



Rev. F. A. Jurekat

VOL LV.

NO. 9.

 **The** 
Reformed Presbyterian
= ADVOCATE. =

SEPTEMBER 1921.

Published in the interests of the Principles and Institutions of the
General Synod of the Reformed Presbyterian Church.

A MONTHLY MAGAZINE for CHRIST'S CROWN and COVENANT.

CONTENTS,

Editorial	201
God's call to the Church of to-day.	202
Duanesburgh C E	210
Reports on Evangelism,	211
Letter From Kentucky.	213
Cedarville College.	214
Obituary	216
Meeting of Pittsburgh Presbytery.	218
Christian Endeavor Topics	218

PUBLISHED MONTHLY BY
REV. R. W. CHESNUT, Ph. D., Editor and Publisher.
AT Duanesburgh, N. Y.

- Terms: \$1.00 Per Year in Advance. -

ADVOCATE PRINT, Duanesburgh, N. Y.

Entered as Second Class Mail matter, October 29, 1919, at the Post Office at
Duanesburgh, N. Y., under the Act of March 3, 1879.

The Reformed Presbyterian ADVOCATE.

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

Published the first of each month by Rev. R. W. Chesnut, Ph. D. at Duaneburgh, N. Y.
Subscription; \$1, Per Year in Advance.

VOL. LV.

SEPTEMBER 1921.

NO. 9.

EDITORIAL.

We were pleased to notice in the August number of the Associate Presbyterian Magazine at its meeting in Albia, Ohio, last May. This is a fine address and is to the point in every particular. The Synod made no mistake in appointing him a delegate to the Associate Synod.

The last month was one of unusual importance in the political affairs of Ireland. We were in no way surprised however at the way in which the Sinn Fein regarded the proposal for peace from the British government. The British government denied the right of seceding from the Empire. This was the only proper and honorable way that the British government could act.

The Irish people seem determined to have either absolute independence or more war and bloodshed. They want a united Ireland and to get this they claim they must have Ulster with them. Ulster does not propose to go with them. How the vexing question will be settled is a matter of grave concern to both sides in the controversy.

During the month of September we expect to send out to each subscriber to the Advocate, a statement of the time ~~their~~ subscription expires. We hope that all who receive such a statement will send their remittance as promptly as possible.

what did you notice

Iowa

his

GOD'S CALL TO THE CHURCH OF TODAY.

Sermon delivered at the opening of Synod in Cedarville Ohio, 1921.

"Awake, awake, put on thy strength, O Zion."—Isa. 52: 1.

The history of Israel is marked by successive periods of energy and languor. At certain times the nation flourished and grew, the blessing of God rested upon it. At other times it seemed to fall away and almost entirely fail. In the days of Abraham it was but a small nation. At the time of Jacob's going down into Egypt it was quite a ~~large~~ ^{small} nation. When it came out of Egypt it was a great nation. The people of Israel took possession of the promised land, the blessing of God was upon them and they prospered. When Joshua took command in Israel the word of God came to them saying, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." "There shall not any man be able to stand before thee all the days of thy life, as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee." These are wonderful promises and so long as Israel fulfilled her part of the covenant she went forward and prospered. After the death of Joshua a decline came. During the period of the judges, Israel's history was characterized by successive periods of prosperity and adversity. Finally the nation became a kingdom. It was dissatisfied with a theocratic government. The dominant desire of the people was to become like other nations. Their wish and prayer was granted. God granted their request but sent leanness into their souls. Saul proved to be a failure as a king. He failed utterly in the work that was intrusted to him. David was a man after God's own heart and the kingdom grew and flourished again under his direction. His son brought Israel to the zenith of her power and glory. The story of the kingdom of Israel and Judah after the division is a sad one. Over and over again it is written of a king that he did that which was not right before God or he followed in the steps of Jeroboam, the son of Nebat, who made Israel to sin. The people of Israel were in a state of decline when the words of the prophet came to them, "Awake, awake, put on thy strength O Zion." It was a mighty call to a revival of interest in the worship and service of the great God whom they professed to worship and serve.

The history of the Church has likewise been marked by successive periods of energy and languor. Had the same energy, the same enthusiasm, the same spirit been manifest through all the history of the Church that was manifest in the early Church we would not need to be so anxious today about missionary

work. Had glad tidings of salvation been so eagerly preached through the centuries come as it was during the fifty or seventy-five years after Christ we would now be living in a Christianized world. That phenomenal growth has not continued. There have been periods of revival when the work went on rapidly. There have been times when it seemed that Christ was about to come into his own. That has never taken place and today we sometimes hear men stand back and say that the Church is failing. We find folks in the Church who are wishing and praying and working for a revival and in the midst of it all they recognize that for some unaccountable reason they are not accomplishing the work they should. The Gospel is preached but the seed seems to fall on stony ground. There is a marked increase in liberality in many quarters but still the work is not being done that should be done. It sometimes seems that the bulwarks of Zion are being overthrown and there is need for alarm. As we consider the situation in which we are placed we are led to explain as did the prophet of old. "Awake, awake, put on strength, O arm of the Lord, awake as in the ancient days, in the generations of old."

