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JANUARY 1925.

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The Reformed Presbyterian ADVOCATE.

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

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VOL. LIX.

JANUARY 1925.

NO. 1.

EDITORIAL.

The Old Year has passed away and the New Year has come. Time passes on as usual. We who have been spared, are still here for some good purpose. What is it? "To glorify God, and to enjoy Him forever." May this be uppermost in our thoughts during the coming year. With the New Year, new opportunities and possibilities are in store for us. Every morning there will be something to do, and every evening something to be thankful for. The life that grasps the opportunities and achieves the possibilities is the life that is worth living.

We have sent out from this office Dr. Taylor's India Mission booklet for 1924, and we hope that all the members of our churches, and the adherents and friends will read this little book that is so full of good reading, and then become so much interested in our India Mission, that they will rally to its support with renewed faith, zeal and encouragement.

INDIA NEWS LETTERS

Rurki, U. P. India, October 14, 1924.

Dear Friends:

We are back in Rurki and glad to be here. We got down

from the hills in fine shape and had no motor troubles at all. The road was muddy in places, but the big trees that had fallen across the road had been sawed and taken away and in places there were slides, but it had all been fixed up quite good. We decided rather than leave our luggage for the rush of the train service later on we would take a lorry for the luggage. We had a lorry full, so paid Rs. 36 to have it taken as far as Fatehpur, the village just at the junction of the Rurki and Saharanpur roads, and had it put in the Dak bungalow there for the night, and our cook also had a seat in the lorry, and he staid with the luggage and the next day we sent our oxcart out for it. So we are home and our luggage is here, and I have it all unpacked and sunned. We figured that Dr. Taylor would be so busy with relief work that he would not want to go back for the things, so paid to have it brought in a lorry to Fatehