give up for Him?

Then Jesus says, after we deny ourselves, we must take up our cross—he willing to do the hard things for Jesus.

Suppose you are trying to behave in school, Charles, and the other boys try to make you cheat. Because you won’t do it, they call you names. Should you care and give in? “No, I ought to be honest just the same.” That is part of the cross we must bear for Jesus.

Sometimes our cross will be to give up our will for Jesus’ will. At first it seems hard, but if we do it cheerfully we will see some day how much better His way is. Then we will suddenly discover that we have no cross at all. And so Jesus says, “Whosoever will come after Me, let him deny himself, and take up his cross,” and having done this, “follow Me.”

So if we will answer Jesus’ question as Peter did, “Thou art the Christ, the Son of the living God,” and take up the cross we are given and follow Jesus, we will some day wake up in Heaven right at Jesus’ feet.
**Notes**

***Mr. William Sapcut, who has
completed his studies at Hampton
Institute, Hampton, Va., has
returned to his home at Apache, Okla.

***The Beaver Falls, Pa.,
congregation enjoyed a very pleasant
and profitable communion on Sept. 28.
The preaching was greatly appreci-
ated by all.

***Sterling, Kan., congregation
voted their pastor, Rev. J. G. Mc-
Elhinney, a month’s leave of absence
for work for the Christian Amend-
ment.

***Rev. H. G. Patterson visited his
relatives and friends in the Old
Bethel congregation, on his way to
Oakdale, where he assisted in com-
munion, the first Sabbath of October.

***Miss Elizabeth Beattie, after
spending the summer months at her
home in New Alexandria, Pa., has
returned to her work as a trained
nurse, in Philadelphia.

***Rev. Walter C. McClurkin will
make his headquarters in this city for
three months, while engaged in
work under the supervision of
the Church’s Committee.

***A Walton correspondent says:
“Clarence Gilchrist is still very sick.
His trouble seems to baffie the doc-
tors. We are still hoping that a life
so richly blessed may be spared to
the Church.”

***Mrs. Anna McKnight, from the
Covenanter church in Eskridge, Kan.,
and Mrs. S. J. McAtee, formerly of
our church in Denver, Colo., have
been visiting with Mrs. Angus Stuart
in Evanston, Ill.

***Rev. W. M. McNeil, who has
been preaching at Winnipeg, Can.,
took part in the installation of Mr.
Allen. He went from there to Fren-
so, Calif., Mrs. McNeil accompany-
ing him.

***Miss Ada Wilson, of Olathe,
Kan., is one of the teaching force in
the High School of Washington, D.C.

***Denison communion was the
third Sabbath of October, with J. G.
McElhinney as assistant.

***Rev. Alvin W. Smith and
Ernest W. Tweed sailed Oct. 2, on the
“Haverford,” from Philadelphia,
for Liverpool, en route to Cyprus.

***Mrs. W. S. Patterson, of New
Alexandria congregation, has under-
gone a serious operation. The oper-
ation is reported successful.

***The Denver congregation re-
cently “went over the top” in the
matter of pastor’s salary, now mak-
ing the amount $1,800 per year.

***Regina congregation availed
themselves of Rev. French’s visit with
his family, by having their communion
at that time, Sept. 28.

***Rev. Boyd A. White, Walton,
N. Y., is District Secretary for New
York Presbytery in the “November
Drive” for the Christian Amendment.

***A splendid program was pre-
pared for the Young People’s Con-
vention of Colorado Presbytery, held
in our Denver church, Oct. 21, 22.

***Professor Lester Smith has re-
thurned to his work as head of the
Education Department in Indiana
University.

***Rev. J. M. Coleman reports that
he has presented the Christian
Amendment in ten conferences and
has eight endorsements.

***Miss Lulu J. McKinney and
Miss Ella M. Pearce, of the Beaver
Falls congregation, recently visited
their family, Mrs. A. A. Tyler, of Syracuse, N. Y.

***Rev. Ind., congregation made
out a unanimous call for Rev. J. M.
Piper conducted the moderation.

***The Buildings and Grounds
Committee of the College Board is
now perfecting plans for the erection
of the new dormitory.

***Will secretaries or presidents
of Young People’s Presbyterials
kindly send at once names and ad-
dresses of your C. Y. P. U. Conven-
 tion officers for the coming year?—
J. D. Edgar, Sec. Y. P. U., Olathe,
Kan.

***If your society has pledges to
make for the French Cariners Mem-
orial Fund, please forward amount
of pledge soon. We still need a
little more to complete the fund.
Let us not lay it down until we have
the amount.—J. D. Edgar.

***Mrs. S. E. Greer has returned
her home and goodbye to Chicago. She
was visiting with friends in other con-
gregations. J. H. Walkinshaw has
returned to Blanchard, after a pleasant
visit with friends in Ohio and Eastern
Iowa.

***Mrs. Wilbur McBarney and two
children, of Orlando, Fla., and her
mother, Mrs. Wylie, of New Con-
cord, O., worshipped with Miller’s
Run congregation on communion day.
Mr. Andrew Bobb, Deni-
sen, Kan., was present the same
Sabbath. The individual communion
cups were used for the first time.

***President R. H. Martin says:
“We have a fine class of students and
more of them by far than we have
ever had before. The atmosphere is
so full of new life and hope as was last
year with the Student Army Training
Corps. The students are manifest-
ing a fine spirit, and I look for the
best year, intellectually and spiritu-
ally, that we have had at Geneva.”

***Mr. A. J. Edgar, Bridgeport,
Conn., wrote the scattered Covenan-
ters, of all people, need our Church
paper, the Christian Nation, and it gives
us a lively appreciation of its worth
and place in our home, when it fails
to come. We should send a copy to
every one that China Africa never
reaches you, not even a photograph
of it!”

***The Denver congregation is
planning for a series of evangelistic
meetings, to begin at the time of
our Young People’s Convention, Oct. 21
and 22, and to continue on through
the remainder of the month, and to
close with the sacrament of the
Lord’s Supper, November first. The
Rev. J. D. Edgar, of Olathe, Kan., is
to be the assisting evangelist at these
meetings.

***Rev. David Gregg, D.D., died
very suddenly on Saturday evening,
Oct. 11, at the family residence 20
Fifth Ave., this city. The funeral
service was held Monday morning,
Oct. 13, in the Lafayette avenue
Presbyterian Church, Brooklyn, of
which he was once pastor. Dr. Gregg
had a host of very warm friends in
the Covenanter Church, who will feel
the loss, and give sympathy for Mrs. Gregg and
the children.

***We are in receipt of “Outline
Studies in the Covenant,” a booklet
of 16 pages with cover, prepared by
Rev. Frank D. Frazer, Portland, Ore.
The booklet represents the Coun-
vent, and this is followed by 12
pages of Outline Studies. Coming
from the mind and heart and pen of
Mr. Frazer is a guarantee of the
quality of these Studies. Mr. Frazer
says: “The purpose of these brief
outlines is to mark the chief obliga-
tions of our Covenant, and to encour-
age investigation as to their Scrip-
turalness for a fresh conviction that
this is indeed our Covenant of Duty.”

***The whole was adopted at the
Seattle, Wash., Convocation, for study
in Seattle and Portland congregations,
but should be studied by every con-
gregation in the denomination. The
Rev. F. D. Frazer, 1200 Haight Ave., Port-
land, Ore.
The Witness Committee is preparing a new leaflet which will be helpful in answering the usual objections to the Christian Amendment. Send for it now. How many copies?

The Belfast "Witness," for August, contained a notice of the death of Dr. Charles Hurst Chancellor, fourth son of the late Rev. J. A. Chancellor, D.D., of Belfast. Dr. Chancellor belonged to the School Board at Stanthorpe, Queensland, Australia.

Young People! Will you distribute posters of the Witness Committee in your community and in your territory as far as possible? Posters play a large part in every winning campaign, but they must be placed where "he who runs may read."

Are you making plans to preach on the Kingship of Christ and present the Christian Amendment on September 9, in some pulpit outside our own Church, where you have not before been? It is your great opportunity. Help to make Victory Sabbath a day of victory for the King of kings.

Mrs. Thomas Marshall, Philadelphia: "It is always refreshing to me to see the Christian Nation among my mail, keeping, as it does, the work of our Church always in the forefront, guiding its readers in subjects for prayer and cooperation with the noble leaders of the various religious movements of the kingdom of our princely King. To me the Christian Nation is a dynamo of enthusiasm exploding all evil systems and upholding the cause of truth and righteousness."

Rev. J. K. Robb assisted at commission meetings at Miller's Run, Pa., the last Sunday of September. They were favored with good weather, and Mr. Robb gave us good preaching. On Monday, he spoke on conditions in China—political as well as religious—the latter being more encouraging than the former. The sacrifice which he and his family are willing to make in order that he may continue to do the Master's work in China leaves no doubt in the minds of all as to their complete surrender.

During the pastor's absence on Sabbath, Sept. 28, (he having gone to assist Rev. J. B. Gilmore of La Junta at communion), the usual order of service in the Greely congregation varied by a demonstration of the Primary and Intermediate departments of the Sabbath School. Miss Ida McMillan, supt., directed the work. The exercises were most interesting, and showed careful work on the part of both pupils and teachers. The program continued into the church service, and prayer, praise and a discussion of the needs and work of the Sabbath School, with a talk from one of the board of the local Y. M. C. A., closed a profitable day's program.

Sharon communion was held Oct. 5. Dr. A. Kilpatrick assisted.

Rev. Boyd A. White assisted in communion at White Lake, N. Y.

The Star Note page staff is: Rev. D. E. Mathews, F. F. Reade, Boyd A. White, F. A. Crooks, L. Conner, D. R. Taggart, Charles T. Carson, W. J. Sanderson, J. D. Edgar, Paul Coleman, E. S. Greer, J. B. Tweed, Owen F. Thompson, S. G. Shambaugh and C. G. Robb. All ministers are invited to join the Addressed postal cards will be supplied to you, and you are requested to send at least one Covenant church news item of general interest for the Star Note page every week. "Everybody reads the Star Notes."

At a corn roast and melon banquet, held recently by the Brotherhood and Men's Bible Class of the Presbyterian Church, Beaver Falls, Pa., Rev. P. A. Allen was surprised to be honored. After he had called out of the car, where he had taken shelter from the rain, and in a few well-chosen words the president of the class, Mr. W. H. Martin, presented him with an elegant silk umbrella, as a token of their appreciation of his services as teacher of their class on Sabbath mornings. Mr. Allen, rallying from the shock, expressed gratitude for the beautiful and appropriate gifts, which could be used either in sunshine or rain.

Our Sharon correspondent says: "Eleven Sharon, Iowa, young people are in attendance at Geneva College this year—the Alises Margaret Robb, Myrtle Mehaffey, Hyma McClure, Marion Henderson, Emma Williams, and Messrs. Howard Baird, Rodman Baird, Everett Cunningham, Leslie Wilson, Alvin Edgar and Mildred Hays. Does Sharon have the largest student population at Geneva this year from any congregation in the Church? Sharon congregation will very naturally have greater interest in Geneva this year than ever before, and are in hopes that the Bible Chair and New Fellowship will soon be realities at the College."

INSTALLATION OF REV. FRANK E. ALLEN.

The Commission of the Presbytery of Central Canada met at the church in Winnipeg at eight o'clock on the evening of September 30 to induct Brother Allen into the pastorate of Winnipeg.

The usual order of such events was followed, and the happy relationship consummated. Brother French preached the installation sermon.

His text was, "And he preached Jesus."

One of the members of the Commission, Elder A. W. Edgar, of Regina, could not be present, and at his request the writer, who has been preaching at Regina for a while, enjoyed the privilege of taking his place on the program. Elder McKeel also gave over his place, but followed the program as helper to the prelators and pertinent and helpful suggestions to the congregation.

A pleasing feature of the evening was the greeting given to Mr. and Mrs. Allen by the congregation and friends.

The Winnipeg congregation is to be congratulated in the acquisition of their new pastor and his wife. Already they feel the inspiration of these capable leaders in the Master's service and are entering upon this new era of Bible and glad vision of prosperity to the little group of devoted Covenanters in this busy metropolis of the north.

The church is well located for city work, and the new pastor and his co-workers are awaiting them with the greatest interest for years and years. During the pastor's absence on White Lake, Ont., W. J. Sande assisted.

We commend the new pastor to the Canadian Presbytery and the members of the congregation and hope that they will be their uplift and help and support.

THE CHRISTIAN HERALD

384 Bible House, New York

To join the Christian Herald's correspondence and have your name entered as a monthly subscriber, remit $3.00 for full year, or $1.50 for half year, or $0.50 for six months. Full year subscribers will receive the regular Christian Herald and the Bonus copy of the Bible study course. The course of 24 studies under the personal direction of Dr. Gray and his associates is the Moody Bible Institute by correspondence has just begun. The Christian Herald's correspondence has been highly successful and is a combination ofBracket and Bulletin and of the various reviews of Bible literature available to Christian America.

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THE CHRISTIAN HERALD

384 Bible House, New York
A DOUBLE WEDDING AT BLOOMINGTON, INDIANA.

The church of Bloomington, Ind., was the scene of a beautiful double wedding on the evening of October 1, when Miss Mary Emma Russell became the bride of Mr. and Mrs. A. A. Steele, when their daughter Miss Mary E. Steele was given in marriage to Rev. John K. Gault.

The ceremony was fittingly preceded by a tenor solo, "Oh Promise Me" sung by Rev. G. F. Reed, pastor of the Stafford church, and Rev. J. G. McElhinney, pastor of the church at Sterling.

The service was conducted by Rev. J. D. Edgar of Olalthe, Kansas, a former pastor of the bride, performed the ceremony, assisted by Rev. J. G. Reed, pastor of the Stafford church, and Rev. J. G. McElhinney, pastor of the church at Sterling.

The bride was dressed in a beautiful gown of white georgette crepe and a bridal veil of chiffon, and the groom wore a suit of conventional black. Miss Anna Steele, a sister of the bride, was bridesmaid and wore a simple dress of pink georgette, while Mrs. W. Smith, of Winchester, Kansas, an intimate friend of the groom, acted as best man.

Rev. and Mrs. Gault received many beautiful gifts which will be a remembrance in their new home of the love and esteem of their friends.

The bride is a graduate of the class of 1918, of Geneva college at Beaver Falls, Pa., in the oratorical and collegiate departments. She taught the past winter in the high school at Turner, Kansas.

The groom is a graduate of the 1914 class of Cooper college at Sterling, and a member of the Reformed Presbyterian Seminary and is present pastor of a congregation at Cambridge, Mass.

The pleasure of the wedding was shared by a large company of relatives and friends of this city and Sterling and also from a distance as follows: Rev. J. D. Edgar of Olalthe, Kansas; Mrs. Mary B. Gault of Chicago, Ill., an aunt of the groom; Mrs. Ada Wilson of Olalthe, Kansas, a former associate and friend of the bride at Geneva college and in the faculty at Turner high school and A. W. Smith of Winchester, Kansas, a school friend of both bride and groom.

CURRY-MC MILLEN WEDDING

The home of Mr. and Mrs. Moore was the scene of the pretty wedding on Tuesday evening, Oct. 7, at Bloomington, Ind., when their youngest daughter, Elva Mae, was united in marriage to Robert Wylie Curry.

But of Mr. Moore, to the strains of Mendelssohn's Wedding March, played by Miss Blanche Ferguson, the bridal couple took their places in front of a beautiful background of autumn leaves and ferns. The ring ceremony was used, the ceremony being performed by Rev. G. R. Steele.

The bride and groom are graduates of the local high school. The bride spent one year in college and several months in Government work in Washington, D. C., where she is a prosperous young farmer.

Mr. and Mrs. Curry left on the midnight train for a short wedding trip to Indianapolis, and after October 15 will be at home to their many friends on their farm near Kirby.

STERRETT-FARIS WEDDING AT ORANGE, CALIFORNIA.

The marriage of Miss Margaret E. Faris, daughter of Elder T. I. Faris, and Carl A. Sterrett, took place at the home of the bride's parents, Sept. 24, and was an unusually attractive ceremony. A company of forty relatives and friends witnessed the marriage, which was performed by Rev. G. X. Greer, pastor of the bride.

The charming bride wore a gown of white charmeuse with georgette overdress trimmed with beads. She was crowned with a wreath of orange blossoms and the wedding veil reached the hem of her gown.

Before the ceremony Miss Inez Meyer, of Pasadena, sang, "Oh, Promise Me." Miss Margarette Rydberg played the wedding march, as the bridal couple took their places. The pastor entered one door, the maid of honor entered another. This maid was Anna Torres, cousin of the groom. She carried a bouquet of bright pink carnations, while the bride held a spray of pink roses. A flower girl was winsome Helen Greer, with golden curls and dainty dress. She carried a basket of ferns and Cecil flowers and a bridal veil of chiffon, and the pastel wedding veil reached the hem of her gown.

The groom was dressed in a beautiful suit of white satin, with cap veil, and the ring was performed by Rev. G. X. Greer, pastor of the bride.

The happy couples went immediately to their home in Orange, where they will be at home to their many friends.

Mr. and Mrs. Faris are graduates of the local high school. Mr. Faris is a former pastor of the bride, was bridesmaid and wore a simple dress of pink georgette, while Mrs. L. Smith, of Winchester, Kansas, an intimate friend of the groom, acted as best man.

The happy couples went immediately to their home in Orange, where they will be at home to their many friends.

Have you these NEW books?

Wants of a World Christian

D. J. Fleming (Cloth $1.25)

That One Voice

S. G. Inman (Paper Books $1.50)

Intervention in Mexico

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SWAMP-ROOT FOR KIDNEY AILMENTS

There is only one medicine that really stands out pre-eminent as a medicine for the ailments of the kidneys, liver and bladder. Dr. Kilmer's Swamp-Root stands the highest for the reason that it has proven to be just the remedy needed in thousands upon thousands of distressing cases. The root of Swamp-Root makes its way because its mild and immediate effect is soon realized in most cases, and because it is gentle, healing and dependable.

Start treatment at once. Sold at all drug stores in bottles of two sizes, medium and large.

FOOT COMFORT ASSURED.

It is no longer necessary to suffer agonies that are caused by misuse of footwears. Mr. D. L. Myles has proven that he can fit perfectly by mail. Simon's Eswear shoes are built to give the wearer comfort, they are soft and stylish and do not need breaking in. They fit the largest to the smallest, whether you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. H. S. Simon will gladly send a free catalogue of over 500 styles of Eswear shoes, to all who write alone with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. H. S. Simon, 1359 Broadway, Brooklyn, N. Y., and you will receive personal attention.

THIN PEOPLE SHOULD TAKE PHOSPHATE

Nothing Like Plain Bistro-Phosphate to Put On Firm, Healthy Flesh and to Increase Weight. Want Extra Fat? Try it.

Judging from the countless preparations and treatments which are continually being met with in the newspapers, making thin people fleshly, and replacing ugly hollows and sallow mornings with rosy cheeks and healthy luster, there are evidences thousands of men and women are interested in the health and beauty of their complexions. Dr. W. P. Johnston, of Geneva College, states: "I urge Dr. Wilson to allow you, as a special favor, to read the writing. They fit like the others, and you will find them warmer."

Mr. Wilson will give you a pains-taking translation, and you will find to your satisfaction, that Dr. Wilson may require that the drinking of phosphates will make you feel better. Write for your copy to- ward.

WINCHESTER'S FAREWELL RECEPTION.

An elaborate and splendidly arranged reception and "farewell" meeting was held at the Covenant church on the evening of September 2, by the congregation and community. The occasion was one that might have done honor to any part of the United States. It was one worthy of the bravest, the fairest and the best who could be found anywhere. As we came to the church we found the lawn filled with comfortable seats; a speaker's stand had been erected, the
THE CHRISTIAN NATION

Volume No. 71.

one and some fifty signed them.

ment pledge cards were given to each thirty-five and forty. Printed enroll­
tance from eight or ten to that of tor chiefly, for increasing the at­
ians left, we all sought to revive

hands, and with the help of the few

society of East End had become so

ACKNOWLEDGMENTS.

A year ago our Young People's So­

l went to do even more than the women

return frora Morning Sun that even­

r for her own special use. The pastor

some of these young people to be­

work of our Church, and we hope the

able to give more to help along the

counties, financially, we are

port and the glad news to us that he

made a speech and presented

MANUFACTURERS' Notes: Nuxated Iron recommended and prescribed by physicians is not a secret remedy but one which is well known to be efficacious in thousands of cases. It acts in a truly remarkable and entirely safe manner. It has never been known to cause any harm or injury. It is dispensed by all good druggists.

the power behind the strong sturdy men and healthy beautiful women of today

To make strong, keen, red-blooded American men there is nothing more efficacious than Nuxated Iron. I have found so valuable as organic iron—Nuxated Iron’' says Dr. James Francis Halli­

van, formerly Physician of Bellevue Hospital (Outward Dept.), New York and the West­

chester County Hospital. Nuxated Iron by

the blood cells strengthens the nerves, rebuilds the body tissues and bones and ensures renewed energy and endurance into the whole system. It is often the strength of weak, delicate people in two weeks' time over 2,000,000 people were Nuxated Iron annually as a tonic, and blood-builder, by

I forget the sweet beauty of their

and entirely satisfactory; results to every purchaser or the they will

aid (20 grains) and a northwest of Pennsylvania. We are

the future of all children who we can

under God, and was not for God took him.

JOHN McFARLAND.

John McFarland, aged 64, a life-long member of the New Alexandria congru­

gation, died at his home near Latrobe, Pa., September 15, 1919. Though death came suddenly, it did not find him un­

prepared. He had trained with God, and was not for God took him.

MYSTERIOUS Cough

This second trip, however, only,

held by the L. M. S. And after

reraeraber them by. Mrs. H. G.

be held by the parsonage. The treasurer, F. H.

and entirely satisfactory; results to every purchaser or the they will

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CHICAGO, ILLINOIS.

Miss Margaret Cunningham has gone to Morning Sun, Iowa, to visit friends. From there she will go to Omaha, Neb. to spend some time with her sister, and from there to one of another sister, Mrs. Rev. J. G. Reed, in Stafford, Kansas. She expects to be gone about three months. She will be greatly missed in the congregation, where she is a live wire as superintendent of the primary department.

Sabbath, Oct. 5. Mr. and Mrs. A. Woods Edgar, from Regina, Sask., Canada, worshipped with the Chicago congregation.

Miss Viola McClurkin, of Sharon congregation, is studying at Chicago University, and is a great addition to the Chicago church.

On Saturday, Oct. 11, the ladies of the congregation had a house-cleaning bee, giving the church building a thorough overhauling.

October 5 was promotion in the Sabbath School, and one class was promoted out of the primary department, forming a new one in the intermediate.

YORK, N. Y.

Miss Mary B. McDowell has returned to school duties in Greater New York.

Miss Hessie Hogg is teaching this year in Bradford, Pa.
The Misses Martha and Edith McKeen have again taken up their work as the teachers in the Greigsville and Linwood schools.

York Covenanters picnicked this year at Silver Lake on August 12. The company numbered ninety-two. A thunder shower in the afternoon gave added interest to the picnic, but the girls also saved a motor-boat load from any fear of being called a "dry crowd."

The Young People’s meeting on Sabbath evening, September 14, was given over to an echo meeting of the Walton convention. Nine of the sixteen delegates were present and gave interesting reports, and one other sent a report which was read. The recent Young People’s conventions held in different parts of the church have surely been an inspiration to those whose privilege it was to be present. Only a small percentage of the young people of the church, however, get this inspiration at first hand, and how good it is to have it echoed on in the words and love of the elders.

Rev. Sandersen is just closing an interesting series of sermons on "The Lord’s Prayer."

Weekly meetings, conducted by Mr. Sandersen, for the purpose of singing have been started. The first meeting was at the home of Mr. Neil Giltis, on the evening of September 15. Mrs. Giltis leads the singing in the congregation.

National Reform Offering

The first Sabbath of November was fixed by Synod as the day on which the church is to make her offering this year for the furtherance of the work of the National Protestant Episcopal Convention, which is named as a guide for the membership in their giving.

It is doubly well known that the Association is planning extensively for the coming Episcopal Convention. The steersmanship of President King, in civil life, was more needed than at the present hour, and it now appears that at the approaching World Conference will be a great opportunity to send strong and kindred messages to the people of our own and other countries.

EARNEST APPEAL IS THEREFORE MADE FOR THE PROMPT CONTRIBUTION OF THE FULL AMOUNT ABOVE NEEDED.

JAMES S. TIBBY, Treasurer

408 PENN BUILDING.

PITTSBURGH, PA.

Cedar Rapids, October 8, support to get into the Cedar Rapids and Davenport area to make publicize the release of the publication of an article by Bishop Morrison in the Episcopal diocesan paper, a hearing at Moline with possibly a resolution (I do not know what it was done), an acquaintance with a large number of prominent ministers, all friendly to the Amendment, and more ideas on how to work for a hearing at another M. E. conference, September 24. I have an acquaintance with the Bishop and two leading clergymen to help me into the spring Episcopal convention. And above all I have much more faith, for several times men did more than other men because of some previous information on the movement received perhaps long ago. A young man of the congregation at Hopkinton, Raymond Joseph, gave me moral support and helpful companionship during a part of the trip. May I express my profound interest in the work for the honor of Jesus Christ and the good of our country.

REV. GEORGE S. COLEMAN.
A PLEASANT VACATION.

It was on July 3 that we reached the little village of Ray, in the northern extremity of the State of Indiana. Ray is astride the state line—one half being in Michigan. The greater part of the village is on the Michigan side, and the better side of the Glidden's Toll Road on the Indiana side. Going west from Cleveland on the N. Y. Central we changed at Waterloo, on the Ft. Wayne branch, for Ray. To our surprise the train was running right on time. We had regarded the eight coaches beside two baggage cars. Ordinarily at other seasons of the year two coaches are sufficient. We wondered at the heavy traffic and crowded cars but we were soon made wise on reaching our destination, because we were now in the midst of lakes and summer resorts.

Northern Indiana has become famous for such places. Is it any wonder when we say that Steuben County alone has over one thousand lakes? And one of the most beautiful of all is located less than three miles from Ray. If time would permit we would like to speak more particularly of this body of water. Clear Lake is the name of it. Clear Lake is the name of Clear Lake as it is generally known.

We arrived at the station one hour behind time andthought by the crowds and gasoline cars awaiting that they were entering some large metropolis. This only proves the popularity of Ray as a summer resort. Several of the good people of the congregation were at the train to meet us. In a few moments we were driven to the little cottage on Elder Wilson Duguid's farm where we were to make our home during the two months we were to be in their midst.

Another surprise met us as we were escorted into our new quarters. The table was set for four—the minister and his family—and a most delicious dinner was enjoyed, for it was now 7:30 o'clock. But there was no more regret for the occasion was not on the table—not by any means—for there were potatoes, canned fruits, and fresh vegetables of all description in the cellar for future use. Such was the reception given us by this little flock of God's own people at Ray. It is needless to say that the two months that followed, July and August, were the most enjoyable that we have experienced in many years. Our little cottage nestled under the shades of the great tall trees that surrounded the little farm house in a five acre lot. The entire family at once adapted itself to the new home, and living was soon forgotten. Mr. and Mrs. Duguid took us in with open arms and hearts and assured us that every door into their charming home was open to us. We were made most cordially welcomed. We soon discovered that this was indeed true and their generous hospitality we shall never forget. There are a great many things we would like to say relating to the people of that vicinity, and congregation but time will not permit. This we must say for the Covenanters cause in that community

A LETTER FROM PROFESSOR WM. M. SLOANE, PH.D., LL.D.

("Who's Who in America," 1897 says Dr. Sloane was born in Richmond, Va., Dec. 12, 1860, son of Rev. James Ranewick Sloane, M.A., of the University of Virginia, 1868; Ph. D., Leipzig, 1874; L.H.D., Columbia, 1887; Princeton, 1896; President, 1901-1903. For the occasion was not on the table—not by any means—for there were potatoes, canned fruits, and fresh vegetables of all description in the cellar for future use. Such was the reception given us by this little flock of God's own people at Ray. It is needless to say that the two months that followed, July and August, were the most enjoyable that we have experienced in many years. Our little cottage nestled under the shades of the great tall trees that surrounded the little farm house in a five acre lot. The entire family at once adapted itself to the new home, and living was soon forgotten. Mr. and Mrs. Duguid took us in with open arms and hearts and assured us that every door into their charming home was open to us. We were made most cordially welcomed. We soon discovered that this was indeed true and their generous hospitality we shall never forget. There are a great many things we would like to say relating to the people of that vicinity, and congregation but time will not permit. This we must say for the Covenanters cause in that community

JOINT MEETING OF COLORADO PRESBYTERY AND WOMEN'S PRESBYTERIAN MISSIONARY SOCIETY.

While enjoying the usefulness and inspiration of God's beautiful mountains at Glen Haven, Estes Park, representatives of Colorado Presbytery and Presbytery planned a joint meeting September 9 in Greeley.

When September 9th came the weather was Ideal, and the enthusiastic early risers, were promptly on their way for a fifty mile ride from Denver. La Junta's delegation of three arrived by railroad. Greeley's fine new church was a happy trysting place.

At 11 a.m. the meeting was opened by a most helpful devotional period led by Mrs. John Beattie. This was followed by the moderator's sermon by Rev. Greeley. After the appointing of committees, the audience was invited to the spacious basement dining room, where we were seated at long, beautifully decorated tables. With the good cheer of meeting old and new friends, and the delicious refreshments so abundantly served by the Greeley ladies, it was truly a refreshing hour.

At 2 p.m. the Presbytery and Presbytery held separate meetings. The Presbytery was asked to order by the president, Mrs. Myrta Dodds. Sacred moments were spent in devotionals, led by Mrs. Moore, La Junta.

The reports from the different societies were most encouraging. The "Standard of Efficiency" adopted by Colorado Presbytery several years ago, has been a great help in attaining definite results.

The presbytery uniform programs in our Presbytery, and to encourage the trial in all the societies in the Church, was approved. Since the cost for printing has advanced so greatly, many societies are doing without programs, as the proportionate cost for printing a few is so exorbitant.

By way of illustration of the cost for having a large number printed, the chairman of the committee read a sample program and gave the cost for a hundred. The September program of the Denver W. M. S. was read:

Hostess—Miss Margaret Atchison
Special prayer for our Sabbath School and for more stars on our Missionary Service Flag.

"Signs of the Times," from Missionary Review, Mrs. Atchison.
Foreign Mission Study Book; "A Crusade of Compassion." Secretaries will keep "Honor Roll" of all who read the chapters before the Review.

Ten Minute Review Chapter I, Mrs. Mitchell.

Ten Minute Review Chapter II, Miss Cannon.

Roll Call—News from our own Missions.

On the second page of cover were these "Suggestions."

1. Begin on time and close on time.
2. Plan programs well.
4. Limit time of speakers.
5. Give undivided attention.
6. Be good parliamentarians.
7. Do your visiting after adjournment.

Also there will be space for all committees and blank space for notes. Programs similar to the above sample can be furnished to the women of the church for sixty-seven cents per hundred, according to figures by a Denver printer.

The suggestion to have a missionary union printed on each monthly program for special prayer was well received.

The Standing Committee, Miss Ivy McMillan, Mrs. Cha. Carson and Mrs. Myrta M. Dodds would like to hear from other societies in the Church looking forward to the benefits of cooperation. A program in the hands of every member, uniform prayer, work and study, and money saved for Bible women, or some other great work.

A hearty vote favored the giving of our Thank-Offering fund for the support of a Bible woman in Turkey.

All the societies in the Presbyterian plan to do their full share of saving for the reformation of the schools and hospital in Turkey, and to respond to the needs of the Board. The officers for the coming years are: Mrs. Thompson, La Junta, president; Mrs. Jas. Carson, Denver, vice-president; Mrs. S. B. McClelland, Greeley, Secretary; Mrs. Wm. McMillan, Greeley, treasurer.

Two invitations, one from Denver and one from La Junta, were cordially extended for the next meeting.

Several social hours were enjoyed until the time for the joint program at 7:30 p.m.

A delicious lunch was most graciously served at 6 p.m.

The evening program, with Rev. Cha. Carson as chairman, was given to a large, appreciative audience.

The speakers on the different organization's responsibility in the "Forward Movement" of our church were Rev. Gilmore, Mr. Alexander, Mrs. Frank Atchison (who read a paper written by Miss C. Mannon), Mrs. John Beattie, and Captain Samuel Edgar.

This was a very full, helpful day, gave us courage to go forward in the Master's service, as we felt the power of united effort and the inspiration of Greeley's loyal hospitality.

(Mrs.) JAMES CARSON. 36c pro tem.
Prayer Meeting Topic

BY REV. S. J. JOHNSTON.

Topic for Wednesday, Oct. 29, 1919.
Subject—Character Study—Stephen's Prayer.
1. Its Creation.
2. Its burden.
3. Its effect.


Topic for Wednesday, Oct. 22, 1919.
Subject—Christ Likened to a Star.
Numbers 24:17.
1. As an Object of wonder.
2. As a Source of light.
3. As a Means of guidance.
4. As a Symbol of government.


Parallel Passages—Matt. 2:2; Rev. 22:16; Gen. 49:10; Ps. 110:2; Isa. 60:3; Zech. 6:12; 11 Peter 1:19; Rev. 5:5; Ps. 22:27; Isa. 9:6; 7.

Topic for Wednesday, Oct. 5, 1919.
Subject—Forward—In Reform Work.
Ps. 72:8.

1. Sabbath Reform.
2. Anti-Secrecy Reform.
3. Sabbath Reform.


Parallel Passages—II Chron. 35:21; Isa. 56:2; 58:13; Ezek. 46:1; Mark 2:27, 28; John 7:4; John 18:20; Rev. 11:15; 12:10; Dan. 2:4.

This particular Psalm sets before us in prophecy the kingdom of Christ. While David may have had in mind his son Solomon in a way, yet we see also in his words Christ and His reign. The text chosen speaks of the extent of Christ's dominion. "He shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Before this blessed end is reached, however, there are certain reforms which must be made. Let us speak of them in turn:

1. Sabbath Reform—How much need there is today for this particular reform. There is so much Sabbath desecration on every hand. People do not hesitate to use the Lord's Holy Name in our observance of the day. Many professed followers of Christ do not hesitate to take trains on the Sabbath, entertain and be entertained. Let us be more careful as to the sanctity of this holy day. Christ will never have full dominion from sea to sea until this change is made.

2. Anti-Secrecy Reform.—This is another phase of Christ's kingdom which needs close and careful attention. In our observance of the world, Christ makes abroad in the land but in the Church as well. Few denominations today look upon them as an evil in the way of the spread of Christ's kingdom. Into all of the larger denominations most will be cut off and destroyed. God is no respecter of nations when it comes to this great fundamental truth.

Great efforts are now being put forth to lead our nation to Christ. The Christian Amendment is being pushed as never before. A third World Conference is being arranged and will be held in the city of Pittsburgh during Victory Week. Let us do all in our power to make these efforts effective. Let us give praise and pray that "Christ shall have dominion also from sea to sea, and from the river unto the ends of the earth."

Covenanter Young People's Union

BY REV. W. C. MCCLURE.

Topic for Sabbath, October 19, 1919.
"Our Pledge and How to Keep It."


Parallel Passages—Jer. 31:31-34; Ezek. 36:25-27; Ex. 24:7; Deut. 5:22-33; Acts 3:25; Rom. 9:4; Heb. 8:6; 12:24; Eccl. 5:4; Matt. 25:23; Luke 16:10; I Thess. 5:24; II Thess. 3:3.

It is a serious matter to enter into covenants with God, but it is more serious not to do so. God first proposes the covenant. In it He sets the standard He desires us to reach and promises the grace that will enable us to reach it. To reject such a proposal or to treat it lightly would be the height of folly. Our earnest and prompt response should be: "All that the Lord hath spoken we will do."

None of us can keep that promise, except through our federal Head and Representative in the Covenant of Grace, the Lord Jesus Christ. This represents God, too, and gives Himself in the Covenant, and, having Him, we can meet our obligations. Our pledge is a covenant, and contains not only our promise to God, but His to us — 'We will.' The only way to keep our pledge is "in reliance upon God's grace."

Keeping it in this way implies the knowledge of it. "The secret of the Lord is with them that fear Him; and He will show them His covenant." This is the very thing we need. reverence and diligent study on our part. We are to learn what the will of the Lord is, set it down, ponder it, and, as we learn more, set that down too. Praying and studying in another way, if necessary. The place to keep our pledge is in the heart. Memorize it. Keep a copy of "The Covenant," in leaflet form, in your Bible. Refer to it often that you may keep in mind your obligations.

And it is to keep in mind for a purpose. The pledge is a challenge to the best there is in us, or to the best that is possible for us. It is to be met by a "Yes" or "No;" "We will," or "We will not."

Once, several times, to every one of us, comes the moment to decide. We will not naturally do what the pledge requires unless we resolve to do so, and we will not resolve to do so without God's help, but His help is at hand and the responsibility is ours. The "full purpose of obedience" is a "saving grace," which is the gift of God.

It is the same with "endavor after nobleness," but an Endurance of an Endurance is necessary on our part. "Aiming to live for the glory of God as our chief end, we will, in reliance upon God's grace, and feeling our inability to perform any spiritual duty in our own strength, diligently attend to searching the Scriptures, religious conversation, the duties of the closet, the household, the fellowship meeting and the sanctuary, and will seek in them to worship God in spirit and in truth."

We do solemnly promise to depart from all iniquity, and to live soberly, righteously and godly in this present world, commanding and encouraging by our example temperance, charity and godliness."

Topic for Sabbath, October 26, 1919.
"Christianity and the Health of the Nation."

Bible Readings and Psalms—Health from God. Ps. 41:1-13.

Sino and sickness, Ex. 15:23-26; Psa. 78:32-35.

Healing for nations, Rev. 22:1-7; Ps. 67:1-7.

Healing righteousness, Mal. 4:1-6; Ps. 97:7-12.

The Christ that heals, Mark 16:15-20; Ps. 147:1-7.


Topic for Sabbath, November 2, 1919.
"Standing for God and Right."
I Kings 18:17-19.

References—See Heb. 11 and References.

Suggested Psalms—15, 24, 27, 78, 80, 101, 125.

Topic for Sabbath, November 9, 1919.
"How to Avoid Failure."


Honesty, 2 Kings 12:4-15; Ps. 101, No. 206.

High purpose, Phil. 3:7-14; Ps. 16:7-10, No. 29.

Endurance, Neh. 6:1-14; Ps. 27:13-16, No. 66.

True religion, Col. 3:16-25; Ps. 1:6-10, No. 98.

To avoid utter failure, have faith in God; familiarize yourself with the Rule of Life He has given you, and pursue perseveringly the lofty aim He sets before you.

Nothing can succeed which has in it concession, compromise, or pro­
ach of conscience.

Remember that failure in the eyes of the world may mean success in the sight of God. "Not failure, but low aim is crime."

Maltbie D. Babcock, in the "Success of Defeat," says: "Oh, for the strength to fail! To fail splendidly, because honorably. To be poor, but to have fortune broken; to know the ruder days."
Christ the Unacknowledged King

“Twenty mortal centuries have rolled around and The Commonwealth of Christ has not been tried,” says the Boston Globe

“Christianity is the best religion,” say the Chinese Envoys, “But there are no Christian nations”

Read the Second Psalm in the Light of the War
Where do YOU stand? What think YE of Christ?

Will You Help Blot Out Christendom’s Disgrace?
We will furnish blank forms of a petition for a

CHRISTIAN AMENDMENT
TO THE
CONSTITUTION OF THE UNITED STATES

IF YOU WILL CO-OPERATE, WRITE

THE WITNESS COMMITTEE
119 FEDERAL STREET
PITTSBURGH, PA.
The Witness Committee's Drive.

By Prof. R. J. G. McKnight

Chairman of Witness Committee

The Witness Committee is making every effort possible to awaken interest throughout the country in the proposed Christian Amendment to the Constitution of the United States. Presbyterian secretaries have been appointed and we are depending upon them to superintend the distribution of the literature and the blank petitions in their own districts.

The work planned is large—larger perhaps than we can accomplish thoroughly—but if our Young People's Societies will enter into the work with determination we can bring the Christian Amendment to the attention of thousands of ministers in the next few weeks. It is the purpose of the committee, moreover, to prepare the way for the coming of this literature into the hands of the ministers. Our lecturers are busy every day securing the endorsement of the movement by large ecclesiastical bodies. The reports from these laborers indicate that the proposal is meeting with almost unanimous approval wherever presented.

The minds of Christians are beginning to grasp the Bible conception of the sovereignty of the Lord Jesus Christ. Even trade papers, such as the "Manufacturers' Record," have severely arraigned the Peace Conference in Paris for its failure to appeal to Almighty God for light and guidance in their counsels. Even trade papers, such as the "Manufacturers' Record," have severely arraigned the Peace Conference in Paris for its failure to appeal to Almighty God for light and guidance in their counsels.

The following is quoted from the "Manufacturers' Record" of August 28, 1919:

The League of Nations is a device of Man's contrivance, which was built without recognition of God's governing hand in the affairs of men; it was constructed without any public acknowledgment of Him, and without any public appeal for His guidance.

Daring all the sessions of the Peace Conference in Paris, when the most vital and fundamental issues of world policy were being considered; when the most serious and far-reaching problems of humanity were being discussed, amid bitter disputes and clashing interests; when the delegates of many nations were groping blindly for conclusions which would mean life or death, slavery or freedom, misery or happiness to hundreds of millions of human souls—not once was any appeal made to Almighty God for light and guidance in their counsels. Even the President of our own Christian nation went away to his self-appointed task without any public acknowledgment of his dependence on God, nor any request to the people of America to seek Divine guidance for him in his mission. No religious service nor public prayer of any kind was allowed in connection with the long, troubled conference. Earnest written petition was presented by Christians outside the conference that there be some invocation of God's blessing and guidance in the work to be done, but official reply was made that there was no time for such service in connection with the conference. MAN had serious work to do; there was no time to bother with GOD!

And Almighty God turned away from that conference in anger at that moment and set His curse upon it, as of old, in these words: "Woe to the rebellious children, saith the Lord, THAT TAKE COUNSEL, BUT NOT OF ME." (Isa. 30: 1.)

And in these words: "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." (Jeremiah 17: 5.)

And so, having rejected the counsel of the Almighty, these delegates of many nations proceeded to build their own devices, regardless of the warning that—

"The Lord bringeth the counsel of the nations to naught: He maketh the devices of the people to be of none effect." (Psalm 33: 10.)

They constructed an edifice of their own contriving, after many bargains, and mutual threats, and compromises of principles, and violations of justice, disbelieving or defying the warning that "except the Lord build the house, they labor in vain that build it." And they ornamented their structure with beautiful words, and played before it the music of fine-sounding ideals, making it "indeed appear beautiful outward," while within it was "full of dead men's bones, and of all uncleanness." And they called their edifice "The League of Nations," dedicated to the "Peace of the World."

And, having ears, they heard not the awful sound which came from the Eternal Throne:

"He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure." (Psalm 2: 4-5.)

The Editor in a note to this article says:

That the request of American ministers of the Gospel then in France that the Peace Conference be opened with some form of Divine service for God's guidance was refused on the ground that there was no time available has been frequently mentioned in the "Manufacturers' Record."

When the trade papers of America begin to take note of such things and to devote their pages to pleas for the recognition of God in national and international affairs it is time for the Christian Church to arouse herself if she is even to keep pace with the movement of the times.

God is moving. In unexpected ways He is breaking up the fallow ground. The great, dominant question of the Kingship of Christ will soon be the subject of the world's debate. By centuries of loyalty to this truth the Covenanter Church has won the right to lead the way to a victory of righteousness. The battle will be hot and the fire of the infidel will be withering but the victory is certain. Even now "we see Jesus crowned." It will be a long hard campaign and many who labor today may close their eyes in death before the consummation is reached, but to whom will the Master say, "Well done" if not to those who prayed and labored for the enthronement of their blessed Lord in every heart and in every nation the world around?

The committee is planning to make use of the religious weeklies of several denominations in educating the Christian brethren of other Churches in the fundamentals of Christian Civil Government. For this work we shall need more money in the next two months than we used all last year. We are going ahead in faith that the money will be forthcoming as the bills come due.

As loyal subjects of our King, we should not identify ourselves with a nation which refuses to acknowledge Him, for thus we would become a partner in the crime against Him, and cannot hope to escape the doom pronounced upon such nations.
A Dishcloth Current wafts them on
Where the Cleansing Waters are.

There are frigates here and brave ships of the line,
There are tug-boats, ugly and small;
Each has a place in this fleet of mine,
And Adventure awaits them all.

And when the voyage at last is done,
My yacht and my schooners all have gone,
On a voyage long and far.

A Dishcloth Current wafts them on
Where the Old Arm Chair

The ships into Cupboard Port,
From this ocean's sudsy foam.

And the Dishtowel blows gently slow
The ships into Cupboard Port,
Where they're anchored safe from storms,
you know.
My! Isn't dish-washing sport?

Bringing the Rosies Back to Rosy.
BY FRANCES L. GARSIDE

Rosy was a little Italian girl, and she lived in that section of New York which makes its own fashions.
She worked in a factory all day; she was paid good wages, but it took such a large slice of her good wages to help keep the family going that Rosy had little left for herself. But she always managed to have enough to buy rouge at the drug store. True, it had gone up in price, following such prosaic things as garlic and beans, but enough water, you don't sleep enough, you don't drink right, you don't hold your shoulders right, you don't stand right, you don't sit right, you don't hold your shoulders right.

Rosy was pale from constant work and no recreation, and felt that she had to have it, or she would not look as well as the girl on the next bench to her.

She never walked far, for her high heels made her feet hurt, and she had to have high heels, or she would not look as well as the girl on the next bench.

So Rosy went down to low heels and sensible shoes, and when she returned next day and was taken to the gymnasium for corrective exercise, it was with a determined smile on her very, very red lips. The next time she came the lips were not so red, and the next time the color was natural, and as time passed on a little of this red began to appear in the cheeks which had known no rouge for several weeks. Rosy was learning the joy of health, and it is a joy that depends on no rouge boxes for advertising its benefits.

There are hundreds and thousands of girls like Rosy all over the world. The Y. W. C. A. has, at present, only one Health Center, but scores of Rosies have found it out, and are going there for corrective treatment in the gymnasium. Every girl who goes wears a costume that is unsuitable, from the silly hat on her head to the silly low shoes in stormy weather. Every girl dresses more and more suitably to conditions as time goes on. The Health Center didn't open with such an ambition, but it is gradually becoming a good health fashion plate.

The Y. W. is hoping that Y. W. C. A's in other cities will send to New York to take lessons, and establish Health Centers of their own. The hope is justified by the interest the women who attended the recent Conference of Women Physicians showed in this unique little plan to make girls well.

The hours spent in the gymnasium are happy hours; to carry the benefits further than its four walls, recreation leaders arrange long hikes for the girls, with weiner roasts, or clam bakes, or nutting parties, or something like that, as an objective. The result is that the girl who formerly spent her Saturday afternoons and Sabbaths doubled up over a book, gets out in the Lord's sunshine, and comes back fairly glowing with health and happiness.

To go back to Rosy: she carries herself better, she sits in a better position, she walks with a happy swing she never knew before.

Just what the young man thinks about it is another story, but if he admires the painted cheek and the high heel that goes with it, then Rosy, in her new attitude towards life, cares nothing for him. Rosy has learned values!

Jesus was never favorably impressed with mere smartness, or keenness of intellect. He rather commends the humble and childlike.
EDITORIAL
JOHN W. PRITCHARD, Editor

Denominational Advertising.

We have received the following letter from the Rev. Dr. Curtis Lee Laws, editor of The Watchman-Examiner, the national Baptist journal, published in this city:

New York, October 20, 1919.
Mr. John W. Pritchard, New York City.
Dear Mr. Pritchard:

I have your letter of October 3 and am glad to answer the questions which you ask. I suppose that all told we carry about seventy-five pages of advertising a year for our denominational societies, schools, and other organizations. This would make an average of a page and a half a week. They pay the regular advertising rates, except for special issues, such as the Education Number, when the rate is slightly decreased.

With all good wishes, I am,
Most cordially yours,
CURTIS LEE LAWS.

We wrote to the four Presbyterian papers, the Congregationalist paper issued from Boston, and the Baptist paper published in this city, and have received and published replies from all of them. All of these replies are alike in that they all charge for denominational advertising, but in no case has it appeared that any particular amount of advertising is guaranteed to them by either the General Assembly, or by the Congregationalist or Baptist superior church court. It has been suggested that in our own Church the matter of advertising in the Christian Nation be left wholly and exclusively to the needs and discretion of the separate individual Boards of the Church. What the maximum cost of publishing the Christian Nation is going to be cannot be even approximated, but what the minimum cost will be is easily figured, and this minimum must be provided for. The highest possible number of subscribers obtainable within the membership of the Covenanter Church is definitely known, the average income from other than denominational advertising is just as definitely known after thirty-five years of experience in soliciting. These are the two sources of income. It would not be advisable under present circumstances to advance the subscription price beyond $2.50 per year, nor the advertising rate to higher than twelve cents an agate line ($1.08 per inch, $19.20 per column, $76.80 per page). But after adding together the maximum subscription receipts and other than denominational advertising receipts, and subtracting the total from the lowest minimum cost of publishing the paper, there remains at least two thousand dollars which it will be necessary to receive from denominational advertising, allowing nothing for Mr. Pritchard's services. In the light of these facts, you can see how useless it is to compare these advertising rates with those of religious weeklies having a larger constituency, in which advertising space can be profitably sold as low as one-half cent per line per thousand of circulation.

Now as to the profitableness of denominational advertising in the Christian Nation, Prof. R. J. G. McKnight, speaking from experience, says: "The value of the Christian Nation to the work of the Covenanter Church has always been great, but it was never more patently demonstrated than in the recent drive for the Memorial Bible Chair Endowment. This campaign was launched at Synod and before the end of June the whole Church, through the columns of the Nation, had become acquainted with the project. Succeeding issues carried the appeals and left them on the reading table in almost every Covenanter home. The editor, according to his custom in all the affairs that concern the welfare of the church, simply threw the columns of the paper open and invited us to use them unstintedly. The result was that before October rolled around more than $37,000.00 had been pledged and more than $21,000.00 actually paid in. Ten thousand letters would not have accomplished the same results."

And in a letter written in October from Hemet, California, Rev. J. S. Thompson says: "I think the service rendered in connection with the drive for the Bible Chair in Geneva College is worth the $2,000 of itself, and other services increases the obligation of the Church. As to the future, I think I can, without hesitation, say that I would vote that the Church, through its various Boards and agencies, should give the Christian Nation during the year at least $2,000 worth of advertising, to be paid for at the regular advertising rates. I think this would be better than an unconditional gift of $2,000 to help meet the expenses. In fact, if it was to be the latter, I am quite sure that there are some who would demand a voice in the management of the paper, which would occasion complications. But a pledge to advertise the work of the Church to the amount of at least $2,000 would leave no ground for demanding any voice in the management of the paper."

The Millennium*

*Address delivered at the opening of the Theological Seminary in the Pittsburgh Reformed Presbyterian Church, Tuesday, September 16, 1919.

BY REV. R. C. WYLIE, D.D.

(Continued from issue of Oct. 1.)

The extent to which some people are misled by certain forms of expression is truly amazing. They read the word "see" as used in connection with the comings of the Lord as though it always denotes bodily sight. But many a promise of His coming has already been fulfilled in which He was seen but not corporally. A few examples will make this clear. "There are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in His Kingdom." {Matt. 16: 28}. “There are some of them that stand by, who shall in no wise taste of death, till they see the Kingdom of God come with power." {Mark 9: 1}. “There are some of them that stand here, who shall in no wise taste of death, till they see the Kingdom of God." {Luke 9: 27}. "A little while, and ye behold Me no more; and again a little while and ye shall see Me." {John 16: 16}. "Yet a little while, and the world beholdeth Me no more; but ye behold Me." {John 14: 19}. The bodily vision of Christ will not occur again till the end of time. There is a spiritual vision which believers may have constantly. The word "Parousia" which means "presence," but which has been selected as the technical term to denote the second advent, should at least have guarded Greek scholars against many errors. Christ is always present, but that presence is often more fully manifested either in mercy or in judgment.

With the foregoing facts in mind there is no difficulty in unfolding the true meaning of those texts so confidently relied upon to prove the nearness or the imminency of Christ's visible return. All such declarations refer not to the second advent but to His providential, judicial or gracious comings. In the light of certain plain statements by our Lord His disciples could not expect Him to return in their day or at any time in the near future. It is certain that none who knew of the meeting between Christ and seven of His disciples early one morning after the resurrection on the shore of the sea of Galilee would expect a return in the premillennial sense as long as Peter lived, since He showed Peter what would happen to Him when He was old and by what death...
He should glorify God. (John 21: 18, 19). It is also very clear that Paul expected no premillennial advent in his life time for He expected to die, as is made clear by His expectation to be raised from the dead. (2 Cor. 4: 14). It is not to be denied that some expected the corporeal return of Christ in their day, but the record shows that this expectation was fraught with mischief and was emphatically rejected by Paul. (II Thess. 2: 1-12; 3: 6-12). Moreover the catalogue of events that were to take place, the program of action given the Church by her Lord, and the conflict evidently age-long between the forces of evil and of good for supremacy in this world, taken together would make it impossible for any one familiar with these facts to expect Christ's corporeal return at any date in the near future. And this being so, there is nothing to indicate a speedy return even yet. God knew that there would be no premillennial advent between Christ's ascension and the present hour. And yet we are told by premillenialists that the proclamation of its imminency was divinely authorized. Did God practice deception to induce people to repent? Providential comings are always imminent and are experienced by everyone. There is a final coming for judgment. To watch and be ready for the first is to prepare for the second.

3. It will not be characterized by the re-nationalization of the Jews and their restoration to their lost primacy among the nations. But little need be said about the return of the Jews to Palestine. Possibly they will return and set up a civil government there. I have heard of no objection to this movement from Gentiles. The opposition comes chiefly from the Jews themselves. But even if such an event takes place it will not be the real fulfilment of prophecy. It is somewhat remarkable that not a prophet had a word to say about a return after the return from Babylonian and Assyrian captivity. And it is still more remarkable that not once in the New Testament is there a reference to another return. Evidently the Hebrews have performed their mission to the world in giving us the Scriptures and the Messiah, and in preparing the world for the Lord's first coming. Nothing now remains for them but the promise of future conversion. Their present condition is a standing proof of the Old Testament record and a solemn warning to all nations that depart from God and reject His Christ.

There is a text much relied upon to establish the premillennial program which should be here considered. It is found in the speech of James at the Jerusalem conference met to consider the terms on which Gentiles could be admitted to church membership. James quoted quite freely from the Septuagint version a prophecy found in Amos in which a promise is made by the Lord in these words: "After these things I will return, and I will build again the tabernacle of David which is fallen; and I will build again the ruins thereof, and I will set it up; that the residue of men may seek after the Lord, and all the Gentiles, upon whom My name is called, saith the Lord who maketh these things known from of old." (Acts 15: 16-18).

Our premillennial friends find here a complete premillennial program, consisting first of the evangelizing of the Gentiles, to be followed by their return, the restoration of Jewish supremacy, the reign of Christ, and the conversion of the world. We can not believe that James mistook the real issue before that Jerusalem Council as this view of his address certainly implies. The one problem before the apostles and elders was the problem of the admission of Gentiles to church membership without circumcision and a pledge to keep the whole Mosaic law. James quotes from Amos to prove that the apostles had done right in not making any such demand. The whole prophecy was fulfilled in what was then going on. The words "I will return" are not found in the Hebrew, nor yet in the Septuagint. But it is a favorite Hebrew expression merely denoting the doing of a thing again. It has not the slightest reference to the second advent. The whole prophecy is fulfilled in the work of converting both Jews and Gentiles. The expression "after these things," does not refer to a period after a people has been taken out of the Gentile world, but after the period of judgment spoken of in the preceding part of the prophecy of Amos. James was too good a Biblical scholar to pervert Scripture as the premillennial view unswittingly assumes.

Another feature of the premillennial program is the rebuilding of the temple and the restoration of the Levitical sacrifices to be kept in the background by its advocates because they know it cannot be accepted by devout, intelligent Christians. But the literal theory of interpretation to which they are wedded requires it. No refutation of this part of the system is needed. No one who understands the plan of salvation as unfolded in the New Testament can consistently hold to such a theory. Moreover, a careful study of the last nine chapters of Ezekiel on which this view is based will make it clear that those chapters cannot be taken literally. Such a fulfillment is impossible even by the working of stupendous miracles.

4. It will not be characterized by the absolute abolition of sin. There are some who go so far as to picture a state of original Edenic innocence as characterizing the millennial period. Such a transformation however would involve such a complete change in human nature as to eradicate all the effects of the Fall. In that case the human family would be propagated free from the effects of Adam's first transgression and would not need the plan of salvation with its means of grace. This view is wholly destitute of Biblical support. But almost all premillenialists advocate a theory almost identical with this extreme view although not expressed in terms so extravagant. It is commonly held among them that there can be no millennium during the period covered by the parable of the tares because the presence of tares in the wheat field indicates the presence of unbelievers. But there will inevitably be tares in the field so long as our race is in any degree a fallen race, for every child of Adam until the end of time will be born in sin and will stand in need of regeneration.

Under these four heads may be included all that is essential to the premillennial view. The theory of two resurrections and two judgments a thousand years apart has not been specially mentioned, because it is re-futed by what has already been said. Any departure from the orthodox doctrine of one general resurrection and one general judgment leads into inextricable difficulties. If there are to be two resurrections a thousand years apart, one of the just and one of the unjust, there must of necessity be one if not two more, otherwise what will become of the good people who die during the millennium? And what about the wicked who die after the millennium? Evidently this theory of more than one resurrection gives much trouble to premillennialists themselves. The only safe and sane position to take is the one on which the church has stood for almost two thousand years, namely, one general resurrection and one general judgment. This is the plain teaching of Scripture. (Rom. 2: 16; 14: 10; II Cor. 5: 10). This reference to the historical position of the church suggests the further statement that our premillennial brethren are wholly wrong in their assertions about the prevalence of premillennialism among the Greek and Latin Fathers in the first Christian centuries. Of fifty fathers whose works are accessible only ten or twelve were advocates of the premillennial view. All the rest either opposed it or held an eschatology altogether inconsistent with it. In the light of all the facts the entire theory should be relegated to "the limbo for manufactured articles spolit in the making."

5. Whether we use the term millennium or not there is ground for the belief that there is a time coming when Christianity will prevail throughout the world, when men generally will be conscious of the real spiritual, personal presence of Jesus Christ, when the Holy Spirit will be more generally and more fully poured out, when the great
body of men will be converted, and when the nations will acknowledge and submit to the beneficent reign of Jesus Christ. That period will not be a new age characterized by a new dispensation. We are now in the last time or last hour. (1 John 2: 18). We are now living in the last days which began with the Christian dispensation. (Acts 2: 17; Heb. 1: 2; I Peter 1: 20). No age except the age of eternity is scheduled to be introduced after this last. The expression “thousand years” in so far as it refers to this age denotes that the triumph of the gospel is to be as complete as it can possibly be.

III. Events After the Millennium.

It seems clear from the foregoing discussion that the premillennial theory should be wholly abandoned and the usual post-millennial theory be greatly modified.

Bearing in mind that the whole description in Revelation 20: 1-10 is highly symbolic it seems reasonable to interpret the references to what comes after the millennium in the following manner:

1. The termination of the thousand years denotes that notwithstanding all the success that attends the work of the gospel it alone never quite succeeds in undoing the results of sin. It never finally disposes of Satan. It saves individuals and it restores divine institutions, but there is always a residuum of evil left in the world until the day of final judgment.

2. The loosing of Satan denotes that while he is made harmless for all who believe and manifest their faith by a Godly life, Satan himself is not destroyed by being bound; he often breaks loose as he did in the great world war, and he may make a final effort after the gospel has achieved its most signal triumph over the world. He will not yield finally till he is dealt with directly by divine power.

3. The casting of Satan into the lake of fire denotes his consignment to his final and eternal doom by the Lord Jesus Christ, the Judge of angels and men.

From this discussion certain conclusions follow:

1. By following wrong methods of Biblical interpretation premillennialists introduce foreign elements into the gospel and eliminate other elements essential to its integrity.

2. While professing great reverence for and loyalty to the Bible they even vie with destructive critics in the mutilation of the Word of God.

3. The prevalence of premillennialism lays heavy obligations upon evangelical Christians to uphold the doctrine of the Kingdom as a present reality though not yet fully developed, and to pray, “Thy Kingdom come” with the blessed assurance that through the preaching of the gospel this hope will be speedily realized.

In the Sabbath School

BY REV. W. W. CARITHERS, D.D.

Lesson VII.—For Sabbath, Nov. 16, 1919.


Golden Text—This is My beloved Son: hear Him. Mark 9: 7.

Suggested Psalms—16: 7-10, No. 29; 23: 1-5, No. 54; 34: 3-4, No. 86; 24: 9-10, No. 57; 133: 1-3, No. 369.

Time—29 A. D.

This lesson is a little corner of heaven let down for men to get a glimpse in with its lessons for them and a number of lessons coming on down to us.

It was surely hard for the disciples to adopt the teaching of Jesus that He was to die. There was no possible way to make death agree with their interpretation of prophecy about the Messiah and Jesus is undoubtedly the Messiah, and He has been teaching them steadily for a week that He is to die.

This attitude of the disciples must be kept in mind throughout the study of this lesson. Then we have the picture of the Master teaching steadily through the week to get this needed truth into the minds of His followers and they, with a perversity that must have been maddening to a teacher, were continually devising ways whereby they could shield them-selves in their old beliefs and not admit the plain teaching of His words.

So the disciples needed the scene on the mountain to make more emphatic the teachings they were so determined to misunderstand and the encouragement of a talk with those that fully understood the plan of salvation through suffering and death must have been strengthening to the Saviour.

It is generally agreed that it was on the top of Mt. Hermon that this scene took place, and the three that accompanied Jesus were the three that dwelt nearest to the secret place of the Most High and were the ones that would most readily understand the revelation.

They must have joined in the prayer at first, but soon dozed off, any regular attendant at church knows how it is done; perhaps like some people in this day they adjusted their anatomy as well as they could to the somewhat uncomfortable conditions, so they could sleep as well as possible.

While the heavenly vision was for them yet it did not depend on them, or their indifference would have delayed it forever. But the mercy of God knows their need and sends the vision. Perhaps they were awakened by the voices, we do not need to argue about the exact order, but the face and form of Jesus is changed and He takes on His heavenly glory; the veil of flesh cannot shadow the brightness of that glory; and even His clothing takes on the dazzling brightness of the glorified body. The figure of light is used to describe the appearance and also the figure of whiteness; we have to do with this, which was the best they could do to make clear what they saw. We all know something about the sunlight and most people have seen the unbroken whiteness of the snow, and with our present limitations we cannot go beyond them; and so the extreme of human comprehension is used in the attempt to describe what the vision was like.

The two that were with Jesus were from Heaven. They lived perhaps 700 years apart when on the earth. One had been the representative of the Law and the other was eminent as a prophet. We may find a number of truths here; for instance a proof of the continuance of life after the death of the body. The continued personality of the people that have lived on earth. Not merged into the supreme being, but as Moses and Elijah they continue. These visitors from heaven were intensely interested in things that were taking place on earth. There was recognition of these men by others who had never seen them on earth.

How did they know Moses and Elijah? We are not told and we need not guess. What we do know is the fact that the three disciples of Jesus knew that He was talking to Moses and Elijah.

The subject about which they were talking must not be forgotten, it was the crucifixion. The reason Moses and Elijah were in heaven was the promise that Messiah was to suffer; His blood was to be shed; that was the only claim they had on a place in heaven. If the crucifixion did not take place they had no right in heaven. Were they interested in what Calvary was to witness? How could any one help being overwhelmingly interested in the work of Jesus until it was finished on the cross. The finished work of Christ was their title deed to heaven signed and sealed to all eternity.

They understood that the sacrifice was to be a willing one; it was Jesus Himself that was to accomplish this death; He might yield His life over into other hands that were all too ready to execute the sentence of death, but they could have had no power over Him if He had not yielded the power to them.

This was to be done at Jerusalem, the centre of God's clearest revelation of Himself and that clear revelation was to be eclipsed and shadowed by this more glorious revelation of the Love of God as shown in the death of His Son.

On the ground where God had manifested Himself would this advance revelation be shown and men would learn to see in it God's most wonderful dealings with men. It would be hard for us to decide how fully the disciples took this lesson in; but we see at once that it was exactly in line with what Jesus had been laboring for the past week to impress on their minds. If they doubted now,
how could any lesson in advance of this one be given them?
Then the cloud of glorious brightness sweeps down on them, and the fear of the supernatural rested on them as the cloud enveloped them, and as this little corner of heaven was withdrawn, they heard the voice of the Father, enforcing the lesson on them that the words of Jesus were to be taken fully and literally, and that men did well when they listened attentively to what He said.

Once before the Father had spoken like words. At the baptism when all the people of Judea were gathered the call swept out to them that this was the Son of God. Little attention was given to this heavenly voice and now the call is repeated to the inner circle of the church and it will be a sad day for the world and for the church, when she forgets this charge given from this glorious cloud.
But the touch of the human must come in, Peter speaks, and if any one were to claim that it was all a vision we could reply that Peter at least was at himself for he does what we might expect, he runs true to form.
He breaks in with a blundering remark, seemingly he wants to show appreciation of the presence of Moses and Elijah and to intimate that he wanted them to stay. But we do not need to try to make much sense out of this remark for the Bible does not claim that Peter put much sense in.
It is comforting to us in the assurance it gives that the disciples were awake and wonderfully impressed.
What must all of heaven be, if a little corner is like this!

Children's Lesson

by Anna Prichard George,

Lesson No. 7.—For Sabbath, Nov. 16, 1919.

"Witnesses of Christ's Glory."


Did you ever go home from school on a winter afternoon and notice how dreary everything looked along the way? The trees were bare, the ground a dull brown—no grass or any green thing—the houses dismal, not a bit of cheeriness about. How do you feel on such a day, John? "I want to make a bon-fire." You want something to warm you up.

Suppose a heavy snow storm comes in the night. Is everything as bleak in the morning as it was, Gladys? "No, the trees are covered with lovely white snow, and the ground and the houses are white." Nothing looks dismal now. Then in a little while the sun comes out. Then what does the world look like to you, Paul? "As if everything is covered with diamonds." The snow with the sunshine transfigures everything—the trees, the ground, the houses, everything. Even your heart is transfigured too for you are sunny and happy playing in the white glistening snow.

One time Jesus was transfigured too.

On the sand table use this piece of mirror for the Sea of Galilee. Up north from the sea let us pile the sand very high for Mount Hermon, and make these lower hills in front of it, reaching down toward the sea for foot hills. Here in the valley at the base of the mountains, these tiny boxes will do for the houses in a village. Stand colored splints in the sand for Jesus and His disciples and the people living there.

Mount Hermon rises way up higher than all the other mountains and at the very top is a flat place called a plateau, surrounded by a jagged fence of broken rock. Usually this mountain is covered with snow till way on in the summer. Mount Hermon, pure and white, stands so high up near the heavens that it can be seen from all over Palestine.

Jesus and three of His disciples—the three who love Him best—Peter, James and John—climb up the side of this beautiful mountain toward evening one day. Jesus knows He will soon be going through terrible suffering and death. To whom should we go for help in trouble, George? "To God." So Jesus wishes to ask God, His Father, for help in the days to come.

When they reach a quiet place just below the snow line, they stop climbing. The disciples are weary and sleepy from the hard climbing. Jesus is weary too, but instead of sleeping when tired, He often spends the night in talking with God.
They all join in the prayer-meeting at first, but soon, one by one, the three disciples become weary with sleep.
Suddenly they are waked out of their sleepiness, and what do you suppose they see, Ethel? "Who was with them, when they fell asleep? "Only Jesus." Now there are two other men with Jesus and they are in shining white. Then when they look at Jesus they hold their breath in amazement. He looks so different. His face has lost its care-worn look. It is full of joy and peace and shines bright as the sun. Can you look straight up at the sun, Grace? "No, it is too bright." So with Jesus' face now on the mountain. It shines "as the sun." Even His clothes are changed. "His raiment is white and glistening." It is white as snow.

Would you not like to see all this glory shining forth from Jesus' face, Earl, and His clothing glistening far whiter than the snow?

Now the three disciples listen to the wonderful conversation. They learn that these other two men are Moses and Elijah. You learned about these men in Bible School, Gene. Are they men from earth or heaven? "They have been in heaven hundreds of years." But now they have come back to talk with Jesus and to give Him strength for all the trouble He is soon to have. The disciples hear them talk with Jesus about His death on the cross.
The disciples are so filled with joy at seeing Jesus so glorified, and at the presence of the heavenly visitors, that they wish it all to remain as it is. So Peter says, "Lord, it is good for us to be here; and let us make three tabernacles; one for thee, and one for Moses, and one for Elias."

Ernest, if Jesus and the disciples remain on the mountain top, what will become of the poor, suffering people needing them down in the valley? Moses and Elijah are needed in heaven and Jesus and the disciples have still more work to do.
Margaret, suppose no one on earth would help anyone else but those who were happy—would just think of themselves all the time and care nothing at all for the poor and needy and suffering—would this be much of a world to live in? While you and Frances were playing by the lake, Robert, and having lots of fun, if Frances should fall in would you go on playing and let her drown? "No, I wouldn't be a coward. I'd get her out."

The world is full of people drowning in sin and sorrow. God gives us the bright seasons in our lives to strengthen us for real work. But it is in the valley, among the people—the boys and the girls who need us to help them—that we will find life worth the living.

As Peter asks Jesus to let them build the tabernacles or tents, a cloud overshadows them. Then comes a voice—God's voice—out of the cloud, saying, "This is My beloved Son: hear Him."
The disciples fall on their faces in fear. Jesus coming over to them, touches them. He says, "Arise, and be not afraid." His voice is so tender. They look up and see Jesus only, smiling on them. The transfiguration is all gone now. His face is still full of love for them, but the strange light is no longer there. Moses and Elijah too have gone back into heaven. But for ever after how sure they are of Jesus.

Jeanne, do you ever see sad faces on little children? They look as if no happiness ever found its way to them. They are hungry for love and friendship. Sometimes you see such faces on rich children, sometimes on poor. Would you like to help transfigure those sad faces, Helen, and make them full of joy as are the faces of the boys and girls who know and love Jesus? You can do it. Let each one of us try to be a sunbeam straight from Jesus. Let us shine our way with smiles and little acts of kindness right into the hearts of the lovely boys and girls.
FRESNO, CAL.

Mr. McCarter and family, of Santa Ana, were with us at prayer meeting on Sabbath, September 28.

Rev. McNeer, whom Synod appointed to be our preacher six months at Fresno, has written us that he will be here about the 15th of October, or the first of November. A meeting will be called before that time, to perfect the necessary business organization.

You will eventually wish to be in Central California. Why not come now? Why not make your home in the beautiful San Joaquin Valley, the land of peace and prosperity? We would not intentionally misrepresent local conditions to anyone, but if you are interested, come and see.

JOHN B. WALKENSHAW.
Route K, Box 278 A, Fresno, Cal.

STAFFORD, KANSAS.

Stafford congregation held communion Sabbath, the 26th, assisted by Rev. J. B. Gilmore, of La Junta, Colorado.

Those interested in finding a good location for a home would make no mistake in coming to Stafford. Stafford congregation has a settled pastor, one who is wide awake and capable, efficient in all his duties. It owns a commodious church building, free from incumbrance, and has just recently purchased a good ten-room residence which is being remodeled for a parsonage. When complete, it will be modern in every respect.

Stafford is a town of about 2,000 population, with two modern school buildings, seven churches, with a municipal water and light system, and is located in the heart of the wheat belt. The surrounding farms give evidence of thrift and prosperity. If you are looking for a good location, with a good ten-room residence and a church, buy your property here.

HETHERTON, MICH.

Rev. and Mrs. H. G. McDonough have been with us since the last Sabbath in August. Rev. McDonough and Rev. D. B. Eley each preaching one discourse to us on that occasion.

The former filled the pulpit very acceptably for us during the months of September and October. Rev. Eley has moved his family to Johannesburg for the winter.

Mrs. M. A. Townsend and son Thomas came recently to visit their daughter and sister, Mrs. R. C. Campbell. Mrs. Townsend came for an indefinite visit, and since departed to Aurora, Mo., to visit a brother, after which he expected to go on to Fresno, Cal., for an extended visit.

Clarence Harrington, of Detroit, was home on a short visit to see his mother recently.

J. W. Mathews was discharged from the naval service Sept. 5, arriving home on the 10th. After visiting for a week, he went to Detroit where he has secured employment in the Ford auto works.

The Misses Irene and Laura Campbell, of Detroit, were here on a visit last fall.

Henry Eason McKelvy and brother, R. Hays McKelvy, have gone to Beaver Falls to attend college.

Melvin R. Jameson went to Allegheny to attend the Seminary.

Miss Fannie McKelvy is teaching the double school this winter and her sister Veda is teaching the State Normal school. Mrs. James Gray is teaching in the Gibbs district, Mrs. Amy Gray and Miss Flora Mathews are teaching four miles west of Gaylord, twenty-four miles distant from their homes. The teachers are all getting home for the winter vacation, and are able to be at home for Sabbath services.

Hetherton sent out eight young men to serve our country in the recent war. Out of this number six of them are non-commissioned officers. No doubt if they had stayed longer and had wished it, their stripes would have shown higher grades.

Four of the boys wear overseas chevrons.

OAKDALE, ILLINOIS.

Rev. Owen Thompson, wife and little son, of Old Bethel, visited Mr. Thompson's Uncle James and family recently.

Quite a delegation from the Young People's Society attended the convention at Princeton, Ind., and gave inspiring reports.

Mr. and Mrs. Earl Auld and Mr. W. L. Benfield, both of Stafford, Iowa, attended the funeral of Mr. Auld's father.

Mr. and Mrs. Frank Boyd, of Iowa, came through by auto and were guests of their parents, the McLean and Boyd families.

A reception and family gathering at the home of Mr. and Mrs. James Slone, was given in honor of Rev. and Mrs. J. Boyd Tweed, who were soon to leave for their home in Beaver Falls. The Tweed sisters, their husbands and families were present, and after dinner several group pictures were taken. Rev. Tweed preached for our pastor one evening of his vacation.

Mr. and Mrs. Samuel Davis and two daughters, Fay and Mildred, attended the Presbyterian Convention and remained over for our annual Harvest Home Picnic, on the 28th of September.

Miss Pearl McLean and brother Wilbur, of Indiana, visited in the McLean and Duguid homes before leaving for Oklahoma, where they expect to make their home.

Miss Edith Boyd, who has been for some time in Colorado, is now with her parents, Mr. and Mrs. Richard Boyd. We are hoping she will decide to stay with us.

Miss Eleanor Auld is now in Selma, Ala., where she is teaching in our Southern Mission. Our missionary Society had a called a meeting in Cincinnati recently, completing the 18th quilt. This last was given to Miss Auld, with some other furnishings.

Floyd Carson is attending Geneva College.

Mr. George, of College Hill, Beaver Falls, Pa., and his brother, Mr. Mac Speer, and daughter, June, of New Concord, Ohio, visited relatives and worshipped with us the last of August.

KANSAS CITY, KANSAS.

The last items sent from Kansas City were credited to Olathe. Being at a distance from this congregation, Olathe could not have presented a more noteworthy report, but we hope they were not altogether dissatisfied with the activities placed in their charge.

Olathe readers of the items referred to would be surprised by the information that Mr. and Mrs. R. A. Marvin had celebrated their fiftieth wedding anniversary, as neither of the celebrants has yet arrived within hailing distance of even that birth-day, and they had celebrated merely the fifteenth anniversary of their marriage. No doubt, too, they would be slightly amused at the discrepancy between the fiftieth wedding anniversary and cut glass gifts.

Our congregation welcomes into its fellowship, Mr. and Mrs. E. J. Humphries and their interesting family, who have come to us from Sterling, Kansas, and count them a welcome addition to our forces.

An interesting feature in our church activities has been the taking of the form of a meeting at seven o'clock Sabbath evening, called "The Forum," wherein such topics as the following are discussed: "Distinctive Denominational Bodies;" "Character Sketches: Elisha and Elijah;" "Capital Punishment;" "World Prohibitions;" etc.

At a service of demobilization of our service flag, a welcome to our returned soldiers was extended by Dr. Aiken. Two of our boys represented on our service flag, Robert McKown and Everett Cahercat, were present and spoke briefly of their share in the great conflict. Miss Elly Keys gave the latest news of her brother, Lloyd Keys, late returned from France.

As the names were called by our pastor, Dr. Wylie Miss Nancy Graham placed the silver bars upon the stars. Miss Graham also spoke of her brother George, who is in the Navy, for a four year enlistment, and has seen active service for two years, and whose star on our flag could not yet receive the sign of honorable discharge.

DENISON, KANSAS.

A social gathering for the young people was held recently at the home of Mr. and Mrs. McClod Braum.

Mr. Robert Turner, who has been in overseas service for a year, has been honorably discharged. Since his return home he was married to Miss Verna Saunders.

Rev. Russell teaches three subjects at the Denison Rural High School in addition to his pastoral work.

Mrs. W. A. Snair, of Sterling, Kansas, visited a week in July at the home of her daughter Mrs. Charles McCreary. She was also helping care for her new grandson, Charles Melvin McCreary.

Miss Pearl McKnight, of Kansas City, a sister of Mrs. Russell, and her uncle Mr. Charles Kirby, of Blanchard, have returned home after visiting with Mrs. Martin and friends here. They visited Rev. Robert McCreary, and other relatives.

McCreary Shaw and family expect to move to Topka soon, at which place their daughter Mary will enter business college.

Robert McCreary, Jr., is working on a farm near Mt. Clare, Nebr.

A reception was given at the church Tuesday evening, August 19, in honor of Dr. Wright and family and our returned soldiers boys. An interesting program was listened to at which time our service flag of overseas service boys was demobilized by the pastor. Refreshments of ice cream and cake were then served to about 150. Dr. and Mrs. Wright and son Paul, are making a tour of the United States, during their vacation, in their home here, also Mrs. Wright's mother, Mrs. Greenlee, will make her home with them while they are in the home land. We are indeed thankful for this interesting visit.

Mrs. Gertrude Snair and little daughter Violet have gone to Kiowa, Kansas, after spending the summer with her parents, Mr. and Mrs. W. R. Turner. Mrs. Snair will teach in the high school at Kiowa, the coming year.

Sergeant J. K. Robb has been honorably discharged after having been in overseas service for a year and is at home with his parents, Mr. and Mrs. G. C. Robb.

Seven of our young women are engaged in the teaching profession this year, namely, Mamie Linton at Sterling, Mrs. W. A. Snair, of Sterling, Kansas, after spending the summer with her parents, Mr. and Mrs. W. R. Turner. Mrs. Snair will teach in the high school at Kiowa, the coming year.

Seven of our young women are engaged in the teaching profession this year, namely, Mamie Linton at Sheridan, Wyoming, Agnes and Lavina Downie in Western Kansas and Katie McCrory, Mabel Braum, Wimifred Turner and Isabel Downie, near home.

Ernest Chestnut and family have moved to Leavenworth, Kansas, where he is herdsman for the U. S. Government Farm Colony.

Our congregation went "over the top" in subscribing to the Methodist Memorial Bible Chair Endowment Fund. There were nine stars in our service flag.
***Dr. W. W. Carithers is visiting his daughter in Pittsburgh.

***Will subscribers bear in mind that the subscription price is now $2.50?

***Dr. J. M. Wright is studying at Harvard.

***Turn the spigot and let the Star Notes begin to flow this way again.

***Mrs. Ella A. (H. H.) George has again been elected President of the Pennsylvania W. C. T. U.

***Syndy's Preceptor R. A. M. Steele has removed to 139 South Hy-land avenue, Pittsburgh, Pa.

***Sailing was again postponed and Rev. S. Edgar did not get away last Saturday.

***Rev. E. L. McKnight has resigned the pastorate of Sharon, Iowa, Congregational Church.


***Rev. Walter C. McClurkin occupied the Bovina pulpit October 19th and is to preach in Montclair on November 5th.

***Rev. J. B. Willson is the latest addition to the Star Note page staff.

***Whatever may be said of the interior of this week's Christian Nation, pages one and twelve are out and out for the Christian Amendment.

***All the clocks got a set-back of one hour last Saturday night. "Backward, turn backward, O Time, in your flight; make me a child again, just for tonight!"

***During the absence of the pastor, Rev. Boyd A. White, who was assisting in Second Philadelphia congregation, Oct. 12, the Walput was occupied by Rev. Walter C. McClurkin.

***Rev. E. K. Patton, pastor of the East End Congregation, Pittsburgh, Pa., announced his resignation at the close of the prayer-meeting October 22, subject to the approval of the Pittsburgh Presbytery.

***Rev. Hugh McCarroll is the student pastor of the Billings, Montana, Polytechnic Institute, where he teaches Political Economy and Ethics, and his three boys are attending school there.

***No one would credit the statement that there is more than one Sam Edgar; there couldn't be but one, yet the Church letters this week report his presence in widely separated congregations, stirring people's hearts to generous gifts in aid of the Armenians.

***The New York and Pennsylvania W. C. T. U. have endorsed the Christian Amendment unanimously in each case; Mrs. H. S. Pritchard presented it in New York and Mrs. H. H. George in Pennsylvania.

***Mrs. H. S. Pritchard has been re-elected superintendent of the Department of Purity in Literature and Art in the New York State W. C. T. U., and chairman of the Board of Superintendents.

***At the meeting of New York Presbytery, in Walton, yesterday, there was an address on the program entitled, "Prevention of Purity in Literature and Art," which should be very interesting. The facts would make a valuable leaflet for use of the Witness Committee.

***At the annual convention of the New York State W. C. T. U., held in Binghamton, N. Y., the positions of New York State Lecturer and also Secretary of Young People's work, were tendered to Anna Pritchard George, in anticipation of her return to this State some time before the beginning of the new year.

***On Sabbath, Oct. 19, at Montclair, N. J., Rev. S. Edgar told the word and needs among the Armenians in and near our mission field in Syria, and of his experience during the war. The congregational treasurer, Mr. William Park, gave him a check for $20 for the work, to which one member afterward added, $25, and by the Ladies' Aid, making $60 in all.

***Rev. Robert Park, chairman of the Evangelistic Committee, urges, first, that all pastors and sessions set some definite mark as to the number of persons they will seek to cure this year; second, that the whole Church engage in intercessory prayer for our missions, our college and seminary, and for our work of witnessing for the King of kings.

***In the Pittsburgh "Christian Advocate," "Report of the Erie, M. E. Conference, Franklin, Pa., Sept. 17-22, we note the following: "Walter C. McClurkin spoke of the movement for the Christian Amendment, recognizing God and Christ in the Constitution of the United States. Conference officially sanctioned this movement."

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***The health of the family is much improved since returning to this country, Calvin McCarroll."

***A careful count of the subscribers, State by State, has been made as of October 1, and a revised edition, as of January 1, 1920, to see what effect the advance in price shall have made. At present Pennsylvania furnishes the largest number of subscribers. Kansas took the lead in New York, followed by Texas, Ohio, California, Colorado, New Jersey, Kentucky, Maryland, New Hampshire, South Dakota and Rhode Island.

***Rev. and Mrs. R. C. Wylie, of McIntyre street, Northside, announce the marriage of their daughter, Miss L. Bess Marie Wylie, and Roy Haines, son of Mr. and Mrs. James Haines, of Wilkinsburg. The ceremony was performed at 7:00 o'clock on the evening of October 23 in the Reformed Presbyterian church in the bride's father officiating. Only the immediate families were present. The bride wore her traveling suit of taupe devore, with hat to match and corsage of sweetheart roses. Haines and his bride are graduates of the University of Pittsburgh. The bride is well known in musical circles and is a graduate of the music department of the college in Beaver Falls. Immediately after the ceremony Mr. and Mrs. Haines left for an eastern trip. They will be at home after December 15 in the Berkeley apartments in Frank-lin avenue, Wilkinsburg.

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TO THE WOMEN'S MISSIONARY SOCIETIES.

Dear Co-Workers: These are busy women all over our Church in response to the new Plan of Work Board of the Women's Synodical Missionary Society. Just as soon as your society decides what it will do, will you write to Mrs. R. C. Wylie, 190 W. McClure Avenue, N. S., Pittsburgh, Pa., as to how many garments or articles you will furnish and the earliest date you can complete and ship them? Many people are cold and suffering in Turkey and we need women in space in.

We hope that every missionary society in our Church will have its part in the great "Rainbow Campaign for Recruits." Hundreds of young women are organized, and we need to hasten our work. One who has made the decision to go tells of three more who are ready to take the step. We want to go, each replied: "O, yes, it has always been the ambition of my heart to be a foreign missionary." Are we each doing our part to make it easier for our girls to take this important step? The Rainbow Campaign will help you.

The Mission Study books for this year are enlightening and inspiring. "The Crusade of Compassion," now on our programs, is pre-eminently a women's book. It should touch every woman's heart and lead her to a life of gratitude and service.

At this crucial time in our nation's history, every society should study Rev. Brooks' 'book, "Americaniza­ tion A Task for the Churches." This is a testing time for our Christianity. Shall we leave the foreigner in our midst to be Americanized without Christ? This is being tried.

The Juniors will be delighted with the story of the Chinese boy in "Mork," and "Called to the Colors" should be read by every boy and girl. "The History of the World's Missions," by the Women's Synodical Missionary Society has been sent to the presi­ dents of each Presbyerial for the societies in her Presbyterian, and to each local society not in a Presby­ erial. If you have not received yours, write to Mrs. James Carson, 930 S. Corona Denver, Colorado.

At an executive meeting of the W. M. S., the vice-presidents were assigned the pleasant duty of encour­ aging the organizing of all societies into Presbyterials. So you will not be surprised to hear from them and of course will respond to the call hap­ pily.

Colorado Presbyerial, at its meet­ ing Sept. 9, appointed a standing committee to inquire into the advis­ ability and possibility of having uni­ form programs for our societies. It was learned that a good full program—twice a month—has been worked out for eighty-seven cents per issue. A Denver printer said that this allowed for some possible increase in cost, because of a printer's error. This is entirely voluntary, but the committee would like to hear from the societies and receive a copy of the printed program you are using this year.

The committee is Miss Iva McMillan, Mrs. Charles Carson and Mrs. Myrta M. Dodds.

We think that the meeting place for Synod next year, in the beautiful little city of Greeley, Colo., with a fine new Covenanter church and a new, enthusiastic pastor with a loyal, con­ ciliatory spirit, is going to call to the West a large number of Coven­ nanter women; so we are hoping for a large conference that will lead us to still greater service. "We say a women's conference," because, ac­ cording to the constitution of the Women's Synodical Missionary Society, the next Synodical meeting will be in 1921, as we meet biennially.

I want to thank the women of the church for their warm encour­ age ment received expressing deep appreciation for the forward step taken in the new organization of the "Women's Synodical Missionary Society."

May God lead us all the way.

Gratefully your co-worker,

(Mrs.) MYRTA M. DODDS,
457 So. Clarkson, Denver, Colo.

THE CHRISTIAN ASSOCIA­ TIONS.

The Y. M. C. A. and the Y. W. C. A. are very much at work this year at Geneva. Both organizations have plans on foot to make this a better and more helpful year than ever before.

The officers of the Y. M. C. A. are: President, Clifford Mathews; Secre­ tary, Herbert Gilchrist; Treasurer, H. C. Kepeth.

The officers of the Y. W. C. A. are: President, Alice Patton; Secretary, Hannah Carson; Treasurer, Margaret Robb.

UNIVERSAL BIBLE SABBATH.

The American Bible Society has arranged for a nation-wide observance of Bible Sabbath on November 30th. Literature is being prepared of an attractive character for all churches and Sabbath schools in the country. Applications for the Sab­ bath School Program and Hand Book, which are sent free to all who are interested, are pouring into the Bible House from every section of the country. It is probable that a very considerable advance in the literature has been made without profit to the American Bible Society where this literature may be obtained are at Astor Place, New York City.

AGED PEOPLE'S HOME.

Donation Day, which means so much to the dwellers in our Aged People's Home, is passed and all the friends will want to hear from it.

It was a beautiful day. Just cool enough to be pleasant—an ideal Oc­ tober day. The crowds in the Home were as usual.

The Home looked its best. Many friends had contributed flowers, and long vines of clematis were every­ where that would look nice, every room was ready for the friends, and all doors were open, and the wel­ come was hearty.

There were more donations than last year in the way of fruit, and it was all nice. Fruit was high in price in the vicinity of the Home, and it was almost impossible to get sugar. There were other things contrib­ uted, one gift a barrel of sweet pota­ toes, but these gifts and the donors will be given at another time.

We heard from one hundred jars of fruit that started from College Hill, but Air. Redpath's car broke down and they did not reach their destination. What self-respecting car driver would not break down with such a destination? What self-respecting car driver would not break down with such a load. However, the fruit will be just as gladly received when it does ar­ rive.

The Press Committee was urged to consider how very thankful they were for all that was received—espe­ cially so at this time of high cost of living.

Perhaps there were hardly as many at the Home on this day as in other years, but there were some in the company that we were glad to have with us. Besides the ministers of our city, we had Rev. Samuel Edgar, who is soon to sail for the Levant. Also Dr. J. S. McGaw, who is so often travelling and cannot be here, and Rev. H. B. McMillan, who has just returned from France, was here.

For refreshments, there was fruit juice and small cakes. | This was prepared by a committee, but it was served in the Thank-offering room by young girls who faithfully waited on every one that came.

Mr. and Mrs. Sec, of Rev. R. C. Reed's congregation, Central Alle­ pheny, gave a victoria. The young people from the congregations in the city furnished music on it and the piano, and there was vocal music as well.

The afternoon and evening were happily spent. We wish all the friends could have been there that day.

THE PRESS COMMITTEE.

THE COVENANTER PIN.

Price, $2.00, postage prepaid.

By Parcels Post Insured. These Pins have always been sold without profit, but because of the two increases in the manufacturers' price, and on account of the many pins in the mail, the net result of handling them has come to be a profit of only $1.00 on each pin. An additional 200 pins have just been completed and the manu­ facturers have made a 5-cent increase in price, the cost of the boxes is nearly double, and it is necessary to insure the Pins to prevent their loss in the mail. For this reason the price is now $2.00, postage prepaid.

CHRISTIAN NATION PUBLISHING CO.
Tribune Building New York.

The Most Wonderful
Half Price Feast
in the 40 years' history of the Christian Herald
about best loved and
most widely read interdenominational family magazine in the United States and Canada. A million new readers were added in all other publications combined. It is dedicated to the cause of Christian missions, and has the noble task of making of every church a mission, and of the Church the Christian nation. It is the symbol of the world's highest and noblest ideal of the Church, the Christian in the world. It has made more converts than any other periodical combined.

IMPORTANT—During the 20 years above, The Christian Herald has not made a profit. Its income has always been used for the cause of missions, and for the free distribution of literature. The missions of the Christian Herald have been completed and the manu­ facturers' price, and on account of the many pins in the mail, the net result of handling them has come to be a profit of only $1.00 on each pin. An additional 200 pins have just been completed and the manu­ facturers have made a 5-cent increase in price, the cost of the boxes is nearly double, and it is necessary to insure the Pins to prevent their loss in the mail. For this reason the price is now $2.00, postage prepaid.

CHRISTIAN NATION PUBLISHING CO.
Tribune Building New York.

What 15c Will Bring You from the Nation's Capital

The Reformed Presbyterian Church in the United States has been the home of fine, pure, and godly men. Its members are advised to send their orders for the year 1920 to the National Christian School Supply. The Reformed Presbyterian Church, 30 West 38th St., New York City.
Important to All Women

Readers of This Paper

Thousands upon thousands of women have known bladder or bladder trouble and never suspected it.

Women's complaints often prove to be nothing more but kidney trouble, the result of kidney or bladder disease.

If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

You may suffer pain in the back, headache and more.

Poor health makes you nervous, irritable and may be despondent; it makes you feel tired out.

But hundreds of women claim that Dr. Kilmer's Swamp-Root, by restoring health to the kidneys, proved to be the remedy needed to overcome such conditions.

Many send for a sample bottle to see what Swamp-Root, the great kidney and bladder medicine will do for them. By enclosing ten cents to Dr. Kilmer & Co., Binghamton, N. Y., you may receive sample size bottle by Parcel Post. You can purchase Swamp-Root and large size bottles at all drug stores.

MEETING OF COLORADO PRESBYTERY AND COLORADO WOMEN'S PRESBYTERIAL

The full meeting of Colorado Presbytery was held Tuesday, Sept. 9, 1919, at 10:45 a.m., in the Reformed Presbyterian church, Greeley. The Women's Presbytery met at the same place and hour, the Presbytery holding its sessions in the pastor's study, and the Presbytery its meeting in the main auditorium. All met together for the season of prayer preceding the constituting of the court, and continued as a joint meet'in while Rev. S. E. Greer preached the retiring moderator's sermon. Rev. Samuel Edgar was chosen moderator, and Rev. C. E. Larson was elected clerk. The Presbytery felt it should confer, notwithstanding the fact that his plans to leave for the mission field made it impossible for him to preside at any other meeting of the court except the day of his election. After the prayer, Mr. Larson was re-elected clerk. Presbytery then took recess, and all enjoyed together the fine dinner the ladies of the Greeley congregation served in the basement at 2 p.m.

Presbytery reconvened for its main business session and the Presbytery likewise met for its business session. About the middle of the afternoon Presbytery and the Presbytery met for a short time in joint session to hear Dr. J. H. Webster, of the United Presbyterian Church, speak, by invitation of the Presbytery, on the Forward Movement in his denomination. During the afternoon the matter of the Conference may be had from the ladies of the Greeley congregation. After an absence of about two years from this place, James Turner has again returned to us. He has been assisting his father in Canada on the farm, but decided to come to Eskridge for the school term. He will resume his studies as a senior in the High School.

Our pastor was absent on a recent Sabbath-going to Superior, Neb., to preach. Rev. A. M. Thompson ably filled the vacancy.

Miss Marietta Carson, daughter of Mr. and Mrs. John Carson, of this place, has gone to Geneva to attend school for the coming term. This will be her first year, and we wish her abundant success.

Miss Florence McKnight has gone to the Polytechnic School, which was recently constructed in Kansas City. This will be her second year at college; her first year was spent at Cooper College in Sterling, Kansas.

Willard and Bessie Buck are again attending Washburn College at Topeka. Miss Bessie will be a Junior this coming year.

Mr. and Mrs. Will Brown are the happy parents of a baby girl.

Alvin and Cecil Bennett and Carl and Helen Bennett are teaching at McFarland and Pascoc respectively, this fall. Sarah Hay and Mattie Wilson are both teaching rural schools.

Mr. and Mrs. Coff, from Nebraska, were here visiting with the latter's sister, Mrs. Robert Buck and family. There were no delegates permitted to attend the Sabbath School Association held in Alta Vista last Thursday, on account of the influenza epidemic.

Mr. John Montgomery, from Seattle, Wash., is visiting at the home of William McKnight. Mr. Montgomery is a cousin of Mrs. McKnight.

Mrs. William McKnight accompanied Mr. Montgomery on a visit to Chicago and then to Philadelphia. Just a short time ago she visited in Colorado.

WORLD-COMMITTEE ON INTERNATIONAL SOCIAL PROBLEMS.

To take part in a program that includes reports from nine world-commissions on as many different international social problems, as well as addresses from over fifty leaders from various parts of the world, representatives of over forty nationalities, will meet in Pittsburgh, Armitage Week, November 9-19, at the World's Citizens Conference, under the auspices of the National Reform Association. Among the American speakers already secured are Charles Evans Hughes, Henry Van Dyke, Charles E. Jefferson, Nicholas Murray Butler, P. P. Claxton, Henry W. Temple, Gifford Pinchot, Frank J. Gannon, and Arthur Capper. The subjects to be discussed deal with conditions that are daily growing in the attention of the Church, and it is hoped that out of this important conference there will be evolved a practical program of action for the Church to take. Full particulars and programs regarding the Conference may be had from the National Reform Association, 209 Ninth Street, Pittsburgh, Pa.

STAFFORD, KANSAS.

The Young People's Society, which includes all the "young in spirits" as well as the young in years, enjoyed a "Weiner Roast" in a beautiful grove three miles out of town. Late in the evening we sat at the glowing fire, toasting marshmallows and singing, and recalling funny anecdotes, and Mr. Steele gave us a recitation. Miss Hazel Fie is newly elected president, and is pushing the social work. The chairman of each committee is conducting one prayer meeting in the interest of the committee's work. Miss Theresa Browale left the last of September for New York to attend the White Bible School. This is her second year. The Stafford congregation is very much attached to Thressa, and follow her with their love and prayers.

Mrs. Anna Reed and Miss Rosamia Alexander, of Belle Center, O., have been visitors at the parsonage. The M. W. M. entertained them at a luncheon Tuesday afternoon in the church. They held their regular monthly meeting in connection with it.

In looking over the parsonage goes on steadily.

Our Wednesday evening prayer meetings are very interesting and helpful. Our attendance is much larger than it was. We have a prayer committee, which presents each week some special object for prayer. This week we are asked to pray that we may be delivered from the threatened scourge of "Flu."

Our pastor, Rev. J. G. Reed, went to Quinter Tuesday to assist the Rev. G. M. Robb in communion services.

It is very dry here, and the farmers have been much hindered in preparing the ground for sowing wheat.

Many hearts the Word of Life falls as silently as the seed upon the soil. There is no immediate effect, but it is a seed planted in the heart, and germinates and grows and bears fruit. It may be long years afterward. "My Word shall not return unto Me void."

Subscription Rates

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All free copies are discontinued with this issue.

1. Most subscribers are already paid to January 1, 1920, and in all such cases payment need be continued until that date without additional payment.

2. If you are already paid to beyond Oct. 1, 1919, the paper will be continued to you until the expiration of your subscription—whenever that may be—without additional payment.

3. If you are in arrears, you may pay up until October 1, 1919, at the 500 rate, and add 62 cents to complete this year; then on or before January 1, 1920, send the price in advance for your subscription for next year, 1920. Most people like to pay for their papers for the calendar year, the expiration date is so easily remembered, and we greatly appreciate it if you will not send your subscriptions begin with the beginning of the calendar year.

4. Course, new subscriptions are gladly received at any time, but if agreeable and convenient we would appreciate it if you would let us in advance if you will not use the subscription in the future. This will help us in our endeavor to make the paper of interest.

5. We are hoping that the time will come when every Covenanters in the world will be as interested reader as the Christian Nation.

CHRISTIAN NATION PUBLISHING CO.
Tribune Building New York
Prayer Meeting Topic

By REV. S. J. JohnSTON.

Topic for Wednesday, Nov. 12, 1919.

Subject: "Hindered in Obeying the Truth."—Gal. 5:7.

1. By Satan himself.
2. By Christ's enemies.
3. By false teachers.
4. By careless Christians.

Suitable Psalms—35:1-3; 43:3-6; 119; second part: 125-1:5.

Parallel Passages—I Cor. 9:24; Gal. 2:2; II Tim. 4:7; Eph. 6:12; I Tim. 6:12; James 1:13; Phil. 2:16; by the truth.

Rom. 14:15; October 29, 1919.

In the opening part of this verse the Apostle commands these Galatians, "Ye did run well." Not long after they had started in this race, they began to fall out. The Apostle notices this, and calls their attention to it. "Who did hinder you that ye should not obey the truth?" He wanted them to raise this question in their own minds.

How often like these early Christians are we hindered in obeying the truth. That is the phase of this subject to which now we wish to call your attention. In obeying the truth we are sometimes hindered:

1. By Satan himself.

On this we will all agree. Such is a part of his earthly mission. His thoughts run altogether in that direction. We dare say that such is superiormost in his mind. Deceit, falsehood, treachery, and even murder are some of the things to which he resorts to accomplish his purpose.

The first mention of Satan in the Bible is in connection with a deed of this kind. "Now the serpent was more subtle than any beast of the field which the Lord God made, and he said unto the woman, Yea hath God said, Ye shall not eat of every tree of the garden?" He attempts to instill doubt into her mind and in this way hinder her from obeying the truth.

Satan appears in the New Testament in exactly the same light. Take Christ's parable of the sower and his seed. The sower himself had told, the disciples, not understanding it, came to the Master for an interpretation. "Now the parable is this: the seed is the Word of God. These by the wayside are they that hear; then cometh the devil and taketh away the Word out of their hearts, lest they should believe and be saved."—Luke 8:15.

2. By Christ's enemies.

Of those outside of the Church we may make two classes. One class is simply indifferent. It regards the Church. They take no interest at all. The other class is openly opposed to the Church. They hate the Church and take every opportunity to show it. They do all they can to hinder us from asking for the Church.

To this class belonged Jehovah, who will remember his wicked reign and how he did set himself in opposition to the truth. Not liking the prophecy of God touching Judah and Jerusalem, he tried to destroy it by throwing it into the fire as it was read to him. "He hated the truth and did all in his power to keep people from believing it."

3. By false teachers.

This is another way in which we are hindered in obeying the truth. Every one has had his faith and judgment tried. They were abroad in the land during Timothy's day, for Paul warns him against them. See I Tim. 4:1, also II Tim. 3:13. And we have them in our day too. A great deal of harm is done today by false teachers of one kind and another. They are of that "sort which creep into houses, and lead captive silly women laden with sins."

Some of these false systems which today we ought to be on our guard against is Christian Science. So many today are being enticed and led away through this false system of faith. It is decidedly wrong in its tenets. It is not capable of being believed to be deceived by its flattering promises.

4. By careless Christians.

As we have divided all outside of the Church into two classes, so may we make the same divisions of those within. One class is composed of those faithful. And for all such we only have words of commendation. But there is a second class not so faithful. This latter class is careless and thoughtless in the way they live. Instead of being a help to a congregation, they are often a reproach and a burden.

How often such people hinder others from obeying the truth. Instead of commending their religion to others by the way they live it, the very opposite is true. Their lives are living epistles which men read, but we are sorry to say they are not of the right kind. They are a hindrance to the Church rather than a help. May the consideration of the text help us all to live better.

Covenanter Young People's Union

BY REV. W. C. McCLELLAN.

Topic for Sabbath, Nov. 16, 1919.


Parallel Passages—Mark 16:20; Acts 15:4; Rom. 12:4-8; 15:10; I Cor. 12:12; II Cor. 6:1; 1 Peter 4:8-11.


Co-operation with the Lord is essential to the performance of Christian service. It is more important to be "laborers with God" than "laborers together," and better yet to be "laborers together with God."

-Co-operation in Christian service implies humility in every operator. The worker who asks counsel of nobody, not even the Lord, and bolts ahead on his own initiative in some scheme of his own, may accomplish something, but not a Christian service. The service of our whole nation uniting with other nations to make and keep the world safe for democracy is not Christian and will never come to naught, being attempted independently of God. We hope for a Christian League of Nations; but membership in the one at present proposed is not compatible with our own national covenant with the Lord. The paramount duty of Christians just now is to co-operate in a campaign for the Christian Amendment to our National Constitution, and other efforts to teach the nation humanity before God.

Co-operation in Christian service assures the complete success of such efforts. One man with God is a great help when it comes to accomplishing some great good; and when two or three are agreed as touching anything that they shall ask, it shall be done for them by our Father which is in heaven. The member of every little group of Covenanters, and others, praying for the adoption of the Christian Amendment, will one day have it revealed to him how his service was an essential link in the chain of events which led up to its successful accomplishment. If two thousand Covenanter young people were un edición to cover the United States and Canada, to write, to give collections, and congregations to petition for the Christian Amendment, they could do it. We are a feeble folk without God, but not with Him. Let no one say: "I am only one and it is little I can do," and attempt nothing. Rather let him say: "I am only one, but I am one; therefore, what good I may do, by the grace of God I will do; for, I can do all things in Christ, which strengtheneth me."

The minister of the Cumberland Presbyterian Church says: "In the economy of God all effort, however small, put forth for the right cause, fails of effect. "They that know their God shall be strong and an offiier of this congregation. His illness until he passed away on July 13, 1939; therefore, be it

LITERARY SOCIETY RECEP TIONS.

Each year at Geneva, there is a lively contest between the two societies for the honor of having the largest group of students attending theINI onHam socials. The program of events after the literary programme has been concluded.

On October 9, the Adelphi Society gave its reception. A literary programme was held in the first part of the evening, with the College orchestra and later the guests adjourned to the Adelphi Hall, decorated in the "gold and white." Games and music was enjoyed until the refreshments were served. Because the rivalry of the two societies extend even to the part of this programme, the "eats" were both abundant and tasty.

The Alethean, on October 17, also filled the house to capacity. The literary programme was enlivened by music furnished by the College orchestra, which had been organized about a month before. This was the first occasion at which the orchestra had played in public.

The lunch served by the "Aleths" was equally as good as that served by their sister society.

Few students are now in a quandary, for an event can be held in one society only. The problem now is not so much—to which society they are most attracted, but which they can best afford to do without.

In Memoriam.

MR. MATTHEW CHESTNUT.

Exequies on the death of Mr. Mathew Chestnut, a charter member of the Cumberland Presbyterian Church, were held on October 17, 1919, at the College, the members of the congregation, desiring to express appreciation of his service and gifts. Mr. Chestnut, a charter member of the Cumberland Presbyterian Church, will be remembered for his quick wit, genial personality, and his tireless efforts on behalf of the Cumberland Presbyterian Church.

Mrs. Mathew Chestnut, a charter member of the Cumberland Presbyterian Church, will be remembered for her quick wit, genial personality, and her tireless efforts on behalf of the Cumberland Presbyterian Church.

MR. MATTHEW CHESTNUT.

The Ladies' Missionary Society of Billings wishes to express its esteem for its charter member, Mr. Mathew Chestnut, who responded to the call of God in the midst of life. A faithful and unselfish member of our body, he will long be remembered with appreciation and love.

The latter was Mr. Chestnut's constant companion until death, although she has ceased from labor but is still very much alive. "He was always ready.

"Farewell from the board of Time and Place.

When this life may face me, I bring to see my Pilot face to face.

Who was a charter member of the Cumberland Presbyterian Church.

NANCY McPARLAND.

Mrs. M. LAVIN,

Committee.
Dodgers Never Lead

Leaders Never Dodge

THE ISSUE IS PLAIN

Shall America Acknowledge Christ as King?

Laymen---Will You Talk This Matter Over With Your Neighbors?

Ministers of Christ---Will You Preach On This Subject And Have Your Congregation Authorize You To Petition Congress On Their Behalf?

Church Courts---Will You Take Definite Action Looking To

The Christian Amendment TO THE Constitution of the United States

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THE WITNESS COMMITTEE

119 FEDERAL STREET

PITTSBURGH, PA.
A Passion for Souls.

BY REV. S. B. HOUSTON.

It is almost needless to say that souls are spirits living either in or out of material bodies. Sinless souls are redeemed and glorified. Sinful souls are dying by the million. Our Redeemer died to save souls. There is no salvation except through Christ. Soul-winning and soul-saving are instrumentally in the hands of the Church. Christ saves through men. This fact is being burned into the hearts of believers more and more.

We are living in a time of unrest and discontent. Some are pessimistic, others optimistic. Unrest is in the Church as well as in the world. The world needs the Gospel, through which the Church is saved. God is calling loudly, today, to His people, saying, "Awake, awake;" "shake yourself from the dust;" "arise, shine; for thy light is come;" "enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations."

The churches are seemingly rousing up; coming to a deeper sense of responsibility. God, in the great World War, has had an awakening influence. The Spirit has started the Forward Movement, as some put it. "The World Movement." The plan is to quicken and intensify all the spiritual activities of the Church; to stress personal piety, home religion, evangelism, stewardship, prayer, mission work, and to secure a more thorough and an universal consecration of all Christians to the service of Christ, and thus extend the Kingdom into the vast regions beyond. It is a most needful movement in a critical hour.

Our own little Church has heard the call. A plan of campaign is adopted. Leaders are now on the high places of the field soliciting workers in different branches of Church work. The announced plan of campaign in the Christian Nation, lately, by Dr. R. J. G. McKnight and Rev. D. H. Elliott is almost overwhelming. But for faith, that overcoming all difficulties, it would be undertaking the impossible.

The service-worn Banner is unfurled. The Standard is lifted up and will soon be seen on the tops of the mountains. Our royal Leader is the Messiah, the Prince, the World-Conqueror. His command rings out in clarion tones, "Follow Me." To follow Him does not mean defeat before the world's massed forces, but going over the top and triumphant victory.

Our matchless Leader had a burning passion for souls, and still has. It was this that brought Him from heaven to Bethlehem, to Gethsemane, to Calvary, and then led Him back to glory. He is the Lamb slain His blood is still efficacious. Have you, my friends, a vision of the bleeding Lamb—bleeding for souls?

Are we in sympathy with the purpose and plan of the suffering Saviour? He suffered once. He is now Intercessor before the throne. If we are anxious that He shall see the travail of His soul and be satisfied, then, surely, we will make daily intercession for souls. We will pray for the almighty power of the Spirit; will work, give, and with all the intensity of our spiritualized hearts for the saving of the perishing. Why should we not catch an inspiration from Jesus' passion for souls?

Our spirits should be all aglow with heavenly love. Intense desire accompanied with suitable effort will bring souls into the Kingdom and revenues of glory to the King.

Was it John Knox, who said to God in prayer, "Give me Scotland, or else I die." Is our faith strong enough to lead us as close to the throne as the great reformer got, and is it bold enough to present perseveringly, and without fainting, our claims for sinners on the merits of Jesus Christ? Lord, increase our faith.

Let us pray. Let us all pray, as never before, while life lasts, for the salvation of men. Every soul and nation raved adds jewels to our Saviour's crown.

New Method of Supplying Vacancies.

BY REV. F. M. FOSTER, PH.D.

All might not agree wholly with the interpretation of Synod's action, as found in the Christian Nation of September 10. The explanation is some one's opinion. The action itself raises some difficulties.

I. In the new method of supplying vacant pulpits, Presbyterial oversight for one half the year is, by Synod's commandment, interdicted. This is poor Presbyterianism; if, indeed, it be not a disruption of Presbyterial order.

II. The commandment to congregations, after hearing a candidate, to take a vote on readiness to make call, is an order which, in a congregational meeting regularly announced and held according to the Rules of Order, will, in fewest cases, be carried out. The determination of "readiness" will probably fall into the hands of a few who will presume to speak. Furthermore, having heard a candidate, the commandment of Synod to immediately hold a congregational meeting, and then and there declare whether or not they are "ready" to make a call, is open to very grave question as a matter of Synodical authority. Congregations might reject such commandment as an invasion of privileges belonging to the people.

III. Ministers who might be rated as better preachers, though they might not be better pastors, will be sought after; and others, possibly not so attractive from one point of view, yet devoted servants of Christ, will have little opportunity to proclaim the gospel. In the scramble—the word is not used in a bad sense—some will have full opportunity, and others will be greatly limited in the ministry to which God has called them.

IV. A number of congregations, with "help" received, are unable to take preaching more than part of the time. By the commandment of Synod, Presbytery is ordered, after the first six months, to send a stated supply for the ensuing six months. How would this work in Barnesville? How (Continued on Page 3.)
Around the Old Arm Chair

How Thanksgiving Day Began.
BY CARRIE HILL BOFFMANN
"The Mother Story Lady."

Long ago in England a wicked king would not let the people pray to God the way they wanted to. He was so unwise that he said if they would not pray as he prayed they must leave their country or be sent to prison.

This made many of the Englishmen who lived in a village called Plymouth very unhappy, for they loved their country, and they did not want to go away. But the love of God came first in their hearts; so they left their homes, and went to a country called Holland.

"Let us call ourselves Pilgrims," said they, "for now we are journeying from place to place, toward heaven, our dearest country."

Pilgrims they were destined to be, for they lived in Holland but ten years, and then sailed away to find a land where they could be happier, and where their little children would hear only the English language. In Holland their little ones played with the children of that land, and learned to talk Dutch. This did not please the Pilgrim fathers and mothers; so they made up their minds to leave Holland and go to America.

Two ships, called the "Mayflower" and the "Speedwell," were hired to take them across the sea; but the "Speedwell" was not a strong ship, and after trying her out they found she could not stand the long journey. So part of her passengers were taken on board the "Mayflower," which set sail alone for that unknown land, America.

It was a perilous journey, and one that struck terror to the stoutest heart. There were one hundred people, fathers, mothers, sisters, brothers, and little children, on board; but the ship was small, and they were crowded and uncomfortable. When the waves dashed high and the nights were black, it was only their faith in God that kept them brave.

Then one day when the little ship was in the middle of the great ocean, a dear little Pilgrim baby was born. He was named "Oceanus," for his birthplace, the ocean. His coming made all hearts rejoice, and somehow the toils and dangers of the rest of the long voyage seemed less hard to endure.

When at last the "Mayflower" came in sight of land, it was winter, and too cold for the women and children and the baby Oceanus to go ashore, for there were no warm houses to live in, and only rocks and sand and snow-covered ground to be seen. But brave Captain Miles Standish, with Governor Bradford and many of the Pilgrim fathers and brothers, went on shore to see where they could build houses for all the people to live in. They landed on a granite rock, afterward called Plymouth Rock, on the twenty-first day of December, 1620.

Each day the men went ashore to work, returning to the ship at night. First they built a large "common house" that was to be used as a church. Then built a fort on a hill close by, where they placed their four small cannon. Their houses were built in two rows, with a wide street between.

All that cold long winter the Pilgrims worked; for there was nothing to build their houses but the logs they made from the trees. The men, women and little children were often cold and hungry, and many of them were taken sick. At one time all but six or seven of the Pilgrims were sick, and before spring came half of the hundred who had sailed from Holland had died.

During winter some friendly Indians had visited the Pilgrims, saying to them: "Welcome, Englishmen." One of them, Squanto, who had himself been in England, came to stay with them, and when spring came he showed them how to plant the corn they had found in some deserted Indian huts. It is said that he told them to put a dead fish in each hill of corn, knowing that the fish would decay and make the ground rich for the growing corn. He told them when to plant other grains, and helped them to find wild game to eat.

When the days were warm enough, while the fathers were planting the grain, the children played in the nearby woods. They found many strange and beautiful flowers, and hundreds of birds sang their sweet songs in the glad sunshine. The first flower they found was sweet-smelling, small, and a soft pink in color. They named it "Mayflower," for the good ship that had brought them safely across the sea. It was the trailing arbutus that so many of us love.

One spring day some of the little Pilgrim children were playing out of doors when a burst of song from a tall tree greeted them: "Cheer up, cheer up, be cheery, be cheery!"

They saw the flash of the bird's red breast, and thought of the little English robin they had loved in their homeland. "It is a robin redbreast," they exclaimed. And, although he is unlike his English namesake, he has been called "Robin Redbreast" ever since.

When autumn came, the Pilgrim fathers and brothers gathered the corn, the wheat and the barley that had been planted in the spring. To their great joy, the harvest gathered in was enough to last the Pilgrims all through the coming winter.

"Let us thank God, the Giver of this harvest, for that unknown land, America."
The Marriage Supper of the Lamb.

Some have thought Jesus not an example to man in every relation of life because He was never married and marriage is one of the most important, intimate and universal relationships in human experience. Yet Jesus performed His first miracle at a marriage, He draws several of His parables from the circumstances of marriage and He blessed little children. And He is to be married and all the designs of Providence are in preparation for the time when He shall have won His bride and be ready to sit down to the marriage supper of the Lamb.

This marriage will not be celebrated until the false woman who professes to be His wife shall have been taken out of the way. This harlot who has committed fornication with the kings of the earth, who has shed the blood of the saints and who has deceived the nations to their destruction, is clothed in scarlet and adorned with precious jewels, but has never been owned by the Lord and will be destroyed by His judgments which are true because they have long been promised and righteous because they have long been deserved. Her former lovers shall hate her and burn her with fire, and her outraged Lord, remembering her works, shall render her double and in one day shall bring the plagues of death, mourning and famine upon her.

The bridgroom is the Lamb, the Lord strong and mighty, God of heaven and earth, the God Man, who takes a bride from this little earth. He is the King and He stoops to wed one of His subjects. He has already exalted man in union with Himself to the throne of the universe and now He takes the Church for His bride and she is to stand at His right hand in the court of heaven. At the end of the long day of this world's history when His courtship is over and the engagement has been kept, when the false woman has been banished and the true woman has come, when the guests have been gathered and every one has on a wedding garment, when the final vows have been spoken and the covenant is complete, then will they sit down at the Marriage Supper of the Lamb. "Let us rejoice and be exceeding glad, and let us give the glory unto Him; for the marriage of the Lamb is come." At the last day He is coming to bring the bride to His Father's house.

The bride is the whole body of believers, living or dead, in heaven for ages or still on the earth, who on the last great day shall be gathered at the right hand of the great white throne and who at the close of that day shall enter with the Redeemer through the gates into the city to go no more out. They shall come from the east and the west, from the north and the south, and shall sit down together in the kingdom of heaven. Black and white, rich and poor, learned and unlearned, old and young, they shall all be made ready, when the false woman has come, when the guests have been kept, when the false woman who professes to be His is exalted, and when the wedding garment of the Lamb's wife shall have been made ready. "It was given unto her that she should array herself in fine linen, bright and pure, for the fine linen is the righteousness of the saints." By faith they have accepted and are clothed with the righteousness of Christ and are sanctified, being cleansed by the washing of water with the word, so that they have no spot or wrinkle or any such thing, but are holy and without blemish. In the great humility of forgiven sin, in the beauty of perfect holiness, in the happiness of her love, the bride shall come to her husband, who loved her and gave Himself for her.

And He said unto me, "Write, Blessed are they that are bidden to the marriage supper of the Lamb." New Method of Supplying Vacancies (Continued from Page 1.)

would it work in Ray? In Cedarville? In Content? In West Hebron? and in some other places? Who will pay for the six months' preaching ordered by Synod? When a congregation of twenty or thirty people has used up its own resources and Synod's appropriation, is it understood that Synod will pay the preacher assigned? If Synod does not, who will?

V. "Item 5" comes dangerously near taking calls, ordination and installation out of the hands of Presbytery and putting them into the hands of the Commission. In the Christian Nation of September 10, some one has written in his view of "Item 5." All might not agree that the language of the item is properly construed. Look at it and see, and note the command—"shall." No doubt Presbyteries will act as the item is explained; not because the language is properly defined, but because Synod seems to have disregarded Presbyterian law. Presbyteries have been commanded to attend to certain lines of work by the Commission. It would seem to the writer that Synod's action would best be limited to recommendation to Presbyteries to appoint a Commission, if, in the judgment of Presbytery, such Commission is needed.

VI. Those who, as Committee of Supplies, have had to do with arrangements, know how difficult it is to keep pulpits supplied for such time as "requested" by sessions. With a "list" put into the hands of a committee which has had little experience, and possibly is a little slow, and confronted with frequent failure, it is within the limits of probability that some congregations will have long intervals between preaching.

VII. Synod has put the whole matter as to ministers that shall be heard, into the hands of three members of a congregation. This committee of three can consult the congregations if they wish, and can keep their own counsels or can even keep the "list" to themselves, if they see fit. The Committee of three is clothed with full authority. The regularly constituted court has been, by order of Synod, superseded by the Committee of three. To the Session, this Committee can say, if they see fit, "We now take charge of the pulpit!"

VIII. The new method will be difficult, if not impossible, in operation. By it, if a congregation, after six months, has not called a pastor, the Presbytery is ordered by Synod to step in and appoint a "stated supply" for six months. This is Episcopacy, and in the Church which declares to the world, "There is one unalterable form of Church Government!" This proposed method seems to be harking back to martyr days when "church authorities" "settled" ministers whether the people wanted them or not. Today the appointee might possibly be acceptable. But if not acceptable, a strong congregation might refuse him, and say "No!" to Presbytery. Any attempt to apply this commandment of Synod will probably be limited to weak and dependent congregations, for Episcopacy will not be welcomed by people who know the history of the Second Reformation.

The real hope of the world lies in the realization of the kingdom of Christ in the world, and not in any man-made league of nations from which Christ is excluded. He is the Governor among the nations.
rather see the devil control a life rather than that others outside should share in their monopoly.

I have often listened to the Salvation Army in their talks on the street and marvelled at the effective use they made of the rather small amount of truth they seemed to have. Many of them were ignorant people, and yet they marshalled the little truth they knew in a way that compelled attention. Shall we command them to stop? They seemed, to the best of their ability, to be holding up Jesus as the Saviour from sin. It is not a question of how much reserve truth a man must have before he can speak out for Jesus, but the use he makes of what he knows. No man that knows a little and is using that little and using it effectively will wish to scoff or deride the name of Jesus.

And the hardest thing to bear in the lesson was when the proud and self-satisfied Jews, with Jesus in their midst, were passing through the Samaritan’s country and were willing to condescend enough to stop all night with them, and they sent messengers to tell of the wish of Jesus. But the Samaritans would not receive the pilgrims. I wonder if the messengers that were sent put their request graciously? There are a great many ways of telling what you want and even of misrepresenting the Master, who could overcome prejudice, and never gave any countenance to class hatred.

Whatever the reason, the place He was willing to stay would not receive Him, and the offered blessing was forever denied them, and their lives were leaner, for the sick were not healed, their ears were not gladdened as other Samaritan ears were rejoiced with the Saviour’s words, and salvation that would have been offered they had asked to pass by their town. And the pity of it was they went blindly on and never knew.

But should they be consumed for this? No, their punishment would be sufficient to answer for their ungracious conduct, but what an awful thing for James and John if they had been allowed to cultivate the effective use they made of the Saviour’s words, and salvation that would have been offered they had asked to pass by their town. And the pity of it was they went blindly on and never knew.

The best man is not the one who can wear fine clothes and can boss every one else; the best boy and girl are not those who live in big houses and have servants to wait on them. The man who is first with God is the one who makes room for children around and says, “This is no place for you, children. The Master is busy.” They think the children will be in Jesus’ way.

Does Jesus think so too, John? “No, He loves the children.” Jesus is never too busy for the tiniest child to come to Him. As the children and mothers sadly turn away, Jesus calls out, and oh how wondrously He gladdens as other Samaritan ears were rejoiced with the Saviour’s words, and salvation that would have been offered they had asked to pass by their town. And the pity of it was they went blindly on and never knew.

Can you boys and girls see Jesus now, Mildred? No, you cannot see His face. But Jesus can see you, and can draw you close to Him as He did those other children. Just remember that Jesus will never turn you away. Some grown people may say, “There is no room for children here.” But Jesus never does. He makes room for children first. He says, “Suffer the little children to come unto Me, and forbid them not.”


Jack, do you love your mother? “More than any one else.”

“Does your mother love you, Jeanne?”

“Yes, and she cries when I’m sick.”

Do you know that Jesus loves you, children, far more than you love your mothers—even far more than your mothers love you?

One day Jesus and His disciples walk along a country road toward Capernaum. On the table, sink this pan of water in the sand for the Sea of Galilee, which Jesus loves so well. Pile up the sand for the hills around. These boxes are for the flat-roofed houses of Capernaum by the Sea of Galilee. Score the course of the Jordan River in the sand. These clothespins are for Jesus and His disciples.

The disciples are arguing among themselves. They do not know that Jesus can hear. Can He, May? “He hears everything.”

Yes, He knows what they say, but waits till He can have them by themselves before He corrects them.

They enter this house in Capernaum. Jesus says, “I overheard you talking. What were you disagreeing about?” He wants the men to tell Him themselves. But they are ashamed, and hang their heads. They had been arguing as to which of them would be greatest among Christ’s followers.

Jesus sits down and calls His disciples around Him. Is He cross, Robert? “No,” Jesus knows the disciples do not know any better, so He teaches them. He says, “If any man desires to be first, the same shall be last of all, and servant of all.”

The best man is not the one who can wear fine clothes and can boss every one else; the best boy and girl are not those who live in big houses and have servants to wait on them. The man who is first with God is the one who waits on other people and puts himself last every time. The boy and girl who are first with Jesus are those who give up to others—those who give the best seat to the timid little girl, who gets father’s slippers, and do all they can for mother without being told; who praise everyone else instead of themselves, and who love everyone. These are the first with Jesus, the ones who put themselves last.

As Jesus is talking with His disciples, a little boy stands quietly by. This stick is he. Jesus’ face is so beautiful and kind, and His voice so sweet and loving—altogether more wonderful than that of any other man—the child cannot take his eyes off Jesus. Jesus looks up and smiles at the boy, then He calls him. Does the boy run away, Margaret? “I guess he runs right up to Jesus just as fast as he can.” Jesus reaches down and gathers the little boy up in His arms, for Jesus loves children so much. As He sits holding this little boy close, He says to the disciples, “Whoever shall receive one of such children in My name, receiveth Me.”

Don’t you think that boy was happy, James? Do you think he would grow up to be a bad man? No, I think every time he would be tempted to do wrong, he would think of Jesus smiling at him and reaching out His arms. Then instead of doing wrong, he would say, “No,” and feel Jesus’ arms about him again, as He did when a little boy.

Jesus and His disciples leave this house, and one day they come to a place here on the eastern shore of the Jordan. This box is for the house where they are stopping. Leave the top off. A crowd of people come to hear Jesus. These sticks are they. While Jesus is talking with these grown-up folk, there come a lot of children trying to get through the crowd to Jesus. Some may have seen Him before and have brought others to Jesus. These small sticks are the children. Then here come the mothers carrying tiny babies. They want to bring them to Jesus, too. But there seems no way to reach the Master; the crowd of grown folk is so great. Then to make things worse, the disciples try to send them away. “This is no place for you, children. The Master is busy.” They think the children will be in Jesus’ way.

Does Jesus think so too, John? “No, He loves the children.” Jesus is never too busy for the tiniest child to come to Him.
OPENING OF KNOX ACADEMY.

The forty-fifth year of educational work in this institution began on the 29th day of last September. On that day old and new pupils were registered and assigned to their respective classes. The formal opening of the school was observed the next day with a very simple program following the usual chapel exercises. There was music from a phonograph and the singing of a song by the school. Miss Lola Weir entertained us with a reading. The Rev. Mr. Shirley, pastor of the colored Congregational Church of Selma made a very helpful talk to the children on the subject, "Work." Mr. Kingston was also on the platform and both amused and instructed his youthful audience while he pointed out some of the lessons we might all learn with profit from the habits so naturally and instinctively brought to our ways the Wise Man of old exhorted a class of dilatory individuals to consider.

Pupils continued to come all week, and at this writing are still coming—till the enrollment is as large as it is by no means the largest enrollment Knox has had, but it compares favorably with that of recent years, especially when we take into consideration the fact that for the first time in the history of the city the privilege of attendance upon the public school is absolutely free. Formerly a tuition fee of one dollar was required, but last spring the county voted for a three-mill school tax, in addition to the regular state tax, thus enabling the county to remove the tuition fee hitherto charged of those attending the public school. This new regulation may be considered as one that will affect unfavorably the attendance at Knox, but although it may have drawn away some from the school at East Selma, it has made no appreciable difference in the enrollment at Knox. Our lower grades are full to overflowing. We have about one hundred beginners, which are separated into a morning and afternoon division about fifty each. And more than a score have been refused admission because of the congestion. The next grade we also confined to divide likewise into two divisions, and the next two above it have each from forty to sixty on their rolls.

Toward the close of last year the teacher in the grammar school suffered a serious breakdown in health, which prevented her from resuming her place in the school-room this fall. Another teacher considered a proposal of naturally is better than re-appointment by the board and laid aside the text-book and the birch for the pleasures and duties of the honorable state of matrimony. Still another reason.

The teacher's music removed from the school and her services were no longer available. For this and other reasons there is quite a change in the personnel of the teaching force this year. Miss Minnie L. Wilson, of Marlow Springs, is the principal of the High-school, with Miss Lola Weir, of Winchester, Kan., and Miss Clara McClelland, of Topeka, Kan., as her assistants. The Rev. Mr. Brooks, head of the Theological Department of Payne University, is in charge of the grammar school. Miss Mary Wilson, of Pittsburgh, Pa., teaches the sixth grade. This is her second year in this position and she is residing for a decade or more over the pupils of the second grade. Miss Laura Weir, of Winchester, Kan., returns to the fifth grade. Mrs. M. E. Tompkins, who came the fall from New Concord, Ohio, quite a number of years ago, teaches the fourth grade. Miss Jean Latham, of Princeton, Ind., is in the second; Miss Eleanor Auld, of Oakdale, Ill., is in the first, and Mrs. G. M. Simis is still at her post in the primer room, where for forty years she has been starting baby feet in the rugged road to learning. Miss Mary Fowler and Thomas Lee direct the sixth grade boys in the industrial departments. Miss Sophia Kingston and Mrs. I. D. Craig, formerly of the U. P. Mission at Miller's Ferry, are taking care of the classes at East Selma. Mrs. Kynett is in charge at Pleasant Grove.

A new feature of the work this year is the appointment of Miss Hays to the position of City Missionary, or Bible-woman, with Mrs. E. O. Senechal as her assistant. While there has always been more or less work of this nature carried on by the teachers it has not been made a distinct department to which any one was assigned to devote their whole time.

For the accommodation of the enlarged force of workers it became necessary to provide additional living quarters. So two of the tenant houses on Union street have been placed at the disposal of the teachers, one of them furnished and the old roof, making a bungalow-cottage of five rooms and a hall, which will provide ample sleeping quarters while the removal of a partition in the old cottage affords a commodious dining room where all will assemble for meals.

All this has put the board to considerable extra expense which should be met by the increased liberality of the Church. Congregations, missionary societies and young people who would like to have some particular interest in this necessary equipment could find an object worthy of their generosity in providing means for the furnishing of the above quarters.

A new kitchen range is badly needed for the teacher's home. Rugs, blinds, tables, chairs and other furnishings for the bedrooms must be provided. Mr. Clay is a place where there was painting to be done, and although not pressing at the present moment there will be something to demand attention in the near future. If any one feels like making contribution toward any of these things, it will be gratefully received.

We ask a constant and increased interest also in your prayers. There are many discouragements under which the spirits droop and the hands become feeble. Mr. Kingston is true concerning all, but especially of those who undertake the work for the first time and we need the sympathetic, prayerful co-operation of these young people for the sustenance we are in the work of the Lord. We are more concerned about moral and spiritual results than intellectual attainments. We are assured that as the snow and the rain comeeth down and returneth not, neither doeth the waterslide earth, and causeth it to bring forth its fruit that there may be seed for the sower and bread for the eater, so God's word shall not return unto Him void; and therefore we labor on in faith. But if it would please the Lord to let us see the fruit of our sowing it would greatly cheer and encourage us in our labors. This is the case. We have also the promise that God will give the Holy Spirit to them that ask Him. Why may we not then see the evidence of His presence and blessing in the visible results of our labors.

DENISON, KAN.

Twelve of our young people are attending Denison Rural High School this year.

Mrs. Mary Turner, of Osage, stopped here enroute to her home from the convention at Clarinda, Ia., and remained over Sabbath visiting relatives.

Wallace Robson and Frances Braun expect to attend Cooper College this year.

Way E. Caskey, of Taylor County, Iowa, has purchased a farm near Denison and expects to locate here with his family next spring.

Miss Alice Steele, a niece of Mr. Russell Steele, visited her uncle and Mrs. Russell home from the convention at Clarinda and made a short visit.

Mr. W. S. Knowles has bought a twenty acre farm near Denison and will move from his present farm onto it in the spring.

Mrs. John Young went to Clarinda last week to attend the funeral of a niece, the little daughter of Mr. and Mrs. Herbert Martin, who passed away while traveling where they were visiting enroute home from a Colorado trip.

About seventy-five from our congregation attended the joint picnic at Topeka, Aug. 21.

Children of Topeka were here during the last week of August attending Chautauqua and visiting relatives.

Mr. and Mrs. John Greener and family visited recently with relatives here, making the trip over land. Their son Harold remained to attend school and will make his home with his aunt Mrs. Dr. Wright.

We are looking forward with pleasure to the fall meeting of Presbytery which is to meet with us Tuesday afternoon, October 14.

OAKDALE, ILL.

Mr. and Mrs. Al Torrens, of Glenwood, Minn., spent a few days with their parents and attended the funeral of Mr. Torrens' uncle, Mr. J. C. Auld.

Willard Carson, the last of our Coonaner boys in the United States service, arrived home from the Navy, having made twelve trips across the ocean during the twenty-six months of service.

The Woman's Presbyterian Convention of Southern Illinois met in the church on the 27th of August, with Mrs. Grace Ferguson presiding. All the ladies who came attended the service and formedly of Bethel congregation, and well known. He made a personal appeal to attend the Third World's Christian Citizenship Conference to be held in Pittsburgh, Armistice week, Nov. 9 to 16, under the auspices of the National Reform Association. His subject was "Evangelistic Work" in its different phases. His address was received with applause.

Lawrence Hood is attending High School in Marissa, Roy and Lloyd Hunter in Pinkneyville, Ella Carson, Lucile Couller, Edgar McClay and John and Dwight Pierper the Nashville High School, Kenneth Lumen, Willard and Gertrude Torrens, Sparta High School. Those who are employed as teachers are Miss Claudia Couller, Bell and Gladys Carson, Miss Ethel Auld, Mr. and Mrs. Gray McClay, Beth Carson and Lois McClay, in different parts of the county.

Mrs. S. S. Smith and Miss Ruth Smith represented Bloomington Society at the Presbyterian meeting. Mrs. J. R. McClay honored her sister, Mrs. Margarette McFate, and family, of Meadowville, Pa., and other relatives in the East last month.

Mr. Wilbur Sloan spent a month with his parents after arriving from overseas. He gave some of his seven months' experiences on the front lines in France to an appreciative audience one evening during his stay, and before leaving for Seattle. A reception was given by the committee of young people for the returned boys in U. S. service. An impromptu program was opened by Rev. B. M. Sharp, who was in Oakdale. Rev. Dr. Longsworth and Mrs. Longsworth met the members of our church in the Oakdale church.

It is with sadness that we record the death of one of our members, Mr. J. C. Auld. His illness was of short duration and death came at an unexpected hour, when he was alone. Of the immediate family, a wife and three sons, a brother and sister survived.
Rev. M. M. Pearce has been elected to the Geneva Bible Chair.

The announcement of Rev. E. L. McKnight's resignation was an error.

Rev. F. F. Read moderated in a call at Cedarville, O., Wednesday, the 22nd of October, which resulted in a unanimous choice of Rev. R. S. McElhinney. Mr. Read has received word that the call will be accepted.

The New Alexandria communion was held on the last Sabbath of October. It was a true season of revival. The good messages of the assistant, Rev. J. C. Slater, will not soon be forgotten. There was an accession of eight, four by profession, and two by certificate, from the Reformed Church.

Mr. Percy L. Shaw and Miss Beth M. McNeil, both of West Hbron, N. Y., were married Oct. 23 by the father of the groom. After a short trip to Montreal and other Canadian points, they will be home on the McNeil farm at Cassayoua, New York.

Dr. S. G. Shaw recently attended, in Philadelphia, a meeting of the Executive Commission of the Pan-Presbyterian Alliance, of which he is a member, representing the Reformed Presbyterian Church. The eleventh World Council of the Alliance, which should have been held in Pittsburgh in 1917, has been postponed until 1921.

Portland, Oregon, congregation is entitled to a distinguished service cross as the first congregation to send in a renewal of their club at the $2.50, rate, and two months ahead of time, as the present subscriptions do not expire until the end of the year, and they added a new name as well. The agent is Mr. James S. Kerr.

Mr. and Mrs. C. H. Lindsay, formerly of Wilkinsburg, Pa., and now very much loved members of the Montclair, N. J., congregation, will in a few weeks move into the beautiful steam-heated, electric-lighted home which they have recently purchased. It is on Grove street and their lot is 22 feet front by 200 feet deep. Mr. Lindsay is a deacon in the Montclair congregation, and they have three fine children, Charles Jr., Eleanor and Grace, all in the Sabbath School.

Dr. Kate McBurney contributes the following which she got originally from New York paper, "The Sphinx":

Baccus sat within a bar.
No longer played he his guitar.
His stein of beer he did not touch;
And did he sing or smile? Not much.
"They sing not as you did of yore
Why cast the gloom in this beer store?
And merely said, The state's gone dred and fifty other New York City frigates.

"When we remember that our delegate to the Peace Conference could not get a passport and therefore was prevented from going, and that on account of the nature of his errand, it makes us wonder whether Uncle Sam needs to be so helpless when he is asked to hinder his subjects from carrying the liquor traffic into other countries. Uncle Sam knows how to keep a subject at home and he has the power, and he uses it when it suits him to do so."
A LETTER FROM THE FOREIGN BOARD.

Philadelphia, October 25, 1919.

Dear Bretheren:—We again take the liberty of appealing to you, in behalf of our Syrian Mission Field. Recent letters from missionaries tell of the terrible state of the people. Words fail to describe the great need. We appeal for clothing, shoes, and other materials, etc., you can spare, the Syrian and Armenian Relief Committee, having agreed to transport goods free of charge direct to our mission stations. Used clothing is very acceptable. This is a call from our brethren across the seas; our ears must not be deaf to their cry of need.

Please observe the following regulations:

Clothing should be in good repair, with buttons sewed on. Shoes sent, should be in fairly good shape, with buttons or laces ready for wear. The shoes together in pairs, as it is impossible to send them.

Red linens, toweling, underwear, shirts, hose, sewing threads, etc., are all needed very badly. Goods should be put in good strong boxes, not barrels or bags. Make boxes of good strong lumber, so that they can be used for shelving and other purposes. The same should be securely nailed, and if possible strapped with iron straps.

When packing boxes, use every nook and corner—space is valuable. All kinds of rope and twine are acceptable. Hammers, saws, gimlets, etc., packages of nails, screws, etc., can be used.

If goods are shipped by express, mark as follows: Samuel R. Boggs, Philadelphia, Pa., care Pennsylvania Railroad, Fairhill Station.

It goods are shipped by express, mark as follows: Samuel R. Boggs, 19 Ontario and Kensington Avenue, Philadelphia.

All charges must be prepaid.

We thank you for your liberality in the past, and trust you will cooperate in answering this S. O. S. call from our brethren in Syria.

Yours in Service,

SAMUEL R. BOGGS
ARTHUR A. SAMSON

THE FORWARD MOVEMENT.

My dear Brethren:—You are entitled to know what is being done toward inaugurating the Forward Movement of the Covenanters. I assumed the office as General Secretary on September 1st. The month of September was spent in an eastern itinerary, beginning at Sharon and ending at New York City. I reached thirteen congregations and made nineteen addresses in the interest of the Forward Movement.

College on the opening day to perhaps the most promising band of soldiers ever gathered at Geneva. I met with nine church boards and committees, with a view to getting an insight into the Church’s work and needs. I visited the head offices of the Centenary, New Era and Inter-Church movements in New York and three sub-offices in Philadelphia.

I feel convinced of one thing as a result of the month’s experience. The Covenanter Church is ready to respond to the Forward call and is desirous of being led into advance work for Christ. Our aim shall be to indicate the work to be done. Inquiries and helpful suggestions and assurances have already come from many quarters.

We have just established our residence in Topeka with the office in the home, which saves down-town office expense. With stenographic assistance, we hope soon to reach in a definite way all the members of the Church.

Many things are crowding in already for attention, but I am convinced that we must thoroughly organize our affairs for one thing at a time. In pressing the claims of the Kingdom, the stress shall be laid on the causes that are most needy.

The first campaign to be waged in all our congregations must be for prayer. If the Movement does not rest on a spiritual basis it will fail. The second thing to be stressed is Life Service. Our slogan shall be 120 new workers, at home and abroad, by 1925. The third will be the Stewardship campaign.

This will look to raising the million and a quarter of dollars in five years, beginning in 1920.

We aim to apply constantly all our congregations through their pastors and other church leaders, with such information as will guide them forward along these lines. But you will know, as well as I, that the Secretarial work will befalling in your hands, and other church leaders heartily co-operate and direct the work in their own fields.

I am sure that you can count on you. There are many demands made on your time, I know. But since this is the most vital issue our Church has ever faced, I venture to ask of you these three things:

1. Pray daily for the Forward Movement and for me that I may constantly follow the will of God.

2. Have a special receptacle set apart for the Forward Movement, into which all communications from this office shall go. Then, before each Sabbath, at least, look it through and see what suggestions are yet to be carried out.

3. Send in suggestions which might help the Secretary in his work.

Many have written already pledging their heartiest support to this Movement. A word from all on whom we must depend would cheer us and give us added courage to press on.

With faith in God and the Covenanter Church, I am, with Christian affection.

Yours truly,

DELIBER ELLIOTT,
General Secretary.
Thousands Have Kidney Trouble and Never Suspect It

Applicants for Insurance Often Rejected.

Judging from reports from drugists who are constantly in direct touch with the public, there is one preparation that has been very successful in overcoming these conditions. The mild and healing influence of Dr. Kilmer's Swamipoot is soon realized. It stands highest for its remarkable record of success. An examining physician for one of the prominent Life Insurance Companies, in an interview of the subject, made the astonishing statement that one reason why so many applicants for insurance are rejected is because of this trouble from kidney congestion. Thousands suffer and do not even know they have the disease. It is on sale at all drug stores in bottles of two sizes, medium and large.

If you wish first to test this great preparation, send ten cents to Dr. James Kelly, 39 Willow Street, N. Y., for a sample bottle. When writing be sure to mention the Christian Nation.

If Thin and Nervous Try Bitro-Phosphate

While everyone's fineness should be attributed to nature and nature alone, it is often the case that the individual being described is helped by nature. This is particularly true of those who follow a certain course of living and who are always striving to be stronger.

It seems to be well established that this deficiency in phosphorus may not only be due to the use of Bitro-Phosphate, but also from any causes which prevent a normal individual from being able to live up to the expectations of his organism. It is necessary to make sure that the individual is getting the proper food, otherwise the deficiency will continue.

In cases of this kind, Bitro-Phosphate may be a great help. It contains the necessary amount of phosphorus to ensure the proper functioning of the system. It is a well-established fact that the muscles are more active, and the nerves are less irritable when this element is present in sufficient quantities.

THE WILKINSBURG RECEP­TION.

Friday evening, October 17, the auditorium of the Wilkinsburg church was filled to overflowing with Covenanter of the Pittsburgh district and many of their friends in a welcoming reception to the Rev. Mr. J. B. Willson, who on April tenth last was ordained pastor of this historic congregation. Mr. A. C. Coulter, deacon of session, presided at the opening of the program of formal exercises. Singing of selection Number 350 from the psalter was followed by prayer by Dr. James Kelly, a visitor. After another psalter selection, Mr. Coulter sketched briefly the history of the congregation, some items of which will doubtless be of interest to Christian Nation readers. The first church building was erected in 1843, three years before the organization of the congregation, which came about through the instrumentality of James Kelly, an adherent, and Hugh Boyd, a member of the congregation. Mr. Kelly gave the new valuable ground upon which both the first and the present buildings were erected. It was Mr. Kelly who at one time decreed to the Covenantanter denomination another large tract of ground in one of the most convenient and finest sections of the town on condition that the college and seminary should be located in Wilkinsburg. The tract was purchased and is known as Mr. Home and the Wilkinsburg church could also have been built on it. We understand this offer was lost to the church through neglect to provide for the signing of the deed by authorized representatives of Synod.

The Commission which organized the congregation in 1844, had as its moderator Rev. Oliver Wylie, other members being Rev. Mr. Hanna and Elders William Haslett and W. J. Dougherty. In the present membership, Mr. Dougherty, as the son of the moderator; Miss Jane Boyd, a daughter of Hugh Boyd; A. X. Haslett, a grand-nephew of William Haslett; and Mrs. W. J. Ward, a grand-niece of Mr. Dougherty. Mr. Boyd and Samuel Henning were the first elders of the congregation and Miss Mary Henning and Mrs. S. R. Wills, present members, and all others at the time of its organization.

In the seventy-one years of its existence, the congregation has had but five pastors, not one of whom has left because of dissensions in the congregation. Rev. Mr. Joseph Hunter, after a pastorate of thirty years, was forced to relinquish his work because of ill-health. To look upon his portrait alone is to sense the sterling qualities of the man and realize how exceptional his pioneer work was in the early structure of Covenantanterism in this section. Miss Lizzie Hunter, a daughter, is the remaining member of the family in the church.

Mr. Willson here introduced the first living pastor of the congregation, who acted as president of the evening. Rev. Dr. W. W. Carithers. Dr. Carithers followed Mr. Hunter as pastor, coming to the congregation upon his graduation from the seminary. He testified to the invaluable support and assistance of his predecessor. Dr. Carithers felt there was one thing he had taught the Willson upon his heritage, and while paying a tribute to the congregation, warned his members against permitting themselves to become afflicted with morbus-Sabbaticus, which he described with details of his own experience as a strange disease appearing only on Sabbath and then only at two periods of the day, about ten-twenty or two-thirty. When the signs were present, the patient felt as if a large, uncomfortable and ever-present burden was placed on him, and if he tried to get away from it, it would find its way back to him. If you want it to do you any good, otherwise you may kill yourself.

In the seventy-one years of its existence, the congregation has had but five pastors, not one of whom has left because of dissensions in the congregation. Rev. Mr. Joseph Hunter, after a pastorate of thirty years, was forced to relinquish his work because of ill-health. To look upon his portrait alone is to sense the sterling qualities of the man and realize how exceptional his pioneer work was in the early structure of Covenantanterism in this section. Miss Lizzie Hunter, a daughter, is the remaining member of the family in the church.

After the program, a receiving line first, and each gave to Mrs. Charles H. Haslett, Miss Mary E. Haslett, Mr. and Mrs. W. J. Ward, and Mr. and Mrs. S. R. Wills.

Free Service To Missionaries

We can cooperate with you to your great advantage in planning your oversights outfitting. Our Missionary Department is prepared to give you detailed and will be sent free on request. Ask for our big new catalogue. We will supply all the necessary equipment that you will need to start your work off on a solid basis. We are sure that you will be satisfied with our goods and service.

You Can Tell Which People Have Iron in Their Blood—Strong Healthy, Vigorous Folks—

City Physician Says Ordinary Nux vomica Iron Will Increase the Strength and Endurance of the Body in Two Weeks' Time in Many Cases.

O'Leary is enough to tell which people have iron in their blood. He is the one that do and does all the work. The others are in the way. Dr. O'Leary is a man in a hundred who is willing to try the oldfashioned and honestly growing way. He advocates the use of iron and other stimulants which are all that the body needs to grow strong. His use of iron is not to the detriment of other foods. The mild and healing influence of O'Leary's Swamipoot is soon producing a welcome improvement in convenient tablet form.

Conclusively, the people of the Wilkinsburg district and of the congregation, some items of the very littlest children of the congregation, who reached the receiving line first, and each gave to Mrs. Willson an American Beauty rose. Refreshments, and a general social time, which all present seemed ready to enjoy, came next. The evening, the effect being to keep the visitors away from the church.

Greetings from the nearby Covenantanter congregations were conveyed in one-minute speeches by the Rev. Messrs. Coulter, Paton and Mr. R. A. M. Steele. A telegram of forgiveness and congratulations from Montclair, N. J., Mr. Williams's former and first pastor, arrived too late to be read. Much gratifying advice was given Mr. Willson as to the kind of sermons he might safely indulge in while yet outside the benedict class.

After the program, a receiving line consisting of Mr. Willson and his wife, the former pastors and Mrs. Wylie and Mrs. McNaught, was formed at the front of the church and those present gladly availed themselves of the opportunity to clasphands of these friends who have so long a period been associated with the Wilkinsburg Covenant church.

A pleasing, unannounced feature of the program was furnished by twelwe of the very littlest children of the congregation, who reached the receiving line first, and each gave to Mrs. Willson an American Beauty rose. Refreshments, and a general social time, which all present seemed ready to enjoy, came next. The evening, the effect being to keep the visitors away from the church.

The success of the evening was largely due to the work of the various committee chairman, these being Mrs. Charles H. Haslett, Miss Mary E. Haslett, Mr. and Mrs. W. J. Ward, and Mr. and Mrs. S. R. Wills.

E. A. ROYCE'S HERBAL EMBRACEMENT FOR GROUP OR WHOLE GROUP

Also for BRONCHITIS, LUMBAGO, RHEUMATISM.

FREE SERVICE PROMPTLY AND SAFELY

ROCHE'S HERBAL EMBRACEMENT FOR GROUP OR WHOLE GROUP

ALSO FOR BRONCHITIS, LUMBAGO, RHEUMATISM.

FREE SERVICE PROMPTLY AND SAFELY
Prayer Meeting Topic
BY REV. S. J. JOHNSTON.
Topic for Sabbath, November 19, 1919.
Subject: Character Study—Ruth's Choice. Ruth 1: 16-17.
1. Of Naomi's lot.
2. Of Naomi's home.
3. Of Naomi's people.
4. Of Naomi's God.

Suitable Passages—Deut. 30: 19; Josh. 24: 15; Ps. 84: 10; Isa. 7: 15; Acts 15: 7; Ps. 25: 12; Neh. 9: 7; Isa. 14: 1; 49: 7; 1 Pet. 2: 9; Matt. 29: 16; Luke 10: 42.

The story before us is one full of feeling. The reply of Ruth to Naomi takes high place among the utterances of mankind. While we all greatly appreciate what Naomi said, yet the reply of Ruth was equally as generous. The daughter-in-law was not one whit behind her mother-in-law when it came to that.

How the lovable character of Ruth stands out in her wise choice. Unlike Orpah, Ruth clung unto Naomi saying, "Intreat me not to leave thee, or to return from following after thee." Ruth made choice:

1. Of Naomi's lot.
We have brought out in these words, "Whither thou goest I will go." Evidently it meant a good deal to Ruth to say this. Among other things she gave up her friends, her own country and all the hopes of better days. Instead she was willingly accepted of a strange land, a strange people, and all this for Naomi's sake.

Here we are reminded of Elisha's attachment for Elijah. Just before the latter was taken up into heaven he said to the former, "Take thy staff, for the Lord hath sent me to Jordan." This request was made at least three times. Each time Elisha replied, "As the Lord liveth, and as thy soul liveth, I will not leave thee." This was the existence of Elisha which was greatly rewarded.

2. Of Naomi's home.
This we have brought out in these words, "And where thou diest, will I die, and there will I be buried." This is the beauty of her attachment. She was attached to Naomi on account of her religious faith. She may have been attached to Naomi personally. We do not doubt that. But the secret was in Naomi's faith in Jehovah. This is the reason why Ruth refused to turn back as Orpah did.

In closing, let us call your attention to the manner in which Ruth ended her statement: "The Lord do so to me, and more also, if ought but death part thee from me." Note she scales her vow with an Hebrew oath: this is a little remarkable, having been reared as she had been. But it was the closing argument. In our thought and affection Ruth deserves a place along with Mariam, Deborah, Hannah, Mary and Dorcas.

Covenanter Young People's Union
BY REV. W. C. MCCULLURIE.
Topic for Sabbath, November 23, 1919.
"How May We Practice Thanksgiving?"—Eph. 5: 20; Psalm 67: 1-7.

Bible Reading and Passages—
Sacraments of praise, Heb. 13: 10-16; Ps. 51: 7-9, No. 145.
Thanking in worship, Psalm 100: 1-5, 95: 15.

Thanking in serving, 1 Thess. 5: 11-13; 1 Cor. 10: 1-4, No. 266.
Thanking by transformation, 1 John 3: 1-10; Psalm 119: Part 2.
Thanking by generosity, Lev. 25: 31-34; Psalm 116: 8-12, No. 312.


The best way to learn a thing is to do it. The best way to pray: Thanksgiving is to begin, and then to keep it up. Skill in any art is developed by faithful, persevering practice.

I am thankful for the privilege of writing these weekly comments; for the privilege of God's grace, transgressions, iniquities, and all my sins are atoned for; for the gracious pardon He gives; for the Holy Spirit, the Comforter, and the peace which passeth all understanding, for the joyous outlook of life; for the sight of "Jesus crowned;" for His personal call to me to enlist as His missionary in the great war, and for the endowment of my work; for the world to conquer, souls to win and various opportunities of service; for the privilege of being ambassador and go-between between the royal claims and outreaches of peace to the rebellious nations; for the promised reward to "him that overcometh" and is "faithful unto death;" for the constant fellowship with the Number One; for the peace of heart He gives even in the midst of the conflict; for the encouraging companionship of others of His militant hosts, fellow-soldiers marching under the banner of His love; for the encouraging memories of those who, in His name, have triumphed; for the certain promise of the success of His cause, of the establishment of His glorious kingdom, and the possession of the hostile dominion in which we all arc to share, who are faithful; for a "new name;" "white robes," "a crown of life;" "heaven;" for "all things," the value and by far the greatest number of which I am unable to conceive.

I am thankful that my sacrifices of Thanksgiving, worthless in themselves, will be accepted at the bank with the endorsement of Jesus' name; that all my service in gratitude to Him for His kindness to me and whatever I do in "the name of the Lord Jesus," labor that would otherwise be lost, will thus be accepted.

I am thankful for this sound basis for the credit of nations, and for the present grand opportunity of our nation to secure for her laws, in spite of all their shortcomings, the endorsement of Jesus' name. How else shall satisfaction be made for the havoc some of her past laws have made? How else shall she have and receive the assurance of the maintenance of her future honor before the world?

"God be merciful unto us, and bless us; and cause His face to shine upon us; that Thy way may be known upon earth, Thy saving health among all nations!"
THE

Forward Movement

GET SET

Christ Calls—The Holy Spirit Leads—
The Covenantter Church Will Follow

GOALS:

Before 1925

5000 Enrolled Intercessors
5000 Tithing Stewards
A Full Seminary
An Overflowing College
A Pastor for Every Congregation
Fully Manned Mission Fields
Every Congregation a Community Power House

THE STAIRWAY

Victory
Co-ordination
Stewardship
Life Service
Prayer

Office of Forward Work
1101 W. 10 St., Topeka, Kan.
Shall the Almighty Be Recognized in the Proposed League of Nations?

"Manufacturers' Record," Baltimore, Md., October 9, 1919.

The "Knoxville Sentinel," commenting on the Ministers' Association of that city in calling upon the churches of the land for a season of prayer for "deliverance from the dark period of industrial strife which is threatening the country," said:

"When the dark hours of discouragement were upon us during the war crisis, little more than one year ago, the American nation looked to the Creator for direction, that its endeavors and its purposes and sentiments might be toward a successful termination of the world war, such as would be to the common good of humanity here and abroad. The supplications offered day after day and night after night, in the belief of a Providential interference that would come to those who had faith and who prayed with an understanding and a sincerity of purpose and spirit, had their compensations in the glorious victories won by the allied armies. Never has there been a doubt but that the God of right and justice is a Supreme Ruler of the universe, and that he is a Supreme Ruler of the universe.

Months ago the "Manufacturers' Record" published this fact based on the information which it had received from one of the signers of that letter—one of the foremost bishops of America. Since that time it has been reiterated again and again, and a recent article by Mr. Eugene Thwing on "The League of Nations as a Moral Issue," in which this fact was emphasized, has startled many people. Some have doubted the possibility of this nation and the Allies definitely refusing, as the great Peace Conference gathered, to show any recognition whatever of dependence on Almighty God, or thanksgiving for His saving power in bringing success to our armies, and a definite refusal to ask for Divine guidance during the Peace Conference.

Was this due to the fact that Japan, a heathen country, was a member of the conference? Were the Christian nations of the world too cowardly in the presence of heathendom to recognize their dependence upon Almighty God, or even to admit that there is a God, a Supreme Ruler of the Universe?

There is nothing more amazing in the history of this country than this situation.

Thoughts for Meditation.

While the animal sacrifices of the Old Testament have been done away in the sacrifice of Christ, there are yet sacrifices which a spirit of love will impel us to make. "I beseech you therefore by the mercies of God that ye present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Love is the only motive which will give your service value in the sight of God. You may make the greatest possible sacrifice, even giving your body to be burned; you may render the most distinguished service, even speaking with the tongues of men and of angels; and yet, if it is not prompted by love, it profiteth nothing.

True love is not a dreamy state of mental or spiritual ecstasy; it is rather a motive to action. "God so loved that He gave." His love impelled Him to do for us what we needed, and love will impel us to do what we can.

When the time comes in the providence of God that we must go the way of all the earth, through the dark valley into the unknown world, and the places which know us now will know us no more forever—when that time comes to any one of us, whether it be sooner or later, in childhood, youth, manhood, or old age—whether at midnight, or at the cock-crowing, or in the morning, or at noontide—let no one say, "Untimely;" for it is God's time, and God's time is always best.

If it were left to us, we would have every life fully rounded out and completed according to our ideas of completeness. But in this, as in many other things, we find that God's thoughts are not our thoughts, and we are constrained to admit that God's thoughts and ways are as much higher than ours as heaven is higher than the earth.

Methuselah's nine hundred and sixty-nine years are not to be compared with the one hundred and twenty years of Moses, nor even with the seventy years of David, and still less with the thirty-three years of Christ. It is not how we live, but what the life is filled with that makes it worth while.
The Race

BY MURRED PHIN MERRYMAN.

A hundred shining sails put out to sea!
One wide ballooning sail leaps free,
And like a card that slips from out the pack
The rest are caught, colliding, at the gun:
Bright squares of white, a-shuffle in the sun.

Long sullen gusts crawl darkly on the blue!
One straining, close-reefed sail holds true;
Droop to the water, limp and quivering.

A hundred shining sails put out to sea!
One graying sail fulfills its destiny;
One wide ballooning sail leaps free.

As, through the dusk, one sail rides on, alone.

—N. Y. “Times.”

A Pretty Servant of the Master.

BY MARY LOUISE STETSON.

Jamie sat on the doorsteps. He was sitting on the doorsteps when the great bell in the nearby steeple boomed out its call to worship and he had felt the noise it made. Now the finely dressed ladies and the gentlemen in their neat dark suits were moving slowly into the beautiful building where Jamie himself would go when Sabbath School time came.

Jamie's father and mother were not of the church goers. They work every day but Sabbath in the shoe shop over on another street. Perhaps when Sabbath comes they are too tired to go to church. They had not come down stairs yet, but Jamie and dear old grandma had had breakfast ever so long ago, in spite of the fact that Jamie's face and hands had not been washed. His little white suit, too, was very much soiled and wrinkled. Grandma can not see as well as she once could, and it takes a deal of dirt to trouble Jamie.

By-and-by, through the open windows of the church, Jamie heard the sound of the great organ. The ladies and gentlemen were fewer and fewer until Jamie, still sitting on the doorstep, felt very lonesome in the room. Her hat had a whole flower garden on it and her dress went swish, swish, as she came. "Tom, it's Dr. Hildreth's daughter," and said as she walked out together. "It is Sabbath School time now. I have a class out in the big room."

At the close of Sabbath School, Jamie went home as usual, but his reception was not the sort he usually received.

"Here he is, Tom! Here he is!" Jamie's mother cried joyfully, and Jamie's father, hat in hand, came back to the little living-room. "Well, son, where have you been?"

Jamie asked sternly.

"To Sabbath School," Jamie answered, holding up his book and story paper.

His mother gasped. "What, not in that room! Tom, will you look at him! Hands and face dirty, hair uncombed, and suit too filthy for words! Jamie Brown, you're a naughty little boy."

Jamie's sensitive lip trembled. "I didn't do naughty," he pled. "The pretty lady said I was a good boy."

"What pretty lady?" his mother asked.

"Why, the one that took me to church with her. There she is, mother." And Jamie pointed up the street.

Mrs. Brown looked, then dropped back in her chair. "Tom, it's Dr. Hildreth's daughter, as sure as I'm alive. And she took Jamie into church like that!"

Mr. Brown stroked his beard, scanning his son the while. Then he smiled. "Maggie, I guess I was wrong about that church. All those swell's aren't snobs. I wouldn't have taken any youngster to the movies looking as outs does now."

And the next Sabbath a very strange thing happened. Jamie, his grandmother, his father and mother all went to church. But Jamie wore his new blue suit and his face and hands were very clean—United Presbyterian.

It must have been a great pleasure to Christ to know and then find one who could intelligently receive His words—a Mary, who loved to sit at His feet and drink in the words of heavenly wisdom which came from His lips; and He was careful to see that she was not deprived of the privilege, that the good part which she had chosen should not be taken from her.

Idolatry in the form of image worship is not at all a peculiarity of benighted heathen lands, but is practiced in our own midst, under the guise of Christianity, by the Roman Catholic Church.

Image worship is by no means the only form of idolatry. The Apostle places covetousness in that class. Anything which takes the place in our hearts and affections which belongs to God alone is idolatry.

Christ's teaching was constantly misunderstood. To many it was as if He was speaking a strange language; and indeed it was a strange language—the language of heaven. But Jesus was a great translator. He translated this heavenly language into the language of earth, and told of heavenly things under the figure of the most familiar things of the earth life.

There is more Catarrh in this section of the country than all other diseases put together, and for years it was supposed to be incurable. Doctors prescribed local remedies only, and never could agree to cure with local treatment, pronounced it incurable. Catarrh is a local disease, greatly influenced by constitutional conditions and season, and requires constitutional treatment. Hall's Catarrh Medicine, manufactured by F. J. Cheney & Co., Toledo, Ohio, is a constitutional remedy, is taken internally and acts through the blood on the mucous surfaces of the system. One Hundred Dollars reward is offered for any case that Hall's Catarrh Medicine fails to cure. Send for circulars and testimonials.

F. J. CHENEY & CO., Toledo, Ohio. Sold by Druggists, etc.

Hall's Family Pills for constipation.
A National Drive For Christ in the Constitution by 1925.  

BY REV. J. G. McELHINNEY  

"I Press Toward the Mark."

The part of the address which has to do with a National Drive for a Christian Amendment to the United States Constitution was originated six years ago. It was "canned" at that time and has been preserved ever since in my file. I hope that it will meet with a better reception than the soldier boys accord to "canned willie" as they call it, and that according to the common idea concerning wine, it has improved with age.

In 1913, while I was pastor of the Quinter congregation, the session adopted a Memorial asking Synod to take immediate steps to put on a national drive for a Christian Amendment to the National Constitution, but at my request left it to my discretion as to whether or not the Memorial should be presented. In talking to friends who were especially interested in the subject, I did not get sufficient encouragement concerning the proposition for me to deem it wise to present the Memorial to Synod.

Memorial to Synod by the Quinter R. P. Congregation.

The session of the Quinter congregation of the Reformed Presbyterian Church would respectfully memorialize Synod to take immediate steps to devise ways and means to make a supreme and united effort to bring our nation into right relation to Christ by petitioning the President, his Cabinet, and both Houses of Congress to make a proper recognition of Christ's claims upon the nation, in the fundamental law of the land, for the following reasons:

1. Our Church has been sowing the seed of Divine truth as it relates to the nation for over a hundred years.

2. That this seed has grown and is bringing forth fruit, is shown by the increasing number of Christians who recognize the dishonor done Christ by our nation's rejection of His claims.

3. The growing dissatisfaction with the corruption which exists in all the departments of government.

4. Such a supreme effort would work wonders in crystallizing the thought and sentiment resulting from the seed sowing of the past years.

5. It would afford an opportunity for practical effort on the part of those who have accepted claims of Christ over the nation and desire some definite work to do.

6. The nation as well as the individual needs "decision" days, and without these may, like the individual, continue in rejection of Christ.

7. Dissenting Christians would be a great power for good in political life, if the conditions were such that they could participate consistently.

8. United effort for such a worthy object would be honoring to Christ, a blessing to the nation and the source of spiritual life to the Church, which would manifest itself in increased zeal in all the departments of her work.

By order of Session, May 15, 1913.

J. G. McELHINNEY, Mod.

We young bloods sometimes forget that these old wheel horses know more about this business in a minute than we do in a week, and we sometimes want to run off with the wagon. But I am afraid that if we, as a Church, do not move a little faster, the wagon is going to run up on our heels. It seems to me that Providence has been moving faster than our Church, and that God is saying to this particular denominational team: "Get up, Step lively there."

I. The Need.

That which seemed to some to be visionary in 1913, is the practical duty in 1919, and that which was a hope and a dream six years ago, has become as a result of the wonderful events of Divine Providence during these intervening years, not only a great opportunity, but also an actual moral obligation.

The time has come when we must go forward. We have been laboring with the idea, largely, of witnessing. We have been running in a race without a definite "mark." Let us work henceforth with the definite determination to get what we are working for.

We have been conducting this work for Christ's Kingship as a side line. It has been done by men already overburdened with work in the pastorate. Let us put at least the chairman of this committee in a position in which he can devote his entire time and energy to the organization and promotion of the work, with the idea of accomplishing the task in the very near future. The old methods may have been suited to the past, but they are wholly inadequate to meet the demands of the crucial times in which we are living.

The outstanding points in this Memorial are:

1. We have been sowing the seed concerning Christ's Kingship for more than one hundred years.

2. Many converts have been made to this truth.

3. An effort should be made to gather in the harvest, by enlisting these converts in a national campaign for Christ's claims.

4. The nation having had the truth, needs to be given an opportunity nationally to accept and profess Christ.

In the six years since the Memorial was formulated, God has done more through the events connected with the war to bring the people of this country to recognize the nation's dependence upon God, than all the reformers in the land have been able to do in the last sixty years.

So that while the time has come that we must go forward, i.e., that we are under the moral obligation to do so, thank God that the time has come when we can go forward, and that with the assurance of winning the victory.

God has opened the way for His truth. He has opened the hearts of men so that they have been led to recognize the place of God in the affairs of the nation, but they have no plan by which Christ is to be put in His rightful place. It is, therefore, our great privilege, at this important crisis, to present to the Christian people of this country, the definite program of the Bible for Honoring Christ the King.

We have been engaged in the past years, in sowing the seed; now it becomes our duty to go out and enlist the service of other Christians in bringing in the harvest of humility, of conviction of sin, and of the sense of the nation's need of God.

II. The Plan for a Drive.

1. The nature of the drive.

We need to extend the work of the Church beyond the bounds of our congregations into all the States of the Union. We have limited our work in the past to certain centers. Petitions have gone in to Congressmen from these localities, while there are other states or parts of states whose Congressmen do not receive any.

The National Drive will also have the advantage of having more people thinking and talking upon the subject at the same
time, and of bringing the Christian Amendment to the attention of the members of Congress simultaneously.

If these petitions are only like a few drops in a bucket, it will be much better to have all of the drops at once in a shower, upon the Congress and Senate of the United States.

This national, simultaneous drive should be conducted annually.

There will be decided gain in the co-operation which the movement will receive and in its general effect upon the public mind if the work done by our Church is concentrated into a monthly drive by all the ministers and agencies of the Church every year, rather than distributing the effort extended throughout the year.

2. The general preparation.

The regular representatives of the work in the field best contribute to the drive by preparing the minds of the leaders of the larger churches and by leading them to cooperate with us in conducting the National drive.

Our ideal, in fact, should be to take advantage of the favorable attitude of our Christian brethren and seek to get them to accept proportionated share of responsibility for their share of this work. To fail to seek this co-operation is inexcusable and may prove fatal to the cause. What a wonderful thing it would be to get some of the other churches to put on a campaign for the Christian Amendment as a part of their denominational program.

Then there must be a complete organization of the workers to be engaged in this drive. A preliminary campaign prayer needs to be put on as the essential element in making the drive successful. This prayer program should precede and also continue throughout the drive, the congregations supporting their pastors and other workers in their prayer meetings on the Sabbath day, when they are absent in the work.

The territory should be planned and definite arrangement should be made for each worker, with the understanding that specified reports of the work done be reported to the Committee.

By the method of the national, simultaneous drive annually, more people will become interested in the work, and the influence of the same amount of effort will be multiplied many fold. It is the method which succeeds.

III. Our Answer.

What are we going to do about it—Now!! This is the question which we must answer before we leave this meeting of Synod.

We read about Reconstruction. What we need now is the Moral Reconstruction of our Nation, to fit her for her great task of leadership among the nations. After the great task of making the world safe for Democracy, comes the greater task of making Democracy safe for the world.

The war with Germany may be over, but the Eternal war is on: the war against sin, the war for national righteousness and for Christ’s Crown and Covenant. There is no discharge in this war.

We must go on. We must continue to sow the seed. But we must do more: we must prepare for harvest. We must get our machinery ready, repair the old, provide the new. We must engage as many local men as are available, and we must advertise for other harvesters to come in and help gather in the great harvest. We must not let the harvest of conviction, ripening in the hearts of the citizens of our nation, through the sufferings and sacrifices of the great war, go to loss because of our lack of vision and faith and courage.

We are told that there was a time in the war when Germany could have broken through the lines of the Allies, and could have advanced to victory if she had known the weakness of her enemies, and had had courage and persistency to go forward. To excuse ourselves by saying that we are few and weak, is cowardice.

To say we cannot do it is unbelief.

To say we will not do it is disobedience.

To say we do not care is treason—both to Christ and to country.

If we fail to put on a drive of this kind, we must assume serious responsibility for the future, and face alarming consequences. I agree with our brother who has been writing about the losses in the membership of our Church, and I think the remedy which he suggests will help to stop the leak. But I think many of our losses are due to discouragement and the lack of hope for the future of our Church. It gets hard on the nerves as well as on the finances for the farmer who sows and sows and sows, and gets no harvest for his labor and sacrifices. The members of the Covenanter Church have been sowing the seed of truth and have been waiting these long years for the harvest time.

We had hoped that the war before it ended would lead to national repentance and turning unto God. But we were disappointed. Now God has wrought upon the hearts of men until in many places it would seem as if the fields were ripe to the harvest. Surely we shall not fail to go forth and reap.

Can that Church, whose fathers gave their lives for Christ’s Crown and Covenant—that has proclaimed the gospel of Christ’s Kingship for more than a century and a quarter—that has steadfastly maintained its conviction of the truth in the face of criticism, of unpopularity, of ridicule, and sometimes in the face of persecution—can that Church be satisfied now in this crisis, when the world is trembling in the balances, to continue the utterly inadequate plans and methods of the past, and fail to rally under the Blue Banner, in a national drive, for the redemption of America?

Let this national drive be put on annually, and it will be like the waves of the ocean tide, advancing higher and higher, until it reaches the high tide of Victory for Christ the King.

Spiritual Seedtime.*

BY REV. FRANK D. FRAZER.

In his book, “The Eclipse of Russia,” Dr. Dillon observes that “times of national upheaval mark the spiritual seedtime of which later generations reap the harvest.” The harvest may be good, or it may be evil, depending on the seed sown.

“There is a time to plant.” The overturning of the soil marks the time. When the farmer brings out the plough and turns over the fallow ground of his field, everybody knows it is seedtime. It may be thistles, or it may be wheat, but it is time to plant—planted the field shall be.

We live today to see a world upheaval. God has ploughed, and He is harrowing the nations; all of them. We have been passing through the awful Winter of Rationalism, but God is turning things upside down again. None but He is able to prepare the hearts of men for His seed. When He does so, it is time to plant.

It is a spiritual seedtime, for it is a spiritual harvest God would gather; it is a spiritual seed He has provided for His servants to plant. The seed is the Word, that living, incorruptible seed, by which men are born again—His Truth.

There is a time to plant wheat, another time to plant corn; a proper time for every kind of seed. There are seasons in the spiritual world, spiritual seedtimes, especially favorable for the growth of certain truths. God has ploughed far and wide in every part of the great field of the world. His ploughing has been universal. It must be time to plant the universal seed, the universal truth of the supreme authority of the Lord Jesus Christ over every heart and home and community and nation, in every department of thought and activity—the whole blessed gospel of His marvelous grace. Not a part of it, but the whole of it. Not a broken seed, but the unbroken. The whole truth as God has committed it to the Covenanter Church!

The harvest depends on the sowing, as to kind. “Whatever a man soweth that shall he also reap.” What do you want the next harvest to be? The fields are ploughed. If we do not sow wheat there is an enemy that will sow tares,—is already sowing tares.

* Address at Synod, Belle Center, Ohio, June, 1919.
The harvest depends on the sowing, as to abundance. "He that soweth sparingly shall reap also sparingly." God has ploughed His furrows deep. Is it not that the old tares may be overwhelmed and unable to rise again, and the field now devoted to the good seed for an abundant harvest? The call is for a far larger sowing of the seed given to us than ever before. It is to be sown to the point of crowding out all other growths.

Learn from the enemy who sows the tares. Printing presses are running overtime for all the false doctrines of the day. Our door steps on a Sabbath morning bear witness. The marts are weighted with a propaganda of evil that does not all find its way to the waste basket. The enemies of God, those who rebel against His rule, are at work everywhere.

If we want just a few Covenanters here and there, and we should go about as we have been. If we wish to be true to our King and obey the call of His Word as voiced by His recent providences, we will sow His seed in quantities greater than any heretofore contemplated.

Charles Ernest Scott in his book, "China From Within," reveals the fact that the majestic movement of that great nation in certain reforms—e. g., in the educational system—in the unbinding of woman's feet, was largely due to a little book advocating these reforms which was scattered all over China by the millions of copies. We have a message for China—a clear, forceful presentation of fundamental Christian truth, prepared by our Mr. McKnight. It has been translated and is ready for its mission. It seems to me we shall not be true to that truth nor to God in the present opportunity unless we scatter it in China by the millions of copies—as we are well able to do. We now have a Witness Committee in our Chinese Mission, through which we may work.

Seedtime is a time of quickly passing opportunity. The time most favorable for planting does not last long. The warming sunshine of God's face and favor; the showers of His blessing, are not sent according to our convenience or desire. He has a higher plan of His own.

It may not be long until China's thought is crystallized, and the future course of that mighty nation determined. It may not be long until the world's plan for reconstruction is shaped and the building under way. Just now is the critical time. Just now is "the age on ages telling." For, seedtime is immediately after the ploughing.

If the wheat is not planted at once, the tares will very soon be growing rank and defiant. Then there would have to be another ploughing—if a long-suffering God would grant it, and not burn all with fire. Seedtime is a time of present, but fleeting opportunity.

It is therefore a time for united and concentrated effort to the one business of sowing the seed on the part of all the servants of the Owner of the Field. When corn-planting time comes, all hands turn in to attend to it. The women, the boys and girls, as well as all the men. Everything else that can wait is put aside. Special machinery is employed to hasten the work. Is truth as important as corn?

Seedtime is a time for entire devotion to the immediate task for the Lord of the Field, not for selfishness. It is a time for faithfulness, not for reward. It is a time of toil, not of results: for sowers' tears, not for the reapers' songs. Of course there is a pleasure in working in soil that is prepared; nevertheless it is work, hard work, that must go on without many of the compensations of harvest time.

However, seedtime is a time of hope. Great are the promises to the sower. Great is the living power of the seed. Hope in the Word of God will never be ashamed. And because it is a time of hope, it is a time for prayer. Prayer for faithfulness. Prayer for guidance in the doing of the Lord's work according to His will and plan. Prayer for His blessing. "Thou knowest not which shall prosper, this or that." "Paul may plant and Apollos may water, but God giveth the increase."

And now because it is a time for faithful labor and prayer, I remind you that we as a Church are committed to this task by our covenant with God. Over and over again in that covenant we promise that "we will by dissemination of the principles of truth herein professed," (or similar phrase) labor for the accomplishment of the work of Christ. In this covenant we have a basis and a necessity for organization to this end that leaves us without excuse for any half-hearted or inadequate effort. Dr. McCosh, of Princeton, in a published sermon on "Sowing and Reaping in the Kingdom," mentions two influences which he believed had made themselves powerfully felt in the moulding of our national character. One, of the Puritans, in their struggle for religious freedom; and the other, which he remarks, "has been less noticed but is of equal importance," that of the Covenanters, "with their power of organizing for a good end in a God-sanctioned covenant." That power is ours today as much as ever, if only we can get back to the covenant, to a fuller realization and to a more faithful carrying out of its obligations.

We have a Witness Committee, and that is well; but we may not shift our individual responsibility to it, nor until it becomes, practically at least, a committee of the whole. We shall not do our duty in the present crisis of the world's history, until the spirit and aim of the true witness of Jesus Christ has permeated the entire Church, and every member—every man, woman, boy and girl—is planting the precious seed of the Kingdom. Let us organize to plant seed now.

As Christians, our supreme object is the glory of God. In accord with His gospel we have the object of saving men. But saving men is not our work. That is God's work. None but He is able. Our work, by His appointment, is witnessing to His saving truth; sowing the seed. He is Lord of the harvest.

Hence, in view of God's great ploughing; in view of the special responsibilities and pressing duties devolving upon us His servants for the seedtime He thus has indicated, I appeal for united and concentrated effort on the part of every one, to the end that the seed He has entrusted to the Covenanters Church may be soon sown according to the measure of our present opportunity.

Christ in the Constitution.

The Witness Committee of the Reformed Presbyterian (Covenant) Church is pushing a movement to have the Constitution of the United States amended as to recognize the Lord Jesus Christ, and to this end petitions are being sent out to all the pastors of all the churches with the request that signatures be secured to the petitions and they be returned to the committee in Pittsburgh, Pa. Their representative was at our last general conference and the movement was endorsed by that body. So it has the sanction of the Free Methodist Church. We advise all our pastors to secure all the signatures they can and send the petitions back as soon as possible. It is certainly fitting that the name of Christ should appear in the Constitution. We are a Christian nation by profession and we cannot in fact unless Christ is recognized as the sovereign Ruler and His laws are observed, and there is no better time than this for Christian people to present Him, as everything else has dismally failed to regulate the affairs of the nation.—The Free Methodist.

I shall not say that, more and more, it is becoming apparent that Christian principles must be applied toward the solution of the world problems of the day. Such a statement is no more applicable to the present age than it has been to all past ages. Aggregates and congregate men and nations as we will, we shall never be able to get rid of the individual; and it is only as the individual is right and has a right outlook that there can be any permanent hopes for the right solution of state problems. It was a good thing to separate Church and State in America, but it would be a distinctly evil thing to separate State and Christianity in America. If I felt called upon to give any...
message to my Church it would be to express the belief that, though men may be tired of church forms and ceremonials, they are not tired of the principles of the Nazarene and that the best way for the Church to meet labor problems and social crises is to begin to square itself with His doctrine. This squaring can be done only by each member squaring himself. A man may give his assent to the Calvinistic system of theology, but if he buy a seat in the Senate of the United States he will do more than drive honest men away from him; he will drive them away from the Church. Some day the Church must be the vital source of the solution of world problems. That day will come when the Church convinces the world that the Church believes what it says it believes. Increase our faith, O Lord! —Thomas R. Marshall, New Era Magazine, for October, 1919.

In the Sabbath School
BY REV. W. W. CARITHERS, D.D.
Lesson No. IX—For Sabbath, Nov. 30, 1919.
Golden Text—"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.
Suggested Psalms—10: 16-18, No. 19; 138: 4-6, No. 138; 131: 1-3, No. 364; 113: 3, No. 308; 144: 3, No. 387.

There was a continual undercurrent of self seeking in the lives of the disciples, and this undercurrent was disposed to become the strong current on the least provocation. Christ always met it in some characteristic way, for it was a spirit directly opposed to the spirit of His life and teachings.

In this upper room at Jerusalem, at the time of the last Passover and the first Lord's Supper, they could not forget their littleness that wished to be exalted, long enough to observe the two feasts.

We think of a communion time as a most solemn occasion, and if there ever is a time in our lives when we should put away thoughts of pride and personal advancement it is when communing with the Lord. While it is very true these men did not comprehend the meaning of what was taking place, yet the solemnity of what they should have understood did not seem to impress them so much that they forgot to look out for any chance to claim any advantage for themselves, that came in sight. It makes plain to all Bible readers the things that filled their lives, the one object that counted for most with them, and that was to scramble to the top and look down on the rest of the world.

The whole purpose of Jesus on the earth was to get down to the level of the lowest and help them up. It was no wonder that the disciples failed to understand the purpose of Jesus and that His life was so much of a mystery to them. It was only after the Holy Spirit coming into their lives illuminated these things, that they got anything like the true view; and after that we hear no more of these squabbles about the one who should be greatest.

It is possible that this is one reason why it was expedient that Jesus should go away, so His friends could get some of these first principles into their minds. Jesus undertakes to give them this great and much-needed lesson in a way that they must understand and could not forget. These are the two things that make good teaching anywhere and in all time.

The picture belongs altogether to that country. We know nothing of such an affair only as we read it. Probably no one belonging in the United States ever saw people coming as visitors to a home, and some one belonging to the home coming in with water and a towel and proposing to wash the feet of the guests. In this country if it were proposed no one would know just how to take such an offer and it would at the best be a matter of wonder. So all attempts to imitate the exact action simply renders the picture a caricature.

But all the people in Palestine understood the whole scene perfectly, for what would correspond to our shoe was merely some form of sole of a shoe that was held in place by some simple arrangement and could be slipped off easily and in the house people usually went barefoot.

After a person had walked along the road, the dust and grime that settled on the feet would be carried into the house and it was refreshing to have this rinsed off, and some one in the home would attend to this act of hospitality. In this upper room, which was the property of another, there was no one to act as host and extend courtesy to the guests.

None of the disciples were ready to take this humble place and wash the feet of the company, for if they acknowledged that they were menials that would be giving up all possible claim to being the greatest.

There was some measure of discomfort in not having the feet washed, but that was not great enough to overbalance the loss of position in doing this service. Jesus knew of this self-seeking spirit and took this way of rebuking it. The controversy with Peter was characteristic. Jesus holding steady and Peter jumping from one extreme to the other. The idea of true humility being a long distance from Peter's dictatorial self-assertion. This humility being one of the heart and not merely trusting to form. The action was humble enough, but that counted for nothing if there was no spirit of humility in the heart. I believe the Pope washed the feet of some beggars on certain occasions; but the story goes that the feet of these beggars are scrubbed and disinfected before they are allowed to come near the Pope. That kind of humility is a very cheap counterfeit.

No ministry is too humble, when one that we love needs attention, and we can by any possibility give them that attention. That was the spirit that brought Jesus to the earth, as the Son of Man. That was the spirit that prompted all His actions while He lived among men. It is the same spirit that takes the sick and the filthy, and works at making them more comfortable, and does not feel above any abominable job, if it is work that ought to be done. No one ought to feel themselves above the job to which they will order another person.

It was said of the owner of a large iron works that he could step into the place of any man in the mill and do the work better than the man had been doing it. An employer of brick masons demanded of them that they would lay more bricks in a day, and they replied that no man could lay that amount of brick in a day: the employer pushed one of the objectors to one side, took his trowel, and in a day laid about twice the number of brick he, had asked them to render as a day's work. The missionary that is too proud to touch the poor and sick and hungry will not get very far.

But the example of the Master makes the road clear, and the spirit of the Master makes the road easy and the world goes better the more such people we have at work. No one need complain they are out of work, who has this spirit of humility and are willing to take up any job that needs to be done, and to put their best into the work in hand.

How many rough spots this would smooth in life, how many heart burnings it would entirely remove! How many church quarrels would fall flat, never to rise again, if this spirit of humility were to prevail.

We cannot wish this spirit of humility into our lives. We will have to practice and cultivate it to make it grow, but if we have the spirit of love and keep our eyes open, we cannot fail to learn many lessons in humble service. It takes out of our lives a lot of hateful things: it puts into our lives a lot of delightful things. It enriches the lives around us, and a lot of the world's unrest of these days would be impossible if the humble spirit ruled everywhere.

Christ's kingship rests upon the incontestable right of a divine appointment, which in turn rests upon the ground of His work as our Redeemer.
November 12, 1919.

A FAMILY PAPER

Children's Lesson
BY ANNA PRITCHARD GEORGE,

Lesson IX—For Sabbath, Nov. 30, 1919.

Jesus Teaches Peter True Greatness.

Gene, do all boys like to help their mothers hang out clothes or wash the dishes? "No, most boys hate to do those things," Why? "They're too proud to do them, I guess."

I've known boys, and girls too, who would make a terrible fuss if asked to carry a basket on the trolley car. Why do they not wish to do that, either, Jeanne? "Too proud for that, too."

Paul, do you think any girl or boy would be too proud to do what the President of the United States would do? "No, they would want to do anything he would do." Ruth, which is the greater—the President or Jesus? "Why, Jesus, of course." Well, then, Robert, if boys and girls would wish to do all that the President would do, should they not be glad to do all that Jesus would do? "Surely."

It is toward evening in Jerusalem. On the table pile up the sand for the hills around Jerusalem. With blocks build the houses of the city and with stones lay the city wall. The houses are mostly but one story high with flat roofs, but some have an extra room on one end of the roof. How do the people reach it, Ernest? "They have stairs going up outside." Let us make an upper room on one of these houses and build an outside stairway.

In this upper room everything is arranged for a supper. Here is a low table. On three sides of it use folded cloth for couches stretching out from the table. When we eat dinner, Frances, do we stand or lie down at the table? "We do not do either; we sit on chairs." In Jesus’ time folks lie on couches to eat, with their hands toward the table and their feet stretching out away from it.

In one corner of the room is a basin and a pitcher of water and a towel. We will see later on why they are there.

Two of Jesus' disciples have come on ahead to make ready the Passover supper. Now they are waiting for the others to join them. Use colored splints for the people.

Along the dusty road leading to Jerusalem come Jesus and the other disciples. How many are with Jesus, Mildred? "Ten." What do they have on their feet, Gladys? "Sandals." Yes, these men have never heard of shoes like ours. They do not even have stockings. How will their feet feel when they reach this house, Ethel? "Tired and hot." And they will be covered in dust, too. Here they come up the stairs to the upper room.

In house where they have servants whenever anyone comes in from the road the servant washes his feet for him. That is the very first thing to be done. Have the disciples or Jesus any servants, Herbert? "No, they are too poor." Who ought to do it for them, Dorothy? "One of the disciples."

But which one?

John, have you ever heard boys quarreling as to which one was the better socially? Have you not heard boys say, "You are no better than I am; I'm not going to wait on you; I'm not your servant?" That is the way the disciples are feeling as they gather in this room. Are they right in feeling this way, Grace? "No." But they are just folks like we are and we all make mistakes sometimes. Does Jesus know what is in their hearts, Ida? "Yes." But he does not do or say anything until all are at the table. Do they know they are acting meanly, William? "Of course they do." They must feel worse every minute as they see Jesus at the table and no one has offered to wash His feet.

Now Jesus quietly, without a word, rises from the table, goes over to the corner where He finds the water and towel. He lays aside His outer cloak and ties one end of the towel around His waist. What are the disciples thinking about now, Charles? "They do not know what to make of it. I guess they are ashamed." They must be. Jesus lifts the pan in one hand and the pitcher of water in the other and commences to wash the disciples' feet Himself. From one to the other He goes.

When Jesus comes to Peter, Peter says, "Lord, dost Thou wash my feet?" Peter is thoroughly ashamed of himself now. "Thou shalt never wash my feet," he says. But Jesus answers him, "If I wash thee not, thou hast no part with Me." So Jesus washes the feet of them all. Then He shows them what it really means to be great.

Jesus puts away the towel and the basin and the pitcher, then taking His cloak again comes to the table, "Ye call Me Master," He says, "I'm not your servant, thou hast no part with Me." So Jesus washes the feet of them all the time? No, Jesus does not mean just that. But what He does mean is that we must not be too proud to do the lovely things. Jesus wants us to be willing to wait on other folks.

What does our memory verse tell us about Jesus, Elizabeth? "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Who wants to be like Jesus? Of course, you all do. Then here is your motto: "Jesus' little helper." That means, wherever and whenever you have a chance to help some one else you will do it, whether you like the task or not, for then you are helping Jesus—whether it is minding the baby, or washing the dishes, or sweeping the side walk, or carrying a basket of clothes—no matter what it is, you will do it happily because then you are Jesus' little helper.

FORWARD MOVEMENT CALENDAR.

From November 16, to December 21, 1919. Suggestive.

PRAYER.

A Prayer Week on Prayer.

Nov. 16—Display prayer poster; distribute prayer literature.

Two to speak in the Sabbath School on prayer's place in the Forward Movement.


Nov. 23—Study Sabbath School lesson in its bearing on Forward Work.

One to speak in Sabbath School on, "How can we make the Prayer Spirit Permanent?"

Minister to explain a prayer psalm and preach on prayer.

Enrollment of Covenanter Intercessors.

Y. P. meeting given over to prayer for the Forward Movement.

BIBLE STUDY.

A Prayer Week With God's Word.

Psalm 119: 130.

Nov. 20—Wednesday Topic, "The Scene of Prayer." Public testimonial in Sabbath School on Bible Study.

Nov. 21—Display poster; distribute literature.

Status of Our Covenant Heritage.

Minister explains Ps. 19: 7-11, and preach on prophecy.

Y. P. Topic—"What the Bible does for us." 2 Tim. 3: 15-17.

LIFE SERVICE.

A Prayer Week for Young People.

Dec. 3—Prayer meeting Topic: "Helping Our Young People Into Life Work."

Dec. 7—Display poster and distribute literature on Life Service.

Minister to explain Ps. 144: 11-15 and preach on Life Service.

Young People's Topic: "What the F. M. can expect from Y. P."

Minister to explain, Ps. 144: 11-15 and preach on Life Service.


Life Service Enrollment.

STEWARDSHIP.

A Prayer Week on Stewardship.

Dec. 10—Prayer meeting. Stress the first point in the topic. "Stewardship obligations in light of Gethsemane."

Minister to explain assemblies and preach on Stewardship Obligations.

Formation of a Tithers League.

Y. P. Topic—"Truths that Jesus taught about Stewardship."

OUR STRATEGIC PLACE IN WORLD MOVEMENTS.


Dec. 17—Mid-week, "Why our Church in particular should advance."

Is. 88: 1.

Dec. 21—Poster literature, One to speak in Sabbath School on our Covenanter Heritage.

Minister to explain Ps. descriptive of the true church.

Sermon on our Covenanter Trust. Y. P. Topic—"Why Our Church Is Worthy of Our Best." Ps. 87: 5.

Office of Forward Work, 1101 West 10th, Topeka, Kansas.
**Rev. W. C. McCurrin preached at Montclair, N. J., on November 9.**
**Rev. J. B. Gilmore will assist in communion at Portland, Oregon November 23.**
**Mr. R. S. McElhinney will accept the call to Cedarville, O. They have been ten years without a pastor.**
**Seattle communion is set for November 16, and the assistant will be Rev. J. B. Gilmore.**
**John, son of Rev. and Mrs. T. M. Slater, Seattle, is happily recovering from a severe attack of scarlet fever.**

**Rev. J. D. Edgar conducted evangelistic meetings at Denver, Col., from October 23 to November 2.**

**On October 23, the young people of Colorado Presbytery closed a very live and interesting Presbyterian convention.**

**The Morning Sun congregation sent their pastor as a delegate to the Christian Citizenship Conference in Pittsburgh, and paid all his expenses.**

**Rev. Walter McCarroll occupied the pulpit of First Church, Philadelphi-a, November 9, and will preach there.**

**Dr. James M. Balph and Miss Eudama M. Sterrett, of our Syrian Mission, were married early in September.**

**Dr. J. S. Stewart, wife and son, James, expect to come to America on furlough in the spring. James is at present a student in our church school at Cyprus.**

**Mrs. Amanda P. Wylie, a sister-in-law of Dr. R. C. Wylie, and mother of Dr. Wylie, of the Presbyterian Church, Montclair, N. J., died in Los Angeles, California, October 31.**

**Mrs. M. D. Allen, of our New Castle, Pa., congregation, was a delegate from a local union to the Pennsylvania State W. C. T. U. convention at Easton, Pa.**

**Mrs. W. E. McGrew, a member of the Geneva congregation, who was seriously ill with pneumonia, has recovered and was able to attend the communion on October 26.**

**There were seven boys in the service from the Denver, Col., congregation, and young J. Clyde Mitchell, the last to return, after service of almost eighteen months in Siberia.**

**On October the second Sabbath, while the pastor was absent assisting communion, the Rev. Paul Coleman of Blanchard, Iowa, preached for the Clarinda, Iowa, congregation in the afternoon. The compliment was returned October the fourth Sabbath by the Clarinda pastor when Rev. Paul Coleman was away at Old Bethel, Ill.**

**I moderated a unanimous call in favor of Rev. H. G. McConaughy, at Hetherton, Michigan, Saturday, October 18, 1919. He has signed his intention of accepting, and the people are rejoicing.—W. S. Fulton.**

**John J. Torrens, who was formerly an elder at College Hill, Pa., and later in Chicago, died at Santa Ana, Cal., the 29th of October, and was buried beside his wife at Beaver, Pa.**

**Ruth Read, our Cincinnati pastor's lovely little daughter, is much improved. She is now able to walk and later in the afternoon. The compliment was re-presented to the pastor.**

**Rev. Walter McCarroll occupied the pulpit of the Second Church, Philadelphia, Sabbath, November 2, morning and evening. He also gave an account of the work in Cyprus to the Third Church at 4 p.m., which was appreciated.**

**The Rev. Robert Clarke preached in the Presbyterian Church at Spring Lake, N. J., on the second Sabbath of September, and on the following Sabbath made the Rally Day address in a Baptist Church in one of the suburbs of Philadelphia.**

**The members of the First Church, Philadelphia, are giving a dinner to their fourteen returned soldier boys on November 11, Armistice Day. Each one will be presented with a Covenanter Pin and the Church’s ‘Serve Flag,’ designed by Mr. Fritch and will be exhibited.**

**The Bible Reading folders are in the hands of the printer and will be distributed for distribution in December. This year is 3 cents each for sets of lots of copies at a time. Let us give Bible Reading a place in the foundation for the Forwaa Movement in the Covenanters Church.**

**Rev. J. C. Slater passed through this city on November 5, enroute to Beaver Falls, Pa. He spoke at his home on Sunday evening. On November 2, he attended church after an absence of five months.**

**Miss Alice Robb, daughter of A. J. Robb, is teaching in the High School of Morning Sun, Iowa, and her brother is staying in the home of Mr. and Mrs. Armstrong and attending high school.**

**Mrs. A. J. Jordan, of Beaver Falls, Pa., has been in the hospital in Cleveland suffering from a broken bone as the result of a fall. We are glad that she is recovering, and will soon be able to resume her work in Latakia, Syria.**

**Dear Mr. Fritch,—A cablegram received October 25, 1919, told of the death of our sister, Mrs. Sadie Fattal, (formerly F. S. Feltz) of Latakia, Syria, Yours very truly,—Mr. Fritch.**

**During the absence of Rev. R. A. Aragon the Interdenominational Emergency Fund for the Foreign Board his pulpit is being supplied on Sabbath afternoon, by Rev. E. A. Crooks, pastor of the New Castle congregation.**

**Dr. James D. Kennedy, son of Rev. Joshua Kennedy, once pastor at Bovina, N. Y., but long ago entered the medical profession, has been called to New York and paid all his expenses.**

**Mrs. A. J. Jordan, of Beaver Falls, Pa., has been in the hospital in Cleveland suffering from a broken bone as the result of a fall. We are glad that she is recovering, and will soon be able to resume her work in Latakia, Syria.**

**We are glad to note that Rev. George S. Coleman of the Church at 4 p. m., which was appreciated.**

**The First Presbyterian congregation preached at Synod last June, and after- wards received Rev. F. C. McKean, D.D., pastor of the Central Presbyterian Church, once a Covenanter boy at Hopkinton, Iowa.**

**The Rev. Samuel Edgar occupied the pulpit of the First Reformed Presbyterian Church, Boston, his home congregation, on Sabbath, October 20, in being their preparation for a furlough in the spring. He is an excellent and suitable discourse. He also gave an interesting account of his war work in connection with the Red Cross Society. On the following Sabbath, October 27, he addressed the Ladies’ Missionary Society at the home of Mr. and Mrs. McKnight, in Arlington, and at that meeting the society presented him with a check of $30.00 for use in connection with his work in Latakia.**

**The communion of the Wilkinsburg congregation, October 26, was one that is worthy of note. The offering of a truly spiritual feast, the size of which is worthy of notice. The large offering of a truly spiritual feast, the size of which is worthy of note. The large offering was the presence of their four pastors. They were all present dearly beloved pastor, Mr. W. J. Wilson, and their three elders. Mr. W. J. Carithers, of the Cache Creek Indian Mission, and Drs. R. C. Wylie and R. J. McElhinney, professors in the Theological Seminary. Dr. Carithers was the assistant. Mr. McKnight explained the meaning of communion and Mr. W. J. Carithers, of the Cache Creek Indian Mission, and Drs. R. C. Wylie and R. J. McElhinney, professors in the Theological Seminary. Dr. Carithers was the assistant. Mr. McKnight explained the meaning of communion and Dr. Wylie preached the sermon on Sabbath morning. It was a occasion that all enjoyed to the full, and one that will not soon be forgotten.**
**November 12, 1919.**

**A FAMILY PAPER**

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### ONE HUNDREDTH ANNIVERSARY OF AMERICA

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### THE SECRET OF PRESIDENT WILSON’S GREATNESS.

Benjamin Franklin as a boy was taught the proverb that a man diligent in his business shall be preferred before kings. Franklin proved this to be true, but how literal has it been of our President. Amidst the world’s general upheaval, the overthrow of kingdoms and the wreck of empires, by almost universal consent, President Wilson stands out in bold relief as the most distinguished man in public life, because of his international usefulness and helpfulness. Before and during our own participation in the war, all the involved nations among the Allies accepted his leadership in every serious crisis. When he visited Europe they were astounded at his knowledge of their own governmental affairs. In our amazement we ask ourselves, What is the source of this man’s knowledge and wisdom? We find that he has been a close student of political history and has been a constant reader of articles dealing with both national and international problems as well. Such knowledge is by no means easy to attain as it requires an unlimited number of books and a close scrutiny of numerous magazines together with the daily press. One of the most accessible sources, however, is “The Pathfinder,” a weekly publication issued from the nation’s capital where all these many subjects are gathered together by men who have made this their life work. And it is presented in such an intensive, interesting way that you will enjoy it like a book of your favorite author. By sending 15 cents you receive this publication on their trial offer for 13 weeks, so that you may see for yourself how helpful and necessary it is. We would suggest that all who have not already done so should write them at once at Box 60, Washington, D. C., for which you were intended.

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### UNIVERSAL Bible Sunday

**November 30th, 1919**

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**The Presbyterian Board of Publication, 63rd Street, Philadelphia**

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**The secret of President Wilson’s greatness.**

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Women Need Swamp-Root

Thousands of women have kidney and bladder trouble and never suspect it. Women's complaints, often prove to be nothing else but kidney trouble, or the result of the same. If the kidneys are not in a healthy condition, they may cause the other organs to become diseased.

Pain in the back, headache, loss of ambition, nervousness, are often times symptoms of kidney trouble.

Don't delay starting treatment. Dr. Kilmer's Swamp-Root, a physician's prescription, obtained at any drug store, may be the remedy needed to overcome such conditions.

It is a very effective remedy, in different parts of the country.

Strongly recommended to those who are not interested in farming. If you wish to find out and try it, send to Mr. E. J. Bush, for a sample bottle. When writing, be sure to mention the Christian Nation.

FRESNO, CAL.

We have been asked to write our first impressions of Fresno which we will try to do. Our first impressions are good, not only as to the outlook of a Covington congregation here in the near future but as to the financial opportunities which Fresno and the surrounding country afford.

The price asked for land seems almost unreasonable to one coming from the East, where when one learns what an acre produces, the price really seems small in comparison.

One of our Covington young men sold this year's crop of oranges off of four acres, for $390 per acre and he is no exception.

We feel sure there are those now living out of the bounds of the Covington Church, who would like to benefit themselves in regard to climatic or financial reasons, who would not only benefit themselves but also the Covington cause by pitching their tents towards Fresno. But those coming from the East, where States, must be willing to adapt themselves to the different farming conditions which they will encounter here, also there is disappointment in store for those who expect to make big hills on two sides of us.

Neither is this paradise, man earns his living here, as elsewhere, by the sweat of his brow.

A new comer is amazed at the wonderful evidence of wealth seen on every hand. The paved state highways, the large country stores and houses which would command to any village, are signs of the wealth of the country. One who knows conditions pretty well, in different parts of the State, said, this was the best place in California he had ever seen. And we knew of and some are inclined to believe it is the best place anywhere for that.

Land in increasing in price rapidly. Large land companies are gobbling it up, and some say that it is a chance in Fresno County. We heard a remark recently to the effect, it was a pity there was not some one of means in the Church, who could buy up a large tract of this land and sell it out to Covingtoners as they come. Such an one would not only be helping the cause, but also be making a nice investment for himself. To those who are not interested in farming. Fresno offers many opportunities. It is a city of 50,000 and carries on more business in a day, than some cities many times its size; it draws its trade from the rich farming country around it.

Owing to a fault of Uncle Sam to deliver all of his mail, Rev. Mr. M did not reach here at the beginning of October. He will receive a little mission called which a large Presbyterian congregation has been conducting a Sabbath School of over one hundred pupils, has been held to secure our services. This is given to us free of rent, and with the possibility of turning the field to--Sabbath School and--

Very interesting prayer meetings have been held regularly, some members driving as far as twenty-five miles to be present, some must necessarily drive at least twenty miles to attend. Fresno the meeting is held.

One of our new families in the city, several meetings have been held in their home as a more central meeting place. D. M. A.

KANSAS CITY.

Mr. John Humphries and Mr. James Humphries, who, with Robert Mckown, were in the distinguished Division in France, spoke interestingly.

The service was closed with an inspiring sermon by Dr. Wyllie, emphasizing that this is a glorious time to be living to the Reformed Presbyterian Church.

Kansas City was favored, Sept. 17, with an address by Captain Samuel Edgar on the work of the Red Cross in Syria. Members of several neighborhood churches shared with us his thrilling recital of adventures in relief work behind the English army in Syria, and the appalling need of that unfortunate land. A bulletin board had announced no admission charge and no collection, but at the close of Captain Edgar's deeply stirring address one of the audience from another church arose and said that he moved that a collection be taken up and given to Captain Edgar for his work. The motion was carried with a chorus of seconds, and more than $38 was contributed.

Mr. Elliott appointed to conduct the pulpit, Sept. 21st with his right arm in a sling, the result of a skidding performance of his automobile.

Mr. John Humphries appeared at church on a recent Sabbath with his bride, who was Miss Vellette Hutchins, of Sterling, Kansas.
Prayer Meeting Topic
BY REV. S. J. JOHNSON.

Topic for Wednesday, Nov. 19.

Topic for Wednesday, Nov. 26.

Topic for Wednesday, Dec. 3.
"Helping Our Young People into Life Work."

Covenanter Young People's Union
BY REV. W. C. McCURKIN.

Topic for Sabbath, Nov. 30, 1919.


Suggested Psalms—43; 46; 60; 67; 68; 80; 81; 85; 87; 103; 107: 13-16, No. 295.

The foundation of everything that is good and the fountain of every blessing in our land is Christ.

From the moral heights of America, upon which are her Christian institutions and temples, from the sunny side of the altars of her Christian Churches, homes and individuals built upon the rock Christ Jesus, proceed those streams which make our country a healthy and happy place to live.

Following the course of these life giving waters in the direction of the rising sun, towards the light of a new day, the good time coming, one finds their volume and power steadily increasing, a force which eventually cannot be crossed at will, and must be reckoned with in any proposed plans for moral or material progress.

Wherever the gracious influences of Christianity are lightly esteemed or persistently opposed, there is either dry barrenness or stagnant filth. Those marshy places in human society that have resisted the inflow of the restorative and healing waters of the gospel remain full of miasma, sickness and death.

The outward influences of Christianity bring us temporal relief and comfort, but only when Christianity is inwardly and constitutionally applied will it save us as individuals and as a nation from shamefully perishing and give the more abundant life.

The high cost of living—and dying in America will not be reduced permanently until our national consciousness of the free offer of the gospel.

The only solution for the problems that perplex mankind, the only cure for the ills that endanger our life, is the gospel of Jesus Christ.

What is the cause of this running sore of corrupt politics in America?

The uncleanness and vile asceticism and reprobate feeble-mindedness of the millions of the adulterous and polygamous of this generation? Why the abnormal craving for gain and money? Why the bloody outbreaks between classes and races, the riots and lynchings and strikes and general unrest? Is there no balm in America? Is there no physician here? ,

A hundred or more men and women in YOUR congregation need to know more about the Book of Books and how its reading by the non-Christian world is made possible. What will YOU, as their Pastor, do for them on Universal Bible Sunday November 30th, 1919

To Pastors, Officers, Teachers
There are still about three weeks before the coming of this red letter day for the Book of Books. The American Bible Society will send you on request, as soon as ready, a living message with inspiration, facts and figures—not dry statistics—together with an exceedingly interesting church or Sunday school program for Universal Bible Sunday.

Address the Secretary, 27 Q Bible House, New York

November 12, 1919.
Stop! Look! Listen!

Do You Know?
That a great emergency confronts our Levant Missions?
That while a balance was reported in the treasury at last Synod, it was due to the inability to transmit funds to the Levant for more than two years? This balance also included accumulated funds for relief.

Do You Know?
That now all this balance has been used to meet the present emergencies arising from the war? And that in addition the treasurer was obliged to borrow to meet the present needs?

Do You Know?
That pitiful cries of the suffering and dying are coming from our Syrian fields, and that the work of our missionaries must now be largely the ministry of relief? If their work is to be effective, we must put the means for relief into their hands?

READ "THE NEED OF THE LEVANT... PAGE 10

Do You Know?
That the actual contributions of the last year for the Levant were $14,028.28? Special requests and interest on endowments amounted to $4,083.27, and

Do You Know?
That to meet the present emergencies, without expansion of the work, there must be available from contributions and interest on invested funds, not $18,111.55 as received last year, but the full $35,000 appropriated by Synod? Then

Do You Know?
That the best way by which to give relief to suffering Syria is to contribute to our own Church's missionary work, which is so largely a work of relief?

Do You Know?

President D. C.Faris.

If the death of the Rev. D. C. Faris should have appeared several months ago, owing to irregularities in connection with the printed page, Mr. Fair died on January 31, 1919. For many months prior to his death his sufferings were in the severe attacks of paralytic stroke it was delayed. Mr. Fair had preached in the homes of AST the Rev. W. J. McKnight, ofstar on August 5th, and 31st, and daily from August 18 until the 6th. In spite of his agony, cheerfulness, and earnestness were very apparent in the funeral services, assisted by the neighboring ministers. There was a large funeral, for Mr. Fair was so much in high standing and wide through the community. Suitable comments will appear later in the Christian Nation.
Man's Extremity God's Opportunity.

EDITORIAL IN "PITTSBURGH LEADER."

Man's Extremity is God's Opportunity. Human management of the affairs of the universe is failing. Without Divine intervention, the world and its people will plunge into chaos. America is rent asunder by the spirit of defiance of law and order. There appears to be no man or men big enough in this land to stay the rising tide of disorder. The President of the United States has failed to bring order out of disorder. No public man possesses power or influence sufficient to allay the turmoil. Employer and employee cannot reach that mutual understanding, that necessary harmony, upon which the livelihood of all of the people is dependent. An industrial warfare is being waged behind whose lines lurks Anarchy. Famine, destitution, bloodshed and misery fringe the battlefields. The American flag is no longer revered by all of the people. American institutions, American traditions, American hopes, American aspirations are no longer respected by many Americans. Raucous voices rail at patriotism's plea. The American republic is already in the twilight of the darkest hour. It would be folly to deny the desperate conditions that exist. It would be criminal to conceal the deadly peril of the nation. The people of the United States must arouse themselves to a realization of the growing menace before they are annihilated by the powers of evil. The true Armageddon is at hand, and the eagle, flying in mid-heaven, is saying with a great voice, "Woe, woe, woe, for them that dwell on the earth." All that human power could do, has been done. Man's extremity has arrived. It is now God's opportunity.

God alone can save the world. "Make haste, O God, to deliver me," cried the Psalmist; "bow down Thine ear to me and save me; in Thee, O Lord, do I put my trust." If the world is to be saved, if America is to be rescued, if life and happiness for all the people are to be perpetuated, then must we all echo that prayer. "In God we trust" is our national motto. And it is to God that we must now appeal. Man's extremity is God's opportunity. Perhaps these trials are being thrust upon us to bring a wayward people back to the Throne of Grace. Our efforts, our thoughts, our labors, our progress has all been along material lines—of the earth, earthly. There has been too little spirituality in our activities. Our bodies have grown while our souls have shrunk. Now, as the clouds darken around us, as a nation and as individuals, our physical sight grows dim and our spiritual vision increases.

"God help us" is our plea. In prayer alone exists hope. The people of America must go down on their knees and ask for Divine aid. Next Sunday, in all of our churches, of all sects and all denominations, there should be humble, united confession of error, and earnest, honest prayer to the Creator for mercy and help. We must pray for our country, that it may be exalted in righteousness. We must pray for those who exercise authority that they may be wise and just. We must pray for all our citizens that they may be faithful to duty and obedient to law. We must pray that our land may be a land of liberty and peace, of mutual service. We must pray, believing that God hears our voices and supplications, that "Gracious is the Lord, and righteous; yea, our God is merciful." It is not in the role of the alarmist that the Leader calls upon the people for a reviving of the spiritual. It is a sane and serious knowledge of conditions that all who read a newspaper today must admit are not exaggerated, that obliges the Leader to speak with truth and candor. The labor strikes, existing and to come, are not ordinary labor disputes. The world has known nothing like them and their effect upon mankind may plunge the world into horrors that history has never recounted.

That is why the Leader is appealing to the clergymen, to all people to whom religion is a reality, to all to whom God is an actuality, to make the coming Lord's Day a day of appeal for Divine aid for a world facing cataclysm. Humanity has failed to preserve humanity. Man's extremity is God's opportunity. Again in the words of the Psalmist: "I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber."
Around the Old Arm Chair

"Some" Mother.

"Yes, my son Johnnie's enlisted," proudly grinned "Pops" Sanderson across the counter of McMinn's grocery store. "I'm not a mite surprised either. Johnnie's a born fighter. When he was a little tike, knee-high to a grasshopper, he lost one of his baby teeth tackling a kid twice his size, by George! Believe me, then fire-eatin' Germans will have to sit up and take notice when Johnnie gets to the front."

"Pops" slapped down a coin with the air to be expected from the father of a soldier, and with a broad shouldered, thickset package, just done up in his arm, turned from the counter.

"This here sugar is to make candy with," he explained. "We're havin' in some young folks this evening for a farewell shindig for Johnnie." And importantly "Pops" strode out.

"Hello, there!" hailed a jocular voice as the old doctor, who had escorted Johnnie through the whooping cough and measles, halted him on the sidewalk. "What's this I hear about that boy of yours?"

"Yes, Johnnie's enlisted," proudly grinned "Pops." "I'm not a mite surprised either. The scamp's a born fighter."

"Born fighter or not," twinkled the doctor, "it's a mighty extravagant investment for Uncle Sam to make. Think of thekhaki it will take to cover him!"

"Six feet one in his socks," chuckled "Pops." "Believe me, the little Frenchmen will have to dig deeper trenches when Johnnie gets to the front."

Three more times "Pops" was stopped by congratulating friends before he reached the middle-aged, pleasant-faced house where Johnnie had been born.

As he went up the steps, through the open parlor window slatterned a hard-thumped "Star-Spangled Banner"—only, instead of musically streaming, the bright stripes and stars snarled in discord, as a windblown flag tangles about its pole.

"Cross your heart not to tell, daddy!" excitedly demanded Pink, a youngster at the small pigtail and big bow age, who had darted from piano stool to the hall, "I'm practicing a surprise for Johnnie."

Here an older daughter, Cynthia, thrust a head out at the dining-room door, her sweet face flushed, the bandolined chestnut hair tied tight across her pretty brow by a strip of white veil. "You can't come in, dad. I'm decorating with yards and yards of crinkly red, white, and blue paper. It's going to be won-der-ful!"

On account of the decorated dining room the family ate dinner in the kitchen—atte in sections, for mother was not ready to sit down with the others, and Cynthia, who still had her party dress to press, hurried through without regard to speed limits, while the Hamlet of the occasion, six feet one, red-headed, freckled face Johnnie, never put in an appearance until mother and Pink were doing up the dishes.

The "shindig" was a grand success. As Cynthia could play only "The Blue Danube," for the most part the young people danced to canned music. "Pops"—impatiently waited on by the be-bowed Pink—having the time of his life changing the records.

Mother, with unusually elaborate refreshments on her mind, stayed in the kitchen, except when she stole to the parlor door for a peep, exulting; and in Johnnie's tallness, because, however thick the dancers, she never failed to see his dear, bright head and beaming freckled face.

"Well, son, did you have a pleasant evening?" mother asked when the guests had all gone and she and Johnnie were putting out the lights.

"The best ever!" answered Johnnie, with a squeezing hug.

As the next day was Johnnie's last Sabbath at home they all went to church, and the minister who had christened Johnnie when a baby made special mention of "our soldier boy" in his sermon and prayer, and at the close of the service the congregation sang "My Country, 'Tis of Thee" in Johnnie's honor.

Monday, the day of departure, was one whirl of excitement, of taking last stitches, of deciding what must go in and what be left out of Johnnie's suitcase; of wrapping and rolling and packing.

The train to the city went at 9.47 in the evening, and the whole town, with the high school band playing patriotic airs, was at the station to see Johnnie off.

When at last he was gone, "Pops" blew his nose vigorously; sweet-tempered Cynthia snappled at every remark made to her; Pink frankly wept; only mother was composed, nodding and smiling to this person and that.

"Yes, it's hard to have him go," she said for the hundredth time, "but Johnnie's heart was set on it."

A neighbor drove them back home in his automobile.

"The sooner we all get to bed the better," said "Pops." "Chicken's half asleep already," and he gave Pink's fat cheek a loving pinch.

"I feel as wide awake as though I'd drunk strong coffee," responded mother, in spite of protests insisting upon going into the kitchen to set her bread sponge. When finally she went upstairs the light in the girl's room was out, and "Pops" snoring lustily. Reluctantly she undressed. It seemed ridiculous to go to bed when so wide awake.

Even when she lay down her eyes stayed open, staring into the darkness. Yes, it was hard to have him go, but Johnnie's heart was set on it, and she couldn't give way and act foolish—not after what she'd overheard Johnnie say.

Like a pagean of glorious music the words sang in her heart, "My mother isn't that kind!" had boasted Johnnie to Ted Frazer, chafing over maternal opposition to his own enlistment,—"she's been a perfect brick about my going. Oh, she's some mother, all right!"

That was what she must remember—now and all the time he was gone. To be "some mother," so Johnnie should not be disappointed in her. At last, from utter tired-ness, she fell asleep. But the next moment she started up in bed, listening. It was the crying of a child—a little frightened child.

Softly, so as not to wake "Pops," she stole out of bed, slipped into her kimono, and in bare feet padded into the hall. The crying became a sob.

"Why, honey love, what is it?" she called tenderly, hurrying into the opposite room.

"It's a big, black bear!"

"Mother's own precious! It shan't hurt you!—mother won't let anything hurt you!"

The sob faded into a sigh of relief. She felt the pressure of a warm little body nestling close, of chubby arms hugging her tight, so tight she awoke with a start, and found herself sitting in a wan flood of moonlight on the edge of Johnnie's empty bed—"N. Y. Globe."
Prayer and the Forward Movement.

PRAYER is a sacred trust committed to the followers of Jesus. David Gregg said, "Nothing lies outside the reach of prayer except that which lies outside the will of God." The power of the Forward Movement then will be found, not in men or plans or organization, but in prayer.

The center of Christ’s program is prayer. He said, "Pray ye the Lord of the Harvest." Millions say their prayers but Christ says, "Pray." That means prayer with plan and movement and achievement. It means prayer for specific things and definite persons. It is prayer with a purpose. It is persevering and believing prayer. That is the way Christ prayed and He turns from His praying to say: "Pray ye."

Christ says, that if two agree in prayer it shall be done for them. Agreeing means more than two praying for the same thing. The Greek word means to "Symphonize." Two sounds may not symphonize. Two may pray for the same thing without "agreeing on earth." There must be unity of purpose and harmony of life. Discord spoils the music of prayer. Let the Covenanter Church produce a perfect prayer chord. "Then it shall be done for them."

Sin makes discord. Strife and blighting criticism spoil harmony. Bad habits and sinful pleasures and worldly ambitions short-circuit power.

Therefore we must first get rid of sin—by confession, by sincere repentance. "Rend your heart and not your garment and turn unto the Lord your God," and then, "Pray ye."

Prayer is claiming what is already ours. It is presenting to the bank of Heaven our check filled in according to our faith and believing prayer. That is the way Christ prayed and He turns from His praying to say: "Pray ye."

An unknown writer has said, "Prayer at its heart is keeping company with our Lord." Another says, "Prayer is communion and intercession, or storing the life with the power of God and letting it out on behalf of others."

Our failure then is in not storing our lives with the power of God by keeping company with Him; because of this we cannot let out power for others as intercessors.

True prayer is a spiritual exercise in which the life of man is attuned to the Spirit of God as are the responding instruments in wireless communication. It is a striving in which the energies of the life are concentrated. It is "an altar and an arena; a shrine and a battlefield." It is a fellowship in which we join with other agents and needs, as when Aaron and Hur upheld the arms of Moses while Israel battled with Amalek. (See Exodus 17: 8-13.) We have failed to make it such.

We need not go far to find the proof of this failure. It is generally acknowledged. It is manifest to the extent in which "the fruit of the Spirit" is absent in our individual lives. It is evident in recent times in the lack of power in the Christian Church in her relation to the sin of the world. "If God be for us, who can be against us." The "Acts of the Apostles" is a record of results due to the right sort of "prayer life" in the agents of God.

Dr. John R. Mott states six reasons for failure in the prayer life, viz.:
A fundamental lack of faith in God.
A low plain of living.

Difficulties which beset the path.
Discouraged by futile efforts.
Do not sufficiently care for men.
Failure to master conditions in which we find ourselves.
It is not hard to find one or more of the six a matter of experience. They must be removed one by one by the help of the Lord, and superceded by their opposition. (John 15: 3 and Phil. 4: 13.)

We must remember that prayer is indispensable in the Kingdom program. Other actions are not substitutes for it, nor does it release from other agencies. "You can do more than pray after you have prayed, but you cannot do more than pray until you have prayed" (A. J. Gordon). "When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort it will see the Kingdom of God come with power" (Robert E. Speer).

Every great spiritual movement is due to prayer. It is the present, consistent, great need.

Our Possibilities as Intercessors.

The world crisis has awakened God’s people to draw on the infinite resources which are kept for us in Christ. Since the first generation of Christianity there has not been such a recognition of the need of Divine power. The one voice which comes from all the fields of Christian effort is, seek God in prayer.

The missionary, the reformer, the evangelist, the pastor, all unite in the call for intercessors. As we see the vastness of the Divine enterprise which contemplates the kingdom of the world becoming the kingdom of Christ, we instinctively turn to God for the help which His Holy Spirit alone can give.

Human agents and agencies, as well as human policy and strategy, are wholly inadequate to meet the demands of the occasion. But our Lord has said, "If ye ask anything in My name, that will I do." If we have sincere and abiding belief in Him we shall do greater works than He has done. The power which raised Him from the grave and set Him on the throne, and is subduing all things to Christ, is the power of the Holy Spirit. This same power is working in us and will be given to us if we live in harmony with the will of God. Christ Jesus has all authority in heaven and on earth. We in Christ have the same authority. In Him we can defeat the prince of this world; can secure the conversion of the world, and become the agents of establishing the King-
dom of God. “Nothing lies beyond the reach of prayer except that which lies outside the will of God.”

With all the awakening to the value of prayer we have not yet discovered, nor to any great extent realized the possibilities which are yet to be found in Christ when we shall have come into close fellowship with Him. We sometimes think there can be no further discoveries made in the value of science and industry, but the truth seems to be that greater things than have ever been dreamed of shall yet become realities. Certain it is that we have not explored the limitless nature of God nor brought down all His blessings upon us, yet it is ours to call forth and apply the infinite resources of Christ. Intercession is our great work as it is the work of Christ upon His throne. “The story of every great Christian achievement is the story of answered prayer.” This statement is proved by the history of the Church and Kingdom of God. Abraham saved Lot. Moses secured Joshua’s victory over Amolek. Elijah performed his miracles and defeated the worshipers of Baal through prayer. Daniel prayed—and Cyrus issued his decree. Gabriel and Michael perform their ministries at the Persian court and the Jews return from captivity. Even the declared purposes of God await the supplications of His people. Though there was a time prescribed for the restoration of the Jews from Babylon yet Jehovah tells them that when they seek Him with all their heart, He would turn again their captivity.

Prayer will provide missionaries and render them efficient. One pastor sent out and supported more than one hundred and forty missionaries. Ding Li Mei, through his prayers produced the Student Volunteer Movement of China. George H. C. McGregor, who had sent out seven pastors from his own church before death cut him off, said: “I would rather train one man to pray than ten men to preach.”

On Christ’s side our possibilities as intercessors are as limitless as His infinite power. On our part they are limited by the measure of our holiness, our faith, and our perseverance in prayer.

“When the Church sets itself to pray with the same seriousness and strength of purpose that it has devoted to other forms of Christian effort, it will see the Kingdom of God come with power.”

Cultivating Definiteness in Prayer.

BY REV. J. C. SLATER

The Covenanter Church must advance the Forward Movement on her knees. This movement must begin in our prayer life. But it is not for our much speaking that we shall be heard. The great need is better praying, rather than more praying. The war was not won by large waste of random shooting, but by accurate shooting. We are told that the Germans feared to face the American soldiers because they took aim on individuals and there were more dead than wounded in front of them. Generalities are no more in place in prayer than random shooting in battle. Short, earnest, definite petitions are the need of the hour. There should be the cultivation of definite desires. When blind Bartimaeus cried out, “Jesu, Thou Son of David, have mercy on me,” Jesus answered, “What wilt thou that I should do unto thee?” and when he expressed his desire definitely, “Lord, that I might receive my sight,” he received the answer. In like manner, the Lord asks us, “Just what do you desire in this Forward Movement?” What does it mean to you? What particular sins must be confessed and forgiven? What graces cultivated? What blessings acknowledged with thanksgiving? Who are the people whose salvation we desire.

Careful preparation through meditation on God’s Word and the help of the Spirit will help us to cultivate definite desires.

There must be the cultivation of more definite faith. When the two blind men appealed to Christ for mercy, He asked them, “Believe ye that I am able to do this?” And to the father of the boy with a dumb spirit He said, “If thou canst believe, all things are possible to him that believeth.” “If ye 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.” Faith must take hold definitely on God; on His willingness and ability to make the Forward Movement a reality in our Church; to remove the particular mountains of difficulty that rise up before us; and to awaken all the people to respond to the call to action. If we cannot believe that God will meet particular difficulties, we will not be able to pray definitely for anything.

There should be the cultivation of definite habits of prayer. Daniel stood the test, in part at least, because he had a definite place, and definite times for prayer. His delight in prayer led him to these trysting times with God. But what if he had been accustomed to pray only when and where it was convenient? How easily he could have persuaded himself that the time was inappropriate. But definite habits had fixed his purpose, and the lion’s den had no terrors for him. If we have definite desires, and a definite faith, we need not fear that habits will lead to formality. The effect will be just the opposite. It will awaken joyful anticipation in preparation for the holy approach into the Divine presence. May the Lord lead us to a more definite prayer life.

A day at a time is the way the problem of life is wrought out, and we must leave it to God to add up the sum at the end.

Prayer—The Great Forward Movement’s Offensive.

BY REV. W. J. COLEMAN, D.D.

“The Christianity which is not aggressive is not Christianity.” Nowhere is this more clearly seen than in the Christian’s prayer. We do not pray to be kept as good as we are, but to be made better. We do not pray to have our power for good preserved, but to have it increased. We seek better days, more friends, new converts, larger fields and greater usefulness. No part of our lives is more aggressive than our petitions.

The best defence is to be aggressive. The Allies in their big drive did not fight from trenches. They were on the advance. So in our work for Christ in the spiritual field we hold all we have by striving for more. Paul did not let go of his faith or his principles while he went from Philippi to Thessalonica, from Thessalonica to Berea, from Berea to Athens, from Athens to Corinth.

Prayer is our best defence, prayer for more, for better things, for brighter days, for more useful lives. The Lord’s Prayer is aggressive in every petition. Our Church needs to quit thinking of defending itself, of holding its members, or of being satisfied with keeping the faith. It needs to think of adding to the Church daily such as shall be saved, of going forward from strength to strength, of pushing every department of our work to the utmost and of conquering the world for Christ.

Prayer is the starting point for all, the fountain of energy, the nerve tightening muscle. This it is that calls down the blessings of God on every effort and expresses our faith in the co-operation of Christ in every activity. Forgetting those things which are behind, and reaching forth unto those things which are before, let us pray to the Captain of our salvation to lead us onward and upward that we may be true to our covenant vows, devout in our lives and filled with loving service to our Lord and Saviour.

Making the Prayer Spirit Permanent.

BY REV. ROBERT PEARK

“Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime.” The great majority of us pray only twice daily—our morning and evening prayer. The great majority of us pray three times. It is that third season of prayer that we all need to observe. The morning and evening prayer are generally brief and largely personal. The third season of prayer is observed at some time during the day and is the result of a voluntary act whereby we turn aside from the other duties that occupy us during the day. Such prayer is, in the main, interces-
sory. It is prayer that grows out of a long­
ing for the salvation of men, the redemption of the world and the coming of Christ's Kingdom.

At times of special trial or at some crisis in our life we do observe this third season of prayer. Our great need is to see that it should be a permanent fixture in our prayer life. It should be a habit with us to seek God three times every day. Now to form a habit there must be a regular repetition of the same act. To form this holy habit of intercession we must engage in prayer every day at a definite time and in a definite place. Daniel's enemies knew at a certain time every day where he could be found. It was his custom when the sun dial marked a certain shadow to withdraw from the company of his fellow officials or his civic duties, go to his house and retire to his chamber for prayer.

We must have a definite time set apart each day for the work of prayer. To be sure some days it will be impossible, but whenever possible it must be at the same time of day if it is to become a habit of prayer. Our daily duties are so ordered that we can set a definite time for prayer without having that set time often interrupted. Unless we do conscientiously set apart such time and adhere faithfully to the practice of observing that time we shall never form this habit.

The other condition that must be fulfilled if we are to form this habit is that we must have a definite place where we retire for prayer. "When thou prayest, enter into thy closet, and when thou hast shut thy door pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This place must be a place of seclusion, where there shall be no intrusion; a place where we can shut out every one else and shut ourselves in with God; a place whose door is closed to all of this world and whose window is open toward heaven. "Until we find some place of habitual loneliness made sacred not by material accessories, but by spiritual access, we are not as strong as we might be, and we have not formed the mightiest habit in the life of prayer."

Realizing the ignorance and darkness and death of those without Christ, and recognizing the vineyard with its great harvest without sufficient laborers, and fired with a holy passion for Christ will we not form this habit that will make intercession permanent in our life by withdrawing at a definite time each day into some definite place and pray?

Prayer and Victory.  
BY MISS ANNA CABEN

A world war has just closed. The hand of God was in that event and He it was, that brought victory.

"Read at the Y. P. Convention at Denver, Colorado, October 21, 1919.

Only a year ago we were following the advance of the Allies and the decline of the enemy. Now we are looking forward to the celebration of the first anniversary of peace—a God-given peace.

Do we recall that the tide of battle turned in almost perfect unison with the day of prayer on May the 30th, 1918? And do we realize that the quiet hour was being observed in scores of cities in our land, in the manner of the bowed head in the office, the shop, the Red Cross Rooms, for a few moments each day during the months preceding the victory?

What does all this mean? Surely none else than that praying and non-praying people recognize the power and help gained through prayer to God. What God can do for the world through answering prayers can He not do for a denomination?

The world conflict lasted 4 ½ years. Our campaign is for five years. But let us at the very beginning, go upon our knees and ask help and guidance—not rely on self till we feel that the cause is lost and then call on God to save us out of the ambush of our own bigotry and indifference.

Our campaign is on. Already the young people of other sections have held their Presbyterian—enjoying days of special training, learning the needs and recognizing the demands that come to every truly consecrated Covenanter young man and young woman.

This campaign has already been explained in its call for men and money. Now we are to study it in its relation to prayer. In other words, we study the wireless connection with the Great Commanding Officer whose headquarters are in Heaven but Whose eye is upon the earth and "His ear is ever open to our prayers." He never leaves His post of duty. His receiving instrument is in perfect order and He is a perfect operator. Is our heart ready—yes, is it willing, is it anxious to transmit our message to Him?

Victory depends on the transmission of these messages. If the circuit is broken or is weak, men and money will be withheld. All errors are with the earthly connection. All loss of power can be traced to us. The receiving instrument is never at fault but we must look carefully to those hearts of ours. Their transmission is so susceptible to grounding. Satan's snipers are on the alert. They sever a connection. The message is lost.

You may find Doubt, one of satan's allies, attempting to sever a connection and saying, "Too many men to ask for! Sacrifice too great! Can a Church that has only furnished twelve men in the last five years for the ministry expect, after the loss through war, to provide fifty ministers in five years?" But our young servant around whose heart
In the Sabbath School

BY REV. W. W. CARYHRES, B.D.


Subject.—Peter and John Asleep in Gethsemane. Mark 14:33-50.

Golden Text.—Watch ye and pray, lest ye enter into temptation. Mark 14:38.


How many things were crowded into a few hours! Getting settled in the upper room. The Passover observance; the exposure of the traitor; his slipping out into the darkness; the observance of the first Lord's supper, involving as it does its institution. The after table address and the prayer, and the singing of the great Hallel, which seemed to close the services connected with the Last Supper and the first communion. The meeting now broke up and they went out to the quiet of Gethsemane. This place, which is called a garden, was not a place for vegetables or flowers, so much as a place for trees and perhaps some of the features of a park. By some arrangement it was a place of frequent resort of Jesus and this made Judas reasonably sure he would find Him there.

The exact place of this garden is not known, but men point out an enclosure and claim it is the exact spot.

The enclosure, at the time of Christ, was probably a small one and eight of the disciples were left near the entrance and with Peter, James and John, Jesus passes on among the trees until He leaves the three disciples at some point a little back of where He Himself stops to pray.

The words that are used to describe His mental and bodily stress at this time are all of them freighted heavily with the idea of extreme sorrow. None of them can possibly carry any more distress.

Some explain this by saying that it was all caused by fear, but was Jesus afraid for anything that man could do? Could this be the case when within the hour in the upper room He had spoken with the greatest cheerfulness of His leaving the world and going to the Father? Does fear ever cause the blood to rush to the surface? Is it not shame that causes people to blush? These questions should point to the reason for this terrible experience through which He passed.

Why should Jesus blush before the Father? Only as He stood accounted guilty in God's sight. What was the bitterest hour of the coming day, the day of the crucifixion? Read the first verse of the 22nd Psalm and we have the answer.

It was not the severe physical pain; it was the hiding of the Father's face. And for this He besought the Father, to not deny Him the sunshine of His presence if it were possible to be with Him during the hours of the crucifixion. Frequently we dwell on the physical pain of the cross; sometimes we pass on to consider the distress of soul that Jesus suffered. But in this measure of His sorrows that Jesus made when they were only a few hours away He thought of the averted face of the Father as that which would cost Him most, especially as He knew that this would be the result of accounting Him as sinful, and unworthy to have the Father's face and favor shine on Him.

This awful thought bowed Him to the ground in supplication, but bitter as it seemed, there was no question about the Saviour's willingness to pass through it if it were a needful part of man's salvation.

And then Jesus turns back to the waiting three, and He finds them asleep.

We are told that their eyes were heavy, and those who fought with sleep and in the face of their best efforts find themselves waking up, know something about the meaning of this expression. Luke who was a physician says they were sleeping for sorrow, and this seems to indicate that the stupefying horror of it all had taken hold on them and so sleep mastered them.

We may well believe that Jesus did not post His disciples for the sake of making a fight in His defense; they must have been posted as they were with reference to their own interest. The watching with Him one hour, would have saved them many an hour of bitter regrets, and when He charges them to watch and pray, it was least as enter into temptation. It was for themselves.

They did not realize as He did what the next hour would see; when panic would grip them and they would forsake Him and rise. When a little later Peter would deny that He knew Him; and Peter was about as brave as any of His disciples. But what a comfort for all the rest of their years if Peter and John had been praying while they were sleeping and not allowed Satan to fill their hearts with fear.

Perhaps they might have been able to give some measure of comfort to Jesus, if they had kept away, at least they might have saved Him a sense of neglect on their part. How much comfort they could have administered would be hard to measure. I have seen a mother with a little child, too little to understand the sorrow that was sorely distressing the mother, and yet as the mother's tears rolled down her cheeks the baby fingers tried to wipe them away and the little heart was filled with sorrow about this trouble that it could not understand. But the wonder of it all was that the mother's heart was greatly comforted and strengthened. Whatever chance there might have been, these men missed it and what a pity it must have ever seemed to them.

Once should have been enough, but three times He comes and finds them asleep. How gently He waakens them and finally tells them to sleep on and take their rest. To make the sense complete it would seem that a little time passes and then He waakens them and together they go to the entrance and the waiting disciples there while from the opposite direction come the company, the throng that represents the highest religious development the world had seen and the supreme political power, led by a man of the lowest order, whose name has since held a hated place in history and their sole aim was to crush out this man Jesus and His name from the face of the earth.
Dr. F. M. Wilson Visits Geneva.—Each year Dr. F. M. Wilson, of Philadelphia, representing the Foreign Board, is requested to speak to the students of Geneva College in the interests of Foreign Missions. Dr. Wilson spoke on three occasions to us. First on last Wednesday evening at a joint meeting of the Christian Associations. Later he spoke in chapel and was loudly applauded for his excellent address. On Sabbath, November 9, Dr. Wilson spoke at the vespers service at 4:30 and discussed Christ and His mastership over our lives. The students spoke much of Dr. Wilson’s addresses and were enthusiastic in their appreciation of his work among us.

Student Volunteer Convention.—Once every four years a Student Volunteer convention is held in the United States, in the interests of Foreign Missions. This year the convention is to be held in December at Des Moines, Iowa. The convention and its program were presented to us by the traveling secretary of the organization. The meeting will include speakers from all over the world and the number of delegates expected from the various colleges all over the country is seven thousand. Each college is asked to send at least three student delegates, and the faculty member. Those selected by the student body were Hannah Carson, of Cambridge, Mass.; Mary Kennedy, of College Hill, and Daniel Stormont, of Princeton, Ind. The faculty member and supervisor chosen was Prof. Charles M. Lee. Delegates from foreign countries are to be there to enlighten us Americans on the situation in their respective countries. The delegates from Geneva “carry greetings” from the College to the Student Volunteer Convention.

MORNING SUN, IOWA.

Dr. Dodds and his wife are now comfortably located in Morning Sun, Iowa. Their presence and help in the work of the congregation is very much appreciated.

Mr. and Mrs. Lynn have stuccoed the house which they bought in Morning Sun, and now have a very cozy home.

Mr. and Mrs. Stewart from Hebron, Kansas, have moved to Morning Sun and worship with the Morning Sun congregation.

A social was held at the parsonage of Mr. G. G. Young, in Youngstown, Iowa, congregation, in honor of Miss Minnie Wilson a few days before she left to go to the Southern Mission as a teacher. The congregation presented her with a roll of greenbacks to compensate her in part for the sacrifice she made in giving up her work as teacher in the public schools to teach in the Southern Mission.

COMMUNIONS AT YOUNGSTOWN AND NEW CASTLE.

It was my privilege to hold communion services at Youngstown on the third Sabbath of October. As the congregation had not enjoyed a communion for almost two years it was thought well to begin the services in the week immediately following. There was preaching on Wednesday, Thursday and Friday evenings, Saturday afternoon, twice on Sabbath and Monday evening.

All of the services were held in the basement of the new church. Construction work on the new building began about the first of June and the congregation was worshipping in it by the last of August. This was somewhat of a record in building construction in a town of industrial unrest and when one thinks that the Lord will send them an architect of brick with an auditorium and a basement and contains all the conveniences which go to make a modern church. As yet the auditorium has not been furnished. The plan, therefore, was to complete their house of worship, and I am sure that any help which friends of the cause might see fit to contribute would be greatly appreciated. A committee has been appointed to raise sufficient money to purchase seats.

The church is located in a community favorable to missionary effort. There are no English-speaking congregations within half a mile in any direction. There are hundreds of children in the neighborhood who have no church home. Doubtless many of these will be brought into the Sabbath School. Every Sabbath new members are being added to the church and the congregation needs now is a pastor who would like to take the experiment of building a Covenant congregation out of material gathered from the world. No congregation in Pittsburgh Presbytery has a better opportunity for missionary effort.

There is a nucleus of workers at Youngstown composed of persons who are devoted to the Covenant cause. They are faithfully going forward with the work, praying all the while. They are making a great effort and the people have taken new courage and it should be easy for us to make a great effort. The congregation is large that the banner for Christ’s Crown and Covenant is still unfurled in the great industrial districts of Youngstown.

On the following Sabbath it was my privilege to assist Bro. Crooks at New Castle. The weather was not all that could have been desired, but the attendance and interest were good. Severe sickness in some of the families kept a few of the members away from the communion. As Mr. Crooks is formerly pastor of the congregation in which I was born the associations of the commune were peculiarly pleasant. During the absence of Mr. Blair, who is traveling throughout the Church in the interests of the Foreign Mission Board, Mr. George was ministering to the needs of Rose Point congregation, preaching there every Sabbath afternoon in addition to his regular work at New Castle.

J. B. TWEED.

SOUTHFIELD, MICH.

The Southfield congregation enjoyed preaching services for three Sabbaths by Rev. Walter McCarroll, of our Cypress mission. While here he attended the McCarroll family re-union held at the home of John McCarroll in Birmingham.

On September 12 a baby girl came to gladden the home of Mr. and Mrs. George Henning, Margaret Ann.

Rev. J. C. French has been with us for three Sabbaths, and on November 9 he conducted communion services.

The weather was fine, and all services very much enjoyed.

Mr. and Mrs. Harvey have settled in Detroit, Mrs. Harvey was formerly Miss Stella Hanna, of our congregation. Mr. Harvey has recently returned from France.

Mr. Stephen Williams, of Holly, passed away very suddenly on October 9. His funeral was held at his home in Holly on October 13 with burial at Flushing. Mrs. Williams was formerly Miss Belle Arthur, of our congregation.

Born, to Mr. and Mrs. Emerson Beardale, on September 18, a baby girl—Evelyn Veneta. We wish to extend to Mr. and Mrs. Calvin McCarroll and family who are on furlough from our Cypress mission, have settled in Birmingham, Mich. We are glad to have them with us.

The home of Mr. and Mrs. Roy Thompson, of Reford, is brightened by the recent arrival of a baby boy.

Miss Grace McKinney has been spending a few weeks visiting Mr. Williams, of Holly, and her brother, John McKinney, and family, of Flint. Miss Elizabeth Henning is attending Geneva College this year.

Miss Clara McDonald is recovering from a recent operation of appendicitis.

We have a fine young people’s society. It meets every Sabbath evening alternately at J. R. McKinney’s and J. M. Henging’s in Birmingham. Six of our young people have driven to Cincinnati, Ohio, and attended the C. Y. P. U. convention held there the last of August. They also attended Presbytery, which was held just preceding the convention.

Our people enjoyed a social evening and Winter roast at the home of Clarence McDonald’s in Pontiac recently.

Our Ladies’ Missionary Society have sent one box of second-hand clothing to Syria in answer to the very urgent appeal. The box was valued at $100, and the ladies are planning to send another box immediately.

WHITE COTTAGE, OHIO.

We had as our guest a few weeks ago Rev. R. W. Piper, of Belle Center, Ohio, who preached for us on Sabbath.

Mr. Joseph George met with a very serious accident while picking apples, by falling from the tree and injuring his neck. He is slowly recovering, being able to be brought home from the hospital in Zanesville, O.

Miss Ethel Thompson, who has been teaching in Toledo, O., and came home on account of illness, is much improved.

Our congregation held its fall communion Sabbath, November 2. Rev. D. Bruce Martin, of Utica, O., gave us messages of genuine helpfulness throughout the communion season. The infant daughter of Mr. and Mrs. F. R. George, Greya Lucile, was baptized.

Miss Mary Wylie died at the home of her brother, Mr. W. Z. Wylie. She had been an invalid most of her life. She suffered a stroke of paralysis, which caused her death after one week’s illness.

Mr. and Mrs. J. C. George gave a reception at their home in honor of their son, Jay, who returned from overseas and was recently married. The evening was most pleasantly spent, and a delectable luncheon was served.

Mrs. W. T. Wilkins entertained the ladies of the church at her home at dinner recently.

Mr. L. M. S. met on Thursday, November 6, at the church. The following officers were elected for the coming year: President, Miss Mary Thompson; vice-president, Miss Lena McFarland; secretary, Miss Eva Thompson; treasurer, Mrs. F. R. George. It was decided at this meeting to try to get the Aged People’s Home and a box of clothing to the Syrian mission field; also $15 to the Syrian Mission, and $15 to the Girls’ Boarding School at Latakia.
Notes

**Are you in line for the Forward Movement?**

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**Rev. Samuel Edgar sailed on the last Thursday of October.**

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**Rev. Wm. McFarland preached for the Barnett, W. T., congregation the first Sabbath of November.**

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**Rev. W. C. McClurkin preached at Walton, N. Y., in the absence of the pastor, on November 16.**

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**Topoka congregation observed the Lord's Supper November 16. Rev. J. K. Robb assisted.**

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**T. H. Reed of the Topoka, Kan., congregation, has recently bought the property about two blocks from the church.**

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**Mr. and Mrs. J. C. McCuir entertained the November meeting of the Young People's Study Class of the New Alexandria congregation.**

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**Miss Besie Leafish, of Apaches, Oklahoma, is training as a nurse in Christ's Hospital, Topoka, Kansas. Needless to say she is making good.**

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**Rev. Isaiah Faris had been preaching for Lake Reno, Minn., congregation for two months, but has now returned to his home in Topoka.**

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**An unsatisfied people! One hundred and ten dollars in gold was not enough, as a present; $200 more has been added to the salary. Thanks! (Signed) Greeley Pastor and Wife.**

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**Rev. J. G. McElhinney, Sterling, Kansas, is doing Forward Movement work during a vacation granted him by his congregation for that laudable purpose.**

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**An eastern pastor says: You will be glad to know that our folks are aroused considerably in getting down to business in good shape. Has 165 at Sabbath School last week.**

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**In the Sterling, Kansas, High School, three of the six who won in the tryout for the debate team are Covenanters Alice Large, Wilma Hutchens, and Clair Donnelly.**

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**The Pennsylvania-Ohio Synod of the Welsh Presbyterian Church, meeting in Cincinnati, O., October 16-19, adopted resolutions favoring the Christian Amendment. There was one dissenting vote.**

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**A Covenanter congregation that is without a Communion set is requested to address this office. The editor knows of one set that can be had, free, simply for the cost of packing and expressage.**

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**First Philadelphia young people have raised $934 for the French Carithers Memorial Fund and are endeavoring to put it over the $1,000 mark. What's the matter with First Philadelphia? It's all right—J. D. E.**

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**One pastor writing of the Forward Movement says: You can count on my heartiest co-operation, as I believe that the Forward Movement, if successful, will result in great advancement to the Church.**

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**The ladies of the New Alexandria congregation made eight quilts, besides collecting a considerable amount of clothing, to be sent to the famine sufferers in our Syrian Mission field.**

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**Cincinnati observed the Lord's Supper on the 9th of November. Rev. T. C. McKnight brought us inspiring messages. There were two access-Mrs. and Mrs. MacClement, from Belle Center.**

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**One of our aged ministers writes: I mean about noon-time each day to pray specifically for the work. This in addition to petition morning and evening in secret prayer.**

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**During the illness of the pastor, Rev. Rob. Clarke, T. J. Allen, and J. C. Slater occupied the pulpit of First Beaver Falls, Pa., church. The ministrations of these brethren were much appreciated, writes our correspondent.**

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**On November 5, Meta S. Armour, and Rosh Chells were married in Chicago, and are living in Claremont, N. H. Mrs. Chells is a daughter of the late J. M. Armour, D.D., a minister of our Church, and author of "Atonement and Law."**

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**Mrs. Marguerite Steele McCready wishes, through the columns of the Christian Nation to thank the members of the New Alexandria, Pa., congregation for the many tokens of kindness shown her during her long and continued illness.**

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**Olathe pastor is home after two weeks' absence in Denver, where he attended the last 1909 U. P. convention, and assisted in ten days' evangelineal meetings. Over thirty decisions were secured during the meetings.**

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**If you are on the Star Note page and remember that the condition of holding your job is, at least one Star Note of Church news of general interest every week. If you are not an enrolled member of the staff, note that all others are urged to join. Everybody reads the Star Note.**

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**Three Covenanter women were honored in the recent State Convention of the W. C. T. U. of Colorado, Mrs. Myra M. Dodds, of Denver, was elected corresponding secretary for the State; Mrs. Lena Beattie, of La Sal, chairman of credentials committee; and Mrs. Matilda McClaran, appointed for the sixth time State Superintendent of the Department of Sabbath Observance. Miss Flora Morland was also a delegate from the Greeley union. The convention, which met in Longmont, was attended by 250 delegates.**

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**Will subscribers please remember that the subscription price of the Christian Nation is $2.50? A few have overlooked this fact, and sent but $2 for renewals of subscriptions expiring since October 1. Of course we cannot give a full year's credit for less than $2.50.**

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**The young people of Cincinnati have devoted three hours every Tuesday evening for the last four or five weeks in preparing a mailing list for the "November Drive," which is calculated to reach practically every family in Michigan and Northeast Indiana.**

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**Rev. H. G. McCasnaught, wife and two children, spent a few days with friends in Washington, Iowa, en route to Hetherington, Mich., where he has recently been called. He preached for the people of Washington on Nov. 9, this being his boyhood home.**

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**The last of 1919 C. Y. P. U. conventions was held at Denver, Col. It would take more than a page of Star Notes' space to tell what a splendid success it was. Denver is unsurpassed for a convention. Visiting delegates traveled 6,000 miles. But it was worth it—J. D. Edgar.**

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**Very soon we will be printing the address on fifty-two postals each for the use of members of the Star Note page staff for 1920. If you have not yet joined the staff, kindly do so, that all of the cards may be printed mailed out at once. Everybody reads the Star Notes.**

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**We sincerely regret the resignation of Dr. I. A. Blackwood from the editorship of the "Christian Statesman." He is specially gifted for editorial work, and his work counted. We hope his illness will soon be banished by abounding health.**

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**Rev. Finkleman W. Wilson, D.D., corresponding secretary of the Board of Foreign Missions, addressed the students of the seminary, Wednesday, November 5, and the Christian Association of Geneva College the same evening. He assisted Rev. R. Wylie Redpath in communion services, November 9.**

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**Any Covenanter who is in good standing (which is scarcely possible unless we are all end-game) who is a subscriber to the Christian Nation is liable to find his or her name on the Star Note page sometimes. If sufficient cause is given, you will find the names of some of your friends there every week.**

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**Rev. J. Boyd Tweed held the communion in Youngstown, Ohio, on the third Sabbath of October, and assisted at the New Castle, Pa., communion on the fourth Sabbath. Rev. C. A. Dodds preached in Beaver Falls, Pa., on the third Sabbath of October, and Rev. F. P. Boyd on the fourth Sabbath.**

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**Rev. J. K. Robb, writing on March 12, from Topeka, Kansas, says: "I am still here in this country, and the taking over by the British Government of the steamer that I had planned to go back to China on, has rather disarranged my plans for returning. In the meantime, I am doing a little work, and enjoying a little longer stay with my family than I had expected to have."**

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**William Slater Thompson, eldest son of J. S. and Jennie S. Thompson, of Homet, Calif., entered into rest Oct. 20, 1919, in the 28th year of his age. His life brought him much of weakness and disappointment, but his afflictions were sanctified to him, and wrought in him the peaceable fruits of righteousness. He exchanged for his earthly friends there every summer the undimmed faith of a triumphant Redeemer.**

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**A correspondent, writing of the Armistice Day setup to their returned soldiers in the First Church, Philadelphia, on Tuesday evening, Nov. 11, says: "The Church's Service Flag was greatly admired and much approved of this congregation. We had a very enjoyable service and quite a large gathering." An account of the evening will be gladly published as soon as received.**

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**If any one has a copy of Vol. I, "The Covenanter Pastor"—of Dr. R. J. George's Volumes on Pastoral Theology—request that I will give them a copy of "Soldiers of the Church" for it. I sometimes get orders for all three of Dr. George's volumes, and the supply of Vol. I is exhausted, so that I will make this offer for the three volumes received from one of our ministers in Ireland.**

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**This is the Forward Movement's Prayer Number of the Christian Nation. November 26 issue will be the Forward Movement's Life Service Number, and will contain: 1.—Editorial, General Secretary. 2.—Our Need of Men, Rev. E. L. McKnight. 3.—Do We Have Sufficient Young People for our Forward Movement Program? Rev. J. D. Edgar. 4.—How can the Church Help Its Young People to Their Life Plan? Rev. Paul D. White. 5.—The Relation of Prayer to Life Service, Rev. Paul Coleman. 6.—The Responsibility of Parents in Leading to Life Service, Mrs. T. C. Weir, Winchester, Kansas. 7.—College Ideals That Will Prepare for Life Service, Prof. A. A. Johnson. 8.—The Attractions of the Ministry, Rev. J. B. Gilmore. 9.—The Rewards of a Missionary, Rev. J. K. Robb. (Each limited to 500 words.)
**Rev. J. C. McFeeters assisted Rev. A. A. Wylie at Syracuse, N. Y., on Nov. 9, and says: "I am feeling much refreshed and strengthened, and renewed in youth, after a season of fellowship with the spirited young pastor, Rev. A. A. Wylie, and his worthy wife, and the vigorous, active, loyal church under his care. The spiritual ozone up there makes red blood."

**The first Synodical W. M. S. Life Membership fee of $50 was received from Mrs. S. S. Smith of of the "Remembrancers," who will Bloomington, Ind. The first Junior Life Membership, $25, also received from Mrs. Smith, for her nephew, Boyd Craig. The second Life Membership from Mrs. Mary Morton of Allegheny congregation—Mrs. W. O. Ferguson, Treasurer of Women's Synodical.

**A leader from the West says: "Your appeal for united prayer comes near to us all, and I am sure all will feel the privilege and duty of enlisting in this as never before. I am sure I will gladly enroll myself as one received from your Synodical W. M. S. Life Membership Committee."

**The Santa Ana, Cal., congregation has suffered the loss of two aged members during the past week. John M. Dunn, aged 92 years and 6 months, died October 25, and John J. Torrens, aged 77 years and 5 months, died October 29. "Precious in the sight of the Lord is the death of His saints."

We may look with disdain upon the poor heathen who bows down to a hideous idol of wood and stone, while we fail to realize that in God's sight we are as foolish as he, and verily more guilty, for he does it in ignorance, while we sin against light and knowledge when we set up in our hearts our idols of silver and gold.

**A Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misused shoes for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's Erwear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial old pair, the minute you receive them. Every pair is guaranteed to give every possible foot comfort; for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail, Simon's Erwear shoes are built to give every possible foot comfort.

Mr. H. S. Simon will gladly send a free catalogue of over 500 styles of Erwear shoes to all who write him, alone with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address all communications to Mr. H. S. Simon, 1889 Broadway, Brooklyn, N. Y., and you will receive personal attention.

**FOOT COMFORT ASSURED.

Brooklyn Man Solves the Problem.

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If You Need a Medicine
You Should have the Best

Have you ever stopped to reason why the same drugs are extensively advertised, all at once, drop out of sight, and are soon forgotten? The reason is that the drug manufacturers, who have the success of Dr. Kilmer's Swamp-Root is due to the fact, so many people claim, that it fulfills almost every wish in overcoming kidney, liver and bladder ailments, rectifies urinary troubles and neutralizes the urine acid which causes rheumatism.

You may receive a sample bottle of Swamp-Root by parcel post, and address Dr. Kilmer & Co., Binghamton, N. Y., and enclose ten cents: also recommend for use an able sermon on 'The Work of Your Young People and Its Relation to Other Church Work.'

The primary pupils in our Mission Sabbath School have brought their pennies to their teacher, Mrs. James Bole, and she has purchased, with the little money, and made the dress to be sent to the Syrian Mission.

These little folks and teacher will have the joy of claiming the promise, 'Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.'

Mr. Riddler's class has recently adopted the plan of taking an extra collection on the first Sabbath of each month. This is a special thankoffering and is to be given to missions. Mr. Riddler has the class of young people, and these young people have a splendid teacher.

Rev. J. D. Edgar paid a special visit on Monday evening, November 5, between trains a few hours. The young people felt it a special privilege to meet with him at the home of our pastor, Mr. Edgar, where his consecrated life and zeal in the Master's work is a call to each of us to a life of service.

HEATHERTON, MICH.

Rev. W. S. Fulton preached for the first two Sabbaths of October and moderated a call for us before going home that resulted in a unanimous vote for Rev. H. G. McNamara, on the first ballot. The call has been accepted by the Presbytery's commission, and

CONFERENCE IN WALTON.

When New York Presbytery adjourned October 28 in Walton it was to reassemble for supper in the dining room of the church. The call to this function came from the women of the congregation who, allowing the possibility, excelled even themselves in the variety, abundance and toothlessness of the things provided. Besides the members of Presbytery seven ministers of the neighborhood represented four different denominations, and other friends, enjoyed their hospitality.

Whether it was so intended or not, the banquet was a prelude to a conference on the Christian Amendment, which formed the program of the evening. Three informative and arousing addresses were given by Rev. W. C. McClurkin, Rev. W. J. McKnight and Rev. Samuel Edgar. The church was filled, and many a hearty response was heard from some of our audience. Many of the speakers set forth even the most radical of Covenant views on the political situation.

A PROPOSAL TO RAISE A $100,000 PRINTING ENDOWMENT FUND.

Mr. John W. Prichard, My valued friend—Your announcement that you would lay down the management of our paper was received by me with deep regret, for situated as we are, an inconvenient distance from either the Winchester or Kansas City churches, our almost whole reliance to keep in touch with our people.

(Continued on page 11)
Prayer Meeting Topic
Topic for Wednesday, Dec. 3, 1919.
"Helping Our Young People into Life Work."
1 Samuel 16:13.

Covenanter Young People's Union
Topic for Sabbath, December 7, 1919.
"How Can I Find My Life-Plan?"
1 John 18:1-16.

Bible Readings and Psalms—Verse sets,

A graduate of the school of the prophets once went to the pottery for an object-lesson. He saw the potter at his wheel taking a lump of clay to shape it into a vessel. At first it did not turn out right. There may have been a pebble in the mud. It was unwieldy for some reason or other. But the skillful potter was patient and did not cast it away at once. He worked it over, and this time it came out right. The observing student was Jeremiah, and he got a good illustration here for his next sermon to the stiff-necked nation of Israel. He told them that if they would only be more tractable and repent, they would not be dashed into pieces like a potter's vessel.

And here is a lesson for us as individuals. On one of the wheels of the intricate and vast machinery of His providence, the Master Potter has placed your life; and on another, mine. Every individual life is a wheel. None of us are all clay. The principal part of us is mind and spirit, which is more placed in individuals than in youth or other. Shall we be "vessels of wrath fitted to destruction," or "vessels of mercy?" God has decreed what each of us shall be, and He has also decreed to give us the opportunity of choosing, and that what He will finally do with us will depend on our choice. Is it not our choice to be "vessels of mercy?"

But in our Lord's house these vessels of mercy are of all sorts, and some are more prominent than others; yet all are vessels God's eyes, surely, if giving good service, each fulfilling the Master's purpose. What kind of a vessel am I to be? How can I find my life-plan?

Just as I was closing this the postman brought me a letter from my sister, Miss Holliday, of Bridgeport, Conn. She says, "Is it not a disappointment that the Nation's Creed be discontinued? Surely the Devil must be knowing that his time is short, he is so busy. Really, it does seem to me that our God's hand is helping us, so we need fear nothing that man can do."

Faithfully yours,

THOS. H. ORR.

In Memoriam.

MRS. NANCY MCCLURE.

Mrs. Nancy McClure died at her home in Morning Sun, Iowa, July 18, 1919, having reached the age of 59 years. For many years she was the chief of the Church's work and was tenderly cared for by her son William. Her faith was strong amid physical weakness and she patiently awaited her change to take place.

MRS. THOMAS TODD.

Mr. Thomas Todd of the Morning Sun congregation, Iowa, died in the field, July 1, 1919. Death came quickly and unexpectedly without a moment's warning and found him at the front in the performance of his "Father's business." While he was gathering the harvest of the earth the great Husbandman gathered him into His eternal garner.

MR. ALLEN LEUTY.

Mr. Allen Leuty died at his father's home in morning Sun, Iowa, June 9, 1919. He was a faithful soldier who fought a good fight and returned to his Father's house a little sooner than many of his compeers. But God has a plan and purpose for every life and does not cut it off till the purpose is accomplished.

MRS. ROSEANNAH ROBINSON.

Mrs. Roseannah Robinson of the Morning Sun congregation, Iowa, died in the house of her daughter, Mrs. May Wilson, Thursday, September 19, 1919. The last five years of her life were spent in the home of her daughter, Mrs. May Wilson. The funeral service was conducted by Mr. H. G. Stewart in the Morning Sun Church. Her body was laid to rest by that her body was placed in the church cemetery. She had reached the age of 73 years.

MRS. MAY WILSON.

Miss May Wilson died at the home of her father and sister, Mr. and Mrs. H. E. Wilson, Morning Sun, Iowa, August 23, 1919. Her affliction was long suffering, confined to Mrs. Ek with twenty-two months, and during the most of it she was barely able to move about, though for more than a year she was at home and doing the housework. She had reached the age of 80 years.

A life insurance table of the probabilities of life would be a very poor and unsatisfactory answer to the prayer, "So teach us to number our days, that we may apply our hearts unto wisdom." It will not satisfy the desire of any human heart that has been awakened to a sense of the solemn responsibilities of life, and the tremendous issues of eternity.

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NEWS FROM LO TING, CHINA.

Dear Mr. Pritchard,—We went north for our summer vacation this last summer, the first time we have ever been north. We secured a place at a Missionary Home in Chefoo, where we had everything quite pleasant. Chefoo is on the sea in about latitude 38. Quite a number of missionaries from different parts of China were there, so that it was quite a privilege to meet so many we had never seen before.

A week before we were to start home, I went over to Tientsin and Peking and spent a couple of days there. I did not have very much time, but by hurrying around I was able to visit the Lama Temple, where the Emperor used to worship, the Temple of Heaven, the Forbidden City, and some other places of interest. I was very glad to have this opportunity to visit these places.

It has been my lot to do quite a lot of traveling in the last two years, have at last come around and the chapel was re-opened three months ago. Shuen Po, a new place, has been opened up, and they have opened their own chapel there. I am exceedingly glad to get the people willing to open up their own chapels. Therefore it has been done for them, but they are beginning to be willing to do it for themselves. It takes a good deal of pushing and arguing on the part of the missionary, but the people of Lo King have been persuaded to promise to pay their own chapel rent. Shuen Po has opened up on their own account, and now I think Wai Tai is coming round to it. They would a good deal rather rely on the mission for it, but when they are pushed out of the nest after a few struggles, they seem able to fly in sort of a way at least.

I am just starting in on the fall communications. I will have six to hold this fall. I go to Wai Tai tomorrow and will hold the first communion that has ever been held there. The people there are opening their own chapel and they are expecting a number of people to be baptized. It is still hot here, so that it makes traveling a little more difficult.

The people in Lo King, where we have been having some trouble for the last two years, have at last come around and the chapel was re-opened three months ago. Shuen Po, a new place, has been opened up, and they have opened their own chapel there. I am exceedingly glad to get the people willing to open up their own chapels. Therefore it has been done for them, but they are beginning to be willing to do it for themselves. It takes a good deal of pushing and arguing on the part of the missionary, but the people of Lo King have been persuaded to promise to pay their own chapel rent. Shuen Po has opened up on their own account, and now I think Wai Tai is coming round to it. They would a good deal rather rely on the mission for it, but when they are pushed out of the nest after a few struggles, they seem able to fly in sort of a way at least.

With kindest regards, I am,

Sincerely yours,

E. C. MITCHELL.

THE HIDDEN AERIAL.

BY LEWIS E. THEISS.

This is a story that is a combination story of Wireless and Boys’ Working Reserve, and will appeal to any boy who likes life in the open, or who is interested in radio communication. Primarily it is the story of a band of boys who enlisted in the Boys’ Working Reserve to serve their country during the war; secondly, it is the story of a wireless spy hunt. Some of the characters which Mr. Theiss has introduced in his other wireless stories appear in this volume, for, being too young to engage in other war work, they joined the Boys’ Working Reserve for service on the farms. However, their wireless training serves them well when called upon to engage in a hunt for hidden wireless apparatus. Striking characteristics in the makeup of the different boys serve to aid in holding the attention of the reader from the beginning to the end. Each boy played his part and it will be of interest to every reader to learn how each acted at the critical moment.

It is an interesting story, with clean, wholesome characters, ever alert, ever anxious to play their part in every adventure which comes.

The volume is illustrated with colored-frontispiece and black and white illustrations. 332 pages. Price, $1.35 net. W. A. Wilde Company, 120 Boylston Street, Boston, Mass.
Illustrated Weekly Papers

FORWARD

An Illustrated Paper for Young People of the Sabbath School.

It recognizes the demand of young people for fiction, and aims to meet this need by offering stories selected not only for their interest but also for their moral value. Many of these stories will help to clarify the readers' views on moral questions and will lead to higher ideals of life and character.

Single subscriptions, 85 cents a year. School subscriptions (two or more) to one address, 17 cents a quarter.

QUEENS'GARDENS

Interesting and helpful: those words tell our aim in making Queens' Gardens. We want it to be so attractive and helpful that all girls from ten to thirteen years of age shall want to read it, and that parents, teachers, and pastors will want to see it in their homes.

Stories. One chapter of a serial, and at least one other story will appear in each issue. All stories will be written by those who understand young folks of junior age. The stories, while not of the goodly sort, will be wholesome and entertaining. There will be stories of adventure, schoolgirl stories, and stories that picture girl life in the city, the country, and in the out-of-the-way places.

Single subscription, 60 cents a year. School subscriptions (two or more) to one address, 11 cents a quarter.

Kings' Treasuries

This paper frankly aims to build Christian character, but does not attempt to do this by means of the sort of preaching which boys resent. Many a message of true manhood is pressed home through a vigorous story that wins intuitively the approval of the boy reader. The editorial messages present moral and religious truth with a frank directness that boys respect. Biographical articles from time to time inspire to noble endeavor.

Single subscription, 60 cents a year. School subscriptions (two or more) to one address, 11 cents a quarter.

Subscriptions may begin at any time.

THE SUNBEAM

The Sunbeam is welcomed by all children. When not able to attend Sabbath School many have made request to send The Sunbeam to the home. The children do not like to miss it. The Sunbeam would not be complete without the attractive illustrated jingles. Many of these will be prepared by Mrs. C. T. Blancke, whose jingles are familiar to all the Sunbeam readers.

Single subscriptions, 40 cents a year. School subscriptions (two or more) to one address, 7 cents a quarter.

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Around the Old Arm Chair

"I love it, I love it, And who shall dare To chide me for loving The Old Arm Chair."

Buy—Please, Buy!

By ViLDS SAVaGe OWENs.

"What terrible creatures! Who would buy Such ridiculous dolls as those, With their painted eyes and sawdust feet?— Americans, I suppose! With my eyes of glass, I'm not in their class. And people will understand That every cent that on me is spent Is a help to the glorious government Of the wonderful Fatherland. Who'll buy? Who'll buy? To aid the Fatherland?"

"I'm only a painted doll. That was made in the U. S. A."

(She spoke in a thinly painted voice, That was very far away.)

"They say I'm dear, and my hair looks queer, And I cannot bend my knees. Perhaps it's true; he's crippled, too, The boy that made me to send to you; But we'll do our best to please, Who'll buy? Who'll buy? Little girls aren't hard to please.

"It isn't easy to fashion dolls, When you've left an arm in France, That each little girl in the U. S. A. Might have a little girl's chance. Then, what if my hair has a queerish air, And my eyes are a painted gray? My hands are clean and my heart is whole, And I'm proud to the depths of my sawdust soul To be made in the U. S. A.!

Please, buy! Please, buy! For the boy, and the U. S. A."

—"N. Y. Times"

A Bible Story of Family Worship.

By Clem Baker

I was recently entertained in the home of the superintendent of a school a few months after he had introduced the graded lessons and saw a remarkable illustration of the influence of these lessons upon the family worship. The superintendent's family consists of grandmother, father, mother, and two sons, six and seven.

Bedtime had come, and I was expecting to be asked to conduct the family worship in the usual way. Imagine my surprise when my host said: "Brother Baker, I am afraid that you have not had time to prepare for our worship tonight, so with your permission I will conduct it."

Instantly I saw an expression of interest come over the faces of the two boys as they eagerly drew nearer to their father's. And then, in the most natural way possible, that father told the story of Joshua leading the Israelites into the Promised Land.

When the story was finished those open-eyed, open-mouthed, open-eared boys, instead of hurrying off to bed, said, "Daddy, tell us some more."

"No, wait until tomorrow night," he said. "We want to talk to our heavenly Father now. Who has something he wants to thank Him for?"

One by one, from the smallest boy up to the grandmother, they told of God's blessings upon them that day.

"Who has something he wants to ask our Father tonight?"

Again each member of that family told his heart's desires.

Then the father led in a simple prayer, in which he mentioned each one's thanks and requests. As he prayed, I was sure that each child said, "Amen" in his heart as truly as any adult ever said it.

After the boys had gone to bed the father told me that he took at least an hour day by day to prepare his Bible story for family worship and that in preparing his lesson he made large use of the primary graded lesson material used in his Sabbath School. I went to bed that night and for a long time lay thinking of another little boy who years ago looked upon family worship either as something to be endured or as an opportunity to get his evening nap."

—"The School Standard."

The nations have attempted to form a great world league to accomplish ends good enough in themselves, but they have left Christ out. They have not sought His guidance and blessing, and have not honored Him with recognition in any way, and He is turning their counsel to foolishness. Their great structure, erected to escape the judgment of war, bids fair to become another tower of Babel.

Thoughts for Thanksgiving

BY AGNES McILROY.

Thanksgiving is here, and you and I May stop to think as the day goes by Of the blessings sweet we're finding today. Scattered like roses along life's way. The joy of home with its comfort and cheer, The hearts of friends that are holding us dear, Hope that gleams like a beacon ahead, Faith in God and the words He has said; The Light that leads us from dark to day, And Heaven that waits at the end of the way.

Thoughts for Meditation

The earthly Church and kingdom is the quarry whence are dug and hewn the living stones which are built into the foundations and walls of the heavenly."

IS THIS YOUR CASE?

What You Should Do—Most Successful and Economical Treatment.

Do you have a feeling of general weakness day in and out? Is your appetite poor? Does your food fail to strengthen you and send you to refresh? Do you find it hard to do or to bear what should be easy? Have your ordinary duties and cares become great tasks and burdens?

If so, take Hall's Sarsaparilla—this great medicine revitalizes the blood, gives vigor and tone to all the organs and functions, and is unequalled for those who are in any degree debilitated or run down. Do not delay treatment—begin it today.

To rouse the torpid liver and regulate the bowels take Hall's Pills. They are purely vegetable.

"In the sweat of thy face shalt thou eat bread," is a camouflaged blessing. Only such bread is sweet and wholesome. The bread of idleness can never be really enjoyed, and does not yield the health and satisfaction of bread won by honest toil.

The idler and loafer, the person having the ability and opportunity to work, who yet refuses to perform honest toil on Monday, Tuesday, Wednesday, etc., is as much a breaker of the Fourth Commandment as he who, in his over-eagerness to work and get rich, labors on the Sabbath.

The argument from the material advantages of Sabbath keeping may be legitimately used as illustrating the wisdom of God's law, but should not be presented as the ultimate ground of the institution of the Sabbath.

The Sabbath belongs to God; to appropriate it to our own use is to rob God, and it is a peculiarly despicable sort of robbery, for it is robbing a generous benefactor.

While God challenges a special propriety in the Sabbath, the Character which makes it one of man's greatest blessings, "The Sabbath was made for man."

Not to keep the Sabbath is to sin against God; but of this sin it is especially true that "he that sineth against him wrongeth his own soul." A man can scarcely do himslef a greater injury than to persistently disregard the Sabbath.
EDITORIAL

JOHN W. PRITCHARD, Editor

Some Impressions of the World Conference.

The World Conference of Armistice week, held in Pittsburgh, Pa., has passed from prophecy to history, and it may be in order to record some of the impressions that it made. To get all of them one would need to reach all the thousands who were there, but it will be necessary to keep within the reasonable limits of a newspaper report.

The main meetings were held in the Syria Mosque, which is said to seat four thousand people. After the Conference was under way, the building was filled to hear men like Van Dyke, and many could not gain admittance to hear Charles E. Hughes. The audiences morning and afternoon were smaller. How many delegates were present is not learned.

One of the outstanding things is the large amount of work and the perfection of organization which was required to bring together those who appeared on the platform. Servia, Armenia, Greece, and many other countries were represented, some of them eloquently, on the floor, each one bringing an appeal to America for sympathy and aid. Especially did the Armenian representative touch the hearts of the people because of the interest that we already have in that race and that persecuted Church. Not only had the speakers been gathered from far across the seas, but nearly all appeared whose names were on the program. The making of the program and carrying it through was a difficult bit of work well done.

As most of the readers of the Christian Nation have had the program before them, it will not be necessary to repeat the names of those who were heard by the Conference. Nor is it possible to deal with the individual speakers in a brief report. Those who wish to follow the discussions will find them in the printed report of the Conference. Perhaps the speaker who left the most lasting impression on those who heard him was Dr. Francis, of Los Angeles. His exposition of Scripture, his vision, his power of compressing thought into brief statements, gave each preacher who heard the suggestion of a different method in his sermons. His argument for the League of Nations, given in twenty-five minutes, was a model of debate. He left one wondering each time if he could do it again.

One of the most interesting incidents of the Conference was when Mr. Ridpath, of Olathe, the grandfather of the pastor of College Hill congregation, was called to the platform, and describing himself as a charter member of the Association, he presented his testimony for the Christian Amendment. Altogether the Conference was a refutation of Kipling's refrain,

"The East is East, and West is West, And never the twain shall meet."

They met in the World's Conference.

The Idealism of the League of Nations.

A SPEAKER at the Pittsburgh Conference said that the proposed League is "a dream of God," but might we not call it the commonplace of God and the dream of men? In all the past, nations have met each other in the hostility of the market, or the battlefield. They knew nothing higher, or better, than to patch up a temporary peace through the arbitration of their differences. Each nation looked on itself as an Ishmaelite with its hand against every nation, and every other nation seeking its hurt.

But the League proposes a new thing in history. Nations are not to look on their own loss as the gain of another. We are not to view the loss to another as a gain to us. With all the imperfections of the League as it has been worked out, mainly by diplomats, without a vision of its meaning, it is a suggestion of a new world in which nations will not be hostile competing units, but co-operators in the great world plan of God. Perhaps those who caught the vision and sought to embody it in the clauses of a treaty saw through a glass darkly, but even with this admission, the proposal of the League, though it may be slain by the Herods of the United States Senate, is the child of the future and will rise again. The world has caught a vision, dimmed though it may be, of the Kingdom in which dwelleth righteousness.

It does propose responsibilities for us; it does propose sacrifices. Why else are we here? Does the call of America to save them from the Turk have less appeal to us than the cry of Catholic Belgium and France, that sent our boys to Flanders fields? Shall we halt midway in the march to the goal of freedom for the weaker peoples, and break faith with those who died?

On whichever side of the Slough of Despond the League may emerge, the idea which is latent in it will survive. Truth only needs to be for once spoke out And there's such music in her, such strange rhythm As makes the memories of men her joyous slaves.

The Forward Movement is calling for men. Twenty-three congregations without pastors! Many now in the pastorate are bordering the three score and ten—some have gone beyond. Our mission fields are yet far from being fully manned.

This issue of the Christian Nation is devoted to the Forward Movement problem. There is no matter that lies closer to the heart of the Forward Movement Program than this. It is more important than money. Men must always be above money—daughters above dollars! God is calling for leaders. "Whom shall I send, and who will go for us?" Too few are answering the call. It is not a question of deciding what we would rather do. It is not a matter of indifference what our life work shall be.

God has a plan for every cloud that floats across the heavens and for every dew drop that glistens in the sun light. Shall He not have a plan for every life created in Christ Jesus? Each of our young people was created for a definite place and specific work. The highest success will be reached only when we have found and entered into God's plan for our life.

The sad fact is that we may miss that plan. The clay may be marred in the hand of the potter; that which was intended for a vessel of honor may be made into a vessel of dishonor. Some miss the plan because they are more interested in a plan of their own; some because they follow the drift of circumstances. Still others miss it because they do not know how to find what God's plan is.

It is possible for every Christian to enter into God's purpose for his life. God is ready to show him. The first thing necessary for the Christian is, that he be willing to be shown. The third thing is that he ask God daily to lead him into His plan for his life.

God has a plan for each of our young people which no other life can fill as well. One way to miss God's calling is to choose a calling of our own. God is able to take a seemingly shattered life and make a beautiful life from the fragments. By reading the following articles in this issue we will see how we can help our young people into the highest life service.

"For we are His workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
Our Need of Men.

BY REV. E. L. MC KNIGHT.

Our need of men is measured by our task.

1—By the size of the task.

Take a look over in China. Count the millions there. Take a look over in Syria, enumerate the lost souls yonder. Count up the red men and the black men. Go over to Philadelphia and go down in to the Jewish section and measure if you can the size of the task there. Let your eye run all over this land if you will and think of the multitudes that know not God. Think of the many to be righted, the problems to be solved, the enemies to be met, the good fight to be fought. Think of the task of counting this nation,—yes, and all the nations of earth. Consider the size of the task if you would understand our need.

2—The need is measured by the worthwhileness of the task.

In talking with a little girl the other day, I learned that in her school work, she was fond of the study of "language."

I remarked that when she grew older she would likely be spending her time writing books and stories for the magazines, etc. "No," she replied, "I do not think I will waste my time in that way. I expect to be a missionary." With her other occupations, good enough in themselves, were but a waste of time in comparison with saving souls.

Oh that every young man and every young woman of our Church could get this little girl's viewpoint of the worthwhileness of the Church's work.

Is the immortal soul worth saving? Is truth worth the preaching? Is the fight against wrong and sin worth waging? Is it worth while that the nations of this earth shall be brought to "remember and turn unto the Lord?" If not, then there is no need of men, but if so, O how tremendous the need.

3—The need of men is measured by the urgency of the situation.

Time is flying. Souls are dying. Every time your watch ticks an immortal soul passes out into the darkness of eternal night. Nations maddened by fearful effects of sin, are staggering and tottering to their doom. Our message can't wait. We need the men and women; we need great numbers of laborers, and we need them now to carry the saving message of Jesus Christ to this world.

The terrible urgency of the case makes delay a crime. It is useless for the doctor to go when the patient is dead.

I heard a man say once, "I have traveled the world around, I have visited every heathen land on the face of the globe, and have one overwhelming impression from my experience—multitudes, multitudes, multitudes everywhere, and among them all I saw not one who could wait until the next generation for the gospel of Jesus Christ."

No, they can not wait. The message must not be delayed. "Say not ye, there are six months and then cometh the harvest. Look on the fields for they are already white to the harvest."

If the field is large, if the yield is heavy, if the grain is ripe—how great the call for reapers? Shall the ripened grain go ungathered?

Young man, young woman of the Covenant Church, will you answer that question? Will you not think this over and pray it over before God, before you turn your footsteps into other avenues of life?

Does any other place need you so much as the place where the salvation of a soul where the conversion of a nation is concerned?

Would you not like to invest your life where the greatest need is?

Do We Have Sufficient Young People for Our Forward Movement Program?

BY PROF. J. D. EDGAR.

The Forward Movement Program calls for one hundred and twenty workers by 1925. Of these, sixty-seven are ministers, forty-two for the home field and twenty-five foreign missionaries, twenty-five missionary physicians, twenty-five teachers, nurses and industrial workers. That is a large number for a Church so small. Have we sufficient young people for such a program?

There are 123 congregations in the church. The program calls for little more than one from each of these. Cannot each congregation furnish at least one and seventeen of them an additional one? Will any congregation be weaker for putting one of these in the field? Will it not rather strengthen them, Winchester, Kansas, Covenant Church has eleven workers on the pay roll of the Church. Is Winchester weaker? Those who have an opportunity to calmly view the situation, say that she was never so strong as today. The very fact that she has "thrust out laborers into the Harvest Field," has strengthened her and enlarged her heart and her vision. Some of our dying congregations would take on new life if they would give the Church a few workers. But have we the young people in our congregations that we can send? There are 2,700 young people in the Covenanter Church. Only one of every twenty-two is needed. We have them. If you don't believe we have them, go over the Church.

But do the young people themselves believe we have sufficient for such a program? I did not get East of Cincinnati this year, but had the pleasure of attending all conventions and of visiting a number of societies west of that point. This question was put a good many places. Always the answer was, "yes." And this sometimes added: "We are glad that the Church has at last a program so big that she can use all her young people. We see now there is a place for each of us." Knowing as I do, the quality and spirit of the Covenanter Young People East of Cincinnati, I have no doubt in my mind the same feeling prevails there. In fact, letters from a number of young people in the East strongly indicate it. Don't be afraid of your own young people. They are the stuff Kings and Queens, Presidents and Ambassadors are made of. We have the number and the quality. They are ready for the Church. We have the number and the quality. They are ready for the Church.

How Can the Church Help Its Young People to Their Life Plans?

BY REV. PAUL D. WHITE.

One reason that there is so much dissatisfaction and unrest in life today is, that many people have missed Life's Trail and they are wandering about, trying short cuts which always lead them to disappointment and despair.

Not many months ago, back at the home town, crowds gathered at the depot to see the boys off. As the train pulled in and as the goodbyes were being spoken, we remember hearing some voice say, "We're for you, boys, we'll do all we can to help you," then a proud mother whispered, "America, here's my boy!" We remember, too, the old veteran who said, "Be brave, boys, and never give up."

What can the Church do to inspire its young people with high ideals that will guide them to accept God's plan for their lives?

Dedication is the first fundamental step in this procedure. Every child born into the Christian Church should be dedicated to the Lord. Ministers, elders, deacons, Sabbath School superintendents and teachers should continually pray that God will direct the life of every child in the Church, and that the child will yield his life to the Lord.

The Church has an opportunity to hold high ideals before its young people through its association with them. The officers in the Church should be capable leaders and teachers. Children love stories and young people long for comradeship. Christ's di-
principles accepted His ideals unconsciously while they were in His presence. Leaders in the Church, what ideals are you holding before young people as you meet them in every day life?

The Church can also help its young people by giving them the best education possible. The Church is calling for young workers. This summer, at the Young People's conventions, many young people expressed their willingness to enter upon the plan that God has for their lives. There are young people in our Church who have expressed their intentions of entering our seminary who are now doing shop work because they have not the means to complete their college course. Our Church has the young men and the institutions for their training. May it not be as "a mighty man" in whose hand "the children of youth" are "as arrows" which he has prepared and will send forth with all his strength to accomplish his purpose.

The Relation of Prayer to Life Service.

BY REV. PAUL COLEMAN.

When the Lord taught His disciples to pray, He taught them a prayer that offered and pledged life service.

The prayer of Jesus in Gethsemane in which He accepted anew the will of God was like all the other prayers of His life. He could ever say, "I do always the will of Him that sent Me," for His youthful prayers had taught Him that He must be about His Father's business. He obeyed continually, and while He prayed, the Father revealed steadily the next step of the way. In that respect the prayers of Jesus were the prayers of the normal Christian.

"Lord, what wilt Thou have me to do?" prayed Saul who had just known the Lord. He was given a command to test his new loyalty and promised further guidance. But while the Lord was instructing the messenger who would give Saul the outline of His life's work, God said of Saul "Behold, he prayeth." This same Paul, feeling his way through the lands of heathenism, walked still as one who was led by an invisible hand just as the hand was invisible that led him into Damascus with blinded eyes. He went ahead, he turned aside, he continued working where he was, or took ship to a new continent, just as God led; but his prayers continually renewed the pledge of life service to God.

In baptism we engage our children to be the Lord's, and promise to teach them to pray. Later we teach them the Lord's prayer, and in that we pledge them to life service, for the Lord's prayer pledges life service.

Hamilcar, that veteran general of Carthage, hero of many wars, took his warlike sons to the altar and pledged them to eternal war against Rome. With all the genius of their leadership, and the daring of heroes, they kept that pledge.

We teach our children a prayer which vows eternal war against sin,

"Our Father, which art in heaven,
Hallowed be Thy name.
Thy kingdom come."

We teach them to renew daily the pledge of personal allegiance.

"Thy will be done on earth as it is in heaven."

Is this proper for children? It is, and the sooner they realize its meaning, the better. For any prayer that does not give or imply that pledge is less than Christian. We all need to learn to pray this prayer, to renew it daily, and to keep it constantly. For we are Christians and must pray like Christians.

The Responsibility of Parents in Leading to Life Service.

BY MRS. T. C. WEIR.

God has established three institutions in the world for carrying on His work. The family, the Church and the State, but He established the family first, hence the responsibility of the home.

The first and great responsibility for Life's Service rests with the parents because, recruits must come from the homes. Our children are gifts from God. They are not our own—only loaned to us to be trained for His service. No one has as good an opportunity of leading their children into Christian Service as the parents.

Parents have burdens and responsibilities which they cannot delegate to others; they also have a blessing and happiness within the family circle found nowhere else.

Our first and great privilege is to dedicate our children to God. We have an example of this in Hannah. "For this child I have prayed and the Lord hath given me the petition that I asked of Him. Therefore I have lent him to the Lord; as long as he liveth, he shall be lent to the Lord." After the consecration, he was given years of careful training; he was put under the influence of the sanctuary and all the while he was upheld by the prayers; and whatever he was able to accomplish later, was the result of his early training.

Parents are responsible for leading to Life Service, because the home is where the children receive their first impressions. You cannot instill into a child's mind too early the importance of Life Service. "As the twig is bent, so the tree is inclined."

The example of Godly parents and the early influence of the home, are among the things that go with us through life. These are the factors that enter into the forming of character. Whatever we tolerate in ourselves is almost sure to re-appear in our children. What we are interested in, they are interested in; what we put first, they put first.

Then as parents, let us ask ourselves these questions; Do we put first things first? Do we seek to lead our children into His service by giving them every opportunity to develop their Christian characters? Do we think more about providing for their temporal needs? Do we make much of the family altar in our homes? At the family altar, is a wonderful opportunity of making lasting impressions upon the lives of our children. Prayer is the greatest factor in molding their lives. We should pray with and for them, that God may lead them into His plan for their lives. If we, as parents, could realize that we are the potters in God's hands, to be used in molding the lives entrusted to our keeping, how much greater results might be secured in leading to Life Service. The need for consecrated workers is greater than ever before. Who will supply this need? They must come from our homes.

Fathers and Mothers! the call is loud; it comes from our Master! Who is willing this day to consecrate his son or his daughter to the Lord's service? It means sacrifice and yet it is nothing compared to what our loving Saviour has done for us.

"God so loved the world that He gave His best."

Will you give anything but your best?

Winchester, Kansas.

The Attractions of the Ministry.

BY REV. J. B. GILMORE.

What are the attractive things in life, judged by the true standard?

1. One of these, belonging in an especial manner to the Christian ministry, is the satisfaction of doing real work, work which meets real need.

The "minister," is called by other names, but the most appropriate one for him is minister. The word means one who serves, and particularly one who supplies something that is needed. In the physical life that which is most needed is bread. We rightly honor today those who are giving and working to provide bread for starving multitudes of men, women, and children. But the Word of God declares, and enlightened minds everywhere confirm the declaration, "that man doth not live by bread only, but by every word that proceedeth out of the mouth of God." The work of the minister is to supply the bread of life to those who are starving spiritually. This he does by leading them to Christ, Who is "the bread of life."

2. A second attractive feature of the ministry is that it is a wide service.

Young men naturally aspire to do great
These are only a few of the questions suggested by them. There are rewards that require no encouragement to be surrendered. There are goods of which all men are well aware, and it is upon men that the light and life of the world suggest. The man who wishes to live a life of wide reach and accomplishment, if he gives himself consecrately to the gospel ministry, can have this desire realized as nowhere else.

The aim of the minister is to do a wide and thorough work for the individual. It is to take men who are ruined by sin and, through the power of the Gospel, make them physically and spiritually the most useful men in the world, and honoring to God.

The work of the ministry has a wide reach in its application to men in their social relations. The Church is called upon to do good—every thing that is good—unto all men, especially unto those who are of the household of faith. The minister is the leader in this great work. Not only does the Church look to ministers to be leaders in this wide service, but the world today as well in a very notable degree. We need here, for example, only to think of the leadership ministers have been asked to take in many lines of vital work in connection with the war and the relief campaigns following the war.

3. The minister’s life and work brings a lasting reward.

He is dealing particularly with the things that endure. As one has well expressed it, he is a workman, a co-laborer with God, a builder with Him of a spiritual temple, a temple which is never to be taken down.

4. The gospel ministry gives in an especial manner the opportunity of honoring the One Who is worthy of supreme honor. One of the greatest attractions is the privilege of doing something to show our gratitude to one who has rendered some special favor to us. To Jesus the believer owes all the priceless blessings of life. The true Christian has a deep desire to honor the Saviour Who has saved him. Freely he has received; he has a desire to freely give. There is no other line of service that gives so large an opportunity for so doing.

“No voice can sing,
No heart can frame,
Nor can the memory find
A sweeter sound than Jesus’ name,
The Saviour of mankind.”

The work of the minister is to make known by word and life that blessed name. The Christian Challenge to Life Service. By Rev. W. C. McClurkin.

“Follow Me.” This is Christ’s challenge to men and women engaged in worldly pursuits. Not only discovered and determined opponents, but those who may be—simply and quietly attending to their own business, are required to surrender and obey. Any who refuse to do so will surely miss the peace and prosperity of that kingdom which Christ declares to be “at hand.”

“Follow Me.” “Jesus went about... teaching... preaching... healing... doing good... He steadfastly set His face to go to Jerusalem.” There, or nearby, He made the supreme sacrifice. Thence He rose from the dead to continue His service as a King. To follow Him means to imitate Him in doing good to men and in making sacrifice for their happiness; it means to take Him as our Ideal, to be His servants and to do as He directs. Those who accept His challenge to a life of service shall at last reign with Him in glory, and while reigning shall still be doing Him service.

“Follow Me.” Yes, this implies giving up some things—sacrificing several in fact; but nothing that can be at all compared to what you will gain. Evil habits ought to be broken off, and as for the surrendering of other ties that are dear, which may also be required,—“every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name’s sake, shall receive an hundredfold, and shall inherit everlasting life,” Jesus says.

“Follow Me, and I will make you fishers of men.” Fishing for a living merely is poor business. Material profits are out of account. Finer compensations are to be had in rendering service to fellow-men in Jesus’ name. The highest service you are to render, men will naturally spurn at first, and again, several times perhaps, but if you adapt and develop your art of fishing or other talents with which you have been already equipped by your Lord, and still others He will give you as you proceed,—“from henceforth thou shalt catch men.”

“Follow Me.” Close up, and not “afar things.”
off.” Since you are Christ’s not merely for what you can get out of Him, but for what He can get through you to others (and with this motive you yourself will get most) you should not be afraid of the hardest tasks, when the Master calls. The August “World Call,” in a display advertisement, credits a war correspondent with this text: “The further away from the front, the more gloom; the nearest to the line, the most optimism.” Then it gives this sermon: “The further away from the heart and soul and work of Christianity, the more gloom and doubt and failure in Christian service; the nearest to the realities of life in Christ, the most joy and victory and glory in Him and for Him.”

“Follow Me.” Christ is not through with a country just when all have heard about Him. Evangelization means soaking it in until it oozes out. You may not find it so expressed in the dictionary and Greek lexicon but the idea is there, and in the Bible. By precept and example Christ taught us to begin our life service at home and to extend it as far as possible. In a pamphlet entitled, “Life Investment in America,” which you may secure from the Association Press, 37 Madison avenue, New York, Charles Emerson Burton says: “Other things are needed for the Christianizing of the world, but Christian strategy requires that whatever else is done, and for the sake of all else that needs to be done, America shall be made thoroughly Christian.” In the once displayed poster representing Christ standing by the war-wrecked, sin-cursed globe, in one corner of which could be seen, with the mind’s eye, men framing a “jungle peace,” Christ was again challenging American youth to a great life-service to be done, as expressed, “IN MY NAME.”

Helping Our Young People Into Life Work.

BY REV. W. A. AIKIN.

Far was the thought from the mind of David, as he watched over his father’s sheep, amusing himself with his harp, that he should one day be king in Israel. But unexpectedly an older brother came hurrying to the field, informing him that Samuel, the prophet, was waiting at his father’s house to see him. The experience of the next hour made plain to David the plan of his life, God usually employs human instruments to make known His will. May it not be that there is within our circle a ruddy youth, “withal of a beautiful countenance, and goodly to look to” whom we may be instrumental in leading into a knowledge of God’s plan for their life.

1—By awakening them to the claims of Christ upon their lives.

How many self-satisfied lives we may find within the circle of our young Christian friends. Their lives are free from the faults and objectionable features of many others. They may be regarded as “model young people.” And they may be tempted within their own hearts to say: “What lack I yet?” But their hearts have never been deeply impressed with the claims of Christ upon their lives. They have never heard Christ’s voice saying unto them: “Go thy way, sell whatsoever thou hast, and give to the poor and thou shalt have treasure in heaven: and come, take up the cross, and follow Me.” How are laborers to be raised up for the fields that are already white for the harvest? “Not so much by calling attention to the needs and possibilities of the non-Christian world, nor by dwelling on the magnitude and wonder of the present opportunity,” but by awakening possible laborers to the claims of Christ upon their lives.

2—By aiding them to get a Christian education.

If an army of young men and women are to be raised up who are filled with an irrepressible desire to make known the gospel, it means that the heart of the rising generation must be filled with the precious principles of the gospel of Christ. If the doctrine does not go in, it will not come out. The secularism and sporting life of many of modern institutions of learning is not conducive to spirituality or self-sacrifice. This call for assistance to the young people is to the whole Church in its entirety. Each home, organization and institution must give whole-hearted assistance. The mother of one of the noted ministers of the past generation was related as having taken her sons through the catechism twenty-seven times. When asked why she took them through it twenty-seven times, she replied, “because twenty-six times would not do.” The faith and fortitude of parents in securing for their children a Christian education has a tremendous pull upon the heart of the son or daughter in leading them into Christian service.

3—By acquainting them with the needs and opportunities for service in the Kingdom.

After the conversation of Christ with the woman at the well, where many of the Samaritans believed on Him, the attention of the disciples was called to the needs and opportunities for service. “Say ye not, there are yet four months and then cometh harvest? Behold I say unto you, lift up your eyes, and look on the fields: for they are white already to harvest.” The daily press, together with the continuous current of educational information put out by the government encouraged enlistments during the past war. Denominational papers are the bulletin boards of the Church acquainting us with our standing in our spiritual struggle with the world.

4—By animating them with Christian ideals.

The literature upon which the minds of the young people of the Church are fed is one of the main things in moulding their character and determining the course which their lives will take. There are no novels written that can equal the life story of David Livingstone, the great missionary to Africa. No Christian young person can read this story without having the fire burn in his heart. The narrative of the life of Isabella Thoburn, the honored missionary to India, is such that no young lady teacher of the Church can read it without exercising a deep desire. The address of Dr. J. R. W. Sloan, before Washington and Jefferson College, near the close of the Civil War, has in it an appeal to every loyal son of the Covenantant Church to become a witness for the regal claims of King Jesus. Those who read Dr. McFeeters’ book, “Sketches of the Covenanters,” will find in it a fascination and a call for a generation of witnesses.

5—By acting out the principle of Christian stewardship before them.

Many who have been led to devote themselves to public service in the Kingdom have been led to do so by the consecrated life as lived by their parents in private. Like tends to beget like. Parents who have first devoted themselves to the service of Christ will have a peculiar power in urging the claims of Christ upon their children. The life of a consecrated parent may be the voice of God calling the child into the divine plan for its life. Faithfulness to the trust committed to our care whether it be public or private duty calls us to a life of fellowship with God and this leads those closely associated with us to make God’s plan their plan.

If the young people of the Church could be brought fully into the experiences mentioned above, as we trust they will, may we not expect promise shortly of manhood and womanhood from many homes who in the spirit and strength of David will espouse the cause of Israel. “And the spirit of the Lord came upon David from that day forward.”

If we insist that when Christ said, “My kingdom is not of the world,” he meant that it is so spiritual as to have nothing to do with anything that is earthly, how will we explain His words when He says to His followers, “Ye are not of the world?” The two expressions are exactly similar, and must be interpreted upon the same principles.
THE NATIONAL W. C. T. U. COMMENDS THE MOVE FOR THE CHI

THE CHRISTIAN AMENDMENT.

On November 21, at St. Louis, Mo., the Post Official Board of National W. C. T. U. passed the following resolution unanimously:

"The National W. C. T. U. commends the effort to have embodied in the preamble of the Federal Constitution a recognition of the authority of Jesus Christ as the King of Nations."

The office of Forward Work, up to November 30, has sent out about 700 letters, 50,000 pages of literature, 3,000 Calendar Programs, 7,000 Prayer Enrollment Cards and 300 posters.

In the five-week's program of the Forward Movement there is a mistake in the Prayer Meeting topic for December 10. The topic should read: "The Poverty of Sinfulness." Prov. 11: 24.

Rev. Geo. W. Bem, D.D., pastor of the Indianola Presbyterian Church, Columbus, O., celebrated its tenth anniversary on November 2. They have a membership of 940, and raise $2,000 a year.

Rev. D. H. Elliott, general secretary of the Forward Movement, speaks nearly every Sabbath in some neighboring congregation on Forward Work and conducts the work in the office during the week.

The S. S. Class of John Martin, at Blanchard, Iowa, planned a surprise party on Nov. 18, including an oyster supper and the presentation of a rocker as token of esteem. The evening will long be remembered by those present.

Responding to the appeal for additional aid for our Syrian field, Cincinnati congregation, through its Woman's Missionary Society, have raised over $100, which will be duly forwarded to the Relief Committee through our own Church channels.

Murray Russell, son of Mr. and Mrs. W. R. Russell, of Walton, N. Y., was taken to the Norwich hospital on November 18, and the following day had a growth removed from his knee. It was a serious operation, but the hope is that he will entirely recover.

Mr. and Mrs. William Dinsmore of Millers' Run, Pa., Cong., entertained at dinner recently to celebrate Mr. Dinsmore's birthday anniversary, that he knew Will well, and had talked to him the day before Will had talked to him the letter on to his father (Dr. W. J. Coleman) to have it verified by what he had found out by other sources. We have been getting scraps of news about him slowly.

The tract, "The Covenant Treaty the Despair of Humanity," by Rev. J. M. Foster, has been sent to the President and the members of his Cabinet, the 96 Senators and 435 Representatives of Congress, the Judges of the U. S. Supreme Court, the 48 Governors of the States, 2110 presidents of colleges, universities, theological seminaries, and the editors of 100 religious weeklies, and monthly magazines, together with scores of posters.

J. C. McKeown, of Orlando, Florida, sends us the following interesting items: Dr. Moore, formerly of La Junta, Colo., has bought a place in the lake front in Orlando and the family are now making this their home. Mrs. McBurney and children are home after spending their vacation visiting friends and relatives in the north. We have arranged for four months' preaching in Orlando beginning December 1. We are hoping a quite a number of our people will be here to spend the winter, and enjoy the pleasant climate. There are lots of carpenters needed here. Building is going on rapidly. Also plenty of work in the fruit packing houses. Come and enjoy the weather with us.

W. O. Morrow of Hemet, Cal., and Miss Edrena Robb of Van Nuys, Cal., were married in the latter city Thursday, November 6. Mr. Morrow is a prominent rancher of the Hemet tract and is a son of Mrs. Mary Morrow. Miss Robb has taught in the Pomona high school for the past two years, and before that was an instructor in English in Beaumont high school. The bride's father is a cousin of Rev. J. S. Thompson of Hemet. The young couple will make their home in Hemet. Among those who attended the wedding were Mr. and Mrs. Frank Last, Rev. and Mrs. J. S. Thompson and son Gregg, Mr. and Mrs. George Thompson, Mr. and Mrs. Harry Vogt, Mr. Mary Morrow and daughter, Miss May.

The L. M. S. of Second Boston has enrolled in your congregation, D. Frazer, 1206 Haight Ave., or J. S. Kerr, 1354 Delaware Ave., will promptly answer. We need workers.

**Rev. J. W. Lewis, of Walton, N. Y., has been observing the Second Betha congregation, the last week Rev. J. M. Coleman was lecturing in Huntington, Pa., and will work in that neighborhood until the holidays.

**Rev. Samuel Dorsey should be on his way to Alexandria by the time this issue of Nation reaches readers.

**Rev. J. K. Robb has been disappointed in date of sailing. He hopes to get passage for China early in December.

**Rev. R. A. Blair, who is seeking to awaken greater financial, as well as spiritual, interest in the Missions, is meeting with much encouragement.

**Rev. Edward L. Johnson is on his way to London to attend the Annual Conference, to which he was elected a Deacon.

**Mrs. Wylie, who died in Los Angeles, Cal., was the aunt and not the mother of Mr. Wylie, of Montclair, N. J. His mother lived in Valley City, N. D. and died about the same time.

**The Walton, N. Y., Cong., sent a barrel of clothing to the Selma Mission on November 6.

**The young people of Third New York met last week at the parsonage and prepared quite some literature to be sent out for the Amendment.

**Respectfully received the answer of the Walton, N. Y., Cong. about the printing of the story of Will's life.

**Miss Clara W. Newell, a former member of the Bovina Congregation, was the aunt and not the mother of Mr. Newell, of Beaumont, Pa.

**Rev. A. M. Elskamp, of Bozeman, Mont., was the nephew of Mr. Elskamp, of Bovina, N. Y.

**Mr. and Mrs. William Dinsmore, of Walton, N. Y., have a son of Hemet. Among those present, Mr. Morrow of Hemet, Cal., and Miss Edrena Robb of Van Nuys, Cal., were married in the latter city Thursday, November 6. Mr. Morrow is a prominent rancher of the Hemet tract and is a son of Mrs. Mary Morrow. Miss Robb has taught in the Pomona high school for the past two years, and before that was an instructor in English in Beaumont high school. The bride's father is a cousin of Rev. J. S. Thompson of Hemet. The young couple will make their home in Hemet. Among those who attended the wedding were Mr. and Mrs. Frank Last, Rev. and Mrs. J. S. Thompson, and son Gregg, Mr. and Mrs. George Thompson, Mr. and Mrs. Harry Vogt, Mr. Mary Morrow, and daughter, Miss May.

**Star Notes are plentiful enough everywhere else than here, but this page is never satisfied. Sometimes we are able to catch shooting stars—things not written for this page that we get from letters, and things we learn from other sources. W'e have been getting interesting Church news items. Hence our appeal for help. If you are a minister, won't you join the Star Note staff? Send in your name, please, and some time in December we will send you a little address in which you can write to us of the Star Notes that you have in mind for the coming year, on which we will send you as many as we can use. We are not satisfied if you do not get started on time, owing to the printer's delays and also to the slowness of shipping of materials by express. In some cases the material was delayed and we were not able to use it as we had hoped. But please, if you want more literature, write to the Committee, not your District Secretary, and state the kind you want and the quantity. We are also not satisfied if the Star Notes are not current. Forget them as soon as you can and in the meantime charge a few up to the express company. Our task is a difficult one—one that is not impossible, as some would have us believe—but even if it were impossible the only difference between the difficult and the impossible is that it takes a little longer. If it takes a little longer than the time November gives, keep right on. We hear your answer—

"Sure, we'll finish the job."
SERIOUSLY IMPORTANT!!

One of the most important, seriously important matters before the Board of the Reformed Presbyterian Church, at last her quarterly meeting, was the financial situation in one of our mission fields. Read, and pray, over the advertisement in this issue. The Board is nearly $25,000 in debt! And more still, with the same workers and schools, expenses have doubled. So, if it costs fifty cents on the dollar to get money exchanged into Chinese money—an absolute necessity—and with only half left, you pay double former prices for everything you buy, how are you going on? The Board feels that justice requires that the missionaries should have their salary, not cut in half, but the full salary! With the high cost of living, and which is in China and Levant as well as in the U. S. A., the missionary will still have his problem of making ends meet.

With the Board $25,000 in debt, and expenses practically doubled, and which will require thousands and thousands of dollars in addition to former expenses, what shall the Board do? The problem is one of the most serious that has confronted the Church since the foreign mission work began. For the situation, neither the missionaries nor the Foreign Board is to blame. It is a result of the war, which no one could foresee.

What Shall the Board Do?

Shall we throw up our hands and answer the Head of the Church—We can’t do it! Shall we recall part of the mission force, and close some of the schools, until income overtakes outgo credit and debit balancing? What! Say to the heathen just turning toward the light—We have to leave you in the despair of darkness! No, would you, Brother, Sister, say to the children whose big, pleading eyes look at you? Or to the grown people who so need guidance as they walk, with faltering step, in the Jesus doctrine? Above all, would you say to your Lord, who died for you, that you must bring part of the force home? We know the devil will whoop, and bow, and fire off his diabolical artillery! And God’s saints will weep! But they must come home—part of them for we can’t raise the money! ??

Will we say this to the Lord’s Reader, “We can’t do it!”—We must keep every missionary on the field! and by the grace of God we will do it!!

Notice, Brother, this is not a Forward Movement; it is a firmer grip to keep from a backward movement. The Foreign Missionary Board’s appeal will determine the direction we are going! The Foreign Mission Work is probably the first public work of the Church. It stands at the head of the list. Not one word of disparagement would be uttered against any and all other blessed and glorious schemes of the Church. But it is nevertheless true, and for this sentiment no member of the Board can be blamed.

The devils on Board is inaccessible but the writer, the foreign mission work takes the precedence by commandment of Christ. His last and dying command was—‘Go ye into all the world and preach the gospel to every creature’—(Mark 16:15). Other matters, if absolutely necessary, might wait, when, through the devil marshaling his forces of darkness, the front line of the kingdom is suffering desperate assault! The heathen are extending pleading hands! Appealing—‘Come over and help us!’ And while the devil has maneuvered desperate economic conditions as he tries to drive the Lords’ army from the field!

Brethren, there is not a man on the field that will survive without help! The whole question is, Will the Foreign Department break down, with multiplied hardships to the forces on the field!

Fellow workers! soldiers in the armies of the living God; you in whose veins flows martyr blood; whose brothers and sisters are in the trenches in Asia Minor, in Syria, in China, in Cyprus, isn’t this the time to take a new grip on ourselves, and, on our knees in humble petition to the living Saviour, as on the day of the Battle of the Marne, ‘the devil shall not pass!’ nor shall a missionary lift up his imposing hands in need!

Brethren, pray about it, and give the Master a chance at your pocket-books, and your prayers will be answered. Try it, and see!

F. M. FOSTER.

In Memoriam.

CLARENCE GILCHRIST.

Clarence L. son of John K. Gilchrist, died October 25, 1918, after an illness of three months. He was one of Walton’s most successful and efficient members and, notably, his removal at the age of fourteen years has made a deep impression upon the community as well as upon the congregation.

Walton, N. Y., November 11, 1918.

MISS MARGARET BEATTIE.

Miss Margaret Beattie, youngest and last daughter of Wilson Beattie, died November 15, 1919, at the home of her nephews, Wilson and Clifton Mahaffy, in Montgomery, N. Y. She gave satisfactory evidence of the gentleness of the faith they had received from their mother who was of the well-known Fleming family. Miss Margaret Fleming, the last survivor of that family, has been to her enter, faithful nurse through a long sickness.

R. J. DOOD.

We are to remember the Sabbath day to keep it holy. Even the resting of that day is to be "an holy resting." We are to be engaged in holy exercises, the chief of which is the worship of God, and holy exercises with his worshippers, and time set apart for such worship is holy time.
What Is Faith?
The King James Bible in Hebrews 11:1, 2, 3, reads: "Now Faith is the substance of things hoped for, the evidence of things not seen.'"

Read How the American Standard Bible defines Faith and get a new vision.

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GENEVA COLLEGE NOTES.

Theo World's Christian Citizenship Conference.—The third World's Christian Citizenship Conference, being held in the city of Pittsburgh, gave the students of Geneva College a splendid opportunity to hear some of the world's greatest Christian leaders.

Tuesday of Conference week being Armistice Day, was allowed a holiday, and the students were urged to take advantage of the opportunity to attend the Conference.

On this day, a large number of the students attended. On other days of the Conference, those who were interested attended as often as they could, especially on Friday, Saturday, and Sunday.

No one could attend the sessions without being more interested in the world-wide problems of Christianity.

A College Orchestra.—Three or four years ago, Geneva was represented, through their trips, by a fine Glee Club and an excellent orchestra.

In the last few years the College has fallen short along this line—possibly because the war took some of our members. Now that the war is over, the work has been taken up again.

The orchestra consists of seven pieces including violins, cellos, clarinets, cornet and the drum. Members have been practicing for several weeks past on Monday evenings.

The orchestra is a great help in College, social and educational activities, and a real addition to the enjoyment of such occasions.

Library Increased.—Fifty volumes were added to the Department of Public Speaking and Oratory. It is the aim of the College to have a fairly equal distribution of books bearing on the work of each of the departments.

The Public Speaking Department has now five of its full share on the library shelves and this addition will help make up the deficiency and more nearly balance the department helps.

Orchestra Concerts.—The Philadelphia Orchestra, for the past few winters, have been giving a series of concerts in Pittsburgh. This year there is to be another series, consisting of five concerts.

Through the efforts of the English teacher, Miss Gyla McDowell, tickets have been secured for the College students, and are a real addition to the entertainment of such occasions.

The orchestra consists of a hundred pieces, and at each concert a soloist or an orchestra appears.

The first of the concerts is to be held Thursday afternoon, November 30.

A delightful lunch was given the students, and the students were urged to attend the Conference.

In addition to the rich provision on the lesson, each issue contains Editorials, Contributed Articles, Inspirations for Sabbath School Teaching, References for the Home, and Reviews of Books Worth While, making it a complete and unsurpassed monthly help for every Sabbath School worker.

STAFFORD, KANS.

Rev. J. B. Gilmore assisted Rev. J. G. Reed in communion services the third Sabbath of October. His sermons were of a high order, full of thought, and showing careful and prayerful preparation. His visit is interesting to us, because this congregation has two of her members among the workers there—Miss Dr. Edna Wallace, and Miss Nellie Brownlee. His address was very instructive and interesting. A collection was taken up and presented to him.

The Stafford congregation, in response to Rev. R. A. Blair's appeal for help for the Armenians, gave $315, and sent a box of mostly new material to our mission there. There seems to be some mysterious connection between the hearts and pockets of the people in this congregation. If you pull their heart-strings, the money begins to run out of their pockets.

GREELEY, COLO.

A few items from Greeley, after our enforced vacation, may interest your readers.

Mr. and Mrs. Ewing and daughter Leona are located in the northwest side of town and have cast in their lot with us. Mr. and Mrs. J. W. Dickey have moved to their new place east of town.

Mr. and Mrs. Walter Hosack are pleased with the arrival of a little son.

Mrs. Wilbur McKinney visited Interesting to us, because this congregation has two of her members among the workers there—Miss Dr. Edna Wallace, and Miss Nellie Brownlee.

Bible and Testaments are also listed. Christmas cards, booklets and calendars are shown in great variety.

Books for Christmas Gifts

The Best Helps in Their Work

Be Completly Equipped for Teaching

THE Sunday School World

PUBLISHED MONTHLY.

WE aim to make every line of reading matter of service. The WORLD can make writers best qualified for the service required because it has no denominational restrictions.

Each lesson has The Lesson Text in full from the American Standard Revised and King James Versions and Comments on the Daily Home Readings.

Under the treatment of each lesson there is:

The Lesson Approached In Young People's and Adult Classes
The Lesson Understood and Applied In Primary Classes
Through Oriental Eyes Illustrations from Life

In addition to this rich provision on the lesson, each issue contains Editorials, Contributed Articles, Inspirations for Sabbath School Teaching, References for the Home, and Reviews of Books Worth While, making it a complete and unsurpassed monthly help for every Sabbath School worker.

PRICES:

To Individual Subscribers: $1.00 per year.
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AMERICAN SUNDAY-SCHOOL UNION

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Why Druggists Recommend Swamp-Root

For many years druggists have watched with much interest the remarkable record maintained by Dr. Kilmer's Swamp-Root, the great kidney, liver, and bladder medicine. It is a physician's prescription.

Swamp-Root is a strengthening medicine. It helps the kidneys, liver and bladder do the work nature intended they should do.

Swamp-Root has stood the test of years. It is sold by all druggists on its merit and it should help you. No other kidney medicine has so many friends.

Be sure to get Swamp-Root and start treatment at once.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention the Christian Nation.

Our L. M. S. held their third all-day meeting to sew for the Syrian Nation, and our Young People's C. E. was well represented. It is sold by all druggists on its merit and it should help you. No other kidney medicine has so many friends.

When writing be sure and mention the Christian Nation.

her parents recently, with her little girl.

Our L. M. S. was well represented at the convention in Denver, and gave a splendid echo meeting afterward, to which all the congregations were invited. Our pastor expressed his great pleasure at the way the young folks acquitted themselves. Our contest in the essay class, Calvin Alexander, won the prize, a Covenanter pin.

For many years druggists have watched with much interest the remarkable record maintained by Dr. Kilmer's Swamp-Root, the great kidney, liver, and bladder medicine. It is a physician's prescription.

Swamp-Root is a strengthening medicine. It helps the kidneys, liver and bladder do the work nature intended they should do.

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Our L. M. S. held their third all-day meeting to sew for the Syrian Nation. We have made up into dresses and underclothes about $40 worth of material, and two or three quilts. We had an added interest on this day, for about a dozen men came too, not with themselves and needles, but with teams and plows, picks and shovels, to grade and level up our church yard. The ever faithful sewing committee of women prepared a delicious chicken dinner for over fifty persons.

Our society has decided to take up the new book, "Crusade of Compassion," and Mrs. Ritchie Blackwood will have charge of the study.

We sent our second pledge of $25 for the salary of Lan Ting, the Bible woman in China. Our society pays $50 a year for this purpose. Our congregation raised $600 on a recent Sabbath morning in response to Rev. R. A. Blair's appeal for the Syrian Mission fund.

Our young folks are well represented in educational activities this winter. Miss Anna Dickey is teaching in the Big Bend school, Miss Mary Comin in Greeley, Miss Edith Comin in Kurer, Miss Mary Beattie in La Salle, Miss Myrta McMillan in the Eaton district, and Alvin McClelland in Evanston, Wyoming. Irene Dunn, Calvin and Russell Alexander, Edwin Keys and Arthur Grant are in Teachers' College, and Helen Nevin, Mildred McMillan, Dorothy Moreland, Irma and Ina Bailey, Eleanor McClelland, Geneva and Vivian Alexander, Gertrude and Archie Grant and Ralph Hunter in Greeley High School, Myer and Clyde Dunn in College High.

The choir met at the home of Mr. and Mrs. S. B. McClelland on Saturday evening, November 8, and enjoyed a little innovation in the way of a surprise party for their leader, it being the 25th anniversary of the wedding of Mr. and Mrs. G. E. McClelland. Dr. Ada has been the leader, when at home, for seven years.

Light refreshments were served to over twenty friends and choir members, and congratulations extended the bride and groom.

BELLEFONTAINE, OHIO.

We are so rejoiced to see the Christian Nation coming into our homes again. Without it we felt like a member of the family was absent.

Our pastor, Rev. H. G. Foster, and Mrs. Foster have gone to visit friends in College Hill; also to attend the World's Christian Citizenship Conference in Pittsburgh. We wish every minister in the United States, and layman, too, would attend this conference. If so, we feel it would be a solution of the many vexing problems that confront our nation today.

We are all so pleased to see our pastor steadily regaining his strength.

He gave us very able sermons through the communion season (Sabbath, November 2). He conducted the s.rv.

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AGENTS AT ALL IMPORTANT POINTS
The Westminster Departmental Graded Lessons

### INTERNATIONAL COURSE MODIFIED

#### Junior Work and Study Lessons

| Lessons | These lessons have been planned with the thought that the boys and girls of our churches may, like a story and something else, learn the Bible story from week to week. The lessons include the studies of the various ages from 9 to 11, and are designed for teachers to help the pupils to understand the Bible passage in each case. There is a short note under each day's lesson, illustrating the lesson with pictures.

#### Junior Teacher's Quarterly

- **The Junior Departmental Quarterlies** have been planned to help the teachers in the schools of the ages from 9 to 11, and to give them the opportunity to present the Bible story in an attractive way to their pupils.
- **The intermediate teacher's quarterlies** are designed to help the teachers in the schools of the ages from 9 to 11, and to give them the opportunity to present the Bible story in an attractive way to their pupils.

#### Intermediate Teacher's Quarterly

- **A lesson aim sets before the teacher a definite goal for each lesson, and under preparing the lesson** gives suggestions concerning the presentation of the lesson. The material includes both the lesson on the day of the lesson, and suggestions for the preparation of the lesson for the Sunday school. The material is planned so that the teacher may be able to present the material to the class in such a way that the pupils will be interested in the lesson.

#### Senior Teacher's Quarterly

- **Junior Work and Primary Work** is planned for the lower grades, and **Senior Work** is planned for the upper grades.

#### Senior Pupil's Quarterly

- **The Junior Work and Primary Work** are planned for the lower grades, and **Senior Work** is planned for the upper grades.

#### Primary Bible Lessons

- **It is a pleasure to get hold of the four-page leaflet and work through it with the children on the Sabbath School lessons**. The lessons are planned so that they may be used in the home, and are illustrated with two well-chosen pictures.

#### Primary Bible Stories

- **A strong feature of the leaflet is the story for the Week**. It is designed to be used by the mother and child, and to help the child to understand the story.

#### Senior Bible Studies

- **After the teaching on the lesson in the Sabbath School** the senior Bible study should be given a copy of the intermediate five-page leaflet containing the Bible story, and the teacher should be asked to read it to the class. The suggestions for the study are made also for a leaflet of extrapastoral work.

#### The Westminster Departmental Graded Lessons

- **The size and appearance of the leaflet are such that it is easy to use for the purpose of teaching**. The lessons are planned so that they may be used in the home, and are illustrated with two well-chosen pictures.
In the Sabbath School

By Rev. W. W. Cartwright

Lesson No. XI—For Sabbath, December 14, 1919.

Topic: “Peter and John at the Trial and Crucifixion of Jesus.”


Golden Text: “God loved the world so much that He gave His only begotten Son, that whoever believes in Him should not perish, but have everlasting life.”—John 3:16.

Suggested Psalms: 22:1-17, No. 47; 41:5-8, No. 112; 88:1-5, No. 234.

After the agony in the Garden of Gethsemane, as Jesus and His disciples were leaving, they probably met, near the entrance, the rabble, led by Judas, that were come to apprehend Him. Jesus controlled the situation, although yielding Himself to the force that came against Him. They could have no power against Him, except according to His own will; for, one look from Him caused them to go backward and fall to the ground. Jesus and all that were with Him could have escaped if He had so willed. He had legions of angels ready to do His will. But He yielded Himself to them, and suffered Himself to be bound.

Peter was ready and anxious to protect His Master, and the trouble with Peter was that he was determined to do it in his own way; perhaps Peter had not yet learned that there was any way to skin the swine except with the sword. When his master was not making it any easier for Jesus by maiming the servant of the man that was to sit as judge on Jesus within an hour. As they were binding His hands, Jesus and apostles thought that because of His hands thus far, so He could touch the ear and make it well. John was well known in the palace of the high priest, and knows the name of the man whose car Peter had cut. It was only to continue His liberty just an instant more, that He might do a kindly act to His enemy.

How real the danger seemed. Jesus was being bound and helpless. It was a ruthless crowd and they were likely to take advantage of the helpless followers of Jesus. Even if this crowd went no farther than to have a little bit of fun with Jesus, such a rabble might be serious enough. And so they forsook Him and fled: and as we remember the times when we have not stood faithful to our Lord, we can sympathize with them. But they felt then and the way they must have felt afterwards.

John perhaps recovered first and followed, and not far behind was Peter. He needed to understand the ground plan of an Oriental house to get clearly what follows. The houses, instead of having a front on the street, fronted the other way, and the back of the house was toward the street, and so we see pictures of houses in that land with hardly a window or an opening showing in the open court and its people. And if the house decided the other way, this court was that large one there would be vines and perhaps a fountain, and the court would be a delightful place. All around the buildings, so it would be entirely enclosed, and a general gate at one side would let people of the household or others coming to the house in or out as they desired. This was usually the room that was open to the court and in this case there was probably one large room that was open to the court and in this room the trial was being conducted, and we know that He was standing near the cross, through the hours of suffering, for Jesus spoke to Him. Whatever danger there was in this room was overborne by his love to his Savior, so all in the court could see, if they were going on, and the agile sorrow he saw as near as he could stand in the court room could see may to His Lord. Peter also recovers and his love to his Lord draws him after the crowd and John, who is inside the court, sees Peter peeping in and goes out and brings him to the gate and John is so well known that he passes Peter without any question. They have a little fire burning in the night is chilly, as is usually the case with outdoor people and an outdoor fire. They gather in a little circle, as close around the fire as they may, and usually squat around the fire so the heat will strike as much of the body as possible, and in this way the light from the fire brings out the face fairly well. Another fact is that it was the time of full moon and the bright moonlight night was almost like day, and men could see with reasonable clearness.

We are concerned in these lessons especially with Peter and John, and so need not enter on the unjust and brutal way the trial was carried on; but Peter and John were the first to be interested, and while he stayed in the company of the enemies of Jesus, yet his attention would surely be held by the questions and answers that came from the open room in which the trial was held.

I like to think that Peter could not hold himself wholly in check as he saw the injustice of it all, and that as he saw the ruffian slap the face of Jesus he made a start as if the insult made his own face sting, and the rebuff blow was tingling in his hardened knuckles; and then he grew limp, as the question came to him. Was he one of this Man’s disciples? And as he thought of the place he was and the ring around him he denied; and yet there seemed no other way out of the trouble in which he found himself; and his confusion tells on him and they begin to eye him closely, and he is challenged again and again, he denies.

THE WESTMINSTER DEPARTMENTAL GRADED SERIES

International Course: Modified

For Beginners, Primary, Junior, Intermediate, Senior, Young People’s, and Adult Departments

SEVEN DEPARTMENTS AND ONLY SEVEN LESSONS

The Departmental Graded Lesson Plan adopted by the President’s Board of Publication, after consulting with practical Sabbath School workers and educational experts, has given a thorough trial in the schools of our own Church and of other denominations and has been found to serve the needs of the people using these lessons.

The Departmental plan calls for the use of one lesson at a time in each department except as the classes of the Young People’s Department may choose to meet more than one of the several offered series of lessons.

These lessons are based upon the moral and religious needs of the group for whom they are prepared, and are so arranged as to be capable of individual and age adaptation.

“This is the system which affords the real advantage of graded lessons without too cumbersome complexity,” says The Continent, editorially.

In the same editorial the editors of The Continent ask a question which may well be asked concerning other departments than the Primary: “What’s the use of teaching six-year-olds and seven-year-olds three different lessons on the same Sabbath? They are near enough together, except educational development to be able to differ adequately. Do the author and the teachers all teach the same lesson? There will be much less confusion if the Primary room than if different teachers are trying to handle three distinct lessons, yet in three years the department can traverse just as much ground with its learners travel, but without the confusion and the rust in ascension. And if incoming six-year-olds get a rather hard time in what that six-year-olds are then taking for the last year’s work, what’s the harm of that? The Bible is not like an encyclopaedia. The Bible is not like an encyclopedia. By the time they have to start always with page one.”

THE NEW SYSTEM OF GRADING

The Departmental Graded Lessons are based on a slightly rearranged system, first approved by the International Sunday School Association, and adopted by a number of the larger denominations.

Three general divisions are recognized:

I. The Elementary Division (nine, ten, and eleven years).

II. The Secondary Division (twelve, thirteen, and fourteen years).

III. The Adult Division (twelve to twenty-three years).

The above grouping in periods of five years each makes departments in teaching plant practically and desirably.

THOSE INTERESTED SHOULD READ

THOSE DEPARTMENTAL GRADED LESSONS, what they are and why they appeal to schools.

THE DOOR OF THE PUDDING, A PRACTICAL LESSON SYSTEM. By Eugene C. Foster.

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The above grouping in periods of a few years each makes departments in teaching plant practically and desirable.

With this simple, accurate, quick duplicator, it prints a thousand copies of form letters, bulletins, programs or notices for 20c. Duplication is simple, and the work may be done without type setting or electrotyping.

RotoSpeed STENCIL Duplicator

-used by hundreds of ministers in every department of church work. Saves 95% on the cost of form letters, programs, notices, etc. Duplication is simple, and the work may be done without type setting or electrotyping.

FREE TRIAL

Write for FREE TRIAL OFFER. The Stencil Company, 130 1st Street, Jersey City, N. J.
is an organization a little over one schools, an average of over four hundred years old, which has as Sabbath schools a day in the last one hundred purpose the organization of Sabbath years, and has gathered into them. Schools in neglected portions of the somewhat over 5,000,000 pupils. In country and the supplying of the present schools of the Union were with religious literature. From two placed in a straight line, each with a three hundred missionaries are usually engaged in the work, located in the famous line from the Atlantic, all parts of the country. Last year about 1,400 schools were either organized or reorganized, and about 50,000 pupils gathered into the schools who would otherwise have been almost entirely without religious instruction. After being organized, the schools, with religious character, it issues all kinds of Sabbath School literature. It is of these every Sabbath, Rev. T. C. Sproul, one Sabbath; School is then encouraged to unite, for, if I may be permitted to say, that if our Church, which during its history the American Sunday School Union has founded 132,000 of its own, were familiar with these publications, our Sabbath Schools would appreciate them very much. Our "Sunday-School World," we think, is absolutely the best on the market. We may be greatly prejudiced, but that is what we think: we confess it. This is a teacher's magazine. It has a long argument, called "Study ing the Lesson," by Dr. Gals Glenn At kin, of Detroit, Mich., which is a thorough, scholarly and entirely evangelical exposition of the lesson. Also a series of "Early Readings," which are devotional comments on passages of Scripture assigned for each day and related to the lesson. Of this I, unfortunately, not speak so favorably—I write them myself—but they are, I trust, of some value. There is also the comment on the lesson, called "Through Oriental Eyes," written by a former missionary to Palestine, and a series of "Illustrations from Life," and special suggestions for Junior and Primary classes.

We publish also our "Union Quarterly" for adult pupils, and a Junior and Primary Quarterly for the younger ones, and a charming little paper which we call the "Picture World" for the very little folks. Also, we issue a "Young People's Paper," which is a Sabbath School paper for boys and girls. In this paper we publish a department called "Life and Service," which contains a practical religious talk to young people on the topic for the young people's prayer meeting for the week. These talks are now being written by four of the young ministers of our Church; and they are doing it, by the way, exceedingly well.

The price of all our literature is very reasonable. See the advertisement of "Sunday-School World" appearing on another page. The Union does not expect to get anything but to pay the cost of their publication. We receive donations from those interested in the work, so that we can furnish the best literature below the cost of production. If we begin to make money out of our publications, we would reduce the price.

If any of our Sabbath Schools would like to see our literature, I will be glad to send samples of all these publications upon request. We are glad to have our periodicals used.

Thanking you, Mr. Price, for this opportunity to write of this work in which I am very much interested, I remain, Yours very sincerely, MCLEOD M. PEARCE.

The Sabbath does not consist of the hours spent in the church on that day, but of a period of twenty-four hours, one-seventh of the week; and the Sabbath law applies to this whole day.

While we are not to find our own pleasures on the Sabbath, we ought to find pleasure in the day.
Prayer Meeting Topic
Topic for Wednesday, Dec. 10, 1919.

"The Poverty of Stinginess." 
Pro. 11:24.

BY REV. D. RAYMOND TAGGART.

It is one of the perversions of the human mind that when we do right we are putting God under obligations to us; and when we do good, our neighbor owes us something in return. We forget that every command of God was made for our benefit, not for His. The Sabbath was made for man, and so were the other nine commandments: not man for the ten commandments. In violating any command of God, we wrong ourselves.

"He that steals, steals from himself," says Emerson. He that cheats, cheats himself; he that lies, deceives himself. The commandments are about ninety per cent. warnings against self-injury. And especially is this true of the command which says: "Thou shalt not steal"—which is not a matter of financial standing, but of independence. When one reaches that poverty of soul where he is willing that the public shall carry his share of the burdens, that person is the real paper. We ought to define pauperism thus: not to brand the word pauper, but only those who are willing to let others carry their part of the load. The one who wants to do his part, even though unable, is not a real pauper. But the man who dodges his taxes, never giving to the Red Cross collection shirks in all public welfare work, is allowing the public to carry his part of the burden and is a pauper in spirit.

And what about Church work? Is there a church roll that does not have on it those who are willing to do less than their share? They are willing that others shall do their share of foreign and home mission and reform work, and worst of all, they are even willing that others shall pay for the very Bread of Life, with which the minister seeks to feed their inner souls. What would become of the Church if all were spiritual paupers? And what a dynamo of power the Church would become if there were no paupers! For when all are willing to do their share, it means not merely more, but a readiness for every good work.

II. Poverty of Sympathy.

If it were possible to focus the eyes on a book for a sufficient length of time, one would lose the power of long range vision. But it is possible to shut out the call and the vision of a needy world, until we narrow our horizons so that we are food for ourselves. This is the poverty of vision.

But we might have a very detailed knowledge of world conditions until we could "a tale unfold whose lightest word would harrow up your soul," and still steel ourselves against the sight that it would make no effective appeal to us.

Or we may allow ourselves to feel that need until we shall shed copious tears with those who weep, but so control the muscles of the hand that we shall not enter our pocket to take out a single penny to help the needy. But it matters little whether we administer the anodyne to the eye to keep it from seeing need, or to the heart to keep it from feeling need, or to the hand to keep it from helping need. "Sympathy cannot function properly, if selfishness is allowed to inhibit its final action in giving help to the needy. To repress any good impulse, means that that impulse shall not come the next time with the same force, and we may continue to repress it until it is entirely extinguished. This finally results in an adamantine heart, or heart bankruptcy. "It tendeth to poverty." Perhaps that is why Jesus never hardened His heart to any call of need, even to the laying down of His life.

III. Stinginess Pauperizes the Stingy.

One may be very poor, even penniless, and yet not be a pauper; and one may be rich, even a millionaire, and yet be a pauper. For pauperism is the real paper. We ought to define poverty thus:

"What a dynamo of power the very Bread of Life with which the Lord Himself comes to support him might have increased his crop by thousands of bushels.

It is true of giving. Living a life, with its hardships, and sicknesses, requires just as much work as to sow sparsely. Sparce sowing is the most expensive thing. That part of the harvest that is most expensive to the giver is the very part that is least valuable to the receiver. And the very part that is most valuable to the receiver is the very part that is less expensive to the giver. If we want to be a real pauper, let us be stingy, for it reduces the necessity, and hence the rewards, for our good works.

But what a dynamo of power the very Bread of Life, with which the Lord Himself comes to support him might have increased his crop by thousands of bushels.

It is reckoned that one in every six verses of the four records of the gospel deals with this subject. Half of our Lord's parables have a direct bearing upon it.

Jesus taught that He came, not to abrogate the Old Testament law concerning stewardship, which requires a definite and practical recognition of God's sovereignty over us and ownership of everything while allowing us the use of it. His prophecy even in us and our accountability to Him. He taught that He came and put Himself under the law as our representative to fulfill it for Himself and for us, for all who will accept Him and are willing to have Him fulfill their obligations. Our obligations to Him for this service, He will even fulfill in and through us; so that rewards for good deeds done will not be due on account of anything that we have done, but for what He has done through us.

Jesus taught that a steward should appreciate his position; that he should realize that he is not the absolute owner, for he would soon be no longer stewarded if he acted on that principle; that to be steward in the Owner's absence is high enough honor, not a menial position of servility, but a confidential relation of trust.

Jesus taught that stewardship had to do with the development of life rather than the accumulation of things; that a man's life consists not in the abundance of things he possesses, but that his handling of the

Covenanter Young People's Union

BY REV. W. C. MCLUREIN


"Truths That Jesus Taught About Stewardship."—The Gospels.


In keeping with our Forward Movement Program, the very general subject based on a short passage of Scripture and assigned for the previous week for all societies, is shifted forward a week for us and changed into a very general subject based on all the four gospels.

It is reckoned that one in every six verses of the four records of the gospel deals with this subject. Half of our Lord's parables have a direct bearing upon it.

Jesus taught that He came, not to abrogate the Old Testament law concerning stewardship, which requires a definite and practical recognition of God's sovereignty over us and ownership of everything while allowing us the use of it. His prophecy even in us and our accountability to Him. He taught that He came and put Himself under the law as our representative to fulfill it for Himself and for us, for all who will accept Him and are willing to have Him fulfill their obligations. Our obligations to Him for this service, He will even fulfill in and through us; so that rewards for good deeds done will not be due on account of anything that we have done, but for what He has done through us.

Jesus taught that a steward should appreciate his position; that he should realize that he is not the absolute owner, for he would soon be no longer stewarded if he acted on that principle; that to be steward in the Owner's absence is high enough honor, not a menial position of servility, but a confidential relation of trust.

Jesus taught that stewardship had to do with the development of life rather than the accumulation of things; that a man's life consists not in the abundance of things he possesses, but that his handling of the

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Pray over the matter, brethren, and ask the Master what answer you will chalk up to be read through eternity!

things he possesses has a lot to do with his character.

Jesus taught that acquiring is an important part of stewardship; that He has no use for an unprofitable servant, that He expects him to invest his talents, or to keep their money equivalent in circulation so that it may be productive. The virgins who did not "go to them that sell and buy," were called "foolish." Jesus put a premium upon industry. Men who "make" and "sow," and "rear" and "strew" and "trade" and show good profits, receive honorable mention from our Lord.

Jesus taught that spending is an important part of stewardship, and that "in the outlay of life as represented by money and all else that it involves, a man becomes a provider or a prodigal according as he is or is not a faithful steward."

Jesus taught that saving is one of the duties of stewardship; that we should "gather up the fragments that nothing be lost." He pointed out the danger of hoarding "all" or even too much, but showed the wisdom of not being anxious for the future, having exercised a prudent foresight and anticipation of needs which are sure to come.

Jesus taught that giving is one of the principal duties of stewardship, and that we should give not to procure merit or to advertise ourselves, not as a patronizer, but as a real philanthropist; that we should unselfishly give from the bottom of our heart, and not parsimoniously from the top of our purse. Jesus taught us by example how to give. He "gave Himself."

Jesus taught that proportioning is one of the duties of stewardship, and that a no less proportion than the tenth should be set aside for the service of God. He told the Pharisees that they ought to have done more than just to pay the tithe; and He tells us that we will lose our place in His kingdom if we can't exceed what they did.

Jesus taught that accounting belongs to stewardship, and that the steward who could not "give an account" satisfactorily would be deposed; that if he could not faithfully count up and turn in the amount required by the owner, he could not long be entrusted with the rest.

Jesus taught that it was only as we were faithful in the practice of stewardship, that we would be stepping-stones and not stumbling-blocks in the way of social progress; and that love thus shown would be pleasing to the Lord our God, our neighbors and ourselves.

And Jesus taught that, when we shall have done all these things that are required, and even given "all" for Him, we are to say: "We are unprofitable servants; we have done that which it was our duty to do." Our ledgers will not balance unless we enter what Jesus has done for us.
Christian Stewardship

Principles of Stewardship.

BY REV. DELBER H. ELLIOTT

We have not been stressing the money side of the Forward Movement because the stewardship of property follows the stewardship of life. Our money is our life. It represents energy. A man works for $30 a week and at the end of the week has $30 worth of himself in money. When God gets control of a man's life he will also have control of his possessions for these are a part of his life. The development of the tree must come before the gathering of the fruits, the bubbling of the fountain before the out-flowing of the streams. So the development of the spiritual resources of life, will measure the stream of material gifts that will flow out. Get the prayer fountain bubbling and the money reservoir of the kingdom will be filled.

The first great principle of stewardship is that God owns all. "The earth is the Lord's and the fullness thereof; the world and they that dwell therein." Every dollar and dime and doughnut—all is His! Ignore it but you cannot change it; deny it but the truth remains.

The second great principle is, that, man is the steward of his possessions. He is a custodian, a trustee, an administrator of God's estate. A trustee is guided by certain rules in the distribution of funds entrusted to him. He cannot administer them by any arbitrary rules of his own. It is a crime to be guilty of the misappropriation of funds.

The third principle of stewardship is that man is under obligation to acknowledge the ownership of his Maker. God established the tithe as an acknowledgment of our stewardship obligations. We acknowledge God's ownership of time by observing the Sabbath Day. The more faithful we are in keeping the Sabbath the more careful we will be in making the right use of the other six days of the week. Those who are faithful in the payment of the tithe can best be trusted to administer the other nine-tenths for the glory of God. Once accept our stewardship obligations and we will be led to pay one-tenth or two-tenths or maybe ten-tenths of our increase into the treasury of the Lord—but never less than one, for this is in the by-laws of the Steward.

We have now reached stewardship week. Our study and prayer should lead us to a fuller acceptance of our stewardship obligations. This issue of the Christian Nation will help us to face the issue in the light of Christ's great gifts to us. "Thou gavest Thine all for me; what will I give, Lord, for Thee?" Just help me surrender my life, dear Lord, My talents, my money and all, If you show me Thy will I will follow Thee still; I am ready to answer Thy call.

The Tithe in Relation to Stewardship.

BY REV. R. A. BLAIR

The tithe is the acknowledgment of stewardship. The clear realization of God's ownership and our stewardship lies at the very basis of the Christian life. "The earth is Jehovah's, and the fullness thereof." If we let the great truth that God is the owner take possession of our heart the tithe will be natural and easy. Ownership requires acknowledgment. We know how we acknowledge ownership with our fellow men. If we are at all honest we never think of not making a full acknowledgment. The owner sets the amount necessary to keep ownership clear. God from the first has set the tenth as the amount of acknowledgment. Why He set the tenth as the amount we do not know. It is a very small part of the whole and it is very easy reckoned, we but consecrate the whole to the service of When we pay the tithe (the first fruits) the owner and put ourselves into His channel for receiving His blessings. " Honour the Lord with thy substance and with the first fruits of all thine increase; so shall they barns be filled with plenty and they press burst out with new wine."

We pay the tithe in order to keep ever fresh in our memory the great truth that all we have and are belongs to Him. We know how easy it is for us to overlook or neglect this. If we fail to make acknowledgment to our fellow men by paying interest or rent for any length of time the debt cannot be collected and we feel that we are the owners. So it is with th Lord. Men refuse to acknowledge His ownership by paying the tithe and they soon think that what they have is their own and they can do with it as they please. When God's people paid their tithe they kept near to Him but when they neglected to pay they wandered away into sin, disobedience and dishonesty. "From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me and I will return unto you, saith Jehovah of Hosts. But ye say, wherein shall we return? Will a man rob God? yet ye rob Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse; for ye rob Me, even this whole nation. Bring ye the whole tithe into the storehouse, that there may be food in My house, and prove Me now herewith, saith Jehovah of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it."

Jesus Christ is the Owner of all in this world. He though the Owner is both physically and spiritually hungry in His own house in the person of men and women. The tithe is to keep His ownership ever fresh in our hearts and to provide food in His own house for Him by our not only paying the tithe but being faithful stewards of all we have. We are to pay the tenth first as acknowledgment and the when we make the acknowledgment we will use the other nine-tenths as He directs; for our own household and for His house as He shows us and as He prospers us. Do we want to keep near to Jesus? Acknowledge His Ownership by paying the tithe.

(Continued on page 3)
Around the Old Arm Chair

"I love it, I love it,
And who shall dare
To chide me for loving,
The Old Arm Chair."

My Akouphone.
BY W. H. MORSE, M.D.

I had carried the akouphone in my coat pocket for nearly six years, and had made daily use of it, thereby obtaining a reputation as a diagnostician in pulmonary disorders. It was therefore that I missed it greatly when one October evening in 1915, on putting my hand into my pocket I found it empty. I have since learned that it was the twenty-fifth day of the month, a Monday. What had become of the little instrument was more than I could imagine. I had employed it that morning when examining a lad there in the office; but I distinctly remembered returning it to the pocket. That afternoon I had given up to the Bible mission work. As I find by my records, thirty-one Italians, who had been called to their colors, and were to leave for New York to sail on Wednesday, had come and been equipped with copies of the Scripture in their language, to take over seas. I knew most of them, and it was a pleasure to outfit them with the Gospel, trusting that it would be of advantage "somewhere in Italy."

I did not connect the loss of the akouphone with that afternoon's outfitting, but in no way was I able to account for its disappearance. How I missed it! The word "akouphony" is not in the dictionary, I think, but it is the significant name for the principle which, both scientifically and mechanically, is embodied in this, the only differential stethoscope. By this instrument I had been able to hear and also to exaggerate all normal pulmonary and cardiac sounds, and, as well, to detect the pathological sounds. The acoustic qualities were wonderfully clear and distinct, and by them I had the word "akouphony" fixed in my vocabulary.

I felt the loss so much that I spoke of it to those who came in that evening, and I probably would have done so on the day following had it not been that before ten o'clock on Tuesday, two stethoscopes were brought me by two persons who had heard my moan that evening, and later in the day a third was presented me. Under such circumstances it would not have argued very much gratitude for me to continue to talk about my loss, and nothing further was said. Of course I did not let those who had given me the instrument know but what they were "just as good," and while they were far from being so, I made use of them. Nearly four years had passed, and another October had come, when my akouphone was returned to me, and as I write, I have it here in my pocket.

It had been to war.

It was Friday, October 3. I found a gentleman waiting for me in the reception room when I entered the office. Leaving his chair as I came in, he said—

"Dr. Morse? Dr. Smith."

Then, as we shook hands, he placed in my hand my long-lost instrument.

"That is yours, I think," he said.

I recognized it at once, and although I admit that I got on the ragged edge of rudeness, I asked him how he came by it. He told me.

He had been an English surgeon in Naples when Italy went into the war, and upon overtures being made to him, he had taken service in the Italian army, where he had continued till the war closed. He said nothing about his career in the war, except to speak at once of the battle of Chiodo Piccolo.

"In that action," he said, "there were many men who had come from America. Conditions were terrible, but those fellows kept yelling that up against the peril the boys should oppose laughter. That is, against risco (peril) they should put riso (laughter.) You cannot gather the force of it except in their language. They fought like furies, and every little while with bursts of laughter. When the action was over and we surgeons had our hands full, we had a good many of your hypenathed fellows to attend. Among them was one soldier who had lost both legs, but—believe me—he was laughing. As I was giving him attention, he asked if the Waldensian chaplain could come to him. Fortunately lie was close by, and was soon at the side of the fast dying man. I left them together, and went on with other cases. The next morning the cappellano, that is the chaplain, came to me. In the stress I had forgotten the incident, but he recalled it to my mind. The man had died, of course. He had asked and received baptism, and had said that a Testament given him before leaving America, had been the means of his conversion. Then—laughing softly because his trousers were inutile (useless) in his legless condition,—he had the chaplain take from their hip pocket the Testament, and with it, this stethoscope. He made him understand that the book was given him by you, and that he had at the same time extracted the stethoscope from your pocket as your coat hung near. He had thought it a purse. Finding it was not, he had not dared to throw it away, and had carried it for luck."

After I had told of my loss, and was able to see how it happened. Dr. Smith continued.

"But there is more for me to say," he continued. "Sferza and D'Olla, with other actions followed close. It was then that the Hun fiends let loose their gas horrors. In my work the diagnoses defied the use of the surgeons' ordinary stethoscopes, but this of yours got there! The sub-crient and sibilant murmurs were wonderfully plain. By the instrument's use I was able to do my best work on those who were gassed, and you must let me give it the credit for it."

Subsequently I wrote Dr. Smith asking permission to tell this incident, and this morning his answer came from Tottenham, London, N., He wrote:

"Yes, tell it out, if you like."

Hartford, Conn.

Man is not to be a law unto himself in the matter of Sabbath observance, but he should keep the Sabbath according to the commandment. He should not do that which he pleases, but what God pleases.

This stethoscope. He made him understand that the book was given him by you, and that he had at the same time extracted the stethoscope from your pocket as your coat hung near. He had thought it a purse. Finding it was not, he had not dared to throw it away, and had carried it for luck."

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Is Our Country Saved?

This is but another way of asking the question, "Is this a Christian nation," and as it is a question that may be raised now and again in the November Drive we shall venture an answer.

The issue admits of two answers which will be given according to one's point of view. The moralist will answer it readily in the affirmative. He expects himself to be saved because of some good features in his life, and he presages the same for his country. So he will point to the abolition of slavery, to the prohibition of the liquor traffic, and to other good things that we have done, as a basis for his conclusions. Neither for himself or for the nation does he think it necessary either in practice or profession to own the authority of the Lord. "That at His name every knee should bow and every tongue confess" is not in the creed of the moralist. Holding himself a Christian, he claims the same for his country. What shall be the answer of the Christian? He will necessarily answer that a man or a nation becomes Christian by confessing Christ's name before men and obeying His commands. On this condition either a man or a nation is saved, and on no other. When Justice Brewer wrote the dictum, "This is a Christian nation," was he speaking as a Christian, or as a moralist? Let us look at the facts in the case. In 1797 a treaty was made with Tripoli and was ratified by the United States Senate, in which it was said of our government that "it is in no sense founded on the Christian religion." Justice Brewer, in an address at Haverford College some years after, as to the statement, "This is a Christian nation, said, "Our government as a legal organization is independent of all religion." Therefore Justice Brewer is in substantial agreement with the view expressed in the Tripolitan Treaty. From the viewpoint of a moralist it would seem possible to reconcile the different statements of Justice Brewer. He would hold that only conduct is the acid test of Christianity, and a nation might be independent of Christianity's Christ as far as faith and obedience is concerned, and still deserve the name of Christian. But with one who believes the acceptance of the vicarious sacrifice of Christ is necessary to salvation, the answer must be in the negative. This is not a Christian nation. The Federal Constitution and the government which it instituted is the declared will of the people, and if the will of either man or nation is "independent of all religion," there is a clear rejection of that for which religion stands. Under a despotic regime one might conceive of a Christian people with an irreligious government, but under a government like our own it is unthinkable as a permanent condition. Therefore the Christian must answer the question which heads this article in the negative; the moralist will answer it in the affirmative.

The Kingdom and Its King.

When Jesus was in the flesh men had seen no kingdom except Rome; they knew no king but Cesar and therefore they could not understand his kingdom, or himself. No king that they had known had soiled his hands with honest toil, or earned his bread with the toiler's sweat. It had been for them to spend; for their subjects to produce. Kings through all time had sent their subjects out to die for them; this king offered himself to die for his people.

Now had the world known such a kingdom as he came to found; never had it known such a king. But now they had a concrete example of such a king and only through knowing him could they know his kingdom. Now after two thousand years of kings and kingdoms men are still left to know what the kingdom is like through knowing him. For after all the centuries that have passed there is no king like him, no kingdom like that he came to found. And for that reason we sometimes find those who object to making Jesus King because they do not know the King. They are fearful that it would take away men's liberty, but there is no liberty to lose where Jesus is not known; they are afraid that some would suffer injustice, while there is no justice in the heathen lands. Only so far as Jesus is King has either liberty or justice found a place.

As only as they know the King can they know and realize democracy. For there is no concrete example of democracy outside that little group that gathered about Jesus and the apostles. There were no class lines in the first Christian community, since they had all things in common. No class privileges could live in that atmosphere. There were no race lines, because Jesus Christ had broken down the middle wall of partition which race hatred had been building up for centuries. The democracy which is safe for the world must be formed around Him in whom the things which have divided men into hateful and hating groups are abolished.

Therefore the only way by which we may have liberty and justice and real democracy in our country is to recognize the great social fact that Jesus Christ is King. We do not make Him King. That is accomplished these two thousand years. It remains for us to acknowledge an accomplished fact.

Christian Stewardship

(Continued from page 1)

The Two "Dutchmen" on Tithing.

"Vel, Hinz, dis patch of 'taters grow to goat. I vas your linkings vat a goat times I would haf ten I giff de Lord His part."

"Vel, Yacob, vat you dinks de Lord's part?"

"Vel, Hinz, I reat in His Book dat we shoul gif Him vom 'tater out of ten den an offerings."

"Vel, Yacob, I dinks dat too much."

"Via goodness, Mister Hinz. I don't see how a man coult he mean enough to gib less—only vom 'tater out of ten, den an offerings?"

"Vel, Yacob, vat you means by an offerings?"

"I means, Mister Hinz, dat ye are to gif de Lord one 'tater out of ten and as many of de rest as He vants."

"Vel, Yacob, vot if de Lord vants de rest?"

"If I would gif de Lord. Mister Hinz."

"Vel, you haf no 'taters den, Yacob."

"Yes, I would. Mister Hinz. I am de Lord's, and as long as de Lord has 'taters I vill haf 'taters. If nobody gif de Lord 'taters, de Lord vill haf no 'taters to gif de mans vot has no 'taters."

"Vel, Yacob, you talks like de Lord youst means vot He says in His Book." "Means vot He says, Mister Hinz! Vot He says! Vot He says! He means vot He says! Vont 'tater out of ten. den as many of de rest as He vants."

"Vel, Yacob, youst guess you are right. I vil gif de Lord's vom 'tater out of ten dis falls, and as many of de rest as He vants."

"Vel, Mister Hinz, Gott sigh dunk! (God be thanked. I feels so happy to know you are going to mind de Lord."—N. B. Herrell, in "Herald of Holiness."

The Relationship of Stewardship to the Spiritual Life.

BY J. E. WRIGHT

Stewardship is a trust that is oftentimes
misunderstood and misused. It is regarded by some as pertaining only to the temporal and having little or no bearing upon the spiritual realm. This is a grave error. To overlook that teaching in Scripture which sets it forth as devotional is to fall short of its goal. In the account of the Wise Men of the East who were seeking Him that "was born King of the Jews," we are told (R. V.) that finding the young child with His mother "fell down and worshipped Him and opening their treasures they offered him gifts, gold, frankincense and myrrh."

In the 72d psalm, the Psalmist, in speaking of the homage kings and peoples shall pay the Messiah, asserts it shall contain, "offering of gold." In His sermon on the mount, our Saviour calls special attention to one of the schemes contained in this service of stewardship and classes it among the devotions rendered to Him. His kindly warning is, "Take heed that you do not do your alms before men to be seen of them. Otherwise you have no reward of your Father in Heaven." His charge against the hypocrites is not disregard for the ordinance or lack of zeal, but want of spiritual devotion. His instruction, "take heed," teaches us to consider the transactions that are taking place within our own hearts during this service, as well as those transpiring within our fellows. The reward is set forth as corresponding with our conduct while engaging in it. In other words, we will receive out of it in our beings, what we put into it of our beings. If it arouses in us only the carnal appealing to our spiritual pride, "take heed" for the development and gratification of this trait of character shall be our only reward. On the other hand, if it calls forth in us those purer virtues; benevolences, reverence for the divine ordinance, a sense of acting under the omniscient eye, and a desire to render a fit return for His mercies to us, then our reward shall be a condition of heart to sing that song, "My heart is fixed Lord, I will sing and with my glory praise."

Well may the desire of God's own heart for His people be expressed concerning this exercise also: "O that they were wise, that they understood this" ordinance in its final analysis. In no act of devotion is the soul of man expressed more fully than in making his pecuniary offering. The power and faculties of the soul do not express themselves more fervently while praising and praying than while paying.

When God's collection receptacles pass through an audience it never fails to return to Him laden with the sentiments of the worshipping assembly. Every contribution records the mind of some worshipper. It is his expression of interest in an attitude toward his Master's cause. No one before Him can fail to respond to His appeal and does respond either by giving it the indifferent go-by, ridicule, contempt or measure of heartfelt interest.

And that response is not merely the thought of the passing moment; but the product of a past and present life. Yes, verily, when we are employed in this service, we are engaged in one of our solemnities.

**Get and Give and Live.**

"Get or Give?"

"For what do you live?"

"For what you get,"

"Or what you give?"

"Which is the dynamo that makes you go?"

"Get or give?"

"Get from the world its treasurers, knowledge, friends and health; heap to the full your measures, God, and good and wealth; but—get to give."

"Don't be a miser, a slave to your gold; giving is wiser, a hundred fold; so get and give."

"Get—you must, if you would give; give—you must, if you would live; for, getting without giving is existing, not living; then—get and give and live."

**A Nickel to the Lord.**

Back of this creed there is a vision of the bigness of the task at which we are working as the partners of God. And we shall give better only when we come to think in God's big terms. Petty thinking and petty giving have gone hand in hand in the past. A few years ago the "Toronto Star" printed the following editorial:

"Yesterday he wore a rose on the lapel of his coat, but when the plate was passed today he gave a nickel to the Lord. He had several bills in his pocket and sundry change, perhaps a dollar's worth, but he hunted about, and finding this poor little nickel, he laid it on the plate to aid the Church militant in its fight against the world, the flesh, and the devil. His silk hat was beneath the seat, and his gloves and cane were beside it, and the nickel was on the plate—a whole nickel.

"On Saturday afternoon he met a friend, and together they had some refreshments. The cash register stamped thirty-five cents on the bill and the man was about to pay. He handed it to the lad, and gave him a nickel tip when he brought back the change. "And the man had his shoes polished on Saturday afternoon, and handed out a dime without a murmur. He had a slave and paid fifteen cents with equal alacrity. He took a box of candies home to his wife, and paid forty cents for them, and the box was tied with a dainty bit of ribbon. Yes, and he also gave a nickel to the Lord."

"Who is this Lord?"

"Who is He? Why, the man worships Him as the Creator of the universe, the One who put the stars in order, and by whose immutable decree the heavens stand. Yes, this man does, and he dropped a nickel in to support the Church militant."

"And what is the Church militant?"

"The Church militant is the Church that represents upon earth the triumphant Church of the great God. And the man knew that he was but an atom in space, and the Almighty was without limitations. And the Lord being gracious, and slow to anger, did not slay the man for the meanness of his offerings, but gives him this day his daily bread."

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**HARRIS FRANKLIN RALL**

**Young People and Giving**

*By Calvin Alexander*

When Christ's enemies asked Him for a sign of His Divinity and authority, He answered that the signs concerning Himself were as easily read as the weather indications. Knowing the wicked hearts of the Pharisees, He refused to give them an additional sign.

Men are blindly asking for a sign today and they see no sign and yet the signs are more easily read now than when Christ rebuked the Pharisee. Christ says, "If I be lifted up, I will draw all men to Me."

*Read at the Colorado Y. P. Convention at Denver, October 21, 1919.*
other institutions have failed. The Church alone has the message that will save the world. She does not need to be ashamed of her message, and may she be pitied if she is.

But the Forward Movements of the last year indicate that the Church is hearing the command of her Captain to "Go Forward." She is not only "hearing the command," but she is endeavoring to put it into execution.

The Covenanter Church, with her supreme message, has heard and heeded too. She has launched the greatest movement in her history. Her program for the coming year is gigantic, but none too big.

The Committee on "Forward Movement" calls for a million and a quarter of dollars in the next five years, two-hundred and fifty thousand each year above the local expenses.

Now the question arises, What can we, as young people, do to help to push on the financial part of the Forward Movement?

I. We Must Give.

Only 30 per cent. of the members of the Church are tithers, and the greatest part of the 30 per cent. are found among the young people. What of the other 70 per cent.? With all due honor to the generations past and our fathers and mothers who are still carrying the burden of the Church’s work, we are face to face with these facts. Only 30 per cent. are giving the tenth, or the least that any one ought to give the Lord.

This means, frankly, that the older people have not been financing the Kingdom program as they should. Perhaps they have been guilty of withholding their money and their children, and the Great Collector has exacted in the late war.

However, the war has taught us to give. As young people, it is for us to learn the lesson, for ere long we will be the burden bearers of the Church, and if our fathers have failed in this thing, let us profit by their mistake and return to the Lord in bountiful measure for what He has given us.

$250,000 a year seems like a large figure, yet the tithe of the Covenanter Church is not $250,000 per year, but nearer $500,000. Therefore, if we are willing to give Him what we owe, we will not only be able to meet the proposed program, but extend it greatly.

II. Get Others to Give.

If the Church is not doing her duty, we ought to talk this thing up. We are willing to talk up the football games, contests and business, why not talk up the King’s business? Why not get up a little enthusiasm—our giving spirit is low. Let us raise it to a higher pitch. Let us do our part, and then we can rest assured that the Lord will do His.

III. Get All to Give.

We cannot all be ministers or missionaries or teachers, but we can do our part in giving. We can support those who do go. "In union there is strength." This is true in giving. If only 30 per cent. tithe, the funds will not be sufficient; if 100 per cent. tithe, the Church will have all the money she needs, then if she puts on a larger program, we can go beyond this tithe. Some are doing that today.

There is no doubt about the need. Many of us have listened to Rev. Samuel Edgar, as he told of the awful conditions in the mission fields. The mission work in the Near East must not only continue, but must be extended greatly. The destruction of such of our property over there, the low value of American money, the new and rising conditions, mean a tremendous drain upon our resources. But we cannot let this work drop, because we wish to spend the money needed, selfishly on ourselves. As we listened to Mr. Edgar, we wanted to open our pocket books and give all we had. If this spirit continues and grows, the Covenanter Church can depend upon her young people.

Already we have been put to the test, and we were not found wanting. The Church asked for a Memorial fund for French Carithers and much of the fund was raised. We surprised ourselves and the whole Church. What has been done can be done, and the success of this fund gives us courage to tackle greater tasks.

As young people we must face the work in a common sense and practical way today. Business men, bankers or farmers, do not conduct their business in the slip-shod way they did once. Neither can we handle the Lord’s work that way any longer. "To whom much is given, much will be required."

It is our duty to give. But duty alone cannot inspire giving. We give because we love the One who gave Himself for us. We love His work and we want to do what He would have us do.

Our Presbytery is small, but let us tell the Church that as young people we will do our part in the Church’s program. And when she calls for men, money and prayers, we will answer, "READY."

Will You?

Someone is saying, "All this is true, and I should follow it, if I were rich like my neighbor." My brother, this is not a creed for rich men. It is the Christian life that we have been talking about, not the special duty of the few.

Someone else says, "Yes, I would." Someone is saying, "All this is true, and I should follow it, if I had a hundred sheep, would you give fifty of them for the Lord’s work?" "Yes, I would."
In the Sabbath School

Lesson XII.—For Sabbath, Dec. 21, 1919.

Peter and John at the Empty Tomb, and With the Risen Lord.


Golden Text—He is risen, as he said. Matt. 28: 6.


Place—The garden about Joseph’s new tomb.

Time—The morning of the first Lord’s Day.

There is no better attested fact in history than that Jesus was really dead. His body was treated after the manner in which dead bodies are treated in that country and placed in a tomb that was intended for such use. The stone that closed the door was a round one, and after the body was rolled into a groove, along the threshold of the door. This stone was very great, and beyond the strength of two women to move. After His friends had placed the body of Jesus in the tomb, they had rolled the stone so that the opening was closed and had left the tomb, and this was evidently all that the women knew.

But there had been another chapter written, and that was the scheme of the Jewish officials that Jesus should stay in the tomb. Usually we think of any one that pursues an official that Jesus should stay in the tomb. So Peter and John went back home. An empty tomb did not satisfy until they had seen their Lord. But what a buzz of talk there would be and a perfect whirlwind of questions; but that evening of the first Lord’s Day Jesus meets with them. They had shut the doors for they were afraid of the Jews and for some reason Thomas was not present; and the glorified body of Jesus was not limited by walls or any material thing as our bodies are, but He was in their midst and they must have been greatly startled; but He calms their hearts by the comforting words, “Peace be unto you.” He proves to them that He is the same One that was crucified as He shewed them His hands and His side; and all doubts gave way before the proof, and they were glad. The sight of the risen Lord brings joy to any heart. We do not read that the disciples spoke, but Jesus gave them commission to go with Divine authority and with a full understanding of the completed work of redemption to proclaim the way of salvation as complete and the offer of pardon. What a joyous message and what great power Jesus gave them in carrying it. And now the scene changes to the northern country and beside the little sea that these men knew so well and at the old business of fishing.

Did they expect to go on in their old business and carry on the business of the preaching of Jesus as a side line? Maybe they were lonesome and uncertain and took up the things they knew. Their hands instinctively reached for their old nets and they went in the evening and spent all night casting around for fish and they caught nothing. Of course they did not get along well. How could they when Jesus had appointed them to preach?

In the early dawn they were near the shore and they see a figure standing and calling to them. All give attention, and they hear the call, “Children, have ye any meat?” And their failure must have been emphasized to every one of them as they are compelled to answer, “No.” Again He calls to them to cast the net on the right side of the ship. There is always a right time and a right side which pays better in a minute than the wrong side in twelve hours. As they tug at the net and the struggling fish are so many that seven men are overtaxed to drag them through the water, the light grows clearer and the circumstances and the glance or two John is able to give, convinces him, and he calls Peter, “It is the Lord.” Peter forgets the fish and hurries into his Lord’s presence and the rest of the company come with the ship and dragging the net full of fishes.

They find that the Lord can make ample provision and has already fish and bread, hot and ready, for the hungry men. He asks them to bring of their fish and join them with the provision He has made for the breakfast.

After they were full and satisfied, and the great fish were all safely landed Jesus asks Simon about his love for Him; not if Simon were sorry, and if he would promise to be more careful and less self-confident in the future, but the questions were all about his love for His Saviour. Jesus knew that if his love were true these things were sure to right themselves; for love is the foundation of all true service. The road of safety is the road of service for Christ, and so He sets before Peter a life of activity and a delightful purpose in his work for all the service outlined was to help others who needed just the help that Peter, with his experience, could give.

Jesus did not promise Peter that this life would be an easy one. He tells Peter it included a violent death, but He also gave him the assurance that it was perfectly safe when He charged Peter to follow Him.

Peter could see what persecution and death had done for Jesus, and while the road might be rough, yet the end was wholly desirable. Peter had realized in these last days what a steady balance wheel he had in John, and he wanted to be sure of his companionship; Peter must have felt that he would be safer and could do better work if he had John as a yoke-fellow.

But the one on whom he is to lean is pointed out to him and he is told to follow Jesus and that is the safe call to every follower of the Risen Saviour.

This lesson is crowded with practical truths that we should observe and teach.
Children’s Lesson

BY ANNA Pritchard George

Lesson XII—Sabbath, Dec. 21, 1919.

At the Empty Tomb and with the Risen Lord. John 20: 1; 21: 25.

What is a tomb used for, John? “After folks’ spirits go to heaven sometimes their bodies are placed in a tomb.” Did you ever see one, Jeanne? “Yes, in the cemetery.”

On the table we will stand these leafy twigs in the sand for the trees and shrubs in a garden outside the City of Jerusalem. Here are the winding walks and here the road leading to the city. Use small boxes for the houses of the city and colored splints for the people.

In the city of the garden is newly-made tomb. It is hewn out of rocks. Pile up stones in the form of the tomb, making a cave inside.

Gladys, who died on the cross for us so that God would forgive our sins? “Jesus did.” Where was Jesus buried, Herbert? “In the tomb in the garden.” Then after Jesus was buried they rolled a huge stone up against the entrance of the tomb and the Romans sealed it. Here are clothespins for the Roman soldiers, who are guarding the tomb where Jesus lies buried.

Mildred, suppose Jesus had remained dead and in the grave, would we have any hope of ever rising from the dead and of going home to heaven with him? “No.” But Jesus overcame death for us just as He overcame sin, so that we can live after we die—live in heaven with Him. How do we know that Jesus rose from the dead, Charles? “A lot of people saw Him.”

It is early Sabbath morning. Jesus has been in the tomb since Friday night. Suddenly there is a great earthquake and an angel from heaven rolls back the stone from before the tomb. What do you suppose the guards think of that, Margaret? “They are scared.” Yes, they are. The angel is all so shiny, and then when they see the stone rolling they shake with fear and become stiff. As soon as they can run they hurry away. But what happens to Jesus, Ethel? “He rises from the dead and walks out of the tomb.”

After all this has happened, while it is yet dark, Mary Magdalene comes down the path toward the tomb. She thinks Jesus’ body is still there, and carries sweet smelling spices to anoint Him. She is to meet the other women who are coming for the same purpose, and wonders who will roll away the stone. Will any of the women need to roll it away, Earl? “No, the angel has done it already, and Jesus is alive again.”

But Mary does not know this as she walks along through the garden weeping as she goes. For Jesus has been very dear to Mary, out of whom he cast seven evil spirits.

Now Mary reaches the tomb and sees that the stone has been rolled away. She forgets that Jesus has told them that He would rise again. She at once thinks some one has stolen His body. So she first runs to Peter and John, “They have taken away the Lord,” she cries, “and we know not where they have laid Him.”

Peter and John start at once on the run. John reaches the tomb first. He stoops down and looks in and sees the linen clothes lying there, the clothes which has been wrapped around Jesus. When Peter comes up he goes right into the tomb and John follows.

Peter and John see all around them the proofs of Jesus’ resurrection and believe, then they go home. Sometime during the day Jesus appears to Peter and several times that day He appeared to the women and to the other disciples except to Thomas. And so, during forty days after His resurrection, Jesus appeared eleven times to His friends, so that we know for a certainty that He actually did rise from the dead.

One of these appearances happened while seven of the disciples were fishing in the Sea of Galilee. Sink this pan of water in the sand for the sea and float this boat on the water. Splints will do for the disciples.

After fishing all night they have caught nothing. In the morning they see Jesus standing on the shore but do not recognize Him. He calls to them to cast the net on the other side of the boat, and when they do so they have so many fishes in the net that they cannot draw it. At once they know the Man on the shore is Jesus.

Jesus prepared breakfast for the disciples on the shore, and as they are gathered around the fire, Peter thinks of the time not long before when he stood beside another fire and denied Jesus. Has Jesus forgiven Peter, Diane? “Yes, long ago. As soon as Peter was sorry.” But Jesus wants Peter to know he is forgiven and to know how much Jesus loves him.

“Simon, son of Jonas,” asks Jesus, “lovest thou Me more than these?” “Yes, Lord; Thou knowest that I love Thee.” Jesus says, “Feed my lambs.” Look after the young Christians—the youth.

Again Jesus says, “Simon, son of Jonas, lovest thou Me?” Peter answers, “Yea, Lord; Thou knowest that I love Thee.” “Feed my sheep,” says Jesus, “Take care of the flock—lead, watch and guard them.”

The third time Jesus asks, “Simon, son of Jonas, lovest thou Me?” Peter is grieved because Jesus asks so many times. “Lord, Thou knowest all things; Thou knowest that I love Thee.” Again Jesus says, “Feed my sheep.” Peter is restored to his place among the disciples of Jesus. No more does he deny Jesus, even though by following Jesus he found much suffering and a cruel death—but after death what, Paul? “Heaven and Jesus.” How do we know that we will go to heaven, Ernest? Our memory verse tells us, “He is risen, even as He said.”

IN MEMORIAM.

The Woman’s Missionary Society of the East End Congregations, Pittsburgh, Pa., desires to offer this tribute of love and respect to the memory of Mrs. T. C. Sproull, who entered peacefully upon her heavenly inheritance November 21, 1918. We have missed her prayers and helpfulness, and we lovingly recall her active interest, to the last, in our Society and the work of the Church through her missions. Also how her Christian spirit was manifested by her patience during her long illness.

How applicable the words: “Her children rise up, and call her blessed, her husband also, and she praiseth her.”

MISS MARGARET BLAIR.
MRS. ALICE CARITHERS.
MRS. ROBERT A. STEELE.
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Christian Stewardship

Principles
1. GOD is the OWNER of ALL
2. MAN is the STEWARD of what he POSSESSES
3. GOD requires ACKNOWLEDGMENT

Methods
Keep A Strict Account
OF YOUR INCOME
OF YOUR EXPENSES
OF YOUR GIFTS

Separate Unto the Lord
A DEFINITE PROPORTION
THE FIRST-FRUITS
AT LEAST ONE-TENTH

Use the Remainer in
CHRISTIAN LIVING
CHRISTIAN THRIFT
CHRISTIAN SERVICE

Effects
Financial INSURES GOD's BLESSING
INCREASES CHURCH REVENUE
SUPPLIES WORLD'S NEED

Spiritual CONFIRMS FAITH
ENERGIZES PRAYER
ENNOBLES CHARACTER
IT GLORIFIES GOD
Important to All Women
Readers of This Paper

Thousands upon thousands of women have had bladder trouble and never suspect it.

Women's complaints often prove to be nothing more serious than the result of kidney or bladder disease. If the kidneys are not in a healthy condition, bladder trouble, and other organs may become diseased.

You may suffer in the back, headache and loss of ambition.

Poor health makes you nervous, irritable and may be despondent; it makes any man.

But how many of women claim that Dr. Kilmer’s Swamp-Root, by restoring healthy body and bladder condition, has already become a household word.

Mrs. Simon’s establishment has become a valuable asset to the Navy and the Medical Department of the Army.

There must be still problems unsolved and ideals unattained. There must be until Jesus Christ and his followers become the soliders of Jesus Christ.

We were not unmindful, though, of Mary C. Dodds, the first speaker of the evening was introduced.

The first speaker of the evening was Mrs. Alfred M. Gray, a solo artist, sweetly sung for us several times during the evening in her inimitable way.

Their Blood-Strong

The women of the Church have been asked to cooperate in two lines of work this winter.

You Can Tell Which

People Have Iron in Their Blood—Strong

Healthy, Vigorous—

CityPhysicians Say

Oxidized Iron Will Increase the Strength of the Blood in Two Weeks’ Time in Many Cases.

Oxidized iron is the best to give to people in general. The others are in the opinion of Dr. Kilmer no good.

It is not safe to give to those who are taking it. The others are in the opinion of Dr. Kilmer not safe or good. The others are in the opinion of Dr. Kilmer not safe or good.

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Prayer Meeting Topic

By REV. D. Raymond Taggart

Topic for Wednesday, Dec. 17, 1919. Why Our Church in Particular Should Adv. 1a, 58: 1

The subject suggests that there is an obligation for an emergency, requiring every church to advance, but that there are also special reasons, or reasons in a special degree, why our Church in particular should advance.

1. We should advance on the sake of self-preservation. The easiest way to break up a retreat is and start an advance. Our Church is not the only one that has lost in numbers during the past year. Where we may count our net decrease in hundreds, larger churches count theirs in thousands, and the largest Protestant churches in tens of thousands. Descriptions from the ranks are becoming so frequent that it will soon look like a rout, unless we can start an advance.

Larger churches stand to lose better than we do. In the number offering themselves for the ministry, too, we have been retreatting; not moreso than other churches to be sure, but they can better afford to lose a few congregations for want of pastors than we can.

In steadfastness for truth, there has been no open retreat; but there has been a dangerous lack of aggressiveness for the truth that is beginning to tell on our courage. All of these losses may be checked in an enthusiastic rally all along the line, but further retreat is going to be dangerous.

2. To retain our position of leadership among the churches. As givers, Covenanters have always been at the head of the list. In missions and reform work we have been second to none, but better than the churches, our schools, and our own advancement. If we do not appeal to them, the plan of some church with large plans will.

4. To utilize all the forces of our Church. Whatever we do for the Lord we ought to do with our might, and if we have to undertake enormous work to utilize every ounce of our strength, because it is for Him. Thou shalt love the Lord with all thy strength.

The present plans of our Church have called for strength of many of our members, but there are persons in the Church to strong financially that they could have borne a large percentage of the appropriation of some of our Church's plans, alone, but they have feared to do it, for fear their strength would wreck the plan, or they would deprive others of the privilege of helping. We ought to make a plan large enough to require all the strength of the strong.

But the Church's force is not to be measured in dollars. We need a plan large enough to utilize our prayer force. When we determine to gain through prayer sufficient men and women to man all our stations of our mission work, it is going to require all our prayer power to get that. But if we do not have such a plan, neither will we have the prayer, and we will rob ourselves of the might and influence that comes from intercession.

Then we want a plan large enough that when this prayer is answered and the young people offer themselves willingly, and the older people offer themselves also, we will have the place for them to go to work. Pray the Lord of the harvest to thrust forth the laborers, but have the field and the tools ready, so that the Lord will know that we are expecting the answer.

Covenanter Young People's Union

By REV. W. C. McLurkin


We have been born in her. A mother is deserving of the best love. He must be an ungrateful wretch who utterly forgets her who gave him birth and tenderly cared for him during the years of his helplessness. Those who were before us in faith made great sacrifices for the honor of their Lord, for the preservation of the seed of a holy seed who would I- wise honor Him, Go and do thou likewise.

We have been trained by her. By the careful and prayerful oversight of pastors and elders in public and individual ministrations, and by godly parents. We have been urged, and more and less effectively trained, to pray in secret, keep up family worship, attend prayer-meetings, and church services regularly. If we are remiss in these religious duties and in religious practice in our everyday lives, it is our own fault. We know of no church that would help us more in maintaining a high standard of religion. She even binds us in covenant to do it. She has indoctrinated us with Bible truth in such a form of sound words as is in the Westminster Shorter Catechism, that we might be well acquainted with the plan of salvation and how to do it. She has infused in us a love and knowledge of Jesus Christ, which means separation from every association that is ungodly.

A church that educates her membership to the highest standard of living known and still insists on that, is worthy of the best honor. She edifies her children to give, to the sons and daughters of our Covenanted Zion rejoice in the training they have received.

Some of her children have desert ed, and least some whose we thought were her children. Some bear the names of those who travelled in birth that Christ might be formed in them and that they might enjoy the abundant life, who do not boldly follow nor emulate in a practical way their fathers' and mothers' faith. There are Sloanes and Milligans and John Knoxes, and Calvins and James Renuicks who have severed connection with us. Many others included in the Covenants have gone back on them. Were all Covenanters, who were "born" Covenanters, as they say, or who were, and are, descended from Covenanters, all who are now Presbyterians of various kinds, and more besides, would be with us, and our Church would not be so small numerically. But they went out from us because they were not of us. That is an especially strong reason why the rest of us should do what we can for our Church.
lton, on the "Christian Amendment." Besides visiting the ministers of Burlington he was asked by some of them to address the Burlington ministers' meeting on November 4. He gladly accepted the invitation. Several of the ministers seemed favorably impressed and promised to bring it before their congregations.

Members of our congregation have addressed 2,500 letters with literature on the "Christian Amendment," to be sent to ministers in Wisconsin, Minnesota and Iowa, asking them to bring it before their congregations. Several of the ministers seemed favorably impressed and promised to do so.

The late Samuel White, an elder in the Cornwallis congregation, passed away in Windsor, Nova Scotia, Wednesday evening, November 12.

Mrs. White was born December 18, 1840, near Niagara Falls. When about eighteen years of age she took the long journey to visit her married sister in Nova Scotia and there she spent her life, never returning to her childhood home until 1902. She married Samuel White and four of their six children are left to mourn the loss of their devoted mother. The youngest daughter, Miss Jennie M. White, should be mentioned first. She has kept the home she was accustomed to and given her mother the most devoted care since the death of her father. Mrs. C. P. Magee, of Port Williams, N. S., Mrs. E. W. Morton and Mr. George M. White, of Cambridge, Mass., are the other children. There are also three granddaughters and one great-granddaughter; Miss Callie M. Morton, Mrs. Elizabeth Greta Coleman, Mrs. Jennie Elizabeth McGee and Grace Winifred Coleman. Mrs. White's sister, Mrs. Elizabeth Coleman, of Crafton, N. S., survives her.

Mrs. White lived a sheltered life in many ways, but, always a lover of books and current history she was always alive to her world-citizenship. She loved God's out-of-doors. The birds, flowers, the trees and brooks around the old homestead, "Burnside" in Somerset, were her friends and they furnished texts for many a way-side sermon of which her children and grand children will never forget. The hospitality of the old home will be remembered by many Covenanters who have visited the Cornwallis congregation.

"Blessed are the dead which die in the Lord... They shall rest from their labors; and their works do follow them."

In Memoriam.

MRS. JANE McINLlEY WHITE.

Mrs. Jane McKinley White, widow of the late Samuel White, an elder in the Cornwallis congregation, passed away in Windsor, Nova Scotia, Wednesday evening, November 12.

Mrs. White was born December 18, 1840, near Niagara Falls. When about eighteen years of age she took the long journey to visit her married sister in Nova Scotia and there she spent her life, never returning to her childhood home until 1902. She married Samuel White and four of their six children are left to mourn the loss of their devoted mother. The youngest daughter, Miss Jennie M. White, should be mentioned first. She has kept the home she was accustomed to and given her mother the most devoted care since the death of her father. Mrs. C. P. Magee, of Port Williams, N. S., Mrs. E. W. Morton and Mr. George M. White, of Cambridge, Mass., are the other children. There are also three granddaughters and one great-granddaughter; Miss Callie M. Morton, Mrs. Elizabeth Greta Coleman, Mrs. Jennie Elizabeth McGee and Grace Winifred Coleman. Mrs. White's sister, Mrs. Elizabeth Coleman, of Crafton, N. S., survives her.

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"Blessed are the dead which die in the Lord... They shall rest from their labors; and their works do follow them."
"Soldiers of the Church"

Containing the Supplement
NOW READY

"HAS THE STIRRING MILITANT ATMOSPHERE OF THE DAYS OF THE CRUSADERS."

(From The National Magazine.)

There is an appealing interest in the record which Mr. John W. Pritchard has preserved in "Soldiers of the Church." It is a graphic story of the war service of Reformed Presbyterians (Covenanters) of North America, Canada, and the British Isles. It is written from the viewpoint of a Churchman and has the stirring militant atmosphere of the days of the Crusaders. A brief history of the World War is included, which is most colloquially told and gives an interesting angle of personal impressions. A record of the participation of the Covenanter Church in previous American wars is also given, explaining the attitude of the Church toward United States in civil and military government. A complete roster of the American Covenanters is included, together with a most tender and eloquent tribute to those who made the supreme sacrifice. A review of the work of the Covenanters at home—the three ambulances they furnished and the generous contributions made, is a most inspiring evidence of the patriotic spirit of the organization and indicates how they kept "the home-fires burning." The suffering and heroism of the missionaries during the war and details of the work of the Irish and Scotch Synods are a valuable chronicle for future reference. In his comments on the Victory Thanksgiving Fund, Mr. Pritchard describes most vividly, as if in a personal soliloquy, the early days of the war as viewed from his office window in New York City. There is a brotherly style in "Soldiers of the Church" which suggests gathering around the hearthstone and hearing the story of the training of kith and kin for war and for peace that generations in future time will cherish as a valued heritage of their church history.

"A VALUABLE ASSET TO THE COVENANTER CHURCH."

(From the "United Presbyterian," August 28, 1919.)

"'Soldiers of the Church,' by John W. Pritchard, editor of the 'Christian Nation,' is a valuable asset to the Covenanter Church of North America, Canada, and the British Isles. The purpose of it is to show what the Reformed Presbyterians (Covenanters) did in the great war of 1914-1918. The frontispiece, interpreted by their loyalty, gives us a beautiful reproduction of the Covenanter Service Flag, in colors, the original of which is six by ten feet. It is a well-designed piece of work and shows that the American Synod lost 604 men, the Irish Synod 242, and the Scotch Synod 164. The book is dedicated 'to the memory of the Covenanters who died, and to the Covenanters who suffered yet endured, the Covenanters young men and young women who served on the battle-field, on sea, or on land, in camps or at home; the widowed wife, the fatherless babe, and the father and mother in whose home there is a vacant chair, and in whose morning and evening sacrifice of praise a voice is missed.' In reading the book one can but admire the heroic sacrifices made by this faithful body of Christian men and women. It shows more eloquently than the words themselves, that the attitude of the Church toward the ballot box is loyalty to Christ, while the cartridge box exemplifies their loyalty to the Stars and Stripes. The records show that seven and one-half per cent, of the entire Covenant Church membership were enrolled in the various departments of military service, a percentage probably greater than that of any other denomination. A brief history of the war is given, and also a record of the participation of the Covenanter Church in previous American wars. Names and former residences of their heroic dead are given, together with portraits of some of them, two of whom are well known in our city, Rev. William C. Coleman, son of W. J. Coleman, D.D., North Side, Pittsburgh, and Lieutenant W. C. Acheson, of Pittsburgh, both of whom were killed in action, in France."
ANNUAL UNIVERSAL WEEK OF PRAYER.

(Organized by the Alliance Since 1846)
Sabbath, January 4, to Saturday, January 10, 1920 (Inclusive).

1. Will all Christian leaders and workers please make arrangements early to bring Christians together for United Prayer, daily, during this week, and to circulate the Program widely? Preachers are earnestly asked to use the suggested texts for sermons on Sabbath, January 4, and to bring the Universal Week of Prayer before their congregations.

2. Kindly forward promptly a brief report of Meetings held, and results, to the General Secretary.


Topics Suggested for Universal and United Prayer.

SABBATH, JANUARY 4, 1920.

Texts Suggested for Sermons on Sabbath, January 4, and to bring the Universal Week of Prayer before their congregations.

THANKSGIVING—For the service of many of God's people on behalf of Missions.

For their prayers and gifts during the years of war.

For the native Church witnessing to Christ in many lands.

For the courage of all the faithful sacrifices of missionaries in all lands.

For the testimony of Missions to the power of the Gospel and the Word of God.

PRAYER—That the Church in the Mission field may be filled with the spirit of evangelism.

That new apostles, prophets, evangelists, and teachers, full of the Holy Ghost, may be raised up in all lands.

That missionaries may be daily renewed by the Holy Spirit, and kept in health and strength.

That help may be given to the Officers and Committees of Missionary Societies, together with their supporters, rightly to discern the needs of the hour, and boldly to enter into the opportunities of the new day.

That God's people may have a clearer insight into the meaning and demands of their missionary task, and the spirit of sacrifice, steadfastness, and earnest purpose to attempt great things for Him, and to expect great things from Him.

That God's people may seek more adventurously and resolutely to proclaim the Gospel to the whole world.


WEDNESDAY, JANUARY 7, 1920.

NATIONS AND THEIR RULES.

CONFESSION—Of the spirit of materialism and selfishness, national life, and of failure to acknowledge God.

Of blindness to God's purposes; of all pride, and vainglory.

Of apathy in the face of moral standard.


PRAYER—That the League of Nations may be guided and developed under God, so that enduring Peace and world brotherhood may result.

That the spirit of self-restraint and submission to lawful authority may be given to all.

That Peace may be restored where there are peoples still in conflict, and that all settlements between them may be in accordance with equity and righteousness.

That the nations which have been at war may be prepared in spirit and in aim to dwell together in unity and concord.

That true vision and high ideals may be given to the leaders of the nations that they may execute justice and foster righteousness, liberty, and truth.

That mutual respect may be deepened amongst employers and employees.

That industrial strife and all self-seeking may cease.

SCRIPTURE READINGS—Jer. 3:21-25; Haggai 2:4-9; Hosea 14; 1 Cor. 13.

THURSDAY, JANUARY 8, 1920.

MISSIONS AMONG MOSLEMS AND HEATHEN.

THANKSGIVING—For the service of many of God's people on behalf of Missions.

For their prayers and gifts during the years of war.

For the native Church witnessing to Christ in many lands.

For the courage of all the faithful sacrifices of missionaries in all lands.

For the testimony of Missions to the power of the Gospel and the Word of God.

PRAYER—That the Church in the Mission field may be filled with the spirit of evangelism.

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That God's people may have a clearer insight into the meaning and demands of their missionary task, and the spirit of sacrifice, steadfastness, and earnest purpose to attempt great things for Him, and to expect great things from Him.

That God's people may seek more adventurously and resolutely to proclaim the Gospel to the whole world.


SATURDAY, JANUARY 10, 1920.

THE JEWISH AND HOME MISSIONS.

THANKSGIVING—For blessings that have come to the world through the Jews.

For Jews who have found Christ as their Messiah, and are witnessing to Him.

For the devotion, prayers, and labors of the many who are taking part in the cause of Home Missions.

PRAYER—That the Christian Church may be awakened to its duty towards the Jews.

That the work of Missions to Jews may be prospered, and that all grace needed by workers amongst them may be given.

That unfilled promises concerning the land and people of Israel my soon be realized.

That a deeper spirit of prayer for Israel may be poured out upon the Church.

That the love and souls may possess the hearts of all Christians.

That true faith, perseverance, and hope may be given to all home-workers.

That the moral conscience of the Church may be quickened, and that all its members may be braver and braver in their witness to and work for social righteousness.


ABOUT RHEUMATISM

What Thousands Have Found Gave Relief From This Painful Trouble.

Rheumatism is a constitutional disease, manifesting itself in local aches and pains, inflamed joints and stiff muscles. It cannot be cured by local or external applications. It must have constitutional treatment. It takes a course of great blood-purifying and tonic medicine, Hood's Sarsaparilla, which corrects the ailing condition of the blood on which rheumatism depends, and gives permanent relief. This medicine combines, with excellent alteratives and tonics, what is generally conceded to be the most effective agent in the treatment of this disease.

If a cathartic or laxative is needed take Hood's Pills. Purgatively vegetable.

19-22; Col. 3:12-17; St. Mark 10:13-16.

Sold by Druggists, 75c.

Hath's Family Pills for constipation.
Pride of position tends to incapacitate one for the right discharge of the duties of that position. It leads him to think more of himself, of his honor and dignity, than of the service which the office calls for.

The general in command of the Union forces in the early stages of the Civil War, could turn out a magnificent display on dress parade, but amounted to little when it came to downright fighting. General Grant, on the other hand, cared nothing for military pagentry, but could fight like a bull dog. It was the latter who won the war.

The apostle says that he that desires the office of a bishop desires a good work; but the laudability of the desire will depend on the motive which prompts it. If it is simply because of the honor, it is wholly unworthy; if it is that we may the better serve and glorify God, the motive is good. But one who is governed by that motive will not concern himself much about the office; he will be doing his best in the position in which he finds himself, and if chosen to an official position, as he is likely to be, will be more impressed with the duties and responsibilities of it than with the honors it may bring.

The Covenanter Church—Her History.

History has taught some strange lessons by the Covenanter Church which can celebrate its three hundred and fifty-ninth anniversary this month of December. Beginning its life within three-quarters of a century of the time when Columbus discovered America, it has seen our country settled from sea to sea by all the races of the world; it has seen England pass from a state of vassalage to France and Spain to be the most widely flung Empire the world has known; it has seen the world pass from under the sway of Papal Rome until the Pope begs in vain for even a place among the great powers, and in all these great historic movements of the Covenanter Church, in its witness for the Lordship of Christ, has had her part.

No other Church has had such contrasting periods of exaltation and humiliation. A strange combination of circumstances drew nearly all Scotland into the Covenanter connection in 1638—the noble and the peasant, the false and the true, banded themselves together under God against the king, but after the storms of persecution had winnowed the host, only a few thousand remained. In fact the real Covenanters of Scotland were always what they were pleased to call themselves in the language of Isaiah, a remnant.

But if the people were few, the pastors were fewer still. During the bloody years only Renwick ministered to the bleeding flock. From 1690 until 1705 they had no pastor and no Communion service. In the latter year John McMillan came to them from the Establishment and for thirty-six years served them alone, holding two Communions, one in 1712 and another in 1737. In 1742 another minister joined the Covenanter Communion and stayed long enough to form a Presbytery and ordain some young men, and then fell away, having played his little part in saving the Church to do Christ’s will. Surely God has a purpose for the Church which He has kept through such great tribulation.

The major part of the Covenanters who came to this country during the eighteenth century fell away into other Communions after the Revolution, and it was not until a decade of the next century had passed that a Synod was formed. Yet even in the nineteenth century the Covenanters walked through the Valley of Humiliation. On the issue of loyalty to Christ in political affairs, the Church was halved in 1833 and twice decimated on the same issue in 1861.

Thus has the Church of our fathers and of our children time after time in its history been divided and saddened, but relieved of those who had lost faith in the doctrines on which the Church was founded and persists, has gone on her chastened way. It may be that God has kept us small because of our unfaithfulness to the Christ; it may be He has kept us little that we might be humble and so draw more freely on His abundant strength in the pioneer work for the Kingdom of God that we seem called to do. According to either view the Forward Movement should call out all the human and Divine resources of the Church.

The Covenanter Church—Her Creed.

A man’s creed is simply what he believes. It may, or may not, be written out in formal statement. A church’s creed is the faith of that Church. While not absolutely essential, there is much greater necessity that it should be written out and published, both to furnish a definite basis of co-operation on the part of the members, and of testimony to the world.

The Covenanter Church has, from her very beginning, maintained a clear and definite creed which she has published to the world. She has known not only whom she believed, but what she believed. She not only believes there is a God, but has certain definite beliefs as to his nature and character. She not only believes there is a Saviour, but believes that Jesus Christ is that Saviour, and that there is no other. She also has clear views as to the nature of His person, the character of His work, the offices He executes, and the redemption He has provided.

She has also certain beliefs as to man’s lost, fallen and depraved condition by nature, and of what is required of him to escape eternal wrath and condemnation, and attain to everlasting life. She has definite views as to the Church—her doctrine, government and worship, the family and the state as divine institutions owing allegiance and obedience to God.

From the first the Covenanter Church published her manifestoes and declarations, and these gradually developed into her formal statements of doctrine and practice as contained in the Confession of Faith and the Catechisms, Larger and Shorter, formulated by the Westminster Assembly, the Reformed Presbyterian Testimony, adopted by the Church in North America, and the Covenants of the Church in Scotland in Reformation times, and the later Covenant entered into by the Church in this country in the year 1871.

These documents set forth at considerable length the faith of the Church, covering the whole range of moral and religious truth. They plant the Church squarely on the Word of God as the one only infallible rule of faith and practice. Naturally there is much in the creed of the Covenanter Church which she holds in common with other evangelical churches, and yet there is much that is peculiar and distinctive. She has held tenaciously to the great Reformation principle that, in the worship of God, whatsoever is not commanded in the Word of God is forbidden, and this has preserved to her a simple apostolic worship, free from corruption and human inventions.

Her system of faith is Calvinistic. She exalts the sovereignty of God, maintains
The doctrines of predestination and election, but without fatalistic conclusions, for she at
the same time teaches man's free agency and consequent accountability. She has al-
ways magnified the doctrine of Christ's Kingship, and of the duty of nations and
kingsdoms to own His sovereignty. This has led to special activity in all missionary
and reform effort, that the Kingdom of Christ must be realized upon earth.

For convenience her creed has been sum-
marized in definite terms of communion,
which must be accepted by everyone seek-
ing admission to her membership, and which
are reviewed in connection with every ad-
ministration of the Lord's Supper. Her
creed is as broad and liberal as the Word of
God, and intolerant only of that which is
counter to that most blessed Word.

The Covenanter Church—Her Message for
This Hour.

BY REV. A. A. WYLIE

The Church of Christ has but one mes-
sage. It is true that she faces new prob-
lems, new tasks, new duties, new tests with
each generation. But she must come to each
new situation with ever the same message.
Old modes of expression pass away and
men speak in new language. But the
Church simply translates her enduring mes-
sage into the new speech. The message of
the Church, the first and last word, is Christ.

The Church is charged with this un-
changing message, unalterable because hu-
man need is always the same. All the mis-
eries and failures of the world are traceable
straight to sin and irreligion. This is true of
present evils. It is Christ who is being
denied and defied today. Back of industrial
unrest, supine government, reckless expendi-
ture and heedless sporting on the brink of
disaster, lies the denial of the living Christ.
Conscious and deliberate refusal of His
standards and demands has become a
mighty stream, which, like a devastating
flood, overspreads the land.

The message of the Church points out the
only effective remedy. Enactment and en-
forcement of proper laws may avert threat-
ened catastrophe, and wise counsels from
leaders of different groups or classes may
take temporary harmony. But the root of
the evil still remains. It is in man's nature
and Christ alone can change that.

This is our message. As generations ago
in the land of Scotland, our fathers pro-
claimed the supremacy of Christ and His
law, dying as faithful witnesses of the truth,
so we of today are to be His witnesses to
this generation. The truth which they pro-
claimed has not changed, nor did it die with
them. It comes to us as a message to be
delivered to this present time. The present
hour demands the faithful proclamation of
the message. The Church does not exist
for herself, nor for the promotion of her
own work, nor for the increase of her mem-
bership, nor for the advancement of material
or earthly power; her mission and glory is
the lifting up of the Lord Jesus Christ. He
has come to set the captive free. Apart
from Him there is no hope, no prospect.
The living questions of the times find their
permanent solution according to His law for
national life and the immediate responsi-
bility of men and nations to Him. There are
not a few great questions which hopelessly
perplex statesmen and leaders today. Would
not the solution of these become more hope-
ful if the supremacy of Christ should be
practically admitted by all? In one place
the Psalmist prays, "Let the nations know
themselves to be but men." Such knowl-
dge would drive them to dependence upon
Christ and such dependence is the way to
strength and national prosperity and per-
manency.

We need to resolve anew that so long as
there are men who live for temporal things,
as though they were all; so long as there
are nations who seek to uphold themselves
by physical strength and man's wisdom, we
will make the exaltation of Jesus Christ the
supreme message of our Church.

The Covenanter Church, Her Message, Is
It Accomplished?

BY REV. J. C. MC FEETERS, D.D.

The Covenanter Church has derived her
name from her repeated covenant-transac-
tions with her Lord Jesus Christ. These are
outstanding events in her history; especi-
ally the Covenants of 1581, 1638 and 1643.
The covenant unites the people on a Scrip-
tural basis, and joins them to the Lord in
an oath of loyalty. The terms include fu-
ture generations.

The sincerity of the Covenanters in for-
ter times was tested by persecution. Faithfulness to the Lord brought them into
conflict with the world. They were fined,
jailed, banished and slaughtered for their
faith in Jesus Christ and devotion to His
cause; the martyr blood flowed in Scotland
like water.

The Covenanter Church has, in degree,
drunk of the cup that Christ drank, and has
been baptized with the baptism wherewith
Christ was baptized. Will the present gen-
eration prove worthy of their ancestors, and
honestly meet the obligations passing from
them to us?

The Church of today is not tried in the
fires of persecution, but she is tested with,
the task of the ages. Will she do her duty?

The present task of the Covenanter
Church is to bring the Lord Jesus Christ
before the world in life size and full uni-
form; life size, His divine personality; full
uniform, His official glory as Saviour and
Ruler.

This Church, by her confession, engage-
ment and oath, is most intimately related
to Jesus Christ, as the Saviour of the world,
and Governor of the nations. She has been
trained from her youth to love and defend
His blood-bought truths and rights.

The intimacy with Jesus arising from cov-
enant-keeping transforms life. Jesus Christ
has therein a second incarnation. "He that
keepeth His commandments dwelleth in
Him, and He in him." When the Covenan-
ter Church is true to her Covenant, and
faithful with her Lord, Jesus will come and
heal her diseases, correct defects, subdue
evils, cast out devils, sweep and garnish the
house, and enter in to have full possession,
revealing His presence, power and glory.
"When the Lord shall build up Zion, He
shall appear in His glory."

This is the Covenanter Church's mission
—by her life, integrity and activity impress-
ing upon the public conscience the Lord
Jesus Christ, as the Almighty Saviour and
supreme Ruler.

The world needs more than creed, or a
Bible, or a religion, or orthodoxy in reli-
gion. The world needs a Person. The per-
sonality of Jesus must be thrust upon the
world, until rulers tremble, and judges kiss
the Son. This can be done only by the
Church that is the very incarnation of Jesus
Christ, and conscious of her divine mission.

The Person of Jesus Christ must have a
new revelation in our time, ere the world
comes right. He must appear as a warrior,
riding His white horse, crowned with many
crowns, bearing His royal insignia, "King
of Kings, and Lord of Lords," subduing the
nations, and reconciling them to His terms.

The world is demonized, and must have
Jesus to cast out the demons; is sick, and
must have the Great Physician; is famished,
and must have the Bread of life; is in de-
spair, and must have Him who can inspire
and realize the highest hopes. Jesus Christ
is "the Desire of all nations," and the Church
must bring Him to them. Jesus Christ
"shall stand for an ensign of the people." The Covenanter Church has her hand
on the Ensign; will she lift it in the sight of
the nations? Will she rally the nations
around the Lord Jesus Christ, their only
hope in these times of trouble and fearful
forebodings? Will she make the Redeemer
of men resplendently discernable in her pul-
pits and people, among the young and
old, in her missions and schools, in her
homes and judiciaries? Will she continue
this work, with passionate love for Jesus.
and for souls, until the world awake out of
insanity, and, catching a sight of the great
King and Saviour, shall shout, "Lo, this is
our God; we have waited for Him, and He
will save us." The mission of the Covenan-
ter Church is not yet accomplished; her
supreme task is still ahead.
The Future of the Covenanter Church.
BY REV. E. A. CROOKS

When Isaiah came to Hezekiah with the announcement from the Lord that after he was gone the Babylonians would sack the city and carry his sons away to grace a foreign court, he received the announcement very complacently. Said he, “Good is the Word of the Lord. Is it not good if peace be in my day?” This lack of concern for the future welfare of his country detracts very materially from the character of this God-fearing man. No man’s responsibility terminates with his own day, and his concern for the world should not terminate with the end of his days here.

The future of the Covenanter Church is of deep concern to all her loyal sons and daughters. Has it a future? What is its future to be? What have we to do in determining its future? Every member of the Church should honestly and squarely face these questions.

Some of our Christian friends are quite certain that “the little, old Covenanter Church has served its day.” They tell us that there is no place in the modern world of Christian coalescence for such exclusiveness as we maintain. They rather peremptorily invite us to haul down our banner and join their larger ranks. If we were to listen to this advice there would be no future for us. The Covenanter Church is proclaiming by her “faith and her works” that she does not take this view of her future.

There are those among ourselves who are very uncertain about the future. Certain facts told by the statistics of the last twenty-five years cannot be denied. No intelligent man can leave out of consideration the strong pressure in the religious world today against any high standard of Christian profession of living. These facts lead not a few to look toward the future anticipating diminishing numbers and hoping for increasing fidelity as a compensation.

Another view of the future of the Church has found expression in the Forward Movement. The promoters of this movement do not believe that the Covenanter Church has fulfilled its mission and should be merged with some other body of Christians; nor do they think the best thing to do is fortify ourselves and prepare to stand a siege. They believe, like the commander at the first battle of the Marne, that the salvation of the situation is in assuming the aggressive.

If, by the grace and help of the Lord, the Forward Movement succeeds, there can be no question about the future of the Covenanter Church. The world needs the truth proclaimed by this Church. The need is more imperative for it than ever before. If we are willing and ready to be the Lord’s messengers to the world, our future is assured. No Church will long survive the period of its distinctive service in the Christian world, and no Church will disappear while it is rendering this kind of service.

The balanced program of the Forward Movement commends it to sound Christian judgment. Missionary and evangelistic effort is co-ordinated with reform work. A deepened spirituality is sought as the means of securing the much needed workers and of procuring the necessary funds. As the Forward Movement begins to function, the Covenanter Church will offer a career worthy the consecration and the devotion of her best sons and daughters.

Our Cause or Reasons for Optimism.
BY REV. J. G. McELHINNEY

That there is optimism in the Covenanter Church concerning her Forward Movement is self evident. The interest shown at Synod in the suggestions presented by the Committee, the interest shown by the young people, and the hearty response of the people of the congregations where it has been presented, together with the hearty reception given to the General Secretary, all indicate that the Covenanter Church is optimistic about her Forward Movement.

But what is the cause of this optimism? Are there reasons which justify our Church in being optimistic about the success of her Forward Movement? My answer would be in the affirmative. I believe that there are at least four things which characterize the optimism of our Forward Movement. It is:

I. The Optimism Born of Faith.

Every one who has given the subject any thought at all, recognizes that the task comprehend in the program outlined, is beyond the possibility of human wisdom and human power to accomplish. The spiritual awakening, the entire surrender of the will, and the transformation of the life, involved in the success of the movement, all belong to the work of grace which can be wrought only by the Holy Spirit. The movement is born, therefore, of faith—faith in the promises of God, faith in the prevailing power of the truth, and faith in the ultimate success of the Kingdom of God.

II. The Optimism Based on Facts.

None of us question the place of the Covenanter Church in the plan of God. He has used her as one of the agencies to keep the Gospel in its purity for the world. He has used her as His witness to the nations of the earth. He used her as an agency which led our nation to repentance in the days of Lincoln. The very presence of our Church in the world in this present crisis, with her long training for such an emergency seems to be the unfolding of the Divine plan. The fact of God’s plan is a basis for optimism.

In my opinion this Movement in our Church reaches far beyond any special work done in connection with it, at, or before Synod. God poured out His Spirit several years ago in answer to fervent prayer and men were brought in line with the will and plan of God. The optimism of the Church with reference to her Forward Movement, therefore, is based on the fact that God hears and answers prayer.

III. The Optimism Built on a Sound Plan.

The spiritual element is the foundation of the plan. Every department of the Church’s work is included in the superstructure, and all of the material and spiritual forces of the Church are summoned to push the movement, toward the fulfilment of the divine plan for the Church.

IV. The Optimism Demanded by Unprecedented Opportunity.

There are many agencies which are serving humanity. Many of them are leaving God out of their thought in service. God is giving the Church the opportunity of serving Him in a way that will bring glory to His name. But the special service to which God is calling our Church is the service of Leadership. Our message to the Nation is the program needed by Christian people through the land in their desire for the right solution of our national problems. The readiness and even enthusiasm with which the idea of the national recognition of King Jesus is received is wonderful proof of God’s call to leadership in this national crisis. The very fact, then, that God has called our Church to leadership is the guarantee that He will also prepare and sustain her in performing this wonderful service. What a magnificent opportunity! Every Christian should be an optimist. A great Movement, backed by such optimism, certainly ought to succeed, especially when undertaken for the honor of King Jesus.

Without the Covenanter Church, What?
BY DR. W. P. JOHNSTON

According to our last Synodical report, there were 8,570 names upon the Church’s roll. Of what value, to Christ’s cause at large, is that composite company, made up of these individual names? Let us find what has been done (or assumed to have been done) for each of them.

(1) Each of these is a person to whom God has given life.—Each has been the object of God’s thought, distinct and definite. To each has been given capacity to know God’s mind, to take in God’s meaning for him, and God’s world through him. This personality, with all his powers of mind and body, has his place and time in God’s world, according to God’s plan.

(2) Each of these has been redeemed by
the blood of the Lord Jesus, God's Son.—This man must have seemed of worth, to our Lord, else what could have caused Him to come down to the world, to die for this man, and by dying to bring him over to His side. The capacity, physical, and mental, and spiritual, of this individual man, had its share in bringing Jesus from that white throne on which He sat, to that manger at Bethlehem. This man was destined in the glory of a redeemed life in Christ; He was set apart to help to make the world a transfigured universe.

(3) Each of these has been changed, renewed, born again in spirit, by the Holy Spirit.—God has wondrously done for this man, this new creature now in Christ Jesus. Surely He has a place in the purposes of God, a work for him to do, a position for him to occupy, which no other man can fill; no, not any one of all the multitudes of the human race. This man thus endowed would surely be ready to answer God's call for help, and a crown of splendor all his own, will make its own contribution to the future blessedness of mankind, in that city of the saved that is to come down from God out of heaven.

(4) He has had the training and influences of the Christian home.—In early days of childhood, has been presented to God in baptism. Has heard the names by which the Trinity is known recited over him, heard names when he did not know the meaning of words. He has been taught to pray. Has had a mother such as Jehovah was to Moses, and Hannah was to Samuel. From earliest days has had the Bible before his eyes or in his hands. The interpretation of this Bible to him has been through the Westminster Confession of Faith, and its Shorter Catechism. Our Lord surely meant well to a spirit whose body found birth in the home, whose members feared God and kept His commandments.

(5) Each of these has been born and brought up in the Church of the Lord Jesus.—If individual men may and do accomplish much, what can the Christian community reach? This community is not the mere association of redeemed persons, but an organic whole, a body with a corporate life, that is more than the sum of all the names of all its units. The Church of the New Testament is the body of believers of which Christ is the Head. The body exists for the head. The members of Christ's body live to do honor to their Lord and they who form the membership of that branch of the Church known as that of "The Covenanters" have a work to do—a work amazingly fine—if worthy to bear the name of those who have preceded them. Our Lord Jesus, whom we own as our Master and King, in the days of His flesh, showed His mastery over the elements, and will by and by show His control over all earthly elements, and bring this wide world to the acceptance of His authority and crown.

In the Sabbath School
BY REV. W. W. CARITHERS, D.D.
Suggested Psalms—84:7-11, No. 226; 70:3, 4, No. 186; 116:4-8, No. 312; 119:1-5, No. 316 (First Part).
We have been following for three months the Theological course taken by Peter and John. They could not see ahead and comprehend what was involved in this training, and it was very largely influences outside of themselves that inclined them to it although it was with perfect willingness they went into the work. They could not have attracted by any hopes of gain in the time they were taking the course, nor was there any prospects afterwards, when they looked at the whole matter fairly and as Jesus presented it to them.

There was the old Jewish hope for pre-eminence in the kingdom that was to be established, and this held these men with a strong grip, until the death of Christ compelled them to change their whole understanding of the Bible. As we study Jesus with His disciples we realize what a hold the ideas we have been brought up to believe have on us.

These men had a certain amount of knowledge of the Old Testament, and they had an interpretation they had been taught to put on the prophecies concerning a Messiah that was to come and a large part of their theological course was getting out of their mind the mistaken interpretation they had been taught to put on the Scripture. A very shallow understanding of the lessons shows us that much. The fact that Jesus strove to get their minds set right is also very clear. We hear sometimes that it does not matter what a man thinks if he is only honest. This did not seem to satisfy the great Teacher, for He wanted them to think right and even when they were honest in their beliefs and were devout in their understanding of the Bible Jesus labored with them to get them to thinking right. Some of the great lessons He gave them were intended to set the truth before their minds.

The transfiguration was an instance of this; after Peter's great confession He began to teach them of His coming death and resurrection, and Peter was used of Satan to rebuke Him; and then for a whole week this lesson was set for them to comprehend that He was to die; and to make this lesson one that could not be forgotten, we find it closing with the transfiguration—where the two visitors from Heaven talked of the decease which He was to accomplish at Jerusalem and the wonderful voice from Heaven charged them to hear what Jesus said. Even then they did not understand enough to bear witness and so they were charged to tell no man. They could not tell a straight enough story until they got entirely away from the teaching of their elders. They were to be witnesses, but the witness to be of any value must tell a straight story, and as yet their story was a mixture of the old and the new.

Their continued contention as to which of them should be greatest was another instance of their old Jewish beliefs that the kingdom that was coming in was to give high earthly places to the ones who were connected most closely with the King. Jesus never gave them any foundation for this belief, but it flourished in the minds of His followers and they were contending about it on many occasions and on right up to the end.

The washing of the disciples' feet had this for at least a part of its occasion. Their anxiety to fill the first place forbade them taking an humble place, and so they waited for another to serve. And the great lesson of true greatness was given them.

The teaching in this theological school was entirely different from any that men had ever heard. Love, humility, service, equality, and a number of such lessons were taught to men that were not looking for such lessons, and were not ready to receive them. They were full grown men. Perhaps in Peter's case they were well along in life and new ideas did not find an easy entrance, and this whole theological training was along lines that were unknown to them.

And they made some very serious blunders; but a theological student is liable to do this, for he often has a mistaken idea as to what his work really will be; and yet it is not fair to charge the blunders of the student against the man who has finished the course and is out in the work and is making good in the work. Peter was naturally headstrong and over-confident and was naturally getting into embarrassing situations: but Peter reached a point where he could take in a new idea that was really a big idea and that was new to him and foreign to his whole training and get this new idea into his mind and act on it and defend his action and not make a false step. The visit to Cornelius is just such a case, and here Peter took in the new idea and acted on it and defended it; and he was The Rock. Peter was coming out into his own and showing what he really was.

In the quarter just closing we have some pictures of Peter at his worst; and also some fine pictures; and we get a rather true impression of what he was at that time, but...
Children's Lesson

Lesson XII.—For Sabbath, Dec. 28, 1919.

BY ANNA PRITCHARD GEORGE

REVIEW.

“The Training of Peter and John.”

Gladys, can any young woman teach school? “Not unless she learns how first.” What about being a lawyer, Paul? “A man must study for that too.” The same with a doctor or a carpenter or an artist—before we make a success at almost anything, we must be trained in that particular line.

When Jesus was on earth He wanted to have some folks to help tell others all about His love for us and how to live His way and all about the road to heaven. Could just anyone at all do it, Will, or must some one be taught first how to do it? “Jesus would have to teach some one how.” Whom did Jesus teach first, John? “His disciples.” How many of them, Jeanne? “Twelve.”

All this year Jesus meets with these men a great deal and they grow to love Him more and more, but do not give up all for Him. But one day Jesus finds them again with John’s brother James in boats on the Sea of Galilee. Sink this pan of water in the sand for the sea and float two boats on it. In the boats place colored splints for the men and another on the shore for Jesus. What does Jesus say to the men, Grace? “Come ye after me, and I will make you to become fishers of men.” Do they do it? “Yes, they stay with Him all the time after this.”

Here are Jesus and the same four men in a house in which is a very rich woman—the mother of Simon Peter. What does Jesus do, Charles? “Cures her.” Jesus is first showing His disciples that He really has the power over sickness.

On the Sea of Galilee the disciples are alone in a boat. It is between three and six in the morning and a great wind storm is raging. In the midst of the storm the disciples see a white form approaching walking on the crest of the waves. Who is it, Eleonor? “Jesus.” What does Peter want to do, Robert? “Walk to Jesus on the water.”

At Jesus’ bidding Peter starts to walk on the water too, toward Jesus, but as soon as he looks away from Jesus toward the water, he begins to sink: As they enter the ship the wind stops. Did Jesus fail His disciples when they needed Him in the storm, Frances? “No, He came when they needed Him most.” Jesus always does. He wants the disciples and us too to feel that we can trust Him.

One day Jesus and His disciples are having a quiet talk in a secluded place near the foot of Mt. Hermon. Jesus has been gradually training His disciples to know Him and to love Him and to trust Him, and to know how He works. The Jewish leaders have been trying to stir up trouble for Jesus, Peter, and the other disciples have never come right out and said what they think of Jesus, just like boys and girls who go to church and Sabbath School week after week but do not take a firm stand and say, “I love Jesus and want to join His Church.” Jesus thinks it time for the disciples to take a stand. What question does He first ask, George? “Whom do men say that I the Son of Man am?”

Then what does He ask? “Whom say ye that I am?” Which disciple answers first, “Peter.” What does he say? “Thou art the Christ, the Son of the living God.” How many of you would answer it that way? Then you belong to Jesus.

Peter and John seem to cling closer to Jesus. Now we have them with John’s brother James on a peak of Mount Hermon with Jesus. This is called the Mount of Transfiguration. Marion may tell us all that happens here. The disciples hear what God says of Jesus, “This is My beloved Son: hear ye Him.” The disciples receive a vision of Christ’s glory here on the mountain top which will help them with their work in the valley.

Jesus is in the house of Peter in Capernaum with a little child on His knee. What is He telling the men around Him, Helen? “That unless they are like a little child they cannot go to heaven.” Yes, the disciples have been arguing as to which one would be greatest in the Kingdom of Heaven. Pride keeps us away from God.

Here is a house with an upper room. What happens here, Frances? “The last Supper and Jesus washes the disciples’ feet.” Why did not one of them do it? “They were proud again.” Jesus again teaches them that to be great one must be willing to serve others—be His helpers. Which disciple refuses to let Jesus wash his feet? “Peter.”

Who are the disciples with Jesus in the Garden of Gethsemane, Earl? “Peter, James, and John.” What does Jesus tell them to do? “Watch and pray, that ye enter not into temptation.” Can the disciples keep awake, Herbert? “No, they fall asleep.” When the soldiers come and arrest Jesus, how does Peter act? “He cuts off the ear of the servant of the high priest. In trying to help, Peter only hinders. We must learn first the best way to help Jesus. Peter wants to do right but he is too hasty. Do Peter and John stay by Jesus all through, Eleanor? “No, they all forsake Jesus.”

Now Jesus is before the court. What terrible thing does Peter do now, Gene? “He denies Jesus.” Is he sorry afterward? “Yes, it nearly breaks his heart.”

On the cross how does Jesus show His love for John, Margaret? “He asks John to take care of His mother.”

Here is an empty tomb. Who was in it, Arthur? “Jesus was, but He has risen again.” Who comes to the tomb? “Mary Magdalen and some other women, and Peter and John.” Do they ever see Jesus again, Dorothy? “Oh yes, many times, and Jesus shows Peter he is all forgiven.”

Jesus has trained Peter and John so well that now they go forth as His best messengers. But Jesus can train any one of you to do just the same if you will let Him. Were Peter and John always good, Elizabeth? “No.” They had many splendid qualities, but they had to fight against Satan too just as we do. But they allowed Jesus to train them, so were able to win out. Let us give ourselves into Jesus’ hands too.
**Notes**

**Rev. S. E. Greer’s address is now 45 South Logan street, Denver, Colo.**

**The Walton congregation is enjoying the “Forward Movement” program very much.**

**The Walton young people addressed over 300 Christian Amendment letters in one evening and prepared nearly 400 more for addressing.**

**Rev. W. M. McNeel, Fresno, Cal., has joined the Star Note page staff, and we extend to him a hearty welcome.**

**Mrs. W. J. Sanderson and son Kenneth, York, N. Y., have been visiting for two weeks with her mother, Mrs. R. A. Adams, in Utica, Ohio.**

**Daniel Stormont and his brother Lytle, students at Geneva College from Pennsylvania, Ind., spent the Thanksgiving vacation at the pastor’s home in New Alexandria, Pa.**

**Mrs. J. A. Beattie and family, of New Alexandria, celebrated Thanksgiving at the home of her daughter, Mrs. H. L. Fennell, of Latrobe.**

**Elder J. W. M. Hart, York, N. Y., attended the closing session of the World’s Christian Citizenship Conference in Pittsburgh and reports a splendid conference.**

**Geneva College Choral Club will make an Eastern tour about April 1, 1920. Congregations wishing to engage the Club for an evening should address Paul D. White, Manager, 1925 College Ave., Beaver Falls, Pa.**

**The home of Mr. and Mrs. Will Henderson was made happy Novemb. 6, 1919, by the birth of Dorothy Isabella Henderson, who gave the Club for an evening should address Paul D. White, Manager, 1925 College Ave., Beaver Falls, Pa.**

**Will Moffit’s funeral services were held at the residence of his sisters in Wilkinsburg, Pa., on Tuesday evening, Dec. 2, conducted by Rev. J. B. Wilson and assisted by Mrs. R. C. Wylie and R. J. G. McKnight.**

**Mrs. David J. Miller, daughter of Mr. and Mrs. Duncan Campbell, and a sister of Mrs. A. I. Robb, died Aug. 23, 1919. Mrs. Miller, until recent years was a member of the Walton congregation. During her seven years’ membership in Walton she endeared herself to all and will be long remembered.**

**Board of Missionary Preparation, met with missionaries and representatives in New York Dec. 2, and had an all-day sitting. The discussions had to do principally with one matter—The Pueblo, especially the Junior Pueblo; how to make it of greatest advantage to the missionary and to the homes of the people. Probably an hundred were present. The pastor of Third New York participated in the discussions and represented our Board.**

**When you come to Fresno you will find Rev. W. M. McNeel and family at 615 Raisina street, if they have not moved nearer the High School, which Willis is attending.**

**Elder J. W. M. Hart, York, N. Y., has just returned home from a two-weeks’ stay in the General Hospital, Baltimore, where he was operated on for cataract. The results are not what was hoped for at present, but we trust there will be improvement. He was much missed from his place in the sanctuary these last few weeks.**

**Elder A. J. Harding arranged a very interesting and rather elaborate order of exercises for the Thanksgiving morning services at Montclair. Among those who took part besides Mr. Harding, who was in charge, were Elder W. C. Heining, Miss Mary Paul Coleman, Miss Packer, Mr. John McAllister, Mr. James Park, Mr. Geo. O. Pritchard, and Mr. Wm. H. Moore. The meeting closed promptly at 12 o’clock noon.**

**The Officer’s Oath.—Tuesday afternoon, June 1, 1919, Belle Centre, O. Prof. R. J. G. McKnight offered the following resolution which was adopted: “Synod directs Sessions wherever the law of the Church has been violated in the matter of the officer’s oath to seek in a tactful and sympathetic manner an acknowledgment of the inconsistency involved, with a view to the preservation of the integrity of the position of the Church and the continued membership of all enlisted men.”**

**Robert Rutherford, nephew of Rev. R. Hargrave, D.D., departed this life at the Walter Reed hospital, near the post office, Sunday evening, Thanksgiving Day, at the Augustine Hospital, Chicago, where he had been for the past eight weeks. He had been a sufferer for many years, but being of a happy, jovial disposition, he never complained. He leaves a wife, baby, mother, two sisters and one brother, besides the uncle, Rev. Hargrave, with whom he was very closely associated the greater part of his life, and as dear to him as his own. He was a man of God.”**

**Will you please put a note in the paper telling everyone that the Bible Reading Folder are to be gotten from Owen F. Thompson, Houston, Ill., this year, instead of from Rev. Paul Coleman, and that the price is 2c., and 25c. this year instead of 25c. and 2c., as formerly? Some have not noticed the change and send to the former address. The Old Bethel people are apparently planning to do their full share of praying for the Forward Movement from the way they are signing the Prayer Cards sent out by Mr. Elliott.—Owen F. Thompson.**

**The annual autumn meeting of the New England Synod of the Presbyterian Church (General Assembly) was held in Worcester, Mass. By a vote of the body, Rev. J. M. Foster was asked to address them on the Christian Amendment to the United States Constitution. It is said that the effect of that instrument was a handicap to President Wilson in the Peace Conference in Paris, and made the secular world-covenant a foregone conclusion. It furnished our last opportunity to forward Christian civilization in the realm of political life.**

**Greely’s (Col.) pastor opened the campaign for the “Forward Movement” on Sabbath, November 23, by a splendid sermon on prayer, and gave out the literature for this work. It is a big program, but, with God all things are possible. We have had many demonstrations of the fact that faith will be rewarded if we carry out our part in our own congregational life. Our people are assisting in a book-oort on a basis of the city to secure the church census, for use in evangelistic and mission work among the churches.—Greely Cooperator.**

**Special Holiday Offer.—“Getting Things from God” by President Blanchard—a distinctive, practical, stimulating, spiritual book, and “Sketches of the Covenanters,” a classic book of timely interest, in view of the program of renewal of the Church Covenant, are sold, prepaid, $1.85. Offer limited to less than 10 copies of “Sketches of the Covenanters” remaining. “Getting Things from God” sent singly at one dollar per copy, prepaid. All orders from over 500 miles add 10 cents. Order promptly. Address A. M. George, Belle Center, Ohio.**

**Prof. H. Lester Smith, Bloomington, Ind., congregation, Robt. C. Duncan and Ralph W. Duncan, First Philadelphia congregation, the three Covenanters who work in Washington, D. C., have each received the Ph.D. degree, Prof. Smith from Columbia, and Profs. Robert C. and Ralph W. Duncan from the University of Pennsylvania. It is worthy of note that these three are all graduates of Indiana University at Bloomington. Prof. Smith is back at the University as Dean of the School of Philosophy, but Prof. Robert C. Duncan has returned to the University of Pennsylvania as instructor in physics. Prof. Robert C. Duncan is likely to remain with the Bureau of Standards at Washington, where his efficiency has brought him several promotions since the close of the war.**

**Dear Brethren: “And if children, then”—Rom. 8:17, “Noblesse oblige.”**

**Nobility of birth demands nobility of character and conduct. Noblesse oblige should be used by as many persons in your church, or even in your community, as possible. We are in the midst of the Forward Movement work now nothing will do more to give it a real basis and to awaken more interest in it than the reading of God’s Word. Will you, for your people’s sake and for the glory of Christ, endeavor to read as many as possible read the Bible with the use of the folders. It means much to know that thousands all over the land are reading the same passage at the same time. The price this year is 3c. each, or 25c. for orders of 75 or over. Get them at one time. Please send orders at once in order to have the folders ready for use at the beginning of the year. Very sincerely, Owen F. Thompson.**

**At the annual entertainment of Cincinnati Sabbath School this year, the school will render the Cantata, “The Heart of the Home.”**

**Rev. and Mrs. W. T. K. Thompson, of Mercer, Pa., spent a few days with Mr. Thompson’s sisters and brother, near Canonsburg, Pa.**

**A Kansas pastor writes: “The people have been very attentive to the special messages in connection with the Forward Movement.”**

**A pastor says: “The Forward Movement seems to be getting hold of our people. Some members have come to me and said that they were receiving special blessing.”**

**A minister from Pittsburgh says: “We are doing our best to follow the program regarding Forward Movement. I am hoping and praying for great things from the Movement.”**

**An Eastern pastor writes as to the Forward Movement: “All our pledge cards are used up. We ought to have about 75 to 100 more. People are finely interested and responding.**

**A lay writer writes: “I will be very much ashamed of the congregation here if they do not come pretty near 100 per cent. in the enrollment of intercessors for the Forward Movement.”**

**On account of the coal shortage Olathe, Kansas, churches were closed during the week and on Sabbath, except for the morning service. They are grateful not to be shut down, as they were last year, by influenza.**

**Elder J. E. Huheey, of Cincinnati congregation, was taken suddenly ill on Sunday, November 25, with pneumonia. This is the third time in Mr. Huheey’s life that this disease has brought him low. The last time was exactly eleven years ago, Monday, his daughter Anne, Red Cross Nurse, on furlough, has been granted an extension of leave in order that she may take care of him.**

**Mr. J. H. McBunney and the pastor of Miller’s Run, Pa., congregation were appointed delegates by Pittsburgh Presbytery to the Third World’s Christian Citizenship Conference in London. Several other members of the congregation attended some of the sessions, but regretted they could not be present all the time.**
GENEVA COLLEGE NOTES.

Geneva College, 1919.—Under the able management of M. Rutherford Glover, College Hill, and the unsoldiery coaching of Philip J. Bridenbaugh, Geneva College has just completed one of the most successful football seasons in its history. The record is: four victories, two defeats, and two tie games. Geneva has beaten Pitt and Bethany; defeated Thiel, Muskingum, Hiram and Allegheny, and tied Westminster and Grove City.

Before a crowd of 5,000 persons at Public School Field, Beaver Falls, Geneva opened the season with Pitt, Saturday, October 4. Sporting writers from the Pittsburg papers were in the press box, and the scores were telegraphed all over the United States. Geneva lost 31-2, but won the admiration of all by the fine game played against the far-famed Pitt team.

Third was played at Geneva Field in a sea of mud, Saturday, October 11. Geneva winning 13-0.

Geneva met Muskingum at Muskingum, Tuesday, October 22, in another muddy contest, and won after a hard struggle, 2-0. Hiram was defeated at Hiram the following Saturday, 18-0.

Geneva fought Westminster to a scoreless tie at Geneva Field, November 1, the game being played in a driving rain. The Westminster team was the best turned out from New Wilmington in years, but was out-classed.

One of the greatest feats of the season was the 3-0 defeat handed Allegheny at Meadville, Saturday, November 8, for Allegheny is supposed to be impregnable at home. The following Saturday at Geneva Field, Geneva played Grove City to a 6-6 tie, in the most thrilling contest of the season.

The last game, the one with Bethany, November 22, was a reverse for Geneva, 14-7, the defeat being caused by a reversal of form following the grueling struggle with Grove City, and by loss of three first string stars. Captain Walter L. Smith, who will be graduated this year, was a fine line leader and played a great game at guard. The first line players were as follows: Ends, Harr, Forbes, Atwell, Tippin, Baird; tackles, Boulding, Loefler, McCracken, McIsaac; guards, Capt. Smith, Schutte, Armstrong; center, Patterson; quarter-back, Thomas, Stanton; halfbacks, Curry, Stolowitz, Ransom, Allison, Hawk and Boyd; fullback, Miller. Besides these, a large squad reported for practice every night.

The fact that Geneva, with a relatively small student body, can produce a team that can make the showing it does, and advertise the College all over the United States, is a great credit to all supporters of the institution.

The helps are arranged in alphabetical order, with its wonderful references and helps,
SWAMP-ROOT FOR KIDNEY AILMENTS

There is only one medicine that really stands out pre-eminent as a remedy for curable ailments of the kidneys, liver and bladder.

Dr. Kilmer's Swamp-Root stands the test for the reason that it has proven to be just the remedy needed in thousands upon thousands of distressing cases. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle, healing vegetable compound.

Start treatment at once. Sold at all drug stores in boxes of two sizes, medium and large.

However, if you wish first to test this great preparation send ten cents to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle. When writing be sure and mention the Christian Nation.

FOREIGN BOARD

Dr. J. M. Balph and Miss Evadna Sterrett were married Sept. 5, 1919.

Minute for Record on Resignation of Miss Evadna M. Sterrett as Missionary Teacher.—Miss Evadna M. Sterrett was appointed to the Syrian Mission in 1881. In 1883 she was transferred to Mersine, in which Mission she continued until her resignation September 1, 1919. For thirty-eight years Miss Sterrett has been an efficient, painstaking, earnest missionary teacher. Nearly all these long years she has been in charge of the Girls' School, Mersine, and she has labored faithfully and prayerfully in her work. When the Lord 'maketh up His jewels' the full measure of her service will be known. She will be seriously missed in the work in the Tarsus Mission, for she is a woman of unusual excellence of character, of poise of judgment, of devotion to her Master. However, sorrow is infused with joy. Miss Sterrett becomes the wife of Dr. J. M. Balph, the 'Beloved Physician' of our Latakia Mission. She thus returns to her first field, where her opportunities for service, in this new and happy union, will be increased. She will be an added strength in their trust in the years past, may the Master give both Dr. and Mrs. Balph tokens of His special Presence, with years of loving service in His great cause. In parting with her as teacher in Mersine schools, sorrow is overshadowed with a halo of happiness, 'as the Board extends to Dr. and Mrs. Balph hearty and sincere congratulations.'

Minute for Record on the Resignation of Miss Florence Mearns as Missionary Teacher.—Miss Florence Mearns has notified the Board that her mission work, under the direction of the Foreign Board, will end June, 1920, we desire to place on record the Board's appreciation of her Christian character and worth; of her efficient service and faithful devotion in the great cause of the Redeemer. Her duties have been varied in her few years on the field, but in whatsoever line, she threw her whole strength into the work. The Lord has made her a blessing. She will be remembered by people, converts, pupils and missionaries in Syria. The Board bids her with regret, and places on record this minute of appreciation.

PROMISES AIDS TO INTERCESION.

If the prayers of the people are acceptable to God as the thoughts of Prayer in the Christian Nation (Nov. 10) are written and rich, large blessings will be received.

Some of the Divine promises are absolute, unconditional; for example, Joel 2:28; Acts 2:17, 'I will pour out My Spirit upon all flesh'; Zech. 12:10, 'I will pour upon the house of David... the Spirit of grace and of supplications'; Isa. 44:3, 'I will pour water upon him that is thirsty.' Here is a group of rich promises. They are for appropriation and should stimulate pleading for the throne. The intercessor should say: 'Lord, I take Thee at Thy word. I believe these promises. Do as Thou hast said.' Jesus said, 'According to your faith be it unto you.' So, according to our faith in these and kindred promises, will blessings be realized.

If 5,000 intercessors have the Spirit upon them, the Spirit of intercession within them, and the water of life flowing out of their hearts and lives (John 7:38, 39) into the world, the deserts around our homes and congregations will be turned into oases, 'Give Him no rest.'

S. B. HOUUSON.

NUXATED IRON

HELPS GIVE

VIM

TO THE ATTACTIVE YOUNG GIRL

PUNCH TO THE STURDY YOUNG FELLOW

ENERGY TO THE BUSINESS MAN & WOMAN

HEALTH TO THE MOTHER AT HOME

POWER TO THE STRONG RUGGED FATHER

3,000,000 people use it as a Tonic, Strength and Blood-Builder.

MRS. BOOTH'S CHRISTMAS APPEAL

From time to time your paper has printed a little message from me, about my Christmas work for the families of prisoners. Last year I had to send my message to the American public from Verdun, as I spent the winter amid its ruins with our boys of the A. E. F. at the front. This year I am back again in my own prison work, and I find the need as great as ever. My long absence abroad depleted my funds, and I need more help this year than ever before. Many have said that the poor will not be as needy this season, because of the prosperous times, and higher wages and improved conditions. This does not hold good for the unfortunate wife and children of the man who is serving in prison.

I want to provide hundreds of little ones with clothing and toys. I do not want these children to go hungry, sick, and poor. Pray they may have the joy of a Christmas dinner. While Biphosphos is unsurpassed for the treatment of making thin persons fat, developing arms and legs, and for the cure of those taking it who do not desire to put on flesh, nevertheless those who take it who do not desire to put on flesh should use it only in making thin persons fat.

THE COVENANTER PIN

Price $2.00, postage prepaid, by Parcels Post Insured.

The Covenanter Pin has not been sold without profit, but because of the two increases in the manufacturers' price, and on account of the loss of so many pins in the mail, the net result of this year's work will be to come to be a very substantial loss. An additional 200 pins have just been completed and the manufacturers have made a third and very considerable advance in price; the cost of the pins is nearly double, and we find it necessary to insure the pins to the value of $300.00 for the Christmas trade. For these reasons the price is now $2.00, postage prepaid.

CHRISTIAN NATION PUBLISHING CO.

Tribune Building New York

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To all foreign countries, 3.00

1. Most subscribers are already paid up to January 1, 1920, and in all such cases the paper will be continued until that date without additional payments.

2. If you are already paid up to beyond Oct. 1, 1919, the paper will be continued to you until the expiration of your subscription—whenever that may be—without any additional payment.

3. If you are in arrears, you may pay up to October 1, 1919, at the $2.00 rate, and add 62 cents to complete this year; then on or before January 1, 1920, send the price in advance for your subscription for the next year, 1920. Most people like to pay for their papers for the coming year before the subscription date is so easily remembered, and we very greatly prefer to have subscriptions in for the beginning of the calendar year.

4. Of course, new subscriptions are gladly received at any time, and whenever convenient we would appreciate it if new subscribers will make their payment for the fraction of the calendar year remaining when their subscription is entered.

5. We are hoping that the time will come when every Covenanter in the world will be an interested reader of the Christian Nation.
Value time higher. Comparing time with eternity, it may not seem so valuable; but none of us can ever enjoy eternity unless we have a clear perception of the time that now passes away. Earnest prayer for the wisdom that will enable us to calculate and improve our time will help us to make next year better than this, and will be a means by which our characters will be made better, too—a means by which the beauty of the Lord our God will be wrought upon us, and our hands' work and ourselves established.

NEWS FROM THE ROAD.

The kingdom is coming, not to get people somewhere, but to get the world out of some people. The bad are getting worse, the foolish are breaking the speed limit, while the good are getting better and the wise are shining more and more unto the perfect day. Not since Jesus was on the earth has man been more abundant, and the love of the young enthusiasm of the early Christians set up the first democracy, which the world has known, has the Church girded herself with such purpose for the conquest of the world for Jesus Christ, and they are saying that the world will follow the red revolution, or the white revolution, according as you choose whether you are thinking of the Baptist or the Church. We have the leaders of the church serving themselves the immediate task of making it white. This is giving added interest to the work in the colleges where the leaders are being trained for the crusade, and the cross is not on their garments, but in their hearts. Recently I have been in two colleges, Juniata of the Dunkards and Stormont, of North Seminary street, the marriage of Mr. David Lytle, oldest son of Mr. Stormont, was solemnized at the bride and groom were in attendance at Indiana University. The bride has been a successful teacher since her graduation, while the weight wrestler of Indiana University is known in athletic circles as heavy weight wrestler of Indiana University. The bride has been a successful teacher since here graduation. While the weight wrestler of Indiana University is known in athletic circles as heavy

WEDDING AT PRINCETON, INDIANA.

On Tuesday evening, November 18, the marriage of Mr. David Lytle Stornton, oldest son of Mrs. Riley Stornton, of North Seminary street, to Miss Grace Ellen Duguid, only daughter of Mrs. Florence E. Duguid, of Ray, Ind., was solemnized at the home of the bride's mother in the presence of the immediate relatives. Miss Mary Seminary of the bride and groom were in attendance at Indiana University. The bride has been a successful teacher since her graduation, while the weight wrestler of Indiana University is known in athletic circles as heavy weight wrestler of Indiana University and was captain of the wrestling squad during his last year. He qualified as a second lieutenant during the late war. Both are members of the Reformed Presbyterian Church and have a large circle of friends who wish them a long and happy life. They will make their home on the old Stornton farm northwest of Princeton.
A REAL
Forward Movement
IN THE
Covenanter Church
WILL BE MANIFESTED
IN AN
ENLARGED TESTIMONY
FOR THE
KINGSHIP OF CHRIST

THIS IS THE MESSAGE
FOR THE HOUR

COVENANTERS MUST PROCLAIM IT!!

THE WITNESS COMMITTEE
“Soldiers of the Church”

Containing the Supplement

NOW READY

“HAS THE STIRRING MILITANT ATMOSPHERE OF THE DAYS OF THE CRUSADERS.”

(From The National Magazine.)

There is an appealing interest in the record which Mr. John W. Pritchard has preserved in “Soldiers of the Church.” It is a graphic story of the war service of Reformed Presbyterians (Covenanters) of North America, Canada, and the British Isles. It is written from the viewpoint of a Churchman and has the stirring militant atmosphere of the days of the Crusaders. A brief history of the World War is included, which is most colloquially told and gives an interesting angle of personal impressions. A record of the participation of the Covenanter Church in previous American wars is also given, explaining the attitude of the Church toward United States in civil and military government. A complete roster of the American Covenanters is included, together with a most tender and eloquent tribute to those who made the supreme sacrifice. A review of the work of the Covenanters at home—the three ambulances they furnished and the generous contributions made, is a most inspiring evidence of the patriotic spirit of the organization and indicates how they kept “the home-fires burning.” The suffering and heroism of the missionaries during the war and details of the work of the Irish and Scotch Synods are a valuable chronicle for future reference. In his comments on the Victory Thanksgiving Fund, Mr. Pritchard describes most vividly, as if in a personal soliloquy, the early days of the war as viewed from his office window in New York City. There is a brotherly style in “Soldiers of the Church” which suggests gathering around the hearthstone and hearing the story of the training of kith and kin for war and for peace that generations in future time will cherish as a valued heritage of their church history.

“A VALUABLE ASSET TO THE COVENANTER CHURCH.”

(From the “United Presbyterian,” August 28, 1919.)

“'Soldiers of the Church,' by John W. Pritchard, editor of the 'Christian Nation,' is a valuable asset to the Covenanter Church of North America, Canada, and the British Isles. The purpose of it is to show what the Reformed Presbyterians (Covenanters) did in the great war of 1914-1918. The frontispiece, interpreted by their loyalty, gives us a beautiful reproduction of the Covenanter Service Flag, in colors, the original of which is six by ten feet. It is a well-designed piece of work, and shows that the American Synod lost 604 men, the Irish Synod 242, and the Scotch Synod 164. The book is dedicated 'to the memory of the Covenanter boys who died, and to the Covenanter boys who suffered yet endured, the Covenanter young men and young women who served on the battle-field, on sea, or on land, in camps or at home; thewidowed wife, the fatherless babe, and the father and mother in whose home there is a vacant chair, and in whose morning and evening sacrifice of praise a voice is missed.' In reading the book one can but admire the heroic sacrifices made by this faithful body of Christian men and women. It shows more eloquently than the words themselves, that the attitude of the Church toward the ballot box is loyalty to Christ, while the cartridge box exemplifies their loyalty to the Stars and Stripes. The records show that seven and one-half per cent, of the entire Covenanter Church membership were enrolled in the various departments of military service, a percentage probably greater than that of any other denomination. A brief history of the war is given, and also a record of the participation of the Covenanter Church in previous American wars. Names and former residences of their heroic dead are given, together with portraits of some of them, two of whom are well known in our city, Rev. William C. Coleman, son of W. J. Coleman, D.D., North Side, Pittsburgh, and Lieutenant W. C. Acheson, of Pittsburgh, both of whom were killed in action, in France.”

“SOLDIERS OF THE CHURCH” :::: CHRISTIAN NATION PUB. CO.

Tribune Building, New York
Around the Old Arm Chair

"I love it, I love it, And who shall dare To chide me for loving, The Old Arm Chair."

The Woman of Tomorrow.

(With apologies to Kipling)

BY HELEN M. WINSLOW

If you can keep your head when others praise you, Or, haply, point out flaws in all you do; If you can calmly trust when others doubt you, And make allowance for their doubting, too; If you can keep your courage high, and bravely Go on with all the tasks that come your way; Or march along in face of sad disaster, And change the darkling night to light of day; If you can hide your heartbreak and your sorrow, And help some weaker soul along the road; If shifting over your familiar burden, You lighten cheerfully another's load; If you can lead a stumbling, sinning sister— Nor look with scorn upon her past mistakes; If home is held forever dear and sacred, Remembering 'tis there the nation's bred; If country's honor and your duty to it Allegiance hold of heart and hand and head; If riches and prosperity can't spoil you, Nor poverty make hopeless all your life; If love shall ever brighten your horizon, And shut out all discouragement and strife; If you can dream and make your dreams uplift you; If you can live religion every day; If you can see the things you've given your life to Go wrong and still keep steady on the way; If you can leave behind you all the grudges And petty jealousies and hatred and all such; If you can mix with crowds on friendly footing, Or walk with kings, nor lose the common touch; If you can meet the everlasting moment As if 'twere happiest fortune drawing near, You'll own the earth and everything upon it— The woman of tomorrow will be here!—

Selected.

The Tom-Cat's Christmas.

BY YENITA E. DUDSON.

Tom was a handsome tiger cat and much loved member of the Pushington family. He felt keenly the press of holiday preparations which were going on in all parts of the house. You see he always received his full share of petting, but the day before Christmas—well, you can guess how he felt.

Out on the front porch, the fragrant Christmas tree had just been set up. The glistening balls, the candles and a host of shiny things lay on the floor ready to be hung on the tree. The porch door was open a tiny crack, and though busy, we noticed Tom clawing at the door till he opened it about a foot and began rolling one of the brightest balls around on the hardwood floor. Before we knew it, Tom had rolled the ball through the door, and down it went, bump, bump, and then burst like an electric bulb in a thousand pieces! Poor Tom was so frightened that he scammed off into the newly fallen snow, and we saw nothing for him for an hour or two.

Tom came out of hiding in the evening. With wondering eyes he watched us play games and even listened quietly to the stories that Grandma told us.

Christmas morning dawned bright, crisp, snowy, and, in this house, somewhat noisy with very proper glee. Presents were plenty and much time was spent in opening parcels and looking at each others' gifts. Every one found two or three presents. There were no presents for Tom though, not even a loving pat and stroke! Why didn't we think of the little playfulness? Indeed Tom was sad in the midst of all this festive buzz. There wasn't even a string dangling for him. We all gave him a lot of presents. There were two or three presents. There were no presents for Tom though, not even a loving pat and stroke! Why didn't we think of the little playfulness? Indeed Tom was sad in the midst of all this festive buzz. There wasn't even a string dangling for him. We all gave him a lot of presents.

Early next day the children took Tom to a store and bought a lovely collar with a tiny bell on it. For a week the precious pet had been shamefully neglected.

Lettmore the day before Christmas, Tom noticed a little cotton Santa all shiny and smiling down at him from a low branch of the tree. Suddenly he reached up once—then a second time, and caught the cotton Santa to the toe—then set both claws determinedly into Santa's feet and pulled as hard as he could. Without warning, the tree came tumbling over—cluck-click-click went some of the little bulbs—not as loud as it was startling. We sprang to catch the tree before it struck some one. A moment more and Mr. Tom-cat would have been hurt, and maybe some one else. The boys caught the tree half way to the floor but it had hit the top of a chair, knocking a heap of lovely trinkets to bits.

What do you suppose Tom did? He disappeared as if by magic. Poor Tom, where was he? We called and called, but no Tom. Was he, this time, aware of the extent of his mischief? We all saw him jump at the innocent Santa, never for a moment thinking he was so strong. It was all so sudden that no one could believe that our Tom was the cause.

In time Tom showed up and we all looked and commented this time. Here he came laboring across the center of the room, dragging the cotton Santa Claus. Of all the funny sights! We felt almost like Spanking this unusual Tom-cat. Think of him pulling our Christmas tree over! Now here he was, with supreme indifference, playing with Santa himself. He never even looked up at us till Gracey burst out, as if inspired: "I know what he means! Tom never received any present." Then she told what he had done with the ball the day before and how he caught at ends of everything, but we were too busy to play. We all looked sheepishly at each other and then realized our precious pet had been shamefully neglected.

Early next day the children took Tom to a store and bought a lovely collar with a tiny bell on it. For a week the precious pet had been shamefully neglected.

Let us remember our faithful friends at Christmas, even the pussy. If it weren't for Tom, our candy and cakes might all be eaten by the mice!
The Posthumous Volumes of Dr. George's Lectures.

The Covenantant Church owes a great debt to the late Professor R. J. George for his lectures on Pastoral Theology, and only a less debt to his son, Roy M. George, for gathering, and arranging and editing the Lectures, and for his many weary months of work in preparing them for the printer, and superintending their publication. The Foreword to Volume I, by his son in the ministry, Rev. W. McLeod George, and the Foreword to Vol. II by his fellow-student and fellow-professor in the seminary, Prof. D. B. Willson, and the Introduction to Vol. III by Prof. George M. Sleeth, are distinctly valuable additions to these volumes. We are re-publishing this week, from Vol. III, Prof. George's Lecture on Interchange of Pulpits. "A minister can not afford to be a law-breaker." Every minister and elder and deacon and private member of the Covenanting Church should own these volumes and study them and heed their teachings, their warnings and their exhortations. We can supply but a very limited number of complete sets, as the supply of Vol. I was exhausted long ago, and we have on hand only the few copies that have recently come into our hands. We desire to issue a second edition of Volume I. They are the greatest volumes ever issued on the duties and privileges not alone of the Covenantant pastor, but of every member of the Church.

The Week of Prayer.

The Week of Prayer draws nigh. We ought to face it with glad hearts, and in the spirit of triumphant optimism. Through Christ's victory the cross all things are ours. Let us place ourselves in a receiving attitude.

The Week of Prayer is a device more divine than human. The Israelites had their week of prayer. The disciples had a week of prayer. The Covenanter Church has a week of prayer. The Covenanting Church should own these volumes and study them and heed their teachings. The Church is experiencing an emergency; an emergency, not an immersgence. This is not a plunge under, but a coming up. She has had her immersions, and submersions under worldliness, self-interest, discouragement, failures; now she emerges upon a new world of vision, power, activity, and marvellous possibilities; emerges with a shout of triumph, having a new sense of her union with her Lord, her mission in His big world, and her limitless resources for His service. The emergency calls all her powers into immediate action to meet new conditions. And let all the people say, Amen. Hallelujah. The emergency needs a week of prayer.

The Church is scarcely awake to see the coming of the glory of the Lord. A week of prayer may bring the response from heaven—what beautiful caskets, where souls sleep sweetly in their embroidered shrouds of morality, refinement, spiritual pride and self-satisfaction! Their sleep must be broken. The dead churches will be wakened by a shock that will shake heaven and earth. The voice of the Son of man will do it. The first resurrection! The week of prayer may bring the response from heaven, that will awaken many that sleep in the dust.

The Church has lost her power because she has missed the true mark. She has forgotten her chief end, which is to glorify God. Her great ambition seems to be the happiness of man. The glory of God is more and better than man's welfare. The Church must reverse her order of procedure, and put God ahead of man, to regain her health. The week of prayer may bring God into view as the world's only hope and best boon. Glory to God first.

The philanthropy which says, let the people have houses, clothing, food, medicine, schools, music, and sufficient worldly comfort, and then the kingdom will come, is facing backward. Human happiness, being the central thought, develops self-enjoyment, complacency, pride, lustfulness, and all evil
passions, as surely as the stream flows downward to the sea. In the presence of distress, the first word should be, "Jesus Christ, the Son of God, the hope of the world," and while the words are still warm with heart throbs, the good things will be coming from a strong and bountiful hand. The hungry need Jesus Christ and—bread. The poor need Jesus Christ and—money. The forsaken need Jesus Christ and—kindness. The ignorant need Jesus Christ and—schools. The sick need Jesus Christ and—medicine. The dying need Jesus Christ and—a pillow. Jesus is "the Alpha and the Omega, the beginning and the end, the first and the last." May the Week of Prayer do Him honor and justice. May His glorious Person be impressed upon the consciousness of the despairing world.

The Interchange of Pulpits.
Our Church Forbids the Interchange of Pulpits with Ministers of Other Denominations.

BY THE REV. R. J. GEORGE, D.D.

1. By the common law of the Church.
   This is our historic position as a Church. No one who has any familiarity with the history of the Church of the Covenanters denies that it is. In the discussion of the subject in the Synod of 1877, it was universally conceded that this is the common law, and that common law is authoritative.

   The "Christian Statesman," in reporting the discussion, says: "The strictest views as to the proper limits of interdenominational fellowship have always been held by this branch of the Presbyterian family.

   Referring to the addresses of Dr. S. O. Wylie and Dr. James Kennedy in support of the law, it says: "Both of these speakers showed satisfactorily enough what had been the general, and, therefore, the authoritative, though unwritten, law on the subject.

   Referring to Dr. Stevenson's address in opposition to the law, it says: "The Rev. T. P. Stevenson admitted the force of existing usage but appealed to higher considerations as reasons why that usage should be changed."—"Christian Statesman," June 7, 1877, pp. 360, 361.

   So far as I know, no one denies that this is the common law of the Reformed Presbyterian Church.

2. By statutory law.
   In 1876, certain infractions of the common law occurred; and, this becoming known, a number of Sessions sent memorials to the Synod of 1877, asking for a decision of the supreme judiciary on the subject. These memorials were referred to a special committee consisting of Drs. J. R. W. Sloane, Thomas Sproull and H. P. McClurkin; and Elders J. M. Kirkpatrick and Hugh Lamont, of the Utica, Ohio, and First Philadelphia congregations, respectively.

   The committee reported, and Synod adopted without division, the following: "The special committee, to which were referred certain petitions relating to inviting clergymen of other denominations to minister to our people in preaching the Word, report:

   "1. That, while desiring to cultivate and cherish the most friendly and fraternal relations with our brethren of other evangelical denominations, it has never been the custom of the Church to invite them to minister to our people in the preaching of the Word.

   "2. That we see no good reason, in the present condition of the visible Church of Christ, from departing from existing usage."—Minutes of Synod, 1877, "R. P. & C," p. 180.

   In thus declaring that this had always been the common law of the Church, and therefore binding upon all pastors and Sessions, and, in affirming that there is no good reason for a change of the law, the supreme judiciary of the Church gave statutory authority to the law.

   In 1889 the following motion was offered on the floor of Synod: "Resolved, That our ministers be permitted to extend invitations to ministers of other evangelical denominations to occupy our pulpits, where they are known to be in sympathy with our movements on reform."


   3. Some maintain that it is the constitutional law of the Church.

   Dr. Sproull says: "It seems to be overlooked by those who favor the change, that the Reformed Presbyterian Church is the witnessing Church. This position she took at her organization, and she was recognized as such by surrounding religious bodies. It is readily admitted that all Christians are witnesses for Christ; but it is the duty of the Church organic to bear distinct testimony in the great contest between Jesus Christ as King and Lord of all, and Satan, who claims the world as his kingdom. That this position is assumed by the Covenanting Church is clear from the fifth term of her ecclesiastical communion, in which we declare our purpose to follow the example of the martyrs of Jesus in contending for all divine truth, and in testifying against all contrary evils which may exist in the corrupt constitutions of either church or state.

   "The objects against which the testimony of the Church is to be directed are corrupt constitutions of church and state. The second includes all national organizations that disregard in their constitutions the authority of Jesus Christ as King, and the obligations of His law.

   "The first includes all ecclesiastical organizations that participate in any way in these acts of national disloyalty to Christ. With neither of these organizations in these great wrongs can the witnessing Church have fellowship. This is her historical position."—"R. P. & C," 1877, p. 239.

   Thus this aged father in the Covenanting Church rounds her law as to the interchange of pulpits in her fundamental law and the very purpose of her existence.

   Dr. James Kennedy says: "Our Terms of Communion are a law. In licensing young men to preach we require them to subscribe to these, and it is not right that, requiring this, we admit those to our pulpits who have not subscribed to them. The ordination vows are a law. Ministers bind themselves to follow no divisive courses, and the departure from the custom of the Church is a divisive course."—"R. P. & C," 1877, pp. 243-244.

   "Dr. S. O. Wylie held that inviting ministers of other denominations into the pulpits of the Covenanting Church was an innovation, a departure from the practice and teaching of the Church, and a cancelling of the fifth term of communion, which binds the Church to testify against all immoral constitutions of church and state, and all alliance of such constitutions.

   "He argued that there is constitutional law, common law, statutory law, all in favor of the position to which the report binds the Church, and declared that it would be the death knell of the historical Reformed Presbyterian Church if the innovation were allowed."—"R. P. & C," 1877, p. 244.

   Every Minister Is Sacrificed Bound to Obey the Law of the Church on This Subject.

   1. This is an ordination vow.

   Every candidate for ordination either to the ministry or to the eldership, is required to answer affirmatively the following question: "Do you promise subjection to this Session, and to the superior judicatories of this Church in the Lord, and engage to follow no divisive courses from the doctrine and order which the Church has solemnly recognized and adopted? And do you further promise to submit to all that brotherly admonition which your brethren may tender you in the Lord?"—"Book of Discipline," p. 119, Formula of Queries, No. 9.

   To disregard the law of the Church by introducing ministers of other denominations into our pulpits is both overriding the authority of the supreme judiciary, and it is following divisive courses.

   2. A minister cannot afford to be a law breaker.

   Nothing is more surely fatal to a minister's influence over a loyal people than to
be known to them as disregarding the authority of the courts which he has promised to obey. Then what can be said as to his standing and influence before outsiders, if he acts contrary to what is the accepted usage of his Church?

The position has been defined. Hold to it, so long as it continues to be our authoritative position. Be slow to advocate a change in that which has stood the test of time, and which, incidentally, has more comfort in it than appears on the surface.

**Shortage of Candidates for the Ministry.**

The Interchurch World Movement of North America is inaugurating, in co-operation with denominational agencies, a program designed to meet the decided shortage of suitable candidates for the ministry now experienced generally. Teams of speakers will visit the colleges to interest young men and women in Christian work. Suitable literature will be circulated. Students will be brought together in great conventions where the opportunity will be presented to them. In this way it is hoped to draw some of the strong young spirits of the nation to the Lord's task.

Dr. J. Campbell White, head of the Interchurch Life Service Department, recently asked leading preachers of several denominations to write out a short statement on "Why I Am Glad I Am a Minister." Many interesting replies were received. One of them is printed below:

**THE SUPREME STABILENESS OF THE GOSPEL.**

*By Dr. Alexander Whyte, Edinburgh, Scotland.*

Bishop Butler, the author of five epoch-making sermons on Human Nature, tells us that it was the supreme suitableness of the Gospel to a thoughtful man's mind and heart that decided him to choose the Gospel for his life-work. And, with all due humility, I subscribe to that great theologian's judgment. It is the supreme and unapproachable suitableness of the Gospel to myself that makes me to be so glad and so proud and so assured to be a preacher of the Gospel to other men.

Other callings in human life have their attractions and their rewards. But there is no attraction to me like the attraction of the Cross. I thank God continually that it is with me according to our Lord's prophetic words: "I, if I be lifted up, will draw all men unto Me." And all His words were immediately and gloriously fulfilled in the conversion and the apostleship of one of the greatest of the sons of men. Amid all the attractions of the Greek and Latin philosophy and literature of his day, Paul proclaimed himself, determined to know nothing compared with Jesus Christ and Him crucified. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." And our own William Cowper has the same determination in his famous lines:

"E'er since, by faith, I saw the stream Thy flowing wounds supply,
Redeeming love has been my theme
And shall be till I die."

Redeeming love has been my own theme for over fifty years, and I wish I could have another fifty years wherein to magnify far more than ever the same supreme and unapproachable theme—a theme supreme and unapproachable because it is God's own one theme to sinful and miserable men. Pursue that one theme in all you say and do; and be sure and confident that God will bless both you and your divine work.

**The Possibilities for America.**

*BY REV. J. M. COLEMAN.*

In the ancient times all roads led to Rome, so now all lead to United States, and all who can are thinking of coming, while those who can not come are looking this way. We have sent them food and clothing and some other things not so much to our credit, and they are looking to us for more. But the thing which the troubled world needs quite as much as food and clothing, and in a vague way that are looking to us for it, is spiritual leadership. The diplomats of the world are gone into bankruptcy and the masses are looking for a Moses to lead them out of the Wilderness into the Promised Land.

The lack is not so much for advice, for that can usually be had for the asking; but for the concrete example of a people which has made peace with God by conforming its life to the teachings of its Lord.

That is the task to which the Church should set itself with her whole heart—to make Jesus King. That is back of every great question which is troubling the world. How does our country stand on this issue? We have to answer that while there is a strong Christian sentiment among the people, as a nation, as Lincoln said, "We have forgotten God." When our statesmen formulated the law which was to be the standard of national affairs, which we call the Federal Constitution, they took as the pattern the Virginia Plan, proposed by James Madison, who was the devoted disciple of Thomas Jefferson. Other influences were at work, but doubtless that of Jefferson has much to do with the fact that the Constitution was carefully purged of any reference to the Deity. Washington, along with many others, was fearful of the influence of Jefferson, and said in his Farewell Address, "Reason and experience both forbid us to expect that national morality can prevail where there is an exclusion of the religious principle."

This was the very thing that our forefathers hazard when they left all religious recognition out of the supreme law of the country. When we recall that every law in the country must conform to the Constitution; that every official must accept it as the standard of his official life; that the pupils in the school study it as a guide for the duties of the citizen, we see what an influence it has not only on our public but our private life. If our country is to take her place as a spiritual leader of the nations, we should recognize Jesus Christ in our law, for its educational influence on other peoples who are framing their systems on the American plan, and also for its influence on our own citizens.

Flanders' Fields, 1919.

*BY LUCY E. CHURCH.*

In Flanders’ fields the poppies grow, Above the dead who sleep below, The holy dead who gave their lives That mothers, daughters, sisters, wives, The dread and horror might not know Of Flanders’ fields.

The foe is crushed, and now no more Is heard the cannons’ dreadful roar; Instead the gladly beating drum Welcomes our brave defenders home.

Yet, while in grateful memory deep The living and the dead we keep, Let us rejoice, but not forget Our vanquished foes are brothers yet.

Let the sweet words of Him still live Who from the Cross could say forgive; Let bitterness and hatred die, Let all in vain our heroes lie In Flanders’ fields.

The Christ-Child.

The Christ-child unto the stable came 'Twixt the midnight and the morn; His mother laid Him softly down By the beasts of hoof and horn. The friendly kine a-near Him stood In the frost of the early day, And, little Brother of all the poor, He slept in the fragrant hay.

—Margaret E. Sangster.

To one man in the house of God on the Sabbath, the sermon is a message from God; to another it is simply an address by the minister. To the one, it is the voice of God to His soul; to the other, it is the voice of man to His intellect. To the one, it is a savor of life unto life; to the other, a savor of death unto death. The difference is not in the sermon, nor the preacher, but in the hearers. "Take heed how ye hear."
In the Sabbath School

BY REV. W. W. CARTHERS, D.D.


Subject—"Peter Preaches at Pentecost."—

Golden Text—"Whosoever shall call on the name of the Lord shall be saved."—
Acts 2.


Peter and John had been in training for three years or more and had the last charges from the Master about the work they were to do, but one of these directions was to tarry in Jerusalem until they were endowed with power from on high. This was a very reasonable part of the equipment that was to be theirs if they were to do the Lord's work.

The spirit of those days of waiting was a continual invitation to the Holy Spirit to enter in, and on the day of Pentecost He came upon them. Pentecost means fifty and was one of the three principal feasts of the Jews. It was the feast of first fruits and this seems specially appropriate for this first fruits of the great spiritual harvest of the world. The sound was of a mighty rushing wind, which is a force that so far as man is concerned is irresistible. Man knows no way to change the direction or the force of the wind, and it was used by the Saviour as a symbol of the Spirit. Here the sense of hearing testifies to this presence of the Spirit. The sense of sight is also brought in to give testimony, that the appearance was of fire, another force that holds something of mystery and a terrible appearance. We cannot imagine the world existing a day without these forces, and yet they carry forces of destruction as well as of life. All this and much more we may learn from this great inflowing of the Spirit of God, whose coming was promised by the Saviour, and we were told that it was expedient that He should go away that the Spirit should come to men.

Years ago I was asked if God understood Comanche talk; for if God could only be approached in English it would be a serious obstacle. But this day of Pentecost answered that fully. The Spirit could even make men that did not know the language talk to foreigners, and there was not only one there, but God could talk to him and give him a message, and we can be just as sure that the Spirit understood everything that soul wanted to say to God. God had always talked with special reference to the Jews, but one of the first things under the dispensation of the Holy Spirit was a message to every people, speaking every known language of the earth. We do not read of any farther use being made of this gift of tongues. Its value was to the people in that upper room, to give them an idea of the world-wide sweep of the force that was filling them. The Spirit was to work among every people and in the language that they considered barbarian.

Is this gift of tongues ever given to people in this present age? I heard Miss Emily Wheeler, a missionary in Persia, say that the language there was very hard for her to master, and her work was greatly hindered by her inability to talk. Some of her friends knew of this and agreed to pray for this mastery of the language to be given her, and one night at a meeting she was able to talk as she had never been able to talk before, and after that she talked easily and she found later that her friends were interceding for her at that very hour.

But the great spiritual upheaval that was indicated in all this was foretold by Joel, who spoke of the awful manifestations that were to take place, and these things in nature were no more startling than the wonders of what the full outpouring of the Spirit would mean to the world. And Peter declares that this outpouring of the Spirit was what was foretold in this prophecy that had been misunderstood until this time when it was fulfilled.

This outpouring of the Spirit and the manifestations of power that accompanied it called attention to the company, and as is always the case men began to speculate about the cause of it all. The worst explanation they could give was that the men were drunk, and that of course discounted anything they might say. But Peter could not be silent when he was filled with the Spirit, and the whole matter needed to be set right and so proceeds to set things straight.

There are a number of things we see in this sermon. It is specially adapted to the time and the circumstances. It fit in exactly, and he explained what was unusual in the actions as being from God.

Peter's sermon was suited to his hearers. It set in order their actions as connected with Jesus of Nazareth. Of course this did not suit the ones that were listening; for it is a serious thing to make such charges as Peter did against a whole people. But many of them were pricked in their heart and so they accepted the words of Peter as he told them how to escape the punishment due them. And many made their peace with God, as Peter directed and they came into the fellowship of the Church. It was faithful preaching, and the Spirit was present to bless the truth.

Last quarter we studied Peter and John taking their theological course. We are accustomed to a Commencement at the end of the course in any school, and the meaning of Commencement is that the putting in practice the things that have been taught begins at that time. So we may look on the day of Pentecost as the Commencement of Peter and John's theological course. They began to put it in practice. We might say that this is the same Peter that fled from Gethsemane and denied his Lord, but we do not watch him very long until we see that he is a much more determined and more courageous man. He has settled convictions that he is ready to stand for in the face of the Temple crew and in the very shadow of the Temple itself. He charges home their guilt on them and shows no tendency to trim his message and make it suit the fancies of his hearers. And his keen putting of truth reaches the heart, and the sight of the wickedness they had accomplished was too much, and they cried out in terror, for they saw no way of escape.

Peter was ready with the answer, and they rushed to safety by the thousands. There are a number of questions that arise at once, about these new converts. We are so used to revival services and the reports going out that thousands have been converted that some who later look for results seem to find so little permanent results. What about Peter's sermon and these new converts?

The 41st and 42nd verses of this chapter tell us all about that. They continued steadfastly indicates that they were reliable members, and would be found on the roll of church members as long as they lived. The Apostles' doctrine was in reality Bible study. Many of them were not well instructed in the life and work of Jesus, and they were getting thorough instruction, and the delightful fellowship would fully supply that social demand and in fact the whole round of Christian duties would be most attractive to them.

The trial of communism was a most natural thing, and in the providence of God released them from the entanglements of property, so that they were free to go when they were well enough instructed to go out according to their marching orders that Jesus had already given.

This lesson presents a great many opportunities for study, and profitable conclusions.

David was the sweet Psalmist of Israel, and Israel should be taken to mean, not the single nation of that name, but the whole Israel of God in all ages.

The laboring class may for a time be misled by smooth-tongued demagogues, who never did an honest day's labor in their lives; but they can't all be fooled all the time. The great mass of laborers are quick to sense true sympathy and genuine interest, and to detect the impostor. They will learn that Jesus Christ, and those who have the spirit of Christ, are their truest friends.
Children’s Lesson
BY ANNA PRITCHARD GEORGE
“Peter Preaches at Pentecost.”
Acts 2: 14, 22-24, 32-42.

Are there many churches in our city, George? “Yes, lots of them.” Can you re­member when there were no churches at all, Ethel? “There always have been.” In your lifetime and in mine. But away back there must have been a first, and today we will talk about the very first Christian Church after Christ went home to heaven.

Did the Jews have churches while Jesus lived, John, and before that time, too? Yes, the synagogues and the Temple. They worshiped God. The Christian Church was like ours. We worship God but we worship Christ too.

On the table let us lay out Jerusalem with boxes for the houses forming the streets. Here is the Temple, and an open square not far from the Temple and not far from the upper room either. Here is an outside stairway belonging to one of the houses beside the open square.

How many Jews were at that prayer meeting in the upper room, Ellsworth? “120.” A prayer meeting is a good way to start a church, and to keep it up, too. How long did this one last, Bud? “Ten days.” Then what happened? “The tongues of fire came and they could all talk in different lan­guages.” That was the gift of Christ’s spirit.

These clothespins are the 120 disciples and the sticks all the people from all over that part of the world—thousands of them. The disciples are still talking to the people about Jesus as they walk along the street to this open square. Here Peter and some of the others climb the steps and the crowd gathers below.

Jeanne, who was it denied Jesus the night before He was crucified? “Peter.”

Herbert, when a boy tells a fib in school is it easy for him to own up to it before the whole class? “He wants to go home.” Yes, he is ashamed. Peter did far worse than fib in school. That night when Jesus was all alone among His enemies and everyone was against Him and trying to do Him harm, three times Peter told the people that he did not even know Jesus. It was a dreadful thing to do.

But Jesus forgave Peter, and now Peter comes back to the same city and almost to the same spot, and many of the same people must be in this crowd. Some are talking of killing the disciples. This time Peter stands here in the midst of the other disciples and preaches one of the most wonderful sermons this world has ever heard, telling the people that Christ is our Saviour. It is not easy for him, is it, Gladys? But Peter is a brave man now, and God is with him. Don’t you want to hear what he tells these people?

Peter first proves to the people that this Jesus of Nazareth is the Son of God whom God has been promising for centuries to send into the world to save us all from sin. And then what did the Jews do with Jesus, Dorothy? “Killed Him.” “Him . . . ye have taken,” calls out Peter, “and by wicked hands have crucified and slain: . . . This Jesus hath God raised up wherefo we are all witnesses. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.”

As Peter preaches many of the men and women in the crowd believe him and are sorry they have refused Jesus. Their hearts are sad because of their sin and they cry out, “What shall we do?” Peter answers, “Repent, and be baptized every one of you in the name of Jesus Christ.”

What is our Golden Text, Marion? “Who­soever shall call on the name of the Lord shall be saved.” That means today as well as it did in Peter’s day. Whoever calls on Jesus and believes and loves Him shall be saved.

Did you ever see folks join church, Doris? How many have you seen join at once? “Maybe twenty.” After Peter’s sermon he had the people join church. This is the first time after the 120 started with the prayer meeting, and this day three thousand people believe in Jesus and join the first Christian Church. Don’t you think Peter is glad he came back to Jesus?

Tribune Building, New York.

A GET-TOGETHER MEETING.

A unique conference, and one which meant much to our Foreign Mission work, was held in the Allegheny church, Saturday, Dec. 6, at 10 a.m.

Conditions in our Foreign Mission Fields had brought a serious financial crisis and the Foreign Board had appointed a committee to meet with members of the different Boards and Committees around Pittsburgh to take counsel with them and to secure their hearty cooperation in plans to meet the emergency. January was to be used in raising the full appropriation for the Levant and the entire month of December was to be given to the Emergency for the Levant and the entire month of January was to be used in raising the appropriation for China in full. The Christian Nation, “Olive Trees,” etc., were to be used in this work. If the congregations could give the full amounts, $35,000,000 for the Levant, and $40,000,000 for China, no more was to be asked from them as congregations. Any amount we needed last year for both the Levant and China still remains a burden which we, by His power and the power of the dollar, just as we are doing now, shall raise in full. There is nothing new but it is so necessary.

“A GET-TOGETHER MEETING.

The Lord Jesus Christ never lays upon us a burden which we, by His help, are unable to bear. $75,000,000 seems a heavy load for the Covenant­

Church, but, if borne for His sake, the yoke will be easy and the burden light.

The war has imposed a weighty burden upon our world under which, indeed, the world may break. The nations have raged and the peoples must pay the price. Our missionaries have suffered from the raging and have had to pay their share of the cost. Thank God, our missionaries have been saved; their lives were precious in the sight of the Lord.

A FAMILY PAPER

December 17, 1919.

Our losses have been in the main financial. Exchange rose to a rate unprecedented in the history of banking. For months we were totally unable to make remittances to the Levant. High rates of exchange both in the Levant and China still obtain and are likely to continue for some time. At present the Mexican dollar (local currency in China) costs $1.08; 47 to 50 cents is the normal rate. That is, it takes $2.00 U. S. currency, to send the missionary $1.00 of his salary, and he is still up against the decreased purchasing power of the dollar, just as we are. The same holds true of money sent out for Mission expenses.

Do you wonder that there is an overdraft of $24,904.75 in the Foreign Mission Treasury? $75,000,000-$35,000,000 for the Levant, and $40,000,000 for China! The Covenant­

Church to keep her workers in the field, must raise this amount in full? ARE WE ABLE? This same Jesus who spake to the disciples of old will help us.

“Who of our burdens day by day Himself doth bear the load.”

S. A. S. METHEXY, M.D.

Jesus never drew the bow at a venture as we must often do. Every shot went home.
Mrs. R. M. Robb, of Blanchard, recently entertained in honor of her aunt, Miss Porter, of Oskaloosa.

First Philadelphia congregation held an election for pastor on December 10.

A new bulletin board has been installed in front of the New Castle, Pa., church, and is being used to announce the various services.

Contributors to the Geneva College Bible Chair Fund will please send all remittances to James S. Tibby, Treas., 408 Penn Bldg., Pittsburgh, Pa.

Rev. Walter McCarroll preached in the First Church, Philadelphia, Pa., on Sabbath, December 14.

It is surely time for Christian churches to unite in prayer for such a solution of America's labor troubles as shall be more than a makeshift.

The Woman's Missionary Society of the New Castle congregation is doing efficient work. A box of new goods has been forwarded to Latakia.

After hearing Rev. Robert A. Blair on the financial needs of Syria, the Pittsburgh congregation pledged itself for twenty-one hundred dollars for Syrian Emergency Fund.

Born, on Sept. 22, at Hong Kong, to Rev. and Mrs. J. C. Mitchell, of the China Mission, a son, James Alvin Mitchell. We extend affectionate congratulations.

Have you corresponded with Rev. J. D. Edgar, Secretary of Young People's Work, about the new Topic Card for young people? Remember the young people's Department.

A number of delegates from New England attended the World's Christian Citizenship Conference. Reports were given the following Sabbath.

There was a social, Dec. 2, at the home of James Crooks, of Blanchard, Iowa, in honor of his nephew, Lloyd Taylor, of Delburne, Alberta, recently back from France.

Mrs. Nettie Anderson and Mrs. Jennie Taylor, of Xenia, Ohio, aunt and cousin of Mrs. Mathews, were recent visitors at the New Alexandria manse.

At an election in the Second Church, this city, on Dec. 3, J. S. Arthur and David Park, M.D., were elected elders, and Mr. Dougall, Thomas Kerr, C. R. Crockett and James McVaine were elected deacons. Elders A. D. McNeill, of the Third church, and Evan W. Jones, of the Brooklyn church, served as tellers.

Rev. A. A. Samson, D.D., will ask release at the end of the year from the pastorate of Second New York, and will begin work on January 1, 1930, for the National Reformation Association.

Rev. and Mrs. R. C. Adams, of our China Mission, announce the birth, on October 19, of Roy Melville Adams, weighing seven and a half pounds. The Christian Nation expresses loving congratulations.

At a meeting of the Executive Committee of the National Reformation Association, held Dec. 8, Rev. A. A. Samson, D.D., of New York City, was appointed a secretary of the Association.

Dr. J. M. Wright, on furlough from China, studying in Boston, attending clinics and lectures, and receiving the Thanksgiving greetings of Wright and the children, in Denison, Kansas.

A Correction.—Dr. G. S. Shaw and Rev. W. C. McClurkin did not assist with "communion services" at Walton, Wednesday, October 26, but with the unanimous request of Clarence Gilchrist at that date.

Murray Russell, of the Walton congregation, was expected home from the Norwich Hospital last week. It is believed that his operation was entirely successful and that the young man will spend the Thanksgiving vacation.

Writers from Denison, Kansas, Dec. 1, Mrs. J. M. Wright says: A wave of Thanksgiving weather struck us last week, fine sleighing and the thermometer down to zero.

The Fathers' and Sons' banquet of the New Castle Sabbath School was given on Wednesday, December 3. Fifty boys and men sat to a splendid dinner served by the ladies of the congregation. An interesting program followed in the form of after-dinner speeches, Thomas J. Elliott was presiding in a pleasing manner. Such an occasion strengthens the ties between boys and men of the church.

A very jolly house party was held at the home of Mr. and Mrs. R. J. McCracken, of West Sunbury, Pa., where their children came home to spend the Thanksgiving vacation, bringing with them some of their college friends—Miss Frances Aikin, of Oalthe, Kan., Miss Myra Edger, of Morning Sun, Ia., Mr. Ralph Alexander, of Walton, N. Y., and Mr. Melvin Harrod, of the R. P. Seminary, Pittsburgh.

The many friends of Mrs. E. A. Sproul, of New Alexandria, Pa., will be grieved to learn of her death, Mrs. Margaret Gilson, of Sewickley, Pa., Mrs. Gill and the others, come from her home to spend Thanksgiving with Mrs. Sproul, and attended the Thanksgiving service apparently in her usual health. She became ill Friday evening, developed double pneumonia, and died the next Thursday. The remains were taken to Pittsburgh and interred in the Allegheny cemetery.

Dr. Calvin McCarroll, home on furlough from Cyprus, writing from Birmingham, Mich., on Dec. 5, of the death of Mr. McCarrroll's father, in their home in Birmingham, says: "Last Friday morning, Nov. 28, Mrs. Calvin (Florence) McCarroll's father, Mr. Neil Patterson, went to his reward and to hear the "well done, good and faithful servant, enter into the glory of the Lord." He was born in Argylshire, Scotland, in 1844. Thus is broken another tie which bound the heart of Mrs. McCarroll to the home land, her mother having died about twelve years ago.

If any one has two copies of Vol. I, "The Covenant Pastor," of Dr. R. J. George's Volumes on Pastoral Theology, that are in good condition, and can spare one copy, I will make a copy of "Soldiers of the Church" for it. I sometimes get orders for all three of Dr. George's volumes, and the supply of Vol. I is exhausted, so that I will make this appeal for all who can spare one copy, to the "Covenant Pastor" that I can secure. I do not wish to withdraw this book from one Covenanter home to put it into another Covenanter home, because every member is a better Covenanter and nobler Christian for reading it, nor do I feel justified in permitting a volume-in any home where there are two-to be idle and unread.

A private letter from Dr. Kate W. McBurney, dated October 27, containing the following: "We are starting on a trip to Do Sing and I hear the first whistle of the steamers. We opened dispensary work in Do Sing last week. There have been some deaths among the people asking for the Lord's help in these years. They are now anxious enough to offer us a room free of rent and have a nice bulletin board prepared to hang out on the outside of the hospital and all come to their city. It is on a board painted a shiny black. The characters are cut in and gilded, and the whole is oval shaped and not over a foot long. We do not promise to go every market day, nor every week, but just when we can; but the people will learn that when the bulletin board is out, we are there."

The pastor of Third New York received a letter from Missionary Edward Edgar in the route, saying that he was not on very good behavior, as the following extract shows: On board S. S. "Patria" November 14: "Our boat pulled out about 6 p.m., and we arrived our view of New York harbor. Fine morning, fine weather. We are in a good storm that increased in power so that by noon about ten of us had the dining saloon to ourselves at meal time, and this continued till Monday. Then Monday and Tuesday were fine, and by Wednesday we were in a raging storm again that increased in violence, so that soon our bath was vacated again save toy."

Do not use more than the least measure of muflication to tip the Supplement into your copy of "Soldiers of the Church," but in the close of the volume and is number consecutively: 187, 188, 189 and 190.

We are glad that people are not scared at paying $2 for the Covenanter Pin. It is worth it. A lot of them are going at that price. It makes an appropriate holiday gift. Orders are filed the day they are received.

The Rev. D. H. Elliott, Secretary of the Forward Movement, is doing his difficult work well. He should be encouraged in his work by the cooperation and prayers of every minister and member. Let us encourage him, help to carry out his plans, and with God's blessing the Church will be greatly strengthened.

A letter received by Rev. D. H. Elliott, saying: "Your work in the Forward Movement has been a great help to this congregation, and the people are becoming more interested in it all the time. You and this great Movement are remembered daily in our prayers. May the special efforts with our young people this week be especially blessed." Still another pastor writes: "It is the noon hour and I just want to say that I have been led to adopt the noon-tide prayer period for you and the Forward Movement. I wrote you some time ago that I was using the morning and evening period as the season for intercession. It was a remark in one of the articles contributed by the Christian Nation for November 19, that gave me new light." One of our earnest leaders says: "I am herewith sending on the first installment of our enrolled intercessors, and as I receive them in larger numbers, I will send them to you. From my own experience, I am sure there will be more. I am persuaded that this is the greatest move against Satan that the Covenant Church has ever attempted. I have had more joy in my prayer life since adoption of this method than I ever had. I have also had harder fighting than I ever had before the Christmas holidays.'

During the absence of the editor, Rev. McLeod M. Pearce, D.D., from Philadelphia, for a couple of weeks, the Rev. R. A. Blair is working on the January issue of "Olive Trees."
The three Tolnmes prepaid for $4.50

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By Rev. R. J. George, D.D.

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JOHN W. PRITCHARD
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It is recommended for the relief of nervousness, general debility, etc., for the treatment of neurotic conditions and for the prevention of neuralgia.

**IT IS WORTH YOUR WHILE.**

What are you doing with your life?

Is the world any better for your being in it? Come now and see what others are doing. Join them in leading a life that radiates, and inspires others to do better things. The better class of magazines have been doing constructive work along these lines, but the "Christian Herald" stands out as the leader of them all.

The world has generally agreed that the "Christian Herald" subscribers comprise a mighty family of worth-while people. You cannot read this publication without being imbued with aspirations. A most wonderful present now presents itself. The "Christian Herald" is sacrificing all its immediate profits from subscribers in a big drive to extend its present 300,000 circulation to the million mark by making an irresistible half price offer. New subscribers may have the next eight big satisfying weekly issues for 25 cents. The price is ridiculously low, but the hope that is in it is to bring humanity to a better mode of living.


**LOS ANGELES, CAL.**

On November 9, our congregation observed the fall communion. Rev. W. M. McVee being the pastor's assistant. The visiting minister did most of the preaching, and all of his discourses were simple, practical presentations of the unsearchable riches of Christ. The truth given was satis-fying and inspiring, and many are now building up God's people in the faith. As usual, the weather was pleasant, and nearly all the members were able to be out.

At a meeting of the congregation, the pastor's salary was increased to $1,800 a year.

The pastor's son, William Raymond McDonald, and Miss Kathleen Manlove were married Nov. 9. They were married in the Veed.CONFIG prepared for the ceremony. The church was well adorned, and the groom was given away by the pastor's wife.

A NUXATED IRON TREATMENT

**CHRISTIAN NATION**

**FOR THE HOLIDAYS**

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Price, $2.00, postage prepaid,
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The Covenanter Pin has been sold without profit, but because of the two increases in the manufacture price and on account of the loss of so many pins in the mail, the net result of handling them has come to be a very substantial loss. An additional 200 pins have been made complete and the manufacturers have made a third and very considerable advance in price. The demand for the pin in the next season is nearly double, and we find it necessary to insure the Pins to protect ourselves from loss in the mail.

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Tribune Building New York

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However, if you wish first to try this great new medicine, in order not to lose the privilege of sending your name for a sample bottle, we will be glad to send you one. When writing be sure to mention the Christian Nation.

YOUNG PEOPLE'S DEPARTMENT.

**THE CHRISTIAN NATION**

**BIRMINGHAM, MICH.**

We expect Dr. J. S. McGaw to preach for us on Sabbath morning, Dec. 7, and to lecture in the M. E. Church in the afternoon.

The Westminster Presbyterian church, Detroit, in the evening. We are looking forward with pleasure to these meetings, for Dr. McGaw's capacity as a speaker has preceded him.

Mrs. Dr. Calvin McCarrall's health has not yet returned to normal, although it is much better than when she returned from Cyprus.

We are greatly rejoiced and relieved to hear that Messrs. Smith and Tweed have probably arrived in Cyprus much before this, and also that Mr. Weir has done so well in keeping the school up till help arrived.

You are very welcome.

CALVIN McCARRALL

An understanding of the two-fold nature of Christ is the key which unlocks the greatest mysteries of His life.

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The uplifting and educational effect of

Universal Bible Sabbath

(on November 30th, 1919) was manifest.

Pastors, Christian workers, officers, teachers and churches were quickened and inspired by the recital of the marvelous record of achievement of the Book of Books in every land and nation.

Was YOUR church represented in this splendid movement?

Now get ready for

Mayflower Universal Bible Sabbath

(on November 28, 1920) in commemoration of the landing of the Pilgrim Fathers, who built the civilization of this country on the

achievement of the Book of Books in every land and nation.

The story of a faithful mother's heart going out in fervid love to every "Mary" she meets with, in hope that in one of them, as she comes in contact, she may meet the nineteen year old lost maid, that be before, be she ever so scarred by the sin of the world, for she feels that she owes it to her daughter to have given her all the advantages and loving care that a faithful mother could give.

So the door is always open with all who come to every girl named "Mary," and her purse and time and care are free to help every one in need, even to find them work and helping them to forsake the road that leads downward and to walk solidly in the right road. She is truly a mother to the world's Mary's, to those under the ban of the law, for she never doubts that her own Mary still lives somewhere, and is in need of her. She keeps open house for all Mary's, and at last one Mary that she helps, brings another Mary to see her, and her own Mary is found.

All the fears of the past years that the child probably was brought up in vulgar environment and may have learned the lessons of a sinful world are set aside; also any thought that may have found a place in her mind that her Mary might be refined and "a lady" from the world's viewpoint, for she found Mary to be a good, godly young girl, who had passed in the practical view of life, a capable stenographer, having received an education in the public schools, energetic, self-sufficient, properly proud, and ready to defend her present day friends, and loyal to the care of her foster mother, a poor but honest and industrious Irish working woman.

How she stands loyally by the woman who has taken such unselsh care of her during her childhood and young womanhood, and other friendships she has formed, showing no desire to set them aside for worldly gain. It is a very praiseworthy; but her own mother recognizes the true worth of an honest, loyal heart, and rejoices in it. How the past existence of Mary becomes merged with that of her future surroundings, without any room for criticism but only a great joy and gladness to all concerned, is very uplifting. The only flaw to the story is the author's inability to picture life.
AN APPEAL FOR HELP!

Foreign Mission Treasury Overdrawn $23,904.79!

At this season the Treasury is always overdrawn—but never has the deficit been so large as now. Collections of December and January have always more than covered the over-draft; and with presents and dividends we have managed to keep going from year to year. The situation now is desperate; it calls for prompt relief.

$75,000 additional needed for December and January

For the entire months of December and January the whole missionary work was followed by an increased demand on the Synodical Collections: In December, $35,000 for the Levant. In January $40,000 for China.

The unprecedented rates of exchange in China require $2 for each $1 of salary and Missionary expense—or the missionaries will starve and the work stop. This means that we must give twice as generously to meet China's needs.

Not one dollar of what Mr. Blair has collected should be deducted from these appropriations. We must collect $75,000 in addition to making up the treasury deficit of $24,904.79. The Church must raise the full amounts or the situation can not be saved.

**Men and Brethren!—what shall we do?**

We have put our hand to the plow: we cannot turn back. God's work must go on. The Starving call you; the I11 plead for help—all that Foreign Missions do in ministering to spiritual needs must be based on a substantial physical and financial foundation. Will you be the Good Samaritan of today—and you, and YOU?

Send all contributions to JOSEPH M. STEELE, Treasurer
1600 Arch Street, Philadelphia, Pa.
The Week of Prayer for Covenanter Churches

Parnassus, Pa., December 17, 1919.

My Dear Mr. Pitcairn:

I wish that you would publish the following communication from the Evangelistic Committee in your next issue of the Christian Nation:

"The Evangelistic Committee was instructed to prepare a program for the Week of Prayer, and to co-operate with pastors and sessions in securing a more general and more earnest observance of the Week of Prayer in all our congregations."—Minutes of Synod, page 122.

After consideration of the above resolution and the line of topics given out by the Evangelical Alliance, it was thought best not to arrange a wholly new line of topics, but to emphasize under the topics already given as published in the December 10 issue of the Christian Nation the things that were related especially to our own Church's life and work.

Monday, Thanksgiving.—That God has wrought the great triumph of prohibition and for the interest and spirituality shown in our Forward Movement.

Tuesday, Prayer.—That our Church may receive the fullness of the Spirit's power, that we may recognize our great Covenant blessings, and that our people may show a zeal to become acquainted more fully with our Covenant obligations.

Wednesday, Prayer.—That the whole Church of Christ may realize the accountability of all Christians for the obligation resting upon the nation as a moral being to recognize Christ as her Saviour and King; that the League of Nations may come to recognize Christ as the Governor among the nations, and that God prosper the efforts now being put forth for a Constitutional amendment in our own land.

Thursday, Prayer.—That the spirit of liberality may prevail throughout the Church to provide the funds necessary for the depleted treasuries of the Home and Foreign Boards, and for God's blessing upon the foreign fields and the work among the Jews and Syrians and Negroes and Indians in the home land.

Friday, Prayer.—That the Bible may come to have a larger place in the public schools, that the custom of observing family worship may continue in every home of the Church, and that the Lord would send forth laborers into the fields. This should be the great burden of prayer throughout the week. It is the most urgent need in the Church today. Our Church faces a crisis in the problem of how we are to supply the congregations with ministers and the mission fields with missionaries.

It is advised that where congregations do not hold the Saturday evening prayer meeting that the topics for Saturday and Thursday be combined for Thursday evening. It is also suggested that where congregations hold communion at the close of the Week of Prayer that the Monday topic be exchanged with the Thursday or Friday topics.

Robert Park, Chairman.
COLORADO YOUNG PEOPLE'S CONVENTION.

The Young People's Convention of Colorado Presbytery met in the Reformed Church, Denver, Colo., Tuesday, Oct. 21, 1919, at 8:15 p.m., and continued through a forenoon, afternoon, and evening session, on the following Wednesday.

The address of welcome was given by Rev. Nevin Carson, of Denver, and the response by Miss Mary Conin, of Greeley.

The first address was by Rev. R. A. Blair, Rose Point, Pa., on the subject, "Moses' Rod." The address consisted of a convincing and enlightening interpretation of the "rod" as being a symbol of God's presence and power, followed by a very helpful application of the truth symbolized. It was shown that there is great need of the power of the Holy Spirit in the church. We lack the supernatural. God is saying to every young person today, "Take this rod."

The next address was by the Secretary for the Middle West, J. D. Edgar, Olathe, Kansas, on the subject, "Measuring Up to Our Responsibility." The young people's part in bringing Christ to all the world includes, as presented in this address, five things: the will, the faith, a deeper consecration, a more intensive prayer life, and a more intensive Bible study.

The Wednesday forenoon session was opened with devotional exercises led by Miss Helen Acheson, La Junta.

Reports from the different societies were read, and the various features of the methods and work of the societies taken up for general discussion. The readiness with which delegates from different societies voluntarily made remarks by way of discussion or suggestion in this part of the convention, so that there were no painful pauses and no dragging, was encouraging in a high degree. Some of the suggestions and implications will certainly bear fruit.

Wednesday afternoon session was opened with devotional exercises led by Miss Irene Hutchinson of Denver.

The first address was by Rev. R. A. Blair, on "Stewardship." It was a great and vital gospel truth which Mr. Blair presented in his address when he showed, in use of the words of Rev. Mr., "We are the body of Christ," that Christ must have a body in order to do His work in a world of form and extension, and that His people, according to His plan, are to be that body through which He speaks to the world.

At this session Rev. H. E. McMillan, who had just arrived recently from his Y. M. C. A. work in France, spoke on the subject, "Helping Service." With a vision which deeply moved those to whom he spoke he told how from the time he enlisted for Army Y. M. C. A. work he

saw soldiers and the members of the families from which the soldiers came in America, England, and France, all willing, so willing, to do their part for the carrying on of the struggle of the Allies. His object was that willing service for God which the 10th Psalm foretells will be rendered in the day of His power. The cause of the war was, he said, that a divine purpose was blocked, a divine people. He had come home with the purpose of speaking two particular messages as a result of his observations in the war: one, The Kingship of Christ over the Nations; the other, Purify of Life.

The Committee on Nominations submitted the following report: President, Nevin Carson; vice president, Edwin Keys; secretary, Ruth Gilmore; treasurer, Ralph Horn; chairman of the committee, the secretary, Miss Sara Van Der Stad, cast a unanimous ballot for the nominees.

The Plan of Work Committee submitted the plan of work for the coming year, consisting of ten points. After a discussion of these points, one by one, the plan was adopted. The La Junta society challenged the Denver society to a endeavor to add membership in the giving of the title. During the afternoon two papers were read on the general subject of "Our Young People a Factor in the Forward Movement of the Covenant Church." The first was on the subject "Money," by Edwin Keys, of Greeley. The second was on the subject "Prayer," written by Miss Anna Cahn, of La Junta, and read by Mrs. James Dodds, of La Junta, the writer of the paper being unable to be present. A third paper on the subject "Movement of the Covenant Church." Miss Margaret Scott, of Denver, had to be postponed until the evening session, on account of Miss Shank being unable to attend in the afternoon. The papers of the afternoon were of a local nature because of the interest they had called forth, of being asked to be read again at the evening session. Accordingly, all three papers were read in the evening. They all showed commendable interest and care in their preparation.

An essay contest had been planned in which a representative from each society was to take part. However, several societies, chiefly due to the absense of the heads of these societies, did not enter, and the essay contest was postponed.

The closing address was by Rev. S. D. Edgar, in which he made a strong and fitting appeal for loyal cooperation of the Covenant Church on the part of the young people.

The convention as a whole was marked by a number of features worthy of mention. One was the effort, reaching in some instances a degree of sacrifice, put forth by visiting delegates, in order to be present. Then there was a fine "convention spirit" which was shown by all, determined to do work, which promises real results from the convention during the coming year.

Rev. Charles T. Carson deserves credit for his care and zeal in directing the preparation of the program, and for presiding in such a helpful manner at the different sessions. The Denver congregation, pastor and people, gave the most conscientious assistance. Richly contributed their part in planning with great care for the comfort of the delegates, and in showing such generous Christian love in their way towards Spring, as we all know, the visiting delegates a pleasant and helpful memory.

J. B. GILMORE.

THE TRIP ON BEHALF OF THE EMERGENCY FUND FOR THE LEVANT.

BY REV. R. A. BLAIR.

When the first facts as to the conditions in the Levant came to the knowledge of the Board they endeavored to get Mr. Elliott or Mr. Samuel Edgar to do this work. Mr. Elliott declined on the score that this was a debt that would have to be gotten out of the way before the Forward Movement could be well launched. The Judges' declination was followed by the work planned which was fundamental to the whole Forward Movement program. This was more than enough to keep him busy until some one else was found. Mr. Edgar declined because he felt he must go back to the field at the first opportunity, as there was no one to care for the outlying cities and villages. Mr. Samuel Edgar's declination was indicated by the fact that he had been able, on leaving Syria, to give them but $15.00 each to do them a month and one blanket for a family. So if he had not gone back to the field at the first opportunity, he could never again look those poor people in the faces. He said that if he would go back and do the work there, he knew the people at home would furnish the money.

When the Board urged me to undertake the work, I felt I could not decline. Happily Mr. Edgar came and spent part of a week with us and did the work for our full convention. Mr. Elliott and he both assured me it was my duty to undertake the task and each assured me he would help me in every way possible.

I began at home. I feel I was not willing to be led to do anything I was not willing at least to try myself. My people are few and they had given well last year and are keeping it up this year, but when we took up the offering we had $130 cash and pledges which I had to return.

I left home October 15. My first stop was at Quinter, Kansas. I was almost ashamed to stop at Quinter, as they had such poor crops, but I was ashamed not to stop. I got there about 2 p.m. Friday, and Mrs. Robbins met me at the depot (Mr. Robbins was in Boston) and told me I was to speak at the High School at 3:30 and Sunday School at 4:00, and the church. The church principal and professors came over to the meeting at the church. Our offering that night was $109, which amount has been increased since to almost $300. I went on the same night to Greely, Colorado. They have their nice new church ready for Synod. Sabbath was their preparation day and the morning of their communion they took an offering amounting to $600. I had the pleasure of going from Greeley to Denver in Mr. Carson's car, where I enjoyed the treat of attending the convention of the Colorado C. Y. P. I only spoke for three minutes on the Emergency Fund, but left Denver with considerable more money than I had on arrival, and more to follow. From Denver went for two days of fellowship with Brother and Mrs. Erwin. From Greeley, October 21, I went to La Junta to Stafford, and I spent one night with him there. I brought some

(Continued on page 10.)
Invest Now.

BY REV. A. S. SAMSON, B.D.

The need for a greatly increased contribution to our missions in the Levant and China is evident. It is not a chance. It is the Lord's request to us. He asks us for loan of $17,000. More could be used, but this is the least that will do until next Synod. He comes to His friends for it. Each of them can have one or more shares as they are able to take them. He offers a high rate of interest. The investment is perfectly safe. No other is. The stock is kept in a bank which is thief-, rust- and moth-proof. The manager of the business is All-wise, and All-mighty. His agents in the field are devoted and dependable. This investment is more attractive than ordinary life insurance, for you get large returns in this life and in the next world you find the original investment on arrival. Do you believe it? Those who can give and do so, are blessed. Do all you can and be blessed. Those who can give and do not, will be sorry.

"He that giveth to the poor lendeth to the Lord."

But whoso hath this world's good and beholdest his brother in need, and shuttest up his compassion from him, how doth the love of God abide in him?"

"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me."

"DO IT NOW."

Thoughts for Meditation.

Inoculation with the Christ-spirit is the only sure cure for spiritual pride.

It's only the small man whose head is turned with a little honor. The genuinely great are always humble. Jealousy is the vice of the small mind.

The Holy Spirit must first be a Spirit of conviction for sin, before he can become the Spirit of adoption, and before he can become an abiding presence in our hearts as the Comforter and Sanctifier.

While it is right and proper for one to magnify his office in the sense of faithfully fulfilling all its duties to the best of his ability, yet he seriously mistakes the purpose of his office who allows it to magnify him in his own estimation, and becomes puffed up with pride because of his exalted station, there be none on earth, at least not among those who believe that the eternal God reigns and His holy will certainly be done upon earth as it is in heaven.

Much of our happiness depends on how we get along with others. Christ has given us the royal law—"Thou shalt love thy neighbor as thyself," and told us how to apply it in the Golden Rule.

No doubt there is rejoicing in heaven over the fall of every spiritual Babylon which has stood in the way of the progress of Christ's kingdom in the world; but we need not wait until we get to heaven to join in that rejoicing.

"The Lord God omnipotent reigneth," is the faith that calls forth the jubilant alleluias of the heavenly hosts. Will not the same faith give us the same song, and inspire the same praise? The fact is no more certain in heaven than on earth, only in heaven there is fuller recognition of the fact, and a more complete submission to His authority and obedience to His will. He is omnipotent and none can frustrate His will, or stay His hand.

For an alien in this country to plot against the government is an odious crime; but it is rendered doubly odious when he assumes the guise of citizenship in order to the better carry out his infamous purposes. He then violates his oath of naturalization and becomes a traitor instead of a common criminal. The one who makes a profession of religion in order to the more effectually accomplish his purpose of fraud and injustice is guilty of a similar sin in a higher sphere.

The minister who starts out to give his people just what they want is on very dangerous ground, for the natural heart is averse to the very things it most needs. He is so foolish as the parent who would allow his child anything it might choose in the way of food. The average child would choose a diet of candy, cake and pie. Paul has a wise word for ministers with reference to this matter, in his advice to Timothy.

One of the things which retarded and actually imperilled the success of the Allies in the late war was the jealousy which subsisted among the generals commanding the armies of the different nations. Each was concerned for his own prestige, and for the prestige of his particular country. When the United States entered the conflict, our government at once insisted upon a unified command, and General Pershing was the first to tender his unreserved services to Marshal Foch. He placed the whole United States army at the disposal of that great commander. It was the biggest thing General Pershing did, and contributed most to the winning of the war.

Every age has had its spiritual Babylon—that which stood for the same things that the literal Babylon stood for in its day—the center not only of world-domination politically, but also the center of wickedness and corruption—"The Mother of Harlots, and Abominations of the Earth." To the Jews of the Exile it was the literal Babylon; to the early Christian Church it was Imperial or Pagan Rome; to the faithful in the Dark Ages it was Papal Rome; for ourselves in these last few years it has been the German Empire.

Error.

The hope of the Jews in Christ's day was that the coming of the Messiah should be marked by the transference of the seat of world-power and dominion from Rome to Jerusalem, and that a Jew of their ancient line of kings should occupy the throne. They had entirely overlooked those prophecies which teach that the Messiah's throne should be in heaven, at the right hand of God, and that He should from that exalted station rule the world.

This old Jewish conception of the nature of the Redeemer's kingdom has by no means become extinct. It is still cherished by millions of Jews, and is at the basis of the present Zionist movement. It is essentially the view of the Roman Catholic Church with its ambition for world-domination, only that church places a pope on the throne in place of Christ Himself.

It is exactly the premillennial view of Christ's second coming which is so popular at the present time. Those who hold this view would bring Christ down from that high throne to which God has exalted Him at His own right hand, and place Him upon a temporal throne at Jerusalem. It is a distinctively Jewish view. If those who have been misled by this teaching would but consider the divine nature of Christ, and the intent of His exaltation, they might see how inconsistent with His true glory is the throne which they have chosen for Him.
It is the tragedy of history that now, as nineteen centuries ago, the opposition to the ownership of the supremacy of Jesus Christ centers about the hostility of the Jew. Composing only three per cent. of the population, his numbers seem almost negligible; but whether in business, or in politics, or in religion, he is able to take a leading part. Those who have been pushing the Christian Amendment will doubtless have found that, in spite of the fact that other unbelievers in this country outnumber the Jew ten to one, yet he gets more attention than the others. The Jew said and keeps on saying, "We will not have this Man to reign over us," and Christians yield to the claim.

In talking with Bishop Darlington at Harrisburg recently, he said, "I am heartily in favor of what you propose and believe that it will at some time prevail. But I am doubtful of the present value of the agitation. The Reformed Jews are turning to Protestantism. Many of them have come into the Episcopal Church in recent years, and we now have four bishops from the race. Mr. ——, when he was dying, called me to him to say that he was leaving one-third of his gifts to a Christian institution, the Red Cross, and asked that he might hold my cross while he talked. Before promising to take this matter up in my diocese, I want to consult with these Jews to see what they would think of your proposal, and I am not at all sure what their answer will be. I would not want to have an agitation which might retard their movement toward Protestantism."

Recently, I had an interesting talk with a Lutheran pastor, who, at first, was quite opposed to the Christian Amendment as an interference with religious liberty. He said, "Why raise this barrier against Jewish citizenship? We want this country to be Christianized. We shall accomplish that through the preaching of the Gospel. But why write the fact in law, if it is a fact? That will not help any. I am a Christian, but I do not post a notice on this house that it is a Christian home." I answered him that he was using every means at his command to advertise the fact that it was a Christian home; and that on the contrary our country had posted up a notice in the supreme law that it was agnostic. Justice Brewer had declared our government, as a legal organization, is independent of all religion. He at once admitted that he did not like that notice. He said further, "The Jew is trying to control the churches. A Lutheran friend of mine left the ministerial association of his city because they admitted a Jew. When the association accepted the Jewish standard by that act he could not retain membership." I said that our country had done exactly that thing. We had accepted the Jewish demand by leaving out Christianity, as the ministers in the association had done, and Christians should either withdraw or have the standard made Christian." His illustration is good Covenanter doctrine.

The President of the Lutheran General Council stated his objection to the Amendment somewhat differently. "We do not want the State to interfere with the Church, nor the Church with the State. Our government in the beginning was based on the ideal of liberty of conscience, and if we put the Christian Amendment into law it will be a departure from the past and will discriminate against the Jew. We want the Church to preach the whole gospel. Humanitarianism will not save the country. We want Christianity in the life of the people. Jesus Christ should be supreme in the life." I asked him if he did not think that if Christ was actually supreme in the life, would not that life find expression in law, and he thought it might result that way. I also asked him if we should make the public opinion of the country so thoroughly Christian that it would dominate in public life, if this would not discriminate against the Jews in their life and practice as if it was placed in the law.

Certainly legislation would be changed to conform to the new spirit of the people that accepted the standard of the Sermon on the Mount, and that the objection to the Christian Amendment on account of the Jew would lie as well against the preaching of the Gospel. The preaching of the Kingdom is aiming at the creation of a condition which would discriminate against everything in life that is not Christian. The conclusion which I think is unavoidable in all this controversy over the Jew is that if we are to take his views as the standard in life, we should logically also take them as the standard in law, and therefore should either close our pulpits or preach a humanitarianism which the Jew accepts.

Letter From Miss Metheny.

Writing from Alexandria on 10th October, Miss Evangeline Metheny in the "R. P. Witness" for December, says:

A year ago I was bumping along in a Ford car over roads and no roads, in a dust and heat fitter for August than October, all the way from Ramleh on the Philistian Plain to Mount Carmel. General Allenby's forces had been over the road not many days before, as was evidenced by huge piles of munitions and many groups of prisoners of war headed southward. Here and there were yards of barbed wire, marking the late "front line," and dead horses were not infrequent. Today, seated in my old office, I hear the voices of children saying the fifteenth Psalm in Arabic in the old sing-song.

Two things mark the passage of time—the grown-up children and the grown-up plants. There was an aloe plant in the front garden, a small thing, beloved of golden-eyed tree-toads, for which the deep hollow between the leaf and stalk made a cool refuge from the sun. It is a stately plant today, bride-like in its white blossoms. George Meredith could describe it. I, alas! cannot. Towering away above it is a eucalyptus tree that was its twin for size five years ago. Over by the little church is a row of white poplars, and there are fruit-trees—fig and other—all nature's quiet gift of peace. But three of the little girls who used to play in the shadow of the new building those few short years ago will play no more in any mortal shade or by any building made with hands. They were the little daughters of the janitor. I saw their mother preparing wheat for the mill the other day. She looked up at me and said, "Thank God for this good gift. When I think how we had to eat grass during our exile! Thank God those days are over—but one can never forget as long as one lives."

Dr. Kennedy was able to be at prayer meeting yesterday afternoon. He has been shut up in the house some three weeks, and it was the first time I had heard him pronounce the Benedict since he was taken prisoner by the Turks in November of 1914. I hope you got the postal card I sent you from Naples. We had a very interesting stay there. I did not "mose around" among the views of the past, as I have done before in Naples, but paid more attention to contemporaries, and made several pleasant acquaintances. One of these got me a pass to look through the school for mutilated soldiers. There was a class who were learning to write with the left hand, another of legless men who were making boots for those more fortunate than themselves. In another room blind men were learning to bind books. On Sabbath morning I went to service in the little Waldensian church. The regular pastor was out of town, but the substitute spoke well on the words. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst let him come unto Me and drink."

Mrs. Kennedy works literally from morning till night, either in the house, the clinic, the workroom or the homes, investigating, feeding, clothing. She is a wonder even to me who have known her so long.

In the Hands of the Turks.

BY J. S. STEWART, D.D.

The following is the first account from himself of the experiences of Dr. Stewart when he was interned by the Turks. It carries our minds back again to our anxieties of two years ago, and again we thank the Lord for the safe keeping of our missionary, even in the midst of his trying experiences.

Latakia, Syria. Sept. 11, 1919.

Dear Friends:

During the night of October 15, 1917, a
cordon of soldiers was placed around the Boys’ School Compound. We saw them when we arose in the morning, but supposed they were looking for deserters, as some boys in the neighborhood were wanted for soldiers. But about 10 o’clock a.m., a number of officials came and immediately began to search our house and school. They would not tell us why, but said we would find out later. After a thorough search they carried off an old lantern, two glass bulbs, a small roll of picture cord (wire), a telescope, and a collection of old college commencement and wedding invitations and announcements.

The soldiers guarded the premises all night and on the morning of the 17th the Commissair called me from the breakfast table to go to the “seruji,” as the Governor wanted to see me. I went and was detained in the reception room, after refusing to enter a small room and be locked up. I was detained until the 22nd, after being taken home again under guard to have my room and books searched a second time, and again being allowed to go back to my home to have a bath and change of clothes. By giving the guards their supper, I was allowed to stay overtime and eat supper with Mrs. Stewart and James and Miss Edgar.

On the 20th I was informed that I was to be sent off to Konia the next day, and under guard. It being the Sabbath, I refused to be deported for religious reasons and was given till Monday afternoon. But Monday morning I was rushed off on short notice and in confusion under threats of rough treatment if I did not step out lively, and then pushed on past Jeblah, not being allowed to stop till outside of the town, where we found new guards waiting to rush me on to Banaïs, without any stop or rest, which place we reached at 9.30 a.m. After passing Jeblah I was overtaken by our old school cook, riding James’s little donkey. Mrs. Stewart had dispatched him posthaste after me with a letter and a small grip full of necessities for the way that had been overlooked in the hasty packing. The guards searched the grip, but did not get the letter, as our man stood close under the saddle blanket. I did not get a chance to read it until the next morning. I was allowed to sleep in a vacant room with a guard. The best part of my lunch was stolen by the muleteer.

October 23, at 8.30 a.m., we started for Kadmons, where we arrived at 3 p.m. I was allowed to sleep in a private house with my two guards. Of course I had to pay the rent of the room. At 7.30 a.m., we set out over a rocky mountain road, and after a long, tiresome ride we reached the village of Nusyad, at the foot of the mountains, about 3 p.m. Here I overtook the Armenians who had been deported from Latakia while I was imprisoned in the “seruji,” and we traveled on to Hamath together, one little girl riding on my load, for which I had to pay extra. I was allowed to sleep in a dusty lumber room near the prison. A crazy man, bound with a long chain round his neck, kept up a doleful howling all night long. Here I saw some camel drivers bastinadoed with a heavy oaken cudgel. I never want to see such a sight again! The poor fellows were charged with running away from Government work. When they were allowed to get up they were sneeringly told that they would not run away again very soon, and they limped off, carrying their old shoes in their hands.

October 26, about sunset, we descended into Hamath and I was locked up with several other men in the prison of the Gendarme. I begged for a decent room, but was told that the Government was not keeping a hotel. The next day I presented a petition to the muttasserrif, but it was ignored and nothing came of it.

October 28, Philip Belus, a deported Armenian teacher, belonging to Mr. Kennedy’s field, came to see me and got me some food. The 29th, Rev. Abood Messuh passed my window and casually stopped to speak to me. He said he could do nothing for me, but promised to write and send a message to the Dutch Consul in Beirut who had charge of American interests. I sent in another petition, but it was torn up and thrown in the face of the messenger. I was kept in that stinking room until the morning of November 1, when I was ordered to march off with a gang of prisoners, sixteen in number, who were being sent off to Aleppo. I was ordered to get my own animals or go on foot and leave my baggage behind (for booty, of course). Finally one of the guards went and found a little mule, on which they put my stuff, and started me off on foot. Afterwards, I found the little mule could carry me on top of the load and so we proceeded. At Latakia I was informed that I would be sent from Hamath by rail, but I was denied that privilege, perhaps to extort extra money from me and perhaps because I was branded as a “spy” who had been signalling to patrol ships along the coast. I slept under the stars with the guards, while the other prisoners were crowded into a small room. Fortunately the weather was fine.

November 2 we reached Mouarro, a large village about half way between Hamath and Aleppo. I was assigned to the roof of a low building in the prison yard and the other prisoners were confined below me. Here, again, I slept two nights under the stars in the sight and hearing of lewd women and still lower officers who were exploiting them for their own pleasure, who were supposed to be imprisoned. It was a horrid place.

November 4 we started on the way again and four prisoners in chains were added to the company. Two of the chained men were old and soon tired out, when two younger men were selected to put their necks in the yoke to keep up the number. I demonstrated with the guard at such injustice, but was told to keep my mouth shut. The poor fellows were kept chained all night long and we were crowded into a single room and shut up till morning. But the night passed, as the longest nights do, and we set off on Monday morning, November 5, for Aleppo. Arrived there, I was put into a room near the prison gate. The Spanish Consul, who had charge of the American interests, visited me there in response to a note which I was enabled to send to him. He could do nothing for me, but offered me financial help, which I declined.

The next morning, long before daylight, we were marched off to the railroad station, perhaps a mile away. We got places among soldiers in an open car, and the lice began to crawl all over us. We had to leave the train at Islahieh, although we could have gone on to Adana without change. Here we were put in prison, but by means of bribes I was able to keep out of the dark, stinking room where the other prisoners were huddled all night. Here I learned by sad experience the necessity for picking off thelice in order to secure a measure of personal comfort and prevent contagion.

On the third day we were put on a train, but were put off again at Asmania, a few hours further on. We arrived about 11 o’clock at night and were unceremoniously crowded into the common prison, where there were already thirty or forty men, and the door was locked. We had scarcely standing room and the men began at once to mock and abuse us. In not one of these filthy public pens was there the least sanitary conditions or conveniences, and the doors were locked from sunset to sunrise. But the night wore on and we were allowed to pass out in the morning by turns for a little wash. We were taken to the station in the forenoon, but there was no train and they took us back to prison. In the evening we were taken again to the station, being tied together by a rope around each wrist. This was the only place where I suffered such indignity. We had to sit on the ground around a fire of brush until nearly midnight and then we made a scramble for a place in an open car. The night was very cold and the wind seemed to be blowing a gale. There were now nine poor fellows beside myself. They helped me to carry my baggage and I helped them to bear expenses.

We reached Adana during the night of November 9. We sat in the open space about the Government buildings several hours and then were started off on foot towards Tarsus. On the way I was fortunate enough to find a carriage for myself and baggage and a sick fellow who belonged to the
crowd. The next day, November 10, nothing could be hired but a small donkey, and I had to walk three hours; then I was able to hire a small wagon, and so went on to Tarsus, the birthplace of Paul, where we were promptly landed in prison. Mrs. Christy, American missionary of the St. Paul's Institute, secured from the Governor a respite of two days to enable me to go to her house to sleep and bathe and eat at her table, but the recess was cut short and I had to sleep the second night at the guard house and start early the next morning by wagon over the mountains and through the Cilician gates to Bozanti. It was a cold drive and I contracted a bad cold and sore throat. After two long days by wagon, a day at Bozanti, and a day and a night on the train, I reached Konia. My guard persuaded me to go to a hotel and feed up and get a good night's rest before delivering myself up to the authorities. He was hungry and tired himself and was sure of having his wants supplied at my expense, but I was thankful for his sympathy.

At the hotel I met two men whom I knew well in Latakia before the war and was able to send a note to Miss Cushman, the only American missionary in the place, who came to my rescue with medicines for my cold and sore throat and afterwards secured permission from the Governor of Konia for me to reside in the city instead of being sent out to some miserable village, like hundreds of British and French and Italians and Russians.

After a week happily spent in the home of the missionary, I rented a room and set up housekeeping for myself, and was fairly comfortable for the space of one year and three days. I arrived November 15, 1917, and departed from Konia November 18, 1918. I was free to go anywhere in the city, but had to report daily at the guard station. The winter was extremely cold, but I was blessed with plenty of clothing and good health and kind friends. I taught nine hours a day, tutoring students for Roberts College, Constantinople, thus paying my way in part, and also making the time pass more swiftly, leaving little time to fret or repine. All expenses of travel and guards were laid to my charge and amount to 130 Turkish liras, paper currency, or what cost me in United States money $5200.

I returned to Latakia, after the armistice was declared, via Mersine and Beirut, reaching home December 18, 1918, a year and two months from the day I departed, and on the same boat with our new French military Governor, who is a Protestant. We became well acquainted on the boat and the third day after our arrival he invited me to his mess for dinner.

How marked the contrast between my departure and my return! Then only one man dared to come out and bid me "farewell." Such are the fortunes of war and intrigue. Now that I am safe at home I know you are ready to say "Good night."

Yours in the work,
JAMES S. STEWART.

The Need as the Missionaries Tell It.

Rev. A. J. McFarland, writing of recent war experiences, says: "The enemy's temporary success with motorboats was especially aggravating and tantalizing, for, besides helping to feed the German army, it was making much more difficult the task of keeping the poor of the mission from starving, as it soon doubled the price of grain already at famine prices, and caused the Turks to reduce the already starvation bread ration to the poor, at the same time increasing the price of the ration. The Turkish officials were fat and flourishing through it all."

Miss Mearns wrote of her work at Jerusalem: "We had the finest opportunity given to anyone to touch the lives of the boys and girls here." Later she wrote of Miss Edgar's list of necessaries for the schools: "It (the list) is far too modest. It should be doubled and then some."

"Our school is growing. It is becoming more useful. People are more and more inclined to appreciate its work. Other schools are being led to make improvements in order to attract students from us. The majority of our students apply the term 'Christian' to themselves. Our main work is to change the world into a reality."—Wilbur Weir.

Miss Edgar says: "Very many people living around us were reduced to the last extremity, and these we helped as we could until we had used table covers, couch covers, curtains, everything."

"Those who are here think that the first thing to be done is to cancel the debt against the mission. The $5,000 I brought with me would not cover much more than a third of the debt, and a considerable amount of that must be used for current expenses. We need to have £2,000 sterling at once to be able to pay off our debt and meet the running expenses."—Dr. Balph.

Dr. Peoples, in one of the first letters he was able to send after the armistice, wrote: "All this in the midst of fear, anxiety, and results and trouble from all sides. The half has not been told and never can be told; for one has to pass through them to have any conception of what it has been."

Rev. R. E. Willson, of Mersine: "One thing we do know, 'Jehovah reigns,' and in His inscrutable counsel, all this is in some way working out His own plan, and is for His glory. In view of conditions there are some very puzzling questions in connection with the work. The problem of our native workers' wages has been troubling us all summer. Last week the mission took action, raising the wages of the workers to what was considered a barely living wage, as nearly as we could estimate it. And yet, it involves an expenditure which we wonder whether we will be able to maintain. We all realized that with the prices of necessities as they were and rents as they are, it was impossible for them to live on what we were giving them. We have on our list only those that are necessary to keep the work going along."

Miss Mearns again: "Everywhere the people said to me, 'We would have died during those awful days of the war if it had not been for the Sitt' (meaning Miss Edgar). She has been an angel of mercy and brought help to so many in this city."

Writing of the deportations of the Armenians and their utter destitution, now that some of them have returned, Dr. James S. Stewart has this to say, by way of a single illustration, of the 300 souls taken from Guainia: "About half of them lived to return at the close of the war, but a number of them have died since their return. They were given but one day to prepare for their journey, and so were compelled to leave most of their possessions in the hands of their Moslem neighbors. These did not wish nor expect that any of them would live to return, and now that some have returned, though in a destitute condition, few are willing to give up any part of the plunder. Their houses are all in ruins. Even Dr. Balph's summer house has been robbed of furniture, doors, windows, floors, partition; nothing remains except the outer walls and roof."

Does the Covenanter Church want to continue this work or must it now fall in despite of the sacrifices during the war?

In the Sabbath School

BY REV. W. W. CARITHERS, D.D.

Lesson No. 2—For Sabbath, Jan. 11, 1920.

"Peter and John Heal a Lame Man."


Golden Text—Freely ye have received, freely give."—Matthew 10:8.

Suggested Psalms—20:1-3, 7, No. 44; 48:7, 8, No. 131; 147:1, 2, No. 397; 147:8, No. 398.

This incident may have been some little time after Pentecost, some conjecture several months; but the matter of time is not important when no clue is given as to how long it was. It shows us plainly that there had been no break with the old Temple worship, and that the leaders in following Christ attended the appointed time for prayer in the Temple courts. They had
their own place of prayer among the Chris-
tians, but also attended the Temple service of
prayer.

The cripple was a middle-aged man and
was well known among the people that fre-
quented the Temple. Luke, who was a phy-
sician, told the story of how he could put
his feet and legs, and we can easily re-
member people we have seen with some
such weakness, sitting with their useless
feet and legs wrapped up under them and
some of them perhaps selling some little
thing and making a living that way. This
man begged the passers-by for alms. And
the money loose where they were; the money
would be set free instead of Jesus. They liked
a man of death and that scattered death rather
than the Prince of Life, that all through His
power had made this man strong. It was a
Prince of Life, but God raised Him from the
temple authorities had the power and
with their share. But it is quite certain they did
of escape from their sins. While Peter had
testimony of what He had done, and delivered
of Him in the Temple, and was to have a
right to their share. But it is quite certain they did
not have either silver or gold with them.

It is remarkable what men without means
have done in the world, when we measure
by things that have really done good in the
world. The willingness to share with peo-
ple, through Solomon's Porch, across the Court
of the Gentiles and right at the Beautiful Gate
where you got your pocket book and your
house and your education, and all the rest of
the things. But how about sharing with the people
that are needing them? Peter had the spirit that was willing
to share, any time his spirit is genuine, the
way will be found.

And Peter has no trouble finding the way,
and so he issues the command to rise up
and change our whole after lives.

And Peter and John look into the lame man's
eyes, they see all the pent up longing of years in
the lame man's face.

As the lame man sees Peter and John about
to enter the Temple, they ask him to give
him some money. "Give, or work, of course. I'd hate to be
living or work? "Work, of course. I'd hate to be
begging."

Who are Peter and John, Mildred? "Jesus' dis-
ciples are still, working for Him.

As Peter and John look into the lame man's
eyes, they see all the pent up longing of years in
the lame man's face.

As the lame man feels as John does, but he can-
not work. As a boy he would see the other
boys run and jump and play, while he could do
nothing but beg. The lame man must still watch those same boys grown up
hustle about for work. It is dreadfully hard to
be a beggar.

As Peter and John look into the lame man's
eyes, they see all the pent up longing of years in
the lame man's face.

Will the man ever beg again at the Beautiful
Gate, Robert? "No, he can work now." So

Children's Lesson

BY ANNA FRITCHLE GEORGE


"Peter and John Heal a Lame Man."—Acts 3.

Paul, did you ever see a lame boy trying to
walk? "Yes, I saw one walking with crutches.

December 24, 1919

A FAMILY PAPER

7

walk? Would you like to live all your life without
being able to walk any other way, Elizabeth? Some
people have no legs and cannot get about. People
sometimes say they cannot walk, but long times
they can be helped a little. But long years ago
no one knew how to help lame people, not even
with a crutch.

It is three o'clock in the afternoon in Jerusa-
lem. Pile up the sand on the table for the hills
of the Temple. As the building blocks make the
houses of the city.

Herbert, in what beautiful building in Jerusa-
lem did the Jews worship God? "In the Temple." The
Temple had many courts and rooms and ten
gates. Each gate had a special name. The gates of the city.

In a small house in the city lives a man
who is forty years of age. He is old enough to earn
his living, is he not, Gene? "Yes." But
this poor man had something wrong with his
feet and ankles, so that he cannot walk.

What a change it was. How many times he had tried and
never make any attempt to give.

This was another day for this cripple and
promised nothing more than all the rest, and
these two men had no wonderful prom-
ise in their appearance. Colin, for instance,
every one of the things that every
infirmity is bound to
against, and any one who helps them
to stand on their feet, puts something in
the life beyond all money. It is a disaster in
any life that is willing to take all the
power had made this man strong. It was a
power of prayer.

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AVorld Movement Conference in To- was killed instantly on the evening of baths of December. On Dec. 30 he Me void." -Miss Malinda Burneson, of the °'^ ^' '^^ °'^"°f P^Tm h" P ' d nanZt' -'- -^ich is let for Pittsburgh, 1921.

McClelland attended the Interchurch in the Santa Ana congregation, Cal., Bovina on the third and fourth Sa'b- read, "My word shall'not return unto urg Pa. who have seen it. cles in their order. ^*^«" some results of this work, and "^^^^^e from the sender. They have

Mary Wallace, and Messrs. Foy Cur- Kerr is a genius in his line. Many Stewart's experiences will te told in "ounding the services, also a suitable

Carson from Uakdale, iinois. ^^^^^ Accountants, at 232 St. James in last week's issue of the Christian among the members of the congrega-

Blackwood IS with us, and also Mr. ^^^^^ ^^ ^^^^^ p^^^^ ^ ^^^^ ^^^^ ^^^^^^^ .^j^i^ ,i^^ .^ .^^.^^^^

A i^^^^^:^ T^T i peka, December 1-3, as representa- of Geneva College from Miller's Run, congregation, spent Thanksgiving vacation with friends near Canons-

***Mrs. Coulter, widow of Dr. D. H. Coulter, suffered a stroke at, Saturday, Dec. 6. Her marvelous vi-

***Cameron Patterson, Old Beth-


***At the opening of Theological Bell, Belfast, Ireland, November 5, Rev. Prof. John Lynd, D.D., lectured on "The Second Coming of Our Lord —When and for What Purpose?"

***Rev. M. C. McMillan, who is writing the comments on the Prayer Meeting Topic, is still pastor at Princeton, Indiana, Presbytery having refused to accept his resignation.

***About fifty men friends sur-

***Mr. T. B. Boyle and Mr. F. L. ***Mr. Woodroe Steuart, a deacon ***Dr. S. G. Shaw is to preach in message, the sender, and all who

***The Misses Mildred Milligan, Hester Willson, Margaret Robb and Mary Wallace, and Messrs. Foy Curry and Alvin Edgar, students of Geneva College, spent Thanksgiving vacation with friends near Canons-

***Notes

"The Topeka L. M. S. has organ-

"Elder William McCrory, the senior member of the Seattle session, and one of the oldest members of the congregation, was found dead in his room the morning of December 6. Our sympathy is extended to the relatives—D. D. Means.

"The scholars in the Cincinnati Sabbath School are getting together "barrels of money" these days. At the annual entertainment these small barrel banks will be turned in, the proceeds to go for the relief of needy Syrians.

"The demand for the tract by Rev. S. J. Johnston, Clarinda, Iowa, entitled "Our Calvinistic Faith the Religion for a World Crisis," has been so great that the first edition is exhausted. A second one has been printed and will be sent out free upon request.

"Sergeant Harold McClary, of the 87th Division, who was recently demobilized, has been awarded the Meritorious Service Medal. He is a member of the Liverpool, England, congregation, where his father is an elder. He is one of three sons who served in the war.

"Will Wilson, the Clerk of Session in Old Bethel congregation, fell recently and broke his leg. This is es-

"About twenty men of the Old Bethel and Unity congregations, who were previously unsuspecting of their life's work, were surprised to hear the news of the doctor feels fairly sure of his recovery. Needless to say, prayers are daily going up to Him who know-

"The Patterson Heights Sabbath School has organized a Sabbath School Association which meets the first Wednesday evening of each month. The Patterson Heights mid-week prayer meeting will be held in the various homes during the winter months.

"David S. Kerr, C. A. (Scot.), C. A. (Can.), and Gordon S. J. Payne, C. A., announce that they have formed a partnership and will conduct business under the name and style of Kerr, Payne & Co., Chartered Accountants, at 232 St. James St., Commercial Union Building, Mon-

"December "Olive Trees," now on hand, contains an article by Dr. J. S. Stewart, giving his personal ex-

--THE CHRISTIAN NATION Volume No. 71. --December 1-3, as representa-

December 4, by contact with an elec-

"Mr. Woodroe Steuart, a deacon in the Santa Ana congregation, Cal., was killed instantly on the evening of

"Dr. S. G. Shaw is to preach in Bovina on the third and fourth Sabbaths of December. On Dec. 30 he expects to attend, in Philadelphia, a meeting of the Executive Commission of Reformed and Presbyterian Churches. In connection with this meeting, being a member of the Committee on Program, he will have a part in arranging for the next council, which is set for Pittsburgh, 1921.

***Los Angeles session was recently increased by two elders, Mr. Thomas McClement and Mr. Howard Boyd; and two deacons, Dr. Samuel M. Wilson and Mr. Bergen M. Bird-

***The annual entertainment of the Sabbath School of the First Church, Newburgh, N. Y., will be held on December 20. The school this year gave one of its best offerings for the Syrian Mission, amounting to two hundred and thirty-four dollars. This, put to the congregation's offering to the same mission, will be one of the largest offerings the congregation ever gave to the Syrian Mission. The officers of the school are: Samuel Glenn, superintendent; David J. Ross, assistant superintendent; Miss Minnie Field, secretary; Miss Jen-

***Mr. and Mrs. John Conrey and two sons, of Sterling, Kan., and a nephew, of Oklahoma, spent a few days at Fresno, Cal., visiting friends. They remained over Sabbath, November 30, and on Thursday continued their trip to the coast. Mrs. Dill, daughter of Mr. S. Toner, who wished to see the Pa-

***Dr. W. M. Moore, writing from Orlando, Florida, December 16, says: "We had 31 present at preaching service last Sabbath (the 14th). Rev. I. A. Blackwood is with us, and also Mr. Carson from Oakdale, Illinois."

***The misses Mildred Milligan, Hester Willson, Margaret Robb and Mary Wallace, and Messrs. Foy Curry and Alvin Edgar, students of Geneva College, spent Thanksgiving vacation with friends near Canons-

***Martha Thompson, John Mc-

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"Mr. Woodroe Steuart, a deacon in the Santa Ana congregation, Cal., was killed instantly on the evening of
GENEVA COLLEGE NOTES.

An Address to the Christian Associations of Geneva College.—On Sabbath evening, December 14, a large audience filled the Geneva College auditorium to hear Dr. M. M. Pearce, professor of Greek, who, as the Christian Association arranged for the address and the College Hill and Geneva congregations joined with them in their service. Professor A. J. Johnson presided in the absence of the president, and Rev. J. C. Slater, Rev. William Redpath and Rev. Robert Clarke assisted. Dr. Pearce chose as his text Psalm 68:26: "Thy God Commandeth Thy Strength." He emphasized strength as a characteristic of those who would do the work of the Lord. This strength is necessary in the physical as well as in the mental and spiritual spheres. The recent war clearly demonstrates the solution of all the world's great problems demand strength. Energy and strength are peculiarly fitted to young people. All great progressive movements in this world have been successful through the efforts and strength of young people enlisted in them. God commands this strength. His work is great and is worldwide, challenging the best in us. He will augment our strength even as He did that of the apostles of old and is doing today in the lives of missionaries and other Christian workers. Dr. Pearce spoke of the rewards of a righteous life by serving others and urged that the young people dedicate their full strength to God.

ORLANDO, FLORIDA.

We read of zero weather, but we have opportunity to live in accord with the edict, "In the sweat of thy face, thou shalt eat bread." Mr. Merle Moore, who received his discharge from the army very recently, now with us, for which we are glad.

Miss Vewick McCandless, of Chicago, also Mrs. J. C. McCandless and daughter Catherine, are here for the season, which makes a goodly addition to our company.

Mr. Carson, of the Oakdale, Ill., congregation, is the latest arrival.

Rev. T. A. Blackwood, D.D., of Pittsburgh, is here for the season, hoping that his visit may help to restore his broken strength.

Mrs. Donahue and son, of Hopkinsville, Ky., are on their way here and will soon add to our number.

We beg to announce that our services last Sabbath, Dec. 7, in the United Church building on Amelia avenue, with an attendance of fifty. Instead of depending on notices in the papers to advertise our service, we distribute cards of invitation in the vicinity.

Mr. McBurney preached on "The Kingship of Christ" in Clarcona, a week ago, and the Church was glad.

Dr. Pearce spoke of the rewards of a righteous life by serving others and urged that the young people dedicate their full strength to God.

Friday evening, December 12, there was a gathering in the church that engaged the pastor's leisure, which seemed to be according to agreement. The men came with appetites, the ladies bearing baskets, of provisions. These were served out at the proper time and in proper style in generous allowance as well as to the women and children as to the men.

The evening was spent in jollity and mirth, in songs, riddles and in masquerades. An interesting item on the program was the presentation of a beautiful silk quilt to the pastor's wife by the ladies of the congregation and other ladies in the community. The words were so flattering as to put their efforts during the month of December to one hundred percent.

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John W. Pritchard

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What 15¢ will bring you from the Nation's Capital

Washington, the National Capital of the United States, is the very heart and center of the world. It is the focal point of all the nations, the meeting place of the great powers of the world. It is the capital of the United States of America, and as such it is the center of all the activities of the government.

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money away from La Junta, and I am sure Mr. Steele has heard from them since.

The Stafford folks were just beginning their communion service. They were remodelling the home they had bought from Mr. Aiken and his family, I had the pleasure of seeing again Rev. A. M. Thompson before he left for California.

An Eskridge man told me he would give me $50 and I have heard since that they have been making a good response.

From Eskridge I went to Topeka. Mr. Taggart was away assisting Mr. McEldowney, who was arranged for the meeting and had left Mr. Elliot and Mr. J. K. Robb in charge of affairs. The Topeka people made a fine response, and the deacons present volunteered to bring the matter again to the action of the Sabbath. They also planned to see the office of the Forward Movement and felt that if we as pastors and people work as hard and as prayerfully as Mr. Elliot is doing, there will be no danger of the Forward Movement failing. Mr. Elliot again assured me of his deep interest in the task in which I was engaged, and his willingness to help.

The last stop was Denison. As the Northwestern people were not running their railroad, Mr. Russell met me at Valley Falls with his "Hearty," and after the Sabbath took me back to the church. The Denison offering was to be taken the next Sabbath, and I am sure it is already in. It was a great pleasure to see Mrs. Dr. Wright and Paul. I well remember when I lived with them in Takhing.

My next stop was Olathe. Mr. Edgar had just gotten home that morning from a successful series of meetings at Denver. We had a fine meeting Wednesday and they started the subscription that night with $500. It was a great pleasure to see so many friends, and the hours we spent at Olathe were more than full. Kansas people in a few, are faithful, and I heard one person there say that he was going to start the subscription with a Liberty Bond. The Sabbath following we spent at Winchester. It was a very wet day, but we had a wonderful audience. As Mr. Elliot was to preach the next Sabbath and they hoped for better weather, they put off their offering until that day. I have had a fine time here. From Winchester I started for Idana. I missed my connection, the only time during the six weeks or more. Thus we had no meeting. Through the kindness of some of the givers, I was able to see Mr. Stevenson's home for dinner, and had the privilege of a few hours in their fellowship. Mrs. Stevenson, although very helpless, is interested in all the Church and keeps prayer for prayer's sake with all its concerns both at home and abroad. I spoke at Superior on Wednesday night and at Bethal on Thursday, to very interesting audiences. At both places assurance was given that help would be sent forward to Mr. Steele.

The next Sabbath was spent at Blanchard. They had just held a big mass meeting on Friday night to raise $250 for a new school. Our pastor and people had been in the front ranks. However, they realized the joy of giving, and raised over $700. The afternoon was given to Clarinda, Mr. Johnston having kindly arranged so that I could reach Blanchard and Clarinda in daylight. The Clarinda folks were facing a few thousand dollars' debt on their new church, but the last word I had they had raised over $1000 and raised more. My next stop was Washington, and they, like all others, assured me they would not fail the Lord. I went next to Wyman, where they had changed the subscription that night with $500. They responded with warm hearts and assured me that more would follow. Remembering so well the kindness of Mr. and Mrs. Allen, at San Francisco, when we returned from China, it was a great pleasure to meet them again. I was at Sharon for Sabbath morning and understood they went over the $1,000 mark. Sabbath evening, at Morning Sun, brought the assurance that they would respond to the best of their ability. I reached Chicago in time for a meeting Monday night in the home of Mr. McKnight. A fine group had gathered, among whom were Donald Milligan and Dr. Emmond Smith. These latter are just getting ready for life service.

Thanksgiving morning I had the privilege of speaking to a large people at Rose Point, and was very thankful to know of their interest while I was away. Sabbath following I found me in Pittsburgh. Saturday night was spent at the Aged People's Home. After breakfast I told them of the work I had been doing. And to my great surprise they gave me over $40. I spoke in the Allegheny church in the morning, at Eighth and Forty-fourth, W. Penn Ave., and in the evening at Pittsburgh.

The officers in all the congregations took the matter up and I have just heard, December 10, that Eighth Street raised $2,100. Sabbath, December 7, was spent in Philadelphia, and I spoke in all three of our churches. I find them all busy on the project. The First church has appointed a committee of twelve to raise their full apportionment of the Emergency Fund, and collections in full for the Levant and China in December and January, and feeling this not sufficient, have proposed to add $300 more for good measure. They have invited me back to speak to them during the present apportionment. They have a good people, and we have good friends, and the hours we spent in touch with the great needs, and the soil is well prepared.

It has been my privilege to be over the Church a number of times, and the kindness of our Covenant brethren goes without saying; but I was received this time, both by pastors and people, with a warmness and response such as could only come from the Master Himself. His love and service I would wish especially to thank Mr. Elliot and Mr. Tibby for being advance agents.

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THE COVENANTER PIN
Price, $2.00, postage prepaid,
BY PARCELS POST INSURED.
These Pins have always been sold without profit, but because of the recent rise in the manufacturers' price, and on account of the loss of so many pins in the mail, the result of handling them has come to be a very substantial loss. An additional 200 pins have just been completed and the manufacturers have made a third and very considerable rise in price. The cost of the boxes is nearly double, and we find it necessary to prevent their loss in the mail. For these reasons the price is now $2.50.

CHRISTIAN NATION PUBLISHING CO.
Tribune Building, New York
Prayer Meeting Topic

BY REV. M. S. MCMLIAN.


"High Cost of Christian Living."

Matt. 16:24.

Politicians when seeking a following make many alluring promises. Christ said, "All that would come after Me, let him deny himself, and take up his cross, and follow Me." (R.V.). Christ did not hide from would-be disciples the fact that enlistment in His service must endure hardship as a good soldier. Strange as it may seem, that which at first drove men from Christ will in the end draw men to Him. The cross, a stumbling-block to the Jew, foolishness to the Greek, yet it is the lifted-up Christ who is to draw all men unto Him.

The Revised Version gives this meaning, If any man desires to come after Me these three things he must do.

I. The Christian Life is One of Self-Denial.

"Would come after Me." 1. He who would follow the example of Christ must deny himself. A great part of Christ's humility consisted of self-denial. The plea of the New Testament is not that His disciples should bear the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.

"For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich." 2. He who would become a member of the body of Christ must deny himself. Self-denial is the opposite of self-indulgence, self-service, self-will, selfishness. "Thy will be done" is one of the first petitions in the model prayer which Christ gave to His disciples. The reason is evident. A first step in becoming a disciple is self-surrender, to the same God in whose power all in heaven and earth is given. A few years ago we saw a sweet-faced little girl who was in a most pitiable condition. Her face was pretty, but her hands flew in every direction. Her head had thrown over her hands; the result of infantile paralysis. The body of Christ is not and never will be paralyzed. Every member obeys the Head. As long as an individual insists upon having his will sovereign he is not a Christian. A nation which recognizes no sovereignty above the will of the people is not a Christian nation. "If any man would come after Me, let him deny himself," by confessing My sovereignty. That is the essence of the Word of God as the only rule of faith and manners. In that Word we find many duties commanded hard to perform. In submission to God's will Noah was an unbeliever, a believer of righteousness for a hundred and twenty years; Abraham forsook his native land and countrymen through having nothing definite before him; Moses exchanged affluence for affliction; Elijah challenged the people to choose between their God and the gods of Israel; Nehemiah, the man of God, having no reason for churning, and cultured Paul, with all his secular, sacred and social advantages, said that he counted all things as refuse that he might gain Christ. His self-denial for the sake of the people extended to things that are good and legitimate in themselves. "If meat make my brother to offend, I will eat no flesh while the world standeth." The life surrendered to the sovereignty of God, not only of getting into service, it also includes getting out of sin—the sin that sticketh closer than a barnacle, the weight that doth so easily beset, the sin that taketh hold of the feet, the snare, the net, the fowling-piece. "All that would come after Me..." Place this verse in the margin, and it shall be a constant reminder of the price of the kingdom of heaven.

II. The Christian Life is One of Cross Bearing.

Taking up the cross does not mean self-inflicted pain. The one who puts thumb-screws on his fingers, or glass beads upon his back, a heavy wooden cross, or crawls many miles over rough ground on bare knees for the purpose of doing penance, is baring his ignorance instead of bearing his cross. Nehemiah related that he suffered self-inflicted pain upon himself. It is a sin to mar the temple of the Holy Ghost.

He is wrong who regards the inevitable trouble such as poverty, sickness and death, which comes into the world, as that which saveth those who beheathen, as being the cross to which Christ referred. That which is meant is all of the trial and suffering which comes into a life as the result of faithfully following Christ, in one way or another, with that cross that save he who follows the Christ. Others may hear the call of God's providence, or bear the penalty of their own perversity.

The severity of the trial and suffering which the Christian may find to be the cross of faithfulness is indicated by the fact that Christ calls it a cross. The terribleness of the suffering of the crucified has given us the word "excruciating," which is properly used only in connection with the most agonizing torture. Every Christian should canvass his life to see where his cross comes in. A failure to find a cross may indicate a failure to have followed the Christ.

Many have lived all of life in this band of religious liberty without having had a sneering word directed at their faith or having suffered a single pain for Jesus' sake. "All that would live godly in Christ Jesus shall suffer persecution." Let one separate himself from and faithfully witness against all that is approved by the general rule of society, and which is condemned either by the precept or principle of God's Word, and he will not be troubled to locate his cross.

We have bloodless surgery, painless dentistry, wireless telegraphy, and almost conscientious business, and garmentless costume, and which are those who think that they have discovered Christless salvation, bloodless atonement, and a crossless crown.

"Shall I be carried to the skies On flowery beds of ease, While others fought to win the prize, And sailed through bloody seas?"

"Sure I must fight, if I would reign Increase my courage, Lord, To bear the cross, endure the shame, Supported by Thy Word."

III. The Christian Life is One of Cross Following.

The German military officers of the late war were greatly criticized. It was claimed that the soldiers under them to make much progress had to follow their precept rather than their example. With them it was not, "Come on, but—Go on. With the Captain it was only a point of honor. It is designed to put on file in the office data concerning all the young members of our congregations, and if necessary to present it to the General Secretary recently spent the day at the German Consulate, giving the latter data concerning all the young people of the Church from Freshman High School until life work has been decided.

"Companions in Intercession" cards are coming in from all directions. Some congregations, however, have not yet been heard from.

The General Secretary recently spent a Sabbath with the Sterling, Kansas, people. He spoke in the morning on Forward Work and in the evening on the Addressed the students of Cooper College on Monday morning.

Blanks have been sent to all congregational representatives to be filled in with information concerning the young people of the congregation. It is designed to put on file in the eye data concerning all the young people of the Church from Freshman High School.

"Literature on Prayer, Bible Study, Fellowship, and Stewardship, has been sent to all pastors and correspondents of congregations."

The poster and literature of the fifth week of the calendar program have been supplied by the Witness Committee.

A pastor in the far West writes: "You are not forgotten in your work. May you have the conscious presence of a Pastoral, the power of the Holy Spirit with you constantly."

Another pastor writes: "We are praying every day for the Master's blessing to be upon His Church through the Forward Movement."

A Kansas pastor says: "There is every evidence that many people are being constantly struggling for freedom and power of the Holy Spirit with you constantly."

A New York pastor says: "Enclosed you will find the card signed for Intercession. I had hoped it would be 100 per cent. But there may be others to come in yet, praying for the success of the Forward Movement."

BOOKS REVIEWED.

Bobb Merrill Co., New York.


This beautiful story by the author of "The Day of Mary," is rather unique, and pictures the other members of a family of a Professor Cowhorn, viz.: his wife and a daughter who, like a stalling, with a facility for getting into one's stove pipe after falling down the chimney, as being constant and unwearied in his endeavor to meet and associate with their neighbors, and in their hearts constantly crying, "I can't get out, I can't get
out." This condition of mind they blame to a large extent on their place of residence, being surrounded by a hedge twenty feet high clipped to an evenness that keeps out the view of the outside world and forms a visible barrier to be overcome by possible friends, all because of the utter selfishness of the father, who refuses to permit anything to interfere with his having perfect quiet. Everything about the house is made to tend to this end, that the father must not be disturbed, and so Mary is denied all the companionship and play of childhood, with all of its joys; while the gentle, timid mother grows more timid and nervous as the years pass along, until the end of her beautiful life. However, she contrives to introduce once in a while during the infrequent absences of her husband, a taste of the pleasures pertaining to childhood, which to Mary seemed revelations of fairyland, especially a party at which twenty young folk of her own age attend, and which helps to open the way to a knowledge of boys and girls and later to that of young men and women. At the first party she forms a lasting friendship with a self-assertive lad who is conscious of his own importance, who becomes later a suitor of Mary's. At another time a young reporter storms the citadel, of all her father's discouragement she finds herself a popular young author and in many ways a lion among the people of the outside world.

She also forms a friendship with a young woman, who helps to bring her more or less before the public, but alas, for selfish reasons. However, Mary gradually becomes acquainted with the world, outside of the hedge, and then, strange to say, after her mother's death her father is willing to have her cut down the hedge, or live as she would want to live, but the visits of a gentleman friend, who is really tired of the whirl and turmoil of business life, dissuades her, and she sees at length that the hedge, if properly cared for, may prove a protection instead of a barrier, and that it may be a thing of beauty; while a woman's character may gain strength and gentleness that it might easily fail to find if exposed to the temptations outside.

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"Invest Now"
THE MARCH OF EVENTS

By Rev. John H. Pritchard

The Background for the Appeal of Foreign Missions Boards.

THE Interchurch Movement is sending two moving picture expeditions to foreign lands in cooperation with the Educational Film Company. They will take 50,000 feet of film, with the view of setting before the American public in striking form the needs of the nations where foreign missionaries are at work.

One expedition, headed by Willard Price, editor of "World Outlook," left New York, December 13, aboard the Lapland to visit Egypt, Algeria, Palestine, Armenia, Turkey and Italy. With Mr. Price is Horace D. Ashton, fellow of the American Geographical Society and member of the New York Academy of Sciences. They plan to penetrate far into the interior abandoning trains and motor cars wherever necessary and travelling by horse and camel.

A second expedition, led by the Rev. A. V. Casselman, with E. Lloyd Sheldon, writer of many scenarios, for technical director and "The Globe Trotter" (Harry Keepers) as camera man, will visit India, Burma and China. The first expedition will be gone three months and the second eight. The first of the pictures probably will be ready for release in March.

The expeditions plan more than to screen these countries as the tourist sees them. They intend to picture the life as it is lived within courtyards and behind walls. They will disregard the beaten tracks moreover, they will make a special study of social and industrial conditions. Those pictures dealing especially with missionary work will be released through church agencies, those of more general nature will be shown in the regular commercial film exhibition places under the title, World Outlook on the Screen. It is hoped in this way all America will be educated to understand the background on which the appeal of the foreign mission Boards for support is based.

Life Enlistment Day February 29.

THE Life Work Department of the Interchurch Movement has decided to ask the churches to observe February 29, next as Life Enlistment Day. It is planned to have the needs of the world for earnest Christian service presented in every church and Sabbath School service or other religious meeting on that day. The youth of the nation will be asked to consecrate their lives for His service. "Only once in forty years does February 29 fall on a Sabbath," said Dr. J. Campbell White, director of the department, in making the announcement. "We should now plan so thoroughly that before another forty years have gone by the message of the Church will have carried to all the people on the globe. To start such a program we need at least 100,000 new employed leaders in the next five years."

Shall We Dump Our Vice On Cuba?

Dr. S. Guy Inman, secretary of the Committee on Co-operation in Latin America, states that a very definite attempt is under way to make Cuba, particularly Havana, "the Monte Carlo of the Western World" to which vast throngs of those who are dissatisfied with a United States where liquor is abolished and gambling suppressed will go every winter. The better element in the island recognizes the danger. He says English-speaking residents are ready to contribute $100,000 as a fund to start a counter movement. Dr. Inman suggests through the Interchurch Movement that the home mission Boards together set up an evangelical centre in Havana to combat the evils that threaten to be let loose.

Board Representatives Confer

IN the last two months of the year, November and December, the Interchurch World Movement is holding a series of conferences to consider various sides of the home mission and other spiritual needs inside the boundaries of the United States. Those at each conference consisted of the heads of the Interchurch organization dealing with some particular phase of work—for instance, religious education—and the experts on that subject of all the co-operating denominational Boards interested. They were working conferences. They took up in detail the Interchurch surveys so far as they have progressed and the financial needs based on them with a view to presenting concretely the facts about each item of the joint budget at the World Survey Conference in Atlantic City in January.

Jesus was not only able to defeat and silence His adversaries, but He possessed the happy faculty of turning every assault to good account, making it the occasion of teaching important truth, as Samson not only killed the lion that roared against him, but also extracted strength and sweetness from its carcass. A like faculty seems to inheres in the Word of God. The Bible is stronger for every attack made upon it. Such attacks impel a more thorough study of the Word, and the more it is studied, the more will its perfection and power be recognized. Great harm is done by such attacks; the faith of many being weak is shaken and destroyed; but on the whole good comes out of them. God overrules them for good. Christ turns them about for the furtherance of the Gospel, and the confusion of the enemies of the truth. We may have this confidence in Him that He always can and always will cause the wrath of man to praise Him.
AN IMPORTANT LETTER FROM REV. J. K. ROBB.

Topeka, Kansas, Dec. 17, 1919.

Dear Brother,—The Foreign Board wishes me to devote the remainder of this month, and the month of January, to canvassing the Church, or as much of it as I can reach in that time, in the interests of the Church's foreign mission work. You are already aware that our Board is facing a financial crisis. The Church needs to know the facts. The collection for the Levant mission has already been taken, but the amount of Chinese money, which we will be lifted on the first Sabbath of January, so I could not possibly reach more than a very few of our congregations before that date. The present purpose in writing to you is to make clear what the situation is and what is deemed necessary to meet it.

Concerning the financial situation in China, these are some of the principal facts: On receipt of U. S. currency, our Mission Treasurer exchanges it for local currency, that is, for Chinese money. The Chinese financial system is on a silver basis, so that the amount of Chinese money we will get for a given amount of gold will depend on the rate of exchange at the time of making the exchange. We have received more during most of the years previous to 1914. This does not mean that our American money was being more than doubled in value. It simply required equalising the value of one American dollar. At the outbreak of the European war, there was a fast. As there are no women in the house, I could sit perfectly at ease with pretty white silk curtains. It is a light blue-grey chair for me. It is a light blue-grey chair with pretty white silk curtains. It is a light blue-grey chair with pretty white silk curtains.

In 1919, $1,000 gold would buy from $2,200 to $2,500 Chinese money. In 1919, $1,000 gold would buy from $1,000 to $1,100 Chinese money. American money, therefore, has less than half the value in China that it had five years ago. A given amount of U. S. currency will not go half as far as it did in 1914. Worker's salaries have been cut over 50 per cent. They are having to pay more Chinese money for the same thing they bought with less Chinese money.

Now the Board wishes the Church to clearly understand how necessary it is that Symond'spropriations of $3,000 for Levant and $4,000 for China, be raised in full. If your congregation has not made up its whole quota for the Levant, the Board will appreciate anything you may be able to do toward that end. It desires you to examine the facts in the paragraphs above and present them to your congregation sometime between now and the time for lifting the collection for the China Mission.

Please make clear to your people that failure to raise these amounts in full will make the Board's position more difficult, and will increase the danger, already in sight, of having to recall workers. You will know best how to present this appeal to your people. I am only furnishing you data. Please make the best possible use of it.

Sincerely,

J. K. ROBB.

LATE NEWS FROM THE MISSION IN CHINA.

BY DR. KATE McGUIRE.

S. S. Chung On—Do Sing to Tak Hing, October 8, 1919.

Dear Mr. Fritchard,

A short time ago I had the pleasure of trip to Fung Tsuen in company with Miss Brownlee. We arrived after dark and as no one was expecting us, we started up street and after passing Mr. Wu's house by mistake, we were told that there was no one there. We were welcomed and given a place in the home of our blind brother and treated to the best the house can afford.

We could not make a protracted visit, but it was a very pleasant one. Miss Brownlee could tell you of some talks with the women while we were closeted with the pastor and Mr. Wu. The latter is anxious to arrange for the instruction of the women and would persuade Miss Brownlee to come to his aid. He will give us the use of a room in his house. The room at present is used only to store rice, but he will move the bins up to the attic so that we may use the vacated room as a sort of a prophet's (2?) chamber whenever we can go to Fung Tsuen. We could also use it as a base from which we could reach and get to the country back of Fung Tsuen.

On our way down, we stopped at Do Sing to see some patients and deliver some medicines that had been ordered. While there, the Magistrate and a number of his friends appeared on the landing and two of them came aboard. We had not seen this official, but he met him on the steamer. He speaks good English and was dressed in foreign clothes. He is a graduate with B. A. degree from Oberlin, and has taken post-graduate work in Am Arbor and University of New York. He now has a small house in Tak Hing to visit the Magistrate there. We asked him to stop at Tak Hing, which he did on the return trip, and we all enjoyed his visit very much. He talked to the schools, and the pupils seemed to enjoy it very much. He seemed to be a quiet and good man, and we all enjoyed his visit very much. He was very democratic, and at least sometimes travels alone. Mrs. Wood, with the children, was expected to arrive at the Yamen from their home in the north in a short time.

I gave the patient such attentions as I was able, and was given a good breakfast. As there are no women in the hospital, we went up to the attic for the arrival of Mrs. Wood. Mr. Wood had invited a Miss Chan to eat with us. This was very pleasant, as Miss Chan is the new teacher in the school. We were able to talk to her, and she was very friendly.

On arrival, we were at once received in the sick room. Mr. Wood, the Magistrate, was able to sit in bed to receive us, and thought he was a little easier. His condition was not the result of a combination of malaria and "flu." He is surrounded with necessary comforts, but makes no effort at official display. He is very democratic, and at least sometimes travels alone. Mrs. Wood, with the children, was expected to arrive at the Yamen from their home in the north in a short time.

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What the New York City Publication Known as "Life" Lofply Remarks.

THE General Secretary of the International Sunday School Association called attention to the fact that God was not recognized in the Covenant of the League of Nations. God, he says, is recognized as present in the Declaration of Independence and in Lincoln's Gettysburg address; and in the darkest days of the Civil War, "In God We Trust" was put on the silver dollar.

"Life," in an endeavor to teach Mr. Marion Lawrence more perfectly, advertises its inaccuracy by wrongfully assuming his femininity. "Life" is also inaccurate in much of the following: We quote its remarks under its caption: "Don't Worry, Miss Lawrence:"

"But, after all, Miss Lawrence does not assert that God is mentioned in the Constitution of the United States, and the covenant of the League is much more like that than like the Declaration of Independence or the Gettysburg address. God, as commonly understood in the incomplete way in which mortal mind can understand Him, is omnipresent. He is in everything; in support of what is good in it, and in conflict with what is bad in it. To put His name in the League covenant would not strengthen the weak articles if any are weak, or save the covenant from going bust if it does not happen to be in the United States, as charged by the 'Natchez Democrat.'"

Open the New Year with Praise

Dr. R. J. George's Farewell.

In the December 10 issue we published Dr. R. J. George's lecture on "Exchange of Pulpits," taken out of "The Covenanter Vision," the third volume of his Lectures in Pastoral Theology. This week we are privileged to give to our readers, from a collection of unpublished sermons in the hands of his son, Mr. Roy M. George, residing at Scottsdale, Arizona, Dr. George's farewell to his congregation of Beaver Falls, Pa., in 1892, the year in which he became Professor of Theology in our Seminary in Allegheny.

In November, 1874, Dr. George's congregation in Beaver Falls was a small Covenanter colony; in 1892, there was a membership of 269. There were giants in those days in the Covenanter ministry, and because Dr. George was one of them, this brief record from his own pen of the work which he and his loyal people did, much of it of a Church-wide character, will be read with interest by every Covenanter.

And there are other reasons why we are printing his Farewell Sermon. Congregations struggling with seemingly insolvable problems will, by reading it, be inspired to attack them afresh with new faith and vigor and confidence. The years of his pastorate covered a notable period in the history of our denomination, and many of the names printed in the historic part will be recognized as those of men who became prominent in the councils of the Church at large through their association with this genius in leadership and organization. Those of us who lived through the years with him are reminded of his passionate love for Geneva College, removed from Northwood at the suggestion of Prof. J. L. McCartney. For this wise project Dr. George's zeal was so hot, and his devotion to the raising of an endowment was so consuming, as to occasion some criticism that he was neglecting 'other duties. But he knew that to make sure and sufficient provision for Geneva College was then the most important work of our Church.

The sight of the old familiar handwriting of this sermon recalled many pleasant memories of companionship with this prince among men, who, on February 11, 1920, will be nine years in Glory.

Christian Education for the Negro.

The very great work which our Church has done and is doing for the Christian education will help appreciate the needs and responsibilities of the American Missionary Association, founder of seven leading schools, and innumerable smaller ones, devoted to the training of the Negro youth for freedom and for citizenship. The Association's seven best known schools are Pisk, Hampton, (where Booker T. Washington was educated), Atlanta, Talladega, Tongaloo, Straight, and Tillotson. The Association is now sustaining wholly or in part five colleges for Negroes, besides twenty-five secondary schools, manual, industrial, and agricultural, with nearly five hundred teachers and nine thousand pupils. The Association has been doing this kind of work for more than fifty years. The love of Jesus Christ and His religion is the motive power. But because the Association is unsectarian, although profoundly Christian, their funds must come from the friends of Christian education in all denominations. Without curtailing any of their gifts to our own denominational work, we hope that our readers will be generous in their response to the Association's appeal, published on our last page this week.
LIVES FILLED WITH GOD

Dr. R. J. George’s Farewell Sermon Preached to His Congregation in Beaver Falls, Pa., Prior to Entering the Theological Seminary as Professor of Theology, in 1892.

I Sam. 7:12: “Hitherto hath the Lord helped us.”

Religion delights in reminiscence as well as in prospect. It is always helpful to the believer to review his life because his life has been full of God.

When Moses was pronouncing his dying blessing upon the tribes of Israel, he invoked upon the tribe of Joseph “the good will of Him that dwelt in the bush.” It is easy to see that the mind of this aged servant of God ran backward along the pathway he had trodden until it rested upon the burning bush in the back part of the desert where he had heard the call of God and received the commission of his life work, and this quick backward glance included all that lay between that day and the reaching of the sea, the smiting of the Rock, the manna that fell like Angels’ food from Heaven; the giving of the Law, when he saw God and there was under his feet, as it were, a pavement of sapphire stones as the sea of heaven in its clearness; the pillar of cloud by day and the pillar of fire by night. His whole pathway was aflame with God. As Moses had his burning bush, so Samuel had his little bed chamber, where he first heard the voice of God calling to him, and the woman of Samaria had her wayside well, where she found her Christ, and Paul his road to Damascus where Jesus spoke to him from heaven, calling him out of darkness into His marvelous light. The particular point at which God came into each of our lives may not be marked with the same distinction as in these cases, but it is certain that to every believer God has come, that there is a divine purpose in every life and that God works in us and with us.

Religion delights in reminiscence, because in looking backward it finds God. “Emmanuel, God with us.” What is true of every life and that God works in us and with us, the congregation of God’s people. A congregation has a divine mission. It is both God’s workmanship and God’s instrument for work. Its history, therefore, must be replete with the glory of God and with His power.

I feel that it will be helpful to us all in this final hour to recall “the years of the right hand of the Most High.”

The officers chosen at the organization of the congregation were: John Cook, Robert Paisley and J. D. McAnlis, elders; and J. J. Maxwell, John Kirker and J. W. Cook deacons. Dr. M. Milligan was moderator of the Commission for ordination sermon; Rev. N. M. Johnston addressed the people, and Rev. S. J. Crowe the officers.

My first sermon to the congregation was preached by appointment of Presbytery the second Sabbath of March, 1875, in the Public School Building on 11th street. The morning text was Proverbs 3:6: “In all thy ways acknowledge Him, and He shall direct thy paths.” In the afternoon I spoke from Second Thess. 3:13: “The grace of our Lord Jesus Christ be with you all.” These two sermons on God, as the Guide and the Sanctifier of His people, were intended to set before the young congregation just started on an undiscovered mission the secret of its safety and its blessedness.

The call for a pastor was moderated by Rev. J. J. McClurkin, April 1, 1875, at which time six members were added to the congregation, viz.: Mr. and Mrs. R. A. Bole, Mr. and Mrs. C. C. Hill, Mr. and Mrs. E. C. C. Wharton, Mr. and Mrs. W. D. Johnson.

The call was accepted the second Tuesday of April, 1875, and the installation took place June 15, 1875. My first sermon to the congregation as pastor was from Acts 10:29: “I ask, therefore, for what intent ye have sent for me?” The sermon delivered was “The motives that should prompt a congregation in calling a pastor.” The afternoon sermon was from Second Cor. 12:13: “I seek not yours but you.” The theme discussed was, “The motives which should prompt a minister in taking charge of a congregation.” The reference to these texts and themes recalls very vividly to my mind the eager expectation and anxiety with which we began work together. That we had a lofty ideal as to our character and our life work, I am quite sure. How far the real has fallen below the ideal we must all deeply feel. May we be “complete in Him.”

The first accessions to the Board of Deacons occurred January 5, 1876, at which time J. J. Kennedy, John Copeland, William A. Gault and one for Rev. J. A. Black were ordained and installed.

I first moderated the Session June 17, 1875, and the most binding bond was receiving Mr. and Mrs. J. J. Kennedy and Miss Emma Steele as members of the congregation and the election of Mr. C. C. Hill as superintendent of the Sabbath School. This was original work with which to begin, and I am glad to say that our work as a session has been very largely of this happy nature all these years. The same elders who constituted the session then remain until now, and in all these years death has not once broken the ranks of the session.

It would be interesting to those who have been in the congregation from the first to trace its history minutely from year to year, but I must not forget that such details would be irksome to the many who are only acquainted with the recent past. I will confine myself to a few general points.

I. Three times since its organization, the congregation has elected elders. (1) Wm. R. Sterrett and R. J. Briscoe were ordained January 9, 1879. (2) William Pearce was installed and Robert A. Bole ordained and installed February 16, 1882. (3) Robert McKnight, James McCartney and W. T. Anderson were installed and William George and R. M. Downie were ordained and installed February 9, 1891. The congregation has had twelve elders, all of whom remain except William R. Sterrett, who removed to Cedarville. It is but due to say that in the recent crisis in the history of our Church they stood solidly and without wavering in their fealty to Christ and the Covenant, and bore their share of the odium and the honor attached to the historic Elders’ Convention. It is but due to say that the church ever received more cordial and united support than has been accorded to me by the noble men of God who have labored with me in the supervision and government of this congregation. Our records will show that for the sake of preserving the precious promise made by one who was also an elder that “when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away.”

The Reformed Presbyterian congregation of Beaver Falls was organized the second Tuesday of November, 1874, with twenty-four members. Sixteen of these were from the congregation of Little Beaver, viz.: Mr. and Mrs. John Cook, their daughters Sarah and Thirza; Mr. and Mrs. Robert Paisley and her son William; Mr. and Mrs. J. D. McAnlis; Mrs. Ingram; Mrs. W. D. Johnston; Mrs. Jane Jackson and her daughters Anna and Avilda; Mrs. James Burneson and her daughter; Mr. and Mrs. Robert Strother. From Pittsburgh congregation Mr. and Mrs. Robert Paisley, Mr. and Mrs. J. B. Maxwell; Bell J. Cook from New Castle congregation, and Mr. and Mrs. John Kirker and Miss May Herron from the U. P. Church.
It is safe to say that, including contributions which do not appear in this report, this little mission congregation has, during these seventeen years, contributed about $60,000 to the upbuilding of the kingdom of Christ, or an average income of $6000. The men who have conducted the financial affairs of the congregation to such magnificent results deserve to be congratulated. The office of Deacon is too lightly esteemed among us. Men are more unwilling to undertake it than to labor in any other department of Church Work. It has been your privilege, my brethren, to magnify this office and make it honorable; and to reveal the true significance of the Apostle's words when he says, "They that have used the office of deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Or, rather, as in the Revision, "For they that have served well as deacons give to themselves a good standing and great boldness in the faith which is in Christ Jesus."

II. The Missionary Societies.—An important work of our Church Work has been that of the Missionary Societies. It was organized in January, 1876, and has held monthly meetings with few exceptions since that time. This society has rendered most efficient aid to the congregation in its financial struggles, and without resorting to any means on the earth, where moth and rust corrupt and where thieves break through and steal, I verily believe that in the sacrifices made for the purchase of that, our first church home, eternal riches were secured.

II. The second epoch in our congregational life was when we resolved to erect a new house of worship. This again was providential. A small frame building had been erected to grade Ninth street. This made a large cut below our little church and would force the construction of a costly wall. No one seemed able to subscribe a dollar for the building of that useless wall. A proposition was made to make the wall the foundation for a new church. In a few moments more than $2,000 was on the paper for the new building. To enclose the building and fix up the audience room would cost nearly $5,000. The weight of this load brought the congregation to its knees to obtain strength from God. But the strength was given. Many friends from sister churches in the town gave generous aid, for which we still hold them in grateful remembrance. Congregations of the Covenant and presbyterian brethren responded nobly to our calls for more aid, so that we entered the church without debt. I preached the last sermon in the old church from the words, "If Thy presence go not with us, carry us not up hence." So precious had been our communion with God in that homely, comfortless, unattractive little wooden room, that not one of us would have left it for a cathedral if the cathedral had not God. The opening services were held in the new church on Thanksgiving, November, 1878. Rev. Dr. A. M. Milligan preached the morning sermon and Prof. J. R. W. Sloan the evening sermon. I deeply regret that I cannot furnish the texts from which these sermons were preached. Some of the brethren may be able to supply my lack. It was a red letter day for the congregation and is kept fresh in memory by a twice service each Thanksgiving evening since.

III. The third epoch in our congregational life was when the Synod of the Reformed Presbyterian Church decided to locate Geneva College in our midst. So far as I know, the first suggestion that an effort be made to secure this result came from Prof. J. L. McCartney, who dropped from a passing train, and observing beauties and advantages of this location, signified his faith by the offer of $500 toward the fund necessary to secure that end. From this substantial seed of thought sprang the effort which issued in offering the College here. If the new church had not been built when it was, this enterprise would not have been considered possible. This was the decisive step for Beaver Falls congregation. It was the greatest work which we as a people have ever accomplished. It was a red letter day for the congregation of Beaver Falls from the position of a mission station to the foremost rank of Covenantan congregations. The severest criticisms that have ever fallen on my ears from the lips of the people in both Synod and congregation have been any other earthly sanction was for my neglect of pastoral duties for the sake of Geneva College. But as today I am called to give account of my stewardship, I am constrained to say that the best service I have

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Total: $57,043
been permitted to render to the congregation, and the greatest good which we as a congregation have been allowed to bring to the community which has been the upbuilding of Geneva College. God bless its professors and students!

The removal of so large a number of our members to the vicinity of the College seemed to mark the forming of a new congregation. Of course this means the loss to the old congregation of that position of public interest which belongs to the congregation that holds in its bosom this institution of the Church. No one who knows the faithful pastorate the congregation, will fail to understand the feeling of pain that creeps into my heart when I contemplate the removal from the congregation which it has been my life work to build up, that which is the source of its greatest strength and influence. I have prayed earnestly for myself that I desire earnestly for all of you—that we may be sufficiently free from selfishness to be able to discover when such a sacrifice of that which is so precious is necessary and that our loyalty to Christ's cause shall be so supreme over all other motives that it will make the personal sacrifice an easy and even a glad one.

Beloved, as you think of these epochs in our congregational life, do you not feel that it has been full of God, and that as surely as Moses could go back to his burning bush and trace his pathway by the footprints of God, so can we, in the reminiscences of this sacred hour, set up our stone of remembrance and say, "Hitherto the Lord hath helped us." Such a past is a guarantee for the future. Two things are necessary for our faith: (1) To see God in our past; (2) To believe that God is always the same.

The whole number of names appearing on the roll is 418. The number of communicants now in the congregation, 209. The number of baptisms, 120. The roll of our Sainted ones who have entered into rest is as follows: John Acheson, Nancy Acheson, Mary Acheson, Margaret Acheson, Andrew Agnew, Jane Anderson, William J. Anderson, Mrs. John Anderson, Isabella H. Barnes, Nancy Boyd, Margaret E. Barnes, Sarah E. Carson, Isabella H. Cook, William W. Cook, John Dodds, Mrs. William Edgar, Lizzie Forbes, John George, Mary Herron, Mrs. Mary Haustman, Hugh Jackson, Mary J. Jackson, Anna Jackson, Elizabeth M. Ledlie, Joseph B. Maxwell, John Maxwell, Margaret McAnlis, Henry B. McKaig, Margaret Pearce, Margaret Reid, M. J. Robertson, Renwick Slater.

This roll that names that were once on our roll but had been removed before they passed to the roll of our dead, nor have I included the little children, whose names do not appear on our church roll. All these your hearts will be telling over as we recall the faces of our departed loved ones. Oh! how the years as they have gone by have taken our dead with them. The husband has left his wife and the wife her husband; father or mother have gone; left the children; dear boys and girls have gone out of the very midst of their youthful joy of living; and sweet babes, that only paused a moment on earth to rest their wings for the flight to glory.

Beloved, Beloved, in my heart of hearts I have wept and sorrowed with you, for your loved ones, and before I say farewell, I would come and stand with you by their silent graves, and repeat once more the word: "I am the Resurrection and Life. That sleep in Jesus shall God bring with Him."

In the Sabbath School
BY REV. W. W. CARTWRIGHT, D.D.
Lesson III.—For Sabbath, Jan. 18, 1920.
Subject—The Boldness of Peter and John.
Golden Text—Stand fast in the faith, quit you like men—be strong.—1 Cor. 16: 13

This lesson follows the last lesson and keeps the story moving right along. The arrest of the Apostles must have been after the set time for the adjournment of the Sanhedrin, for they were not permitted to try a case after sun down. They had done so but a little time before when they were trying Jesus, but had to meet in the morning to confirm their midnight sentence.

Now they hold Peter and John in prison during the night. Perhaps they had an idea that they would be more tractable after a night spent in the miserable accommodation of an eastern prison.

But Peter had an equipment that they knew nothing about and that was filling with the Holy Spirit, the Bible leads us to the conclusion that the Holy Spirit is given for immediate use. Pentecost did not last for this occasion, and that is according to the promise of the Master that the help needed would be given the same hour it was needed. Peter was facing a situation where he needed far more than Peter had and so the Holy Spirit made him this august body.

It was rather a curious trial for there were no charges made against the prisoners, but they were asked by what power they were doing these things. It looks as if there was a hope that the prisoners would say something that would make a basis for a charge against them. The account given leads us to conclude the same spirit was guiding the council as was controlling them during the trial of Jesus. They did not want to administer justice they did not want evidence only such as would suit their determination to convict.

They ask by what power or by what name the Apostles had done this. They knew it was no power that they understood or had anything to do with and so they were hostile at once. They do not seem so rabid as when they tried Jesus and it may have been the effect of their sober judgment telling them they had gone too far in the case of Jesus and that they could not stamp it out in that way. So Peter's defense met a hearing that was as bitter, but not so open as it was modified by the mistakes of the past and by the influence of the Jewish people. Peter answers exactly and fully the question asked him. No one on either side questions the genuineness of the miracle; that was too plain to be questioned or we may be sure it would have been denied.

Peter tells them of Jesus Christ of Nazareth, the One they hated, more especially now that they had done Him the greatest wrong in their power; it was by faith in His name that this man was standing there before them whole.

But these are the men that crucified Him, that watched the tomb and set a seal. These are the men that started the tale that the guard slept and His disciples came and stole the dead body: they were ready to assert that Jesus was dead no matter where His dead body was hidden. But Peter stands before them with the bold assertion that God raised Him from the dead, and not only that but this Jesus was working and "by Him" this hopeless cripple was cured the day before. It was a hopeless matter to fight any one that could recover in this way after they had done all they knew to destroy Him.

It was most discouraging situation for the prosecutors.

The worst feature of it was that God was taking the other side, and how were they to meet His power? They had killed this Jesus, but God raised Him from the dead. But Peter goes on his quotation shews them that while they had done all they could to dishonor Jesus in refusing Him a place in religious life and thought of the world, yet God had given Him a most important place and in a permanent place He was to remain the head stone of the corner.

It is the stone binding together the place where two walls meet and thus making them one, Jesus is the fulfillment of the Old Testament and the inspiration of the New, the one points to Him as the One coming, and the other as the One that has come and both agree in Wonderful Christ.

He is here spoken of as the one that binds them securely together and makes it impossible to overthrow the structure.

Some people like to consider it the keystone of the arch, perhaps we do not in any way improve the figure by any such change; at any rate the idea we can get out of it is that the structure would be unsafe and worthless if Jesus were left out, and applying this we know that if we take Jesus out of the Old and New Testaments there is nothing of value left and crumbling bits of wall is all that remains. Jesus is the only name of safety, if Jesus is rejected and the Bible denied, salvation is left, merely as a name and these men are left with their stately Temple service, an empty useless mockery.
These wise doctors of the law, that had spent years in fine spun theories and endless questions, were stunned by this kind of talk coming from men that had spent their time in fishing and rough outdoor life instead of the training of the schools, and they knew that they had been followers of Jesus, and they must also have known that they were still loyal to His memory. A number of good practical lessons here.

They decided to have an executive session while they decided on what was best. They knew exactly what they wanted. Their desire was to crush these men and all they stood for and all that believed as they did. It was not a question of how to reach a just decision, but of policy, as to how far they dared go.

I wonder if any of them knew about Peter, when he was at his worst, in the garden? Peter was at his best this day and if they were arguing from that other time they were sadly astray for they could not scare a Spirit filled Peter and so they found when they charged them not to mention Jesus any more.

The question of what the Apostles would do was answered when they asked the question. Sometimes we confuse the line of duty, by not stating the question as bluntly as these men did; we bring in a lot of arguments in favor of doing the popular and easy things and so we muzzle ourselves as to what is duty.

It is a good plan for us to face any situation by listening for God's voice directing us, and do this with an open mind. When we are swayed by other people or by wanting our own way, we need not expect to hear God's voice. But nothing in life can be more satisfying than to have God's direction in any thing we undertake.

Let us be careful never to sacrifice this leading of the Spirit of God.

Children's Lesson
BY ANNA FRITCHARD GEORGE

Lesson III. — For Sabbath, Jan. 18, 1920.

"The Boldness of Peter and John."

Paul, if you were arrested and sent to jail, would you be frightened? "Surely." Today we will hear how brave Peter and John were when they were arrested for doing good.

On the table we will lay out Jerusalem with the Temple and the Temple courts surrounded with a stone wall. Use these boxes for the buildings and these stones for the wall. These small boxes are the houses of the city and this large one the Temple. These clothespins covered with white cloth are the priests around the Temple. The other two clothespins are Peter and John and the sticks all the people of Jerusalem.

Jeanne, who healed the lame man sitting at the Beautiful Gate begging? "Peter and John." Do you think the people were surprised to see him walk? And they all crowded around to see what it meant. Here on the porch in the Temple Court are Peter and John and the man who was lame and all the people. Peter is telling them that Jesus made them cure the lame man, then he tells them all about Jesus just as he talked to the crowd from the steps on the day of Pentecost. How many joined church that day, Gladys, giving their hearts to Jesus? "Three thousand." Two thousand more join now.

While Peter is talking to the people, the priests find out what they are doing. Now these priests are the very ones who led in crucifying Jesus. Do they like to hear Peter and John telling the other Jews about Jesus and teaching them to love Him, Herbert? No, they do not like it. They are angry and frightened too, for they see the people are turning to Jesus. So the priests arrest Peter and John. As it is about six o'clock in the evening they throw them in jail in the city over night. Here Peter and John are being led down into the city and locked up in this jail.

All night long they stay there in the dark. They have no idea what will happen to them. The priests hate them so, maybe they will be put to death. Have they done wrong, Ernest? "No." When we do right, no matter what happens we need never be afraid. God will help us. Peter and John know that, don't they, Ethel, and they are not afraid.

In the morning the Council meets in one of the rooms in the Temple Court. The high priests are here and all the big men among the Jews, the ones who have most power. There are seventy of them. Here they sit in a semi-circle.

Here come the guards leading Peter and John from the prison. They are brought in and stand in the midst. They know that nearly all of these people wish they were dead. Would most people be afraid, Dorothy? "Yes, and cry too." But who is helping Peter and John, Robert? "Jesus." So they are not afraid.

The leader asks, "By what power, or in what name, have ye done this?" In whose name did they cure the man, Mildred? "Jesus' name." But if they say "Jesus' name," the priests hope to get them sentenced to death. Most of us would be afraid to answer, wouldn't we, Marion? But Peter and John are brave.

That day when the tongues of fire sat on the disciples' heads, William, what filled the disciples' hearts? "The Holy Ghost." Peter is still filled with Jesus' Spirit and is told exactly what to say now and how to say it. He tells right out that they healed the lame man by the name of Jesus, then preaches Jesus so strongly that the priests hold their breath in astonishment. He tells them that the Jesus whom they killed has become the chief one in God's kingdom. Then he calls out, "There is none other name under heaven given among men whereby we must be saved." It is only through Jesus, isn't it, Frances, that we can go home to heaven? Peter is so full of his love for Jesus, and wants so much to have everyone else stand up for Jesus, he forgets all about being afraid.

When these men in the council see the boldness of Peter and John, and hear how well they can talk they are amazed, for they know they are not educated. And they see the goodness shining out of their faces. Then even these bad men have to say it is because Peter and John have been with Jesus. Wouldn't you like to have folks say about you when you just look into your face, "That child is a friend of Jesus?" If you stay close to Jesus all the time that is what will happen.

Here stands the man who was healed and a lot of the other people, so the council can say nothing. They talk among themselves. "You must neither speak nor teach again in the name of Jesus," they command. But Peter replies: "Whether it be right . . . to hearken unto you more than unto God, judge ye, we cannot but speak the things which we have seen and heard."

The council threatens them again, then sets them free. And the disciples go down to the meeting room where the other disciples have been praying for them.

What is our Golden Text, John? "Stand fast in the faith, quit you like men, be strong." That means stick to your faith in Jesus—never give it up. Peter and John stood fast and see how Jesus helped them? Let us try to always be brave for Jesus too. Tribute Building, New York.

One of the great delights of heaven will be the things which are not there.

Amen is the language of faith. We should say, Amen, not only to our own prayers, but also to all of God's dealings with us. It is only another way of saying, "Thy will be done." It is not easy to say when that will involve a Gethsemane for us, but faith in the wisdom and goodness of God will enable us to say it.
***Professor R. C. Dodds, of Seattle, is on the sick list.***

***Rev. W. C. McClurkin will continue to treat the Young People's Topic through 1920.***

***Rev. T. M. Slater preached Sabbath, Dec. 21, in Tacoma, in the interest of the Forward Movement.***

***Robert McClure is the president of the New Alexandria Young People's Society for the ensuing year.***

***Rev. J. M. Coleman will be at the Gettysburg, Pa., Seminary this week, after which he will face West.***

***Arthur McClure, of the New Alexandria congregation, is taking a course in the Byron King School in Pittsburgh, Pa.***

***Rev. J. M. Foster, Boston, has issued a 16-page pamphlet on "The Covenanter the True Church of Christ."***

***Edith H. Mears has returned to her home in Seattle from Fort Sam Houston, where she was in Government service as a Reconstrucion Aid.***

***Rev. J. C. McFeeters, Philadelphia, Pa., assisted at Syracuse yale communion. His messages were most helpful and inspiring.***

***At the annual congregational meeting in November, the Syracuse congregation raised the pastor's salary to the full quota, dating it back to May 1, 1919.***

***Second Philadelphia, Pa., was glad to welcome back in civies Mr. James Harris, of Wilkinsburg, Pa. He worshipped with Second Philadelphia on Sabbath, December 4.***

***A card from Rev. S. Edgar, dated November 20, reads: "Arrived in Naples in due time. Just wrote to Mr. William Haines of Kansas all. If any who have promised have not sent their contributions, please send them—as made to his congregation, completed and we expect to have seating in the new church by next spring.***

***For parcel post packages.—Mrs. C. A. Dodds, 223 Maple Terrace, Mt. Washington Station, Pittsburgh, Pa.***

***The Cambridge mission has subscribed to the request of Synod and has increased their pastor's salary $300 a year, of which action Mr. and Mrs. E. W. Hosack desire to express their appreciation.***

***The annual congregational meeting and dinner of the Beaver Falls congregation is to be held New Year's Day. This occasion is always an enjoyable one, to which the people look forward with pleasure.***

***Notice to Pastors and Correspondents.—Those who have not yet filled out and sent in the information blank for young people, are urged to do so at once, as Life Service plans are held up until this information is in.—D. H. Elliott.***

***The American Missionary Association of this city, whose appeal is on our last page, is one with us in its purpose to give Christian education and training to the negro, and should have our prayers and our contributions.***

***Dear Mr. Pritchard: In response to your inquiry I write to say that I have just decided (Dec. 24) to decline the position (the Bible Chair) at Geneva College and will remain with the American Sunday School Union. Yours very sincerely, Melode M. Pearce, Assistant Editor."***

***The annual Sabbath School entertainment of the R. P. Chapel, Paterson, N. J., was held Friday evening, Dec. 29. There was a large attendance and a good program was rendered by the children, after which the treat and prizes were given out.***

***The young women and girls of the Second Philadelphia congregation are much interested in the Syrian Mission. Two of them go every Sabbath afternoon to teach in the Sabbath School. About sixteen girls take part in this work and are endeavoring themselves in the hearts of the Jewish and Italian children.***

***This week's Christian Nation, bearing date of December 31, closes the year, and concludes the thirty-sixth calendar year of publication, although its first year, 1884, was not a full calendar year. Let us carry into the new year a helpful spirit—the Christian and hearts full of good will and fairness for all whom we will meet.***

***William McCory, one of the oldest members, and for the past thirty years an Elder in the Seattle congregation, died in that city on Saturday, Dec. 6, in the 80th year of his age. Coming to America from Ireland in early youth, he first settled in the Middle West. He served in the Civil War. He was liberal in his support of Christ's work, and was a faithful and intelligent advocate of the truth. He has left liberal bequests to our Foreign and Home Mission work.***

***The Syrian Mission Board of our overseas brethren met in Belfast, Ireland, November 12. Their whole missionary party hoped to leave for Syria this time. One hundred and sixty desks and seats were ordered for the preaching hall at Antioch. Miss Margaretta King Cunningham, of Sumner, Bbytby, a member of Loanhead congregation, was appointed to the church.***

***William McMaster, who for the last ten years has been a faithful member of the Cambridge congregation, passed on to his reward December 20, 1919, aged 80 years and 16 days. He was born at Wilmet, Nova Scotia, in the year 1839, and at an early age removed to the vicinity of Boston, where he has since made his home. He is survived by his wife and five children.***

***On Wednesday of this week, December 24, I had the pleasure of modifying a call in the Winchester, Kansas, congregation, which resulted in the unanimous choice of Rev. T. K. Patton. They are hoping and praying that it may result in his decision to come to be their pastor and lead them in the Second Presbyterian Church. This congregation is well organized and although without a pastor, is putting over the program of the Church in a most remarkable way.—Elmer G. Russell.***

***In noting the change of work by the Rev. A. A. Samson, D.D., from the pastorate of Second New York congregation, Miss McFarland in the National Reform Association, an important part of Mr. Samson's announcement was by us inadvertently omitted. He wrote us as follows: "I am happy and received an appointment to work with the National Reform Association. This is the statement made to his congregation, and which we failed to include.***

***Mrs. Joseph Purvis, of the Gready, Col., congregation, was born in Guernsey County, Ohio, Jan. 21, 1844, died Dec. 16, 1919. After living at Avery, Iowa, and Superior, Neb., she removed with her two sons to Johnstown, Col., Mr. Purvis died at Superior in 1895. Rev. Charles T. Carson says: "Her friends testify that her home life was ideal and her Christian life beautiful. The funeral service was conducted by Rev. Herbert McMillan, who was like a son in her home. He was assisted by her pastor. She was a member of the Gready congregation."***

***A Gready correspondent says: "A very pretty home wedding was solemnized at the home of Mr. and Mrs. E. W. Hosack, at Gready, Col., on Wednesday afternoon, Dec. 24, when their daughter Ethel was given in marriage to Rev. William Haines of Kansas City, Mo. The marriage service was performed by the bride's pastor, Rev. Charles T. Carson, in the presence of the immediate relatives, at three o'clock. A delicious dinner was served after the ceremony. Mrs. Haines has for some years past been employed in the office every minister to co-operate.***

***If any one has two copies of Vol. I, "The Covenanter Pastor's of Dr. R. J. George's Volumes on Pastoral Theology, that are in good condition, and can spare one copy, I will give them a copy of "Soldiers of the Church" for it. I sometimes get orders from people who want George's Volumes, and the supply of Vol. I is exhausted, so that I will make this exchange for all the copies of "The Covenanter Pastor" that I can secure. I do not wish to withdraw this book from one Covenanter home to put it into another Covenanter home, because every member is a better Covenanter and nobler Christian for reading it, nor do I feel justified in permitting a volume—in any home where there are two—to be idle and unread.***

***The Youngstown, Ohio, congregation is very comfortably located in the basement of their new church for the winter. The Sabbath School is increasing in numbers from the community around, and the neighbors are beginning to come in to the services and express their appreciation of the more vigorous preaching of the Covenanters. Our brethren are fortunate in having varied and extensive opportunities of employment there, and are much encouraged and helped by having with them this winter Miss Jennie Forray and her brother James, of Little Beaver congregation, Miss Adams, of Utica, Miss McFarland, of Rehoboth, Miss McPherson, of White Cottage, and Miss Sallie New who is appointed as a training school aide: Our church building is completed and we expect to have seating in the new church by next spring.***

***The Star Note page for 1920 is as follows, so far as recorded: one, Rev. D. C. Mathews; two, Rev. F. W. Reade; three, Rev. Boyd A. White; four, Rev. E. A. Crooks; five, Rev. S. W. G. Conner; six, Rev. D. R. Taggart; seven, Rev. Charles T. Carson; eight, Rev. W. J. Sanderson; nine, Rev. J. D. Edgar; ten, Rev. Paul Coleman; eleven, Rev. W. G. Robb; twelve, Rev. E. E. Greer; thirteen, Rev. J. B. Tweed; fourteen, Rev. Owen F. Thompson; fifteen, Rev. S. G. Shaw; sixteen, Rev. Wm. M. McNeel; seventeen, Rev. S. J. Johnson; eighteen, J. S. Tibby; nineteen, Rev. J. G. Reed; twenty, Rev. W. J. Coleman; twenty-one, Rev. W. J. Coleman; twenty-two, Rev. Robert Park; twenty-three, Rev. J. B. Willson; twenty-four, Rev. A. A. Wylie—Twenty-four in all. Any who have promised have not been omitted, I hope to be informed at once. Every minister in every Church, here and overseas, should be on the Star Note page staff. This page has all the charm of a personal letter. I earnestly invite every member to co-operate.***
FOREIGN MISSIONS

LEVANT
(Latakia—Mersine—Cyprus)
Missionaries, 24
Population, 3,000,000

CHINA
(Tak Hing—Lo Ting)
Missionaries, 28
Population, 1,000,000

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We face a rare opportunity. Nothing like this in our day. The Lord advances mysteriously in His grace, making heavy demands. He expects us to follow; calls for larger hearts, clearer heads, mightier faith, more self-denial, service to the point of sacrifice. The Covenanter Church reliable for $75,000 in a lump sum! How the King delights to honor her!

"THE LOVE OF CHRIST CONSTRAINED US"

Here is room for all to do their best. Will Araunah, the grain merchant, give as a king giveth? Will Barnabas, the son of consolation, sell land, and bring the price? Will Dorcas, the seamstress, bring the product of her needle? Will Lydia, queen of merchants, bring a share of her gains? Will Mary, the earnest woman, Christ's quiet listener, spend her money on Jesus? Will the widow, friendless and lonely, bring her mites? O God, wilt Thou make willing hearts; then shall Thy treasury overflow.

"THINE, O LORD, IS THE GREATNESS, AND THE POWER, AND THE GLORY"

Send all contributions to JOSEPH M. STEELE, Treasurer
1600 Arch Street, Philadelphia, Pa.

FORWARD MOVEMENT NOTES

Each congregation has been asked to appoint three committees: One on Spiritual Resources, which shall give attention to plans and work for the development of the spiritual life of the congregation. Another is to be on Life Service, which shall seek ways of enlisting every member in some kind of definite service and give particular attention to the young people—helping them into life work. The third is to be on Stewardship, whose work shall be to develop the stewardship principle among the people. If these committees will get in touch with the central office they will be given a list of literature for their department and suggestions for their work.

A Colorado pastor writes: "Have been receiving your material, and am trying to follow your plan as near as possible. Believe it is a big thing for the people. Expect to make a drive for Life Service next Sabbath. I think most of my people are signing the prayer cards."

An Illinois pastor sends this: "Am sending you our Intercessory prayer list. Hope to have more to send you in a short time. We will try and do everything you wish us to in this work of the Forward Movement, which we feel is so essential in the Lord's work."

Some have written, asking if Stewardship cards were being sent out for the stewardship week. These were not prepared, as the Stewardship campaign will be conducted more extensively later on. The Inter-Church World Movement is planning to seek an enrollment in all the churches of 10,000,000 Christian Stewards. We may take up the matter in conjunction with other churches.

Lectures on Pastoral Theology
By REV. R. J. GRONER, D.D.
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"Dear little flag in the window there, Hung with a tear and a woman's prayer," was thought out by Robert L. Queisser, of Cleveland, Ohio, and from it came the suggestion of the districtively Covenanter Service Flag, a reproduction of which forms our Frontispiece. Our first thought was merely to preserve a list of American Covenanter soldiers in military service. The Service Flag was afterward as a more convenient form in which to preserve a permanent record of the Church's war and relief work. But the war work of the Church grew to such dimensions that the necessity for this volume soon became manifest.

Of 3000 copies of this volume 1206 have been sold and 1794 remain to be sold. When these are all sold, many thousands of Covenanter will in vain be seeking a copy.

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6605 Lawton Ave. Philadelphia, Pa.,

December 23, 1919.

Dear Mr. Pirchard:

At a meeting of the Committee of New York Presbytery, held Dec. 22,
1919, the pastoral relationship between:
Dr. A. S. Samson and Second New
York congregation was dissolved. Dr.
Samson was to preach for the congre­ga­tion the last Sabbath of December, and
was appointed to declare the pulpit
vacant on that day.

I was asked to send you, for pub­lication, the action of Second New York
congregation in regard to the resigna­tion
of their pastor, Dr. Samson.

I send the paper herewith.

Sincerely yours,

R. C. MONTGOMERY.

December 20, 1919.

Dear Fathers and Brethren: We, the
members of the Second New York
Presbytery, have been asked by our
pastor, Rev. A. S. Samson, D.D., to
invite the members of the New York
Presbytery to call and visit our
congregation.

In accordant to this, it was resolved at a
meeting of the members, that the congre­ga­tion reluctantly concurs in Dr.
Samson’s request, but believe that such
action will not be for the best interests
of the Church.

Dr. Samson has been all that a pas­tor
could be during the seven years he has
been with us and we feel that it is but
fitting and proper at this time, to
give some expression, inadequate though
it may be, of the splendid and untiring
service he has rendered us, as a congre­ga­tion and as individuals.

In season, out of seas-n, night and
day, in labors most abundant, not only
to the members of a large congregation
in their widely separated homes, but to
many who were not in our membership.

His pulpit work was of the highest
order, and it was a treat to listen to
him in both pulpit and prayer meeting.

As a wise counselor and sympathetic
friend he has endeared himself to us
all, and his going from us will be a
matter of very sincere regret.

We, of the congregation, must
confess that we have not done our part,
as he did his. We have not held up
his hands in prayer or in service as we should.

One small comfort is that he is not
taking up the work in another congrega­tion,
but has heard the call of the Master to
what he regards as a higher service, and
this congregation is now called by the
Holy Spirit to separate him from his
work.

We humbly bow to that call, and will
not cease to pray that the Master may
use him in large measure to the bring­ing
in of His Glorious Kingdom.

The Committee:

W. H. LINSON, Chairman.
JAMES S. ARTHUR.
MARGARET L. McCLEAN.

COMMISSION OF NEW YORK PRESBYTERY.

IN MEMORIAM

ANDREW RIMINGTON BARBER.

Andrew Rimington Barber, a member of the Allegheny congregation,
was called to his heavenly rest on Oct. 27, 1919, after a short illness
begun by a stroke of paralysis. He had been an invalid—a sufferer.
Dr. Barber had been an invalid—a sufferer. Her

temper or speak a hasty word. With

friend. He had tin- gond name that is

in the blood of the Lamb.” Living “by

inspiration a visit was. The one most

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in of His Glorious Kingdom.

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1. Most subscribers are already paid to January 1, 1920, and in all such cases the paper will be continued until that date with­
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62 cents to complete this year;
then on or before January 1, 1920, it will be forwarded to your address. If you wish to continue your subscription for next year, 1920. Most people like to pay for the year in advance.

3. If you are in arrears, you may pay up until October 1, 1919, at the $2.00 rate, and add
62 cents to complete this year; then on or before January 1, 1920, it will be forwarded to your address. If you wish to continue your subscription for next year, 1920. Most people like to pay for the year in advance.

4. Of course, new subscriptions are gladly received at any time, but if agreeable and con­veniences one another's interest, we urge that if new subscribers will make their first payment for the frac­tion of the calendar year remaining when their subscription is entered.

We are hoping that the time will come when every Coven­

neter in the world will be an interested reader of the Chris­

tian Nation.

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Prayer Meeting Topic

BY REV. M. S. MCMILLAN

Topic for Wednesday, January 21, 1920.

1—God's Provision Is Unlimited.

As a rule a promise has value in proportion to the resources of the one by whom it is made. If one has made promises by notes and checks to the amount of a million dollars when he is worth but a thousand, those promises are worth but a thousandth part of their face. The remarkable promise of John 15:7 is made by a king to certain subjects. Scripture gives several examples of starting promises made by kings. When Herod made that rash promise to the dancing daughter of Herodias, to grant her request, what was the result? When Herod, he recognized that his power to give was limited. Her range of choice was large but that hopping husky who had so much more grace in her heel than in her soul, asked for what did not belong to Herod at all; for a precious jewel that belonged to another king and kingdom. When Ahasuerus promised to grant the request of Esther even to the half of his kingdom he also recognized that his ability to give was limited. The kingdom of Ahasuerus being much more extended than that of Herod, Esther's range of choice was not as rash and therefore the reason that it was made to one who was much more rational.

An unlimited promise to be made in good faith must represent unlimited resources. The promise of John 15:7 is unlimited, "Ask whatever ye will, and it shall be done unto you." God's provision is unlimited.

2—Man Has the Key to God's Storehouse.

Ahasuerus gave the key of his kingdom to Esther with no condition. Thus God gave the key of His storehouse to man and put no limit on his taking, "whatsoever ye will, all is yours." But God knew that man would take that which he wants in the proper way to use and to prove that the key to God's storehouse is a magic key; it will only open for those of a certain nature and disposition. God tells us the nature and deposition of the one for whom that key will open, "If ye abide in Me, and My words chide in you, ask whatsoever ye will, and it shall be done." When abiding in Christ His spirit flows into one as the sap flows from the tree to the branch. When the spirit and word of Christ abide in a man it may be said of him as the apostle said of himself, "I live, yet not I but Christ liveth in me." Christ does not live in any house of which He Himself is not the head. We are taught to pray, "Thy will be done" because no other prayer could be answered. God cannot deny Himself. Jehovah of Hosts hath purposed, and who shall annul it. "My counsel shall stand, and I will do all that I please." It is both right and best that the will of the God of all wisdom and righteousness should be done. The principle thing is to get into tune with God so that His will and ours will be in perfect accord. John 15:7 tells how to get in tune. See that the spirit and words of Christ abide with us, make their home with us, eat with us, talk with us day and night, and our characters will become like our perfect accord with God's. We may ask whatsoever we will, "and it shall be done." Thus the magic key will become ours.

3—The World Is Perishing for God's Provision.

When many were suffering during the recent strike it was generally agreed that a great responsibility rested upon those who could give relief and would not. The world is perishing for God's provision. The voice of the Master is saying, "Give ye them to eat." As of old, the disciples are questioning, Whence bread to feed so many? Jesus answers, "Do ye not yet remember the five loaves and the two fishes and how many baskets were taken up?" "Neither the seven loaves of the four thousand, and how many baskets were taken up?" Did not then show you how to use the magic key which you have in your possession to feed the needy? Prayer is the magic key. If you are Christ's the magic key is in your possession.

"Come, ye blessed of My Father, inherit the kingdom ... for I was hungry, and ye gave Me to eat." "De part from Me, ye cursed, into the eternal fire, for I was hungry, and ye did not give Me to eat."

Junior Topic

BY MISS MARY A. MCWILLIAMS


References—1 Peter 2:2; Luke 1:80; 1 Thess. 1:13; 1 Sam. 2:26; 2 Peter 3:18; Eph. 4:15.

Dear Boys and Girls:

Youth is the time of greatest growth. We should grow not only in body, but in mind and spirit. One who grows in body only, is an idiot; while one who grows in body and mind is a noble fighting spirit, is likely to be an Anarchist or a Bolshevik. In order, then, that we may grow to the proper standard of perfection, we should look to this triune development. The crooked cannot be made strong. How often we hear this in regard to the whole body of the church. The crooked can not be made straight. How often we hear this in regard to conditions in the world. Especially do we hear it in regard to putting Covenanters ideas in regard to the Kingdom of Christ, the keeping of the Sabbath, etc., into practice in everyday life. Crooked politics, we hear, can not be made straight, even if we would try. Paul says, "I can do all things through Christ who strengtheneth me." We need a little more of this spirit to combat the "I can't" idea which hinders so many from progressing.

Growing in Faith. "I can do all things through Christ who strengtheneth me."—Phil. 4:13.

Growing in Fellowship. - "Ye are the body of Christ, who doth know the time when ye will ... to the top of the"—Eph. 4:13; 5:21; 6:10-18.

"Can and I Can't."—Num. 13:30, 31; Psalms—139:3-7; 27:8; 103:1-5; 107:21, 22; 118:14; 145:3-7.

References—Excl. 1:15; Neh. 4:10-14; Eph. 6:11; Dan. 3:17; John 15:5; Phil. 4:13.

Dear Boys and Girls—There are some things that can not be done, but very frequently we fall into the habit of saying, "I can't" when probably we could if we only tried. Paul said, "I can do all things through Christ who strengtheneth me." We should grow not only in body, but spiritual growth. One who grows in life. Crooked politics, we hear, can not be made straight, even if we would try. Paul says, "I can do all things through Christ who strengtheneth me."—Phil. 4:13.

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CALIFORNIA COVENANTER

WEDDINGS.

Robb—Morrow.
On November 6, at the beautifully decorated home of Mr. and Mrs. E. L. Dodds, Miss Edrena Robb, sister of Mrs. Dodds, and daughter of the late Rev. T. P. Robb, became the bride of Mr. Oswald Morrow, of Hemet, Cal. The home of the ceremony, on the edge of Van Nuys, Cal., is located in the beautiful San Fernando Valley, hedged on every side by mountain grandeur. The guests, relatives of the happy pair, gathered from far and near. The color scheme of yellow and green within, corresponded to the autumnal glories without. "The twins," Donald and Dorothy Dodds, were ribbon bearers, and carried ribbon of yellow gauze and chrysanthemums, while Master Archie Dodds carried the yellow satin cushion upon which lay the precious wedding ring. The wedding march was played by Miss McDowell, an intimate friend of the bride. The bride, wearing a hand-embroidered gown of white crepe de Chine, was preceded down the aisle by Miss Sadie Boyd, sister of the bride, and maid of honor; and the four bridesmaids, the Misses McDowell, an intimate friend of the bride, and maid of honor; and the four bridesmaids, the Misses Edith Fowler and Wiletta McElhinney, in white Georgette and charmeuse embroidered in white satin, beads and veil of tulle held in place by orange blossoms, entered upon the arm of the groom, who wore the conventional black. After an impressive ceremony, in which the pastor was assisted by Rev. McCreery, an uncle, and Rev. J. S. Thompson, of Hemet, cousin of the bride, congratulations were offered, and the many choice presents admired. A bounteous turkey dinner with all the "fixin's" was served. Then there was music and more congratulations, and the happy gathering dispersed.

Boyd—Walker.
On Tuesday evening, November 18, at the Reformed Presbyterian church, Los Angeles, Cal., Miss Josephine Boyd was united in marriage to Mr. Floyd Walker, son of Mr. and Mrs. John Walker, of Van Nuys, Cal. The wedding march was played by Miss Irene Ramsay, of Glendora. The bride, in a beautiful dress of white charmeuse and Georgette embroidered in white satin, beads and veil of tulle held in place by orange blossoms, entered upon the arm of the groom, who wore the conventional black. After an impressive ceremony, in which the pastor was assisted by Rev. McCreery, an uncle, and Rev. J. S. Thompson, of Hemet, cousin of the bride, congratulations were offered, and the many choice presents admired. A bounteous turkey dinner with all the "fixin's" was served. Then there was music and more congratulations, and the happy gathering dispersed.

A Great Peacemaker

At the forefront in these troubled times, facing a race antagonism of intense bitterness, with frequent outbreaks of mob violence—a situation becoming daily graver and more tense, stands

The American Missionary Association

The Age-long Friend of the Lowly and Oppressed.

Over against the hate red, contempt, injustice, brutality, and cruelty of the day it sets the religion of Jesus Christ with love at its heart,—a religion which inevitably makes for the highest moral standards; for justice, fair play, sympathy, brotherly kindness, forbearance, and chivalry.

This great faith the Association expresses chiefly in the terms of Christian Education.

For more than half a century it has been deep in the task of training Negro youth for freedom and for citizenship. It is the founder of seven notable institutions—Fisk, Hampton, Atlanta, Talladega, Tougaloo, Straight, and Tillotson—and of scores of lesser schools. It is now sustaining wholly or in part five colleges for Negroes, besides twenty-five secondary schools (normal, industrial, and agricultural) with a teaching force of about five hundred and with nine thousand pupils.

The Association has from the first been a Teacher of Teachers and a Leader of Leaders. Its graduates are to be found everywhere among the foremost men of the race.

While unsectarian, our schools are deeply Christian. They admit no shabby work, but insist upon high standards of scholarship in both teacher and pupil. They aim at symmetrical manhood, training head, hand, and heart together. To the development of the intellect they add the discipline of self-reliance, sincerity, industry, reverence, patriotism, fitness for life.

The communities in which our institutions stand are distinguished for morality, prosperity, high standards of living, and that self-respect which wins the respect of others. In almost every case they are marked by kindly, neighborly relations between the races.

The Association asks its friends to support its earnest purpose—STEADILY to carry on our work in the face of advancing prices; JUSTLY to increase the salaries of five hundred devoted missionary teachers; PROMPTLY to repair or to replace outworn buildings and equipment; BOLDLY to meet with new undertakings the challenge of the new day.

To THE AMERICAN MISSIONARY ASSOCIATION, Dept. C. N., 287 Fourth Ave., N. Y.

Desiring a share in your great task of peace-making, I send the enclosed contribution.

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"It is for us to be dedicated to the unfinished work—the great task remaining before us."

Volume No. 71.

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