The explanation for these variations in the history of Israel and of the Church is to be found in the people. God is the "same, yesterday, today and forever." He is the "Father of lights with whom there is no variableness, neither shadow of turning." "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that he cannot hear." It has sometimes seemed to God's people that he was withholding his arm from them. It seems that He has forgotten, that he doesn't care. Israel in despair calls upon God to awake. The Church in despair turns to him for encouragement.

If God's arm ever slumbers it is because Zion sleeps. Allow me to repeat again the passage just referred to: The Lord's hand is not shortened, that it cannot save, neither his ear heavy that it cannot hear, but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." Israel became careless, indifferent, neglectful in the worship and service of God. When she did that God's power was withheld. She profaned his Sabbaths and what an awful charge can be brought against us today for that offense—and God hid his face from her. When people seek the living God with their whole heart and mind He is found by them. When they place all their hope and confidence in Him he rewards their faith. "According to thy faith so be it done unto you." Thus Jesus spoke to those who were diseased or possessed of demons and so He speaks to his people today. We

lack power, we lack warmth, we lack spirit because we have lacked faith. The author of the book of Hebrews in discussing the history of Israel and their stay in the wilderness says of those who died there, "And we see that they could not enter in because of their unbelief." What untold fountains of blessings are left untouched by the church of the living God today because they lack faith. There is a world to be claimed for Christ. It is a promised land. Every foot of it belongs to God. The devil may claim it but he never owned it. He cannot make good his claim. It is promised to Christ and his followers and we are kept out and withholding from Christ his promised heritage because we lack faith. "God gives as much as we will, as much as we can hold, as much as we can use, more than we deserve." Some of us have been wondering during the past year about the future of our own Church. I know I have and sometimes I have been almost in despair but again and again the thought comes back, "According to your faith." I am convinced that there is a vast untouched field of work that is untouched because we have lacked a vital faith in the power of the arm of Almighty God. Things are not done by human efforts alone. If it were I am sure I should be utterly discouraged but when I turn to Him I am reminded of his own words. "Not by might nor by power but by my spirit saith the Lord." The Lord's hand is not shortened that it cannot save. If there have been periods of revival and decline, the decline has been due to the people. His hand is stretched out still and He is mighty to save.

The beginning of an awakening is the Church's cry to Almighty God. In times of prosperity there is always a tendency to become lax. In times of adversity people turn to God. Prosperous Israel forgot God, worshipped heathen idols, violated the Sabbath, profaned the temple of the living God, formed alliances with heathen nations. Israel in captivity and in trouble cried to God. God heard and delivered them from all their distresses. This prayer, "Awake, awake," is thrice used in the fifty-first and fifty-second chapters. The first time it is the cry of the people; the other two times it is call of God to the people. When Israel turned to the Lord she succeeded. Her cry to God was a sign of her awakening. It is always a sign of revival for men and women, for the Church to begin to earnestly call upon God. We have had our campaign for prayer leaguers in our own Church during the past year; other churches have had similar campaigns. How many of us have after all really prayed for the success of the kingdom's work? I will confess an utter lack, if not a neglect, in that direction.

We are busy, of course ; but is that an excuse that we can present before God? Before we can ever expect to see Zion's work prospering in our hands we must call upon Him earnestly. It is the "effectual, fervent prayer of a righteous man that availeth much."

The cry of the people of Israel found in the 51st chapter is not a cry of despair. It is a cry of confidence. It is a recollection of great things that have been done by God and a confidence that He will yet do great things. The Church of the Living God and every Christian in the church can put that same confidence in Him. He has done great things; he will do great things. His power is not diminished the one iota. "He shall call upon me and I will answer Him." The attempts that have been made in all the Churches during the past year or two to revive the work of the kingdom is a sign of life and faith. What we do need to be guarded against is despair or lack of faith. We shall be put to the test in our our Church; men and women are being put to the test in other Churches to keep the work going that has been started. We sometimes grow tired too easily, or give up too quickly in matters pertaining to the welfare of the kingdom. God is not asleep. He is challenging the Christian world of today to arouse itself and it behooves the Christian populace not to become lethargic or despairing. God is calling today. Awake, awake, put on thy strength, O Zion. The Church's call must continue to be "Awake, awake, put on thy strength, O arm of the Lord."

In response to the Church's call, God calls upon his beloved Zion to arouse itself to action. The Israelites looked upon Zion as the place where God dwelt. Zion as spoken of here refers to God's redeemed ones in all ages. It is a call to those who have professed his name to arouse themselves into action. The summons is a call to the faithful use of the power, the strength that is at their command. There is an implication in this summons that Zion has not been using all the power that she has. The call comes to awake, to gird on the armor, to go forth to battle, to win the victory for the Lord of Hosts. Is it possible that the Church of today has not been using all the power at her command? We have been somewhat in the position of the sentinel who sleeps while on duty. In bidding farewell to his disciples the Master said to them, "All power is given to me in heaven and on earth. Go ye therefore and teach all nations, baptizing them into the name of the Father, the Son and the Spirit, Teaching them to observe all things that I have commanded you. And lo! I am with you alway even unto the end of the world." "All power is given unto me." That means there is an infinite, inexhaustible supply of power to draw upon

in carrying on the work that has been given us to do. It means that back of every missionary that goes to the foreign field there may be all power in heaven and on earth; back of every dollar that is given for the advancement there may be all power in heaven and upon earth; back of every prayer that ascends to the throne of grace from a sincere heart there may be all power in heaven and upon earth. If that power is not made manifest it is because we have not sought for it, not because there is any lack.

This vision summons us to get a vision of God ever existent, ever present, all powerful, all knowing. "From everlasting to everlasting He is God." He is everywhere present and always present. "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall behold me. If I say, Surely the darkness shall cover, even the night shall be light about me. Yea, the darkness hideth not from, but the night shineth as the day, the darkness and the light are both alike to thee." God is everywhere present. He is watching over our work here. His eye is upon each congregation of our Church; upon each individual in our Church in this country. Tonight he is looking down upon the work over yonder in India and down yonder in Kentucky. If he should call to account tonight in regard to that work could we say to him, "We have done our best?" The consciousness that He is overseeing the work is at once an inspiration, an encouragement, a spur to faithful work that we may receive his commendation. There is one of these verses which we have quoted from the Psalms that contains a precious assurance to one who trusts in the power of Almighty God: "Even there shall thy hand lead me, and thy right hand shall hold me." The Almighty, all powerful God there to lead and uphold us in all our work. No difficulty can arise that He cannot overcome. No problem can arise that He cannot solve. We fail sometimes in that we depend upon our own power, upon our own wisdom and it is not sufficient. God, ever existent, ever present, all powerful, all knowing, constitutes the great invisible source and supply of strength for the Church of today. The Church needs first of all a clear vision of the immensity of that strength. Without such a vision and without a real dependence upon that strength no definite results can be attained, no permanent work can be accomplished. The possession of that strength is fundamental. God is our Father, Jesus Christ his Son is our

Saviour; the Holy Spirit is our guide and sanctifier. All the power and strength of the triune God is at the Church's command.

In addition to having a vision of the greatness and glory of God there is need for a clear vision of the world need. Zion has been endowed with almighty power but that power can be claimed only as it is applied to the need of the world. We are seeking endowment for our college, for our seminary, for our mission work. We need such endowment but even more we need a rich endowment of the Holy Spirit that we may be able to apply it to the world situation, wisely and well. There are opportunities in abundance for the Church of the Living God to apply the power that is at her disposal. We are living in a world today where people are disappointed. They remember that great things were promised during the War and they have not received them. The clouds of war have not yet entirely vanished from the world. In some parts of the earth men and women are starving by the thousands. In many places people are perishing because they have not the light of the glorious Gospel. India tonight is stretching out its hands to us for help. I recently heard a Methodist missionary from India speak and tell the story of a little child widow in India. She had been married when a mere child to a man much older than she. While she was yet only a child her husband died. She was looked upon with the reproach that comes to widows in that benighted land. She somehow heard of a school in a neighboring village where folks were kind and loving. She decided that she would seek admittance. One night she stole away unbeknown to her family. She went to the door of the school and said, "Will Jesus take Lolla in tonight?" The school was already crowded and the matron said to her, "No, my dear, Jesus cannot take Lolla in tonight." The child went away sad but not altogether in despair. The next night she came back with the same request but received the same answer. The third night she came back and the matron could no longer resist. There are thousands in our own little mission field in India tonight who are saying, "Will Jesus take us in?" The answer depends on us. Have we seen the fields white to the harvest? Are we praying the Lord of the harvest to thrust forth more laborers? Are we doing our utmost to support the laborers who are thrust forth? There is great need and there are great opportunities open to the Church of God. That need and those opportunities constitute a call to Zion that should be irresistible. Only the power of a great God is sufficient for the task. That power is ours if we awake and take advantage of it. In his

book, "The Present World Situation," written just at the beginning of the World War in 1914 John R. Mott said, "It becomes increasingly evident that the present world situation can be met only through a great manifestation of superhuman wisdom, superhuman love, and superhuman power." If that statement was true then it is doubly true now. It is doubtful if the world was in as chaotic condition then as it is today. The task is a great one but the unlimited power of God is available. If He be for us who can be against us? The Church is sometimes guilty of regulating its plans and its activities too much by what has been done and by visible resources and not enough by the obvious design of God and his invisible and boundless resources. The Church needs more largely Christ's own vision and conception of the character and ability of God.

The Church has its own God-given strength and resources that cannot be overlooked. God manifests his power through human agencies. To every normal man and woman is given some degree of ability, of capability. Not many years ago our country raised an army of four millions men and transported over one million of them to a foreign shore in less than two years' time. That is an evidence of what men can do when they are once thoroughly aroused to the need that is before them, to the danger that is around them. It was all a wonderful example of human skill and ingenuity. Suppose that same energy were turned into a little different channel and an army of four million men raised who should go forth to battle in the cause of Christ. With all the backing at home that those four million men had who were called into the war, the world would soon be captured for Christ and there would be cause for greater rejoicing than there was on November 11, 1918, when the glad news came that the armistice had been signed and the war ended. We have not used to the limit the resources that God has placed at our command. How comparatively few there are who are bending every ounce of energy that they can summon for the advancement of the kingdom. God has given us powers of body and mind and material resources outside of ourselves that he expects us to use for Him. It is left for us to seek his help in using to the utmost all that he has placed at our disposal.

The Word of God has been given to the Church as a means to be used in its work. "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of joints and marrow, and is a discerner of the thoughts and intents of the heart." The Word of God is the sword of the spirit. It is a

weapon given to us to use in conquering the world for Christ. Have we made faithful use of that weapon? It must be said that the Church's work in giving instruction in the knowledge and use of the Word of God is inadequate. We have been engaged in a campaign for the revival of home religion, and such a movement is timely. Not even the Church can take the place of home training in the knowledge and use of the Bible. The Church, however, can and should encourage the home training and help to give direction to such training. The Word of God is a source of strength and power for by a faithful and intelligent use of it foes may be conquered, souls may be won into the Kingdom. The teaching, the preaching, the personal work that does not have the Bible for its basis cannot be effectual and permanent. If we take the Word of God out of our homes, out of our Sabbath Schools and churches we might just as well cease trying to win the world for Christ. It cannot be done without the Bible.

Then there is the power of intercession. We have heard so much about that subject that it sometimes seems as if it is worn out. That cannot be, for it is of greatest importance. We turn back to the book of Acts and we are reminded that the Church was founded by a group of men who were great intercessors. They were gathered in an upper room praying when the outpouring of the Spirit on the day of Pentecost took place. Peter was delivered out of prison in answer to the intercession of his friends. If this power has not seemed to be as effectual as it should be the fault is with us. We have not interceded as faithfully, as earnestly as we should. I am often reminded of that quotation from Tennyson's Idylls: "Let thy voice rise for me like a fountain night and day. For what are men better than sheep or goats, That nourish a blind life within the brain. If knowing God they lift not hands in prayer both for themselves and those who call them friends, For so the whole round world is in every way bound with gold chains about the feet of God." How many there are who do not make any use of that sacred and precious privilege? How many of us use it in a half-hearted way as though we didn't have much confidence in it. I can well remember a motto that hung on the walls of this very church during the first of my years here in school, "You can do no more than pray until you have prayed." We are inclined to go ahead with the work sometimes and leave the praying undone. Our work is often a failure for, perhaps, no other reason than that we have not prayed. The Master prayed, interceded for others, and if he considered it necessary it is certainly necessary for us. God is calling to the Church, to his

people of today to awake, to put on this strength of intercession and use it more effectively than ever before. There are millions of people in different parts of the world who depend upon our prayers as well as upon our money. They need both. Both these powers are God-given. They are placed at the disposal of the Christian Church so far as God is concerned. Men are sometimes guilty of not using the strength that is given for the interests of the kingdom. The Church has the strength of human ability, the Word of God, the testimony to the truth, and the power of intercession. There is a mighty call going up for the Church to use this strength to the utmost.

The call given in this text is a divine call. It comes from God, the Creator of the ends of the earth. It is a voice of power that stirs and strengthens. There is in it a tone of reproach. It is an awful thing that the people of God should ever be in such a worldly-minded, self-satisfied condition that they should be called upon to awake, but that sometimes happens. He is gracious and wooing. Whosoever cometh to Him He will in no wise cast out. He will not utterly cast off his people or his Church, but it behooves His people and his church to bend every effort to carry on his work. That is their business. Zion's own God calls upon her to arouse herself, to equip herself and go forth. Brethren, there is a place for us. We have experienced some revival of interest during the last year but we are not yet fully awake to the opportunities, the possibilities, that are ours. It is customary in large conventions to have a key-word or motto around which the thought of the whole meeting centres. Would it not be a good thing to take as our motto for the next four or five days the words of the text, "Put on thy strength, O Zion." That strength is at our disposal. May God help us to lay hold on it.

REV. RALPH S. ELDER.

DUANESBURGH

The Duanesburgh Christian Endeavor Society gave a social on August 23d. and served coffee and other refreshments. A large number were present and the evening was not only well spent to the enjoyment of all those present, but a nice sum of money was raised, and will be given to the Endowment Fund of Cedarville College.

Quite a number of new members have been added to the roll of the Society, and the attendance has very much improved.

REPORTS ON EVANGELISM

Reports of Denominational Secretaries to the commission on Evangelism and Life Service
of the
Federal Council of the Churches of Christ in America,
June 28, 1921.

The Methodist Episcopal Church South reports that there have been the greatest revivals ever known in their Conferences during the winter and spring. Large conventions are being held to encourage the pastors and workers in rural communities. The summer months are being given to evangelistic work in the country. It is believed that 1921, will go far beyond 1920; the official statistics for that year show 279,000 members received into the Church, of whom 139,000 were on profession of faith.

The southern Baptist Church, known as the National Baptist Church, has a membership not far from 3,500,000. The denomination is urging its pastors to become their own evangelists and to depend less upon outside help. It is estimated that they received not far from 200,000 additions during the past year.

The General Conference of the Seventh Day Baptists does not occur until June 30th, so that no definite statistics can be given. The denominational Missionary Society promotes evangelistic spirit and carries on evangelistic work. The Secretary of that Society reports that a Field Secretary for Evangelistic work was recently appointed. He says the denomination is interested as never before in evangelistic work.

The Christian denomination reports great interest in special evangelistic training class for personal work. Fifty percent more churches held pre-Easter this year than ever before. Colleges have been visited in the interest of life service. There is a net gain in membership of more than ten percent.

The annual of the Congregational Commission on Evangelism states that their program of Parish Evangelism has been accepted by the majority of the churches. Hundreds of thousands of

copies of helpful evangelistic literature have been sent out. More people joined the church than in any previous year of its history. More than 72,000 were actually reported a month ago, with the certainty that the reports from the remaining churches will make the number of accessions more than 100,000. The churches of California and New York report accessions fifty per cent greater in 1921 than in 1920.

The Disciples of Christ report that this year has had the greatest evangelistic results in all the 112 years of the history of the church. Scores of personal workers have been organized and members trained for personal soul winning and many revivals have been held throughout the country. Simultaneous evangelistic campaigns by cities, counties and states are stressed for the fall and every church is to have training class for personal workers. During the first three months of 1920 the churches of Northern California received 1000 members, while during the same period of 1921 they received 1600. Kansas added 4000 members to her churches in the six weeks preceding Easter. From January 1st 1921 to Easter 100,000 members have been enrolled.

The Evangelical Association from reports at hand, estimates that there will be 50,000 conversions and accessions. This is far in excess of the last few years, and also far in excess of the goal which the church had set for itself of 100,000 for five years in their Forward Movement.

The recently appointed Evangelistic Committee of the Lutheran Church is at work preparing plans for this denomination. The estimated increase of the Lutheran Church in this country is 110,000.

The Methodist Episcopal Church reports that the department of evangelism has had the greatest success of any year since this work began. Special emphasis has been laid upon classes for the training of Christian workers, and upon ministerial retreats, where methods and inspiration have both been presented. Special men have been sent to work among people of different occupations, such as harvesters, woodsmen, etc. The net increase in membership for the year ending November 1st 1920 was 182,338. A much larger increase is expected this year.

LETTER FROM KENTUCKY

Houston, Ky.

Aug. 6, 1921

Dear Friends,

It is indeed with great pleasure that I write this letter. This has been one of my ambitions to attain to the place where I might give a report of the work.

I wish all who are interested in the mission might have the pleasure of working here for at least two months, so they could appreciate the work, that their workers are doing and have done.

It is not all troubles and trials, although we do have those, but on the other side there is the joy in feeling that you are helping some one.

I want to encourage those who have labored here and those who may. Your time is never lost in the work you do here. I know it seems so at times, yet I know there are at least a few who have seen the way of Christ through them and others I do not know. Don't you feel paid although there are but few? There should have been many more. God surely is blessing the work.

Now you want to know some things we are endeavoring to do. Our forces were strengthened by Miss Creswell's arrival on August 3. She has taken charge of the dormitory work and we are delighted to have her.

Mr. Duncan has done a great deal of repair work since he came. He has roofed dining room and kitchen and painted the dormitory. There have been drains dug for the basement, so the water can be drained off, also ditches were made around both the dormitory and school building. At the present time, he is building a belfry for our school and church bell which we hope to have up before long. This bell was made possible by a gift. Numerous other little jobs have been done.

At this time, we want to thank our friends for the cow which we have and also the mountain people for the land they have

given for a pasture.

Now we want to remember the work which Miss Cunningham has been doing. She has been here this summer so the work would not have to stop; the Sabbath School has been kept up; she has done visiting and all that she has been called on to do. I cannot express in terms of words what her labor has meant. Friends, you should have renewed courage in all this. If she has labored eleven years and is still on the job of sacrificing, can't we do something to help?

Our school opened July 18, with 52 pupils, and is still going fine. We have only the grades. Three teachers are in charge. Miss Cunningham is the public teacher so the two schools are together. Mr. Duncan is principal and I am only helping out till September, after which time I will return to college.

The Sabbath Schools are very well attended. We have ours here in the morning and also preaching. In the afternoon, some one usually goes to Four Mile, across the hill, and helps there. Mr. Duncan preaches here and at Four Mile.

Let us ask God for his blessing on this work, and have faith that he will grant our prayers.

Yours in His service,

Leanne Spencer.

CEDARVILLE COLLEGE

Cedarville College will begin its 28th year September 7th at 9 o'clock in the College Chapel. Rev. D. H. Bauslin, D. D. Dean of Hamma Divinity Hall, Springfield, Ohio, is expected to make the opening address. Practically all of the students of last year will return, and the largest entering class in the history of the College will enroll. This will make the attendance greater than last year, which was the banner year in attendance. It is likely that every available room in Cedarville will be occupied by students.

Miss Katherine Flory of Bridgewater, Va. has been secured to take the place of Miss Millicent Hathaway who resigned last spring from the chair of Mathematics and Science. Miss

Flory is a graduate of Bridgewater High School, Bridgewater College, and has almost completed her post-graduate work for the Master's Degree in Cornell University. She has also taken post-graduate work in Columbia University. Miss Flory is a teacher of experience, having taught successfully for three years in Bridgewater High School. She comes highly recommended and is well qualified for the position.

Mr. Joseph H. Blackburn of New Vienna, Ohio, has been secured as Athletic Director and coach for the coming year. Mr. Blackburn has attended Earlham College, the American College of Physical Culture, and Illinois State University. He has been especially trained under the leading directors of this country for the place that he is to fill in Cedarville College.

The Theological Seminary will open on Monday following the opening of the College. The attendance will be fully as large as last year, with a probable increase. It is expected to have leading ministers each preach their best sermons in the presence of the students, that the students may have living examples in practical homiletics.

Doubtless by the time that this letter appears in the Advocate, the Drive for Cedarville College Building and Endowment Fund will be coming to a close at Cedarville and in Greene Co. generally. If there should be other places throughout the church especially where the campaign has not been started, or is in progress, we urge that the congregations collectively and in their membership individually do everything in their power to make the campaign a success. Remember, that the pledges may run for five years without interest, and that Liberty Bonds will be received at par value. Ever keep the needs of the College before you in prayer, and word, and gift until it is permanently established. If we shall do our duty fully, and do it now, the work of establishing the College will soon be accomplished.

Cedarville College starts on the new year with the brightest of prospects, with continued confidence in the Church, and with unwavering trust in God. Let us labor together for its fullest success.

Yours sincerely,

W. R. McChesney

O B I T U A R Y.

Margaret Hamilton Bishop was born in Linlithgowshire near Edinburgh, Scotland, November 13, 1831. She died at Clifton, Kansas June 24, 1921.

The subject of this sketch came to America when two or three years of age with her parents, where several of the Bishop family had already come. The Bishop family was prominent in educational and professional lines and this particular branch active in the Presbyterian denomination. An uncle of the deceased, the Rev. Robt. Hamilton Bishop, D. D., was the first president of the Miami University at Oxford, O., and from his inauguration up to the present day, Miami University has had a Bishop connected with its active management or teaching force. The late Rev. William Bishop, D. D., of Salina, Kansas was the deceased's eldest brother. Dr. Bishop was state superintendent of Public instruction in this state, president of Highland college, also of the Presbyterian school at Oswego, Kansas and one of the pioneers of Presbyterianism in Kansas.

The father of the deceased, with his family, first located in Lexington, Ky., where he had a sister living, but in a few years, because of his views on slavery, moved with his family to Jacksonville, Ill., and after a few years the family finally found a permanent home on a farm in McDonough county, Ill., the great state of Illinois, being then on the frontier. Here, Margaret H. Bishop grew to womanhood, ~~she~~ was educated at Rushville seminary and for a number of years taught school in her home and adjoining counties.

Being of pioneer stock, it is not to be wondered at that in 1854 on November 22, she was married to Rev. Jas. S. Scott, a home missionary of the Covenanter church, whose forebears were among the pioneer families of Western Pennsylvania. This young couple for eight years lived in Illinois, near Monmouth. Then Mr. Scott, with his family, moved to Pennsylvania and ministered to a congregation, many of whom were his boyhood friends.

We next find the family in the midst of the Scotch Covenant-

ers of St. Lawrence county, N. Y. After six years of successful ministry in New York, Mr. Scott came with his wife and family to Clay county Kansas in the fall of 1870. Here this good woman has lived a busy and useful life, and by her kindly sympathy and knowledge of frontier life, has had a large part in shaping the ideals and stimulating the aspirations of the pioneers, who were rapidly filling this part of the state with homes.

Rev. J. S. Scott departed this life in 1889. Six years later, the family home on a farm in the Four Mile neighborhood was given up, and Mrs. Scott made her home with her youngest son.

Mrs. Scott raised a family of eleven children. One step daughter, Mrs. Jas. Chesnut, Mrs. R. B. Trechsel, Helen N. and Andrew Wylie preceded their mother through the valley of the shadow. Those who mourn because of her departure are Mrs. Margaret R. Fullington, Idana, Kansas; Mrs. J. H. Brown, Clay Center, Kans.; Rev. W. E. Scott, Osborne, Kans.; Dr. J. R. Scott, Clifton, Kans.; Mrs. John Chesnut, Clay Center, Kans.; and Mrs. A. A. Greep, Longford, Kansas.

Mrs. Scott had five brothers and two sisters, all of whom but the youngest, Mrs. Helen Campbell of California, have entered into rest.

A service flag ~~was~~ made for her during the late war revealed her deep love for her beloved land. **T**his flag carried in it 12 stars, one for a son, ten for her grandsons and one for a great grandson.

Mrs. Scott was a woman of remarkable Christian character, one whose fellowship was not merely to be known, but to be loved and enjoyed. Her confidence in her Master and her heavenly home were in inspiration to all who met her. The surety of her faith was never shaken on her sick bed and she merely abided God's time. A brief funeral service was held at Clifton at nine o'clock on Saturday then at 1:30 in the Presbyterian church at Clay Center, conducted by her present and former pastors, Rev. Robt. Strain and Rev. L. A. Benson. The body was laid to rest beside that of her departed husband near Republican City where they labored for so many years.

FOR SALE

Twenty acres of good land, well-watered. Buildings modern and in splendid condition. Located within five minutes walk of Cedarville College and town. One mile from station. Terms, \$7000 cash. For full particulars write to J. V. Tarr, Cedarville, Ohio.

MEETING OF PITTSBURGH PRESBYTERY

The Pittsburgh R. P. Presbytery will meet in the R. P. Church, Fairview, Beaver County, Pennsylvania, on the second Tuesday of September; the thirteenth day of the month. At eleven o'clock A. M.

Signed, Alexander Savage, Clerk.

CHRISTIAN ENDEAVOR TOPICS

Bible reading quotations from C. E. Manuel by R. P. Anderson.

September 4, 1921

Topic: "Thy will be done. III. With my mind." Matt. 6: 7-15.
Consecration Meeting.

BIBLE READINGS

1. Dedicated Talents. Gal. 1: 13-24.
2. An Open Mind. Acts 17: 10-12.
3. Godly Minds. Eph. 3: 14-21.
4. A Sympathetic Mind. Prov. 31:20.
5. The Mind a Treasure. Matt. 13:52.
6. The Humble Mind. Matt. 18: 1-6.

COMMENT

We are Stewrds of our minds. We hold them in trust for God, their owner. We must decide how we shall use them; for selfish purposes or God's glory. Our qualities of mind are God given talents. We will be called to accoutt for the use we make of them.

PERTINENT QUESTIONS

1. What is our mind set on?
2. What things do we mind ?
3. Are our minds humble ?

September 11, 1921.

Topic: "How to make the most of our Bibles." Ps. 19:7-14.

BIBLE READINGS

1. Bible reading I Pet. 1:22-25 2:1-3.
2. Bible study. Ps. 1:1-6.
3. The power of the word. Acts 20:32.
4. How to use the Bible. Deut. 11:18-21.
5. Taking heed to the Bible. Ps. 119:9-16.
6. Applying its teachings. Eph. 6:10-20.

COMMENT

Use the Bible as God's message to you. It is the Blue Print of the divine Architect that we must follow. Get a clear view of the various books of the Bible. Each book has a main theme. It is the travelers guide, and the mariner's compass.

PERTINENT QUESTIONS

1. Do we daily read the Bible ?
2. Is it our guide in life ?
3. Do we search the scriptures ?

September 18, 1921

Topic: "Sins of the tongue." Jas. 3: 1-12.

BIBLE READINGS

1. Slander. Amos 7:10-17.
2. Strife I Tim. 6:1-8.
3. Tale bearing. Prov. 11:13. 17:9.
4. Lying. Gen. 27:1-29.
5. Anger. I Sam. 18:1-8.
6. Profanity. Rom. 3:10-18.

COMMENT

The words of our tongue indicate what is in our hearts. "Out of the abundance of the heart the mouth speaketh." "The tongue is an unruly evil." Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be " Jas. 3.

PERTINENT QUESTIONS

1. Can we govern our own tongues ?
2. Do we use our tongues for God's glory ?
3. If not, why not ?

September 25, 1921.

Topic: "Missionary results in South America" Ps. 2:1-8. Foreign missionary meeting.

BIBLE READINGS

1. The struggle against Idolatry. 2Chron. 34:1-7.
2. Against Superstition. Acts 17:22-31.
3. Against Ignorance. Luke 19:41-48.
4. The command to go everywhere. 28: 19.
5. Practical religion Micah 6: 6-8.
6. An active missionary. Acts 26:27-32.

COMMENT

South America is a wonderful country, whose people are largely in bondage to Rome. They are in as much need of evangelization as are the heathen of any land, and possibly harder to reach.

PERTINENT QUESTIONS

1. What is the nature of religion in South America ?
2. Why are these people as needy as those of Asia ?
3. What efforts are being made to evangelize South America ?

October 2, 1921

Topic: "Thy will be done IV. With my time. Matt. 6:7-15.
Consecration meeting

BIBLE READINGS

1. Our Sabbaths Heb. 10:23-25.
2. Our week days. Prov. 13:1-11.
3. Our leisure days. Acts 17:21.
4. Our devotions. Matt. 14:22-23.
5. Improving our opportunities. Col. 4:1-5.
6. The brevity of time. Ps. 90:1-14.

COMMENT

There is a time for all things. We may not take time to do whatever we should, but great men have time for business and pleasure, and religious duties. To use our time wisely is essential to greatness.

PERTINENT QUESTIONS

1. Is our time wholly our own ?
2. Are we responsible for its use ?
3. Do we give one tenth of our time to the Lord's service?

Cedarville College.

CEDARVILLE, OHIO

The Twenty-eighth year opens Sept., 7, 1921.

Our Church College is growing. It is recognized at home and abroad. The work is thorough and sound. The environment is healthful and safe. All our students are active Christians. We can give you any course of study that you wish. Enter College and prepare yourself for the great tasks and duties awaiting you in your life-work

Preparatory, Collegiate, Music, Household Arts and Theological Courses, as well as courses for teachers. A school for both sexes.

W. R. McCHESENEY, Ph. D., D. D., President.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY

CEDARVILLE, OHIO

Open now to all Students.

Our Seminary is one of the oldest in the United States. It has a full faculty and modern courses. Regular seminary course of three years, leading to a diploma. Four-years' course leading to the degree of B. D. A five-years' combined Arts and Theology course, leading to the degree of A. B. Bible and Mission courses for both sexes. Young men of our own church are asked to consider the Gospel ministry. Open to students of all churches.

For further particulars write to

REV. W. R. McCHESENEY, Ph. D., D. D., Dean.

ACKNOWLEDGEMENTS.

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

John Henry, Clay Center, Kan; Miss Malilda Alexson, Brooklin, N. Y.; Mrs. C. Armstrong. \$10. Salinas, Cal; Mrs. Wm. Archibald, M. Gailey, \$2. Alex, Colville, \$2. Philadelphia, Pa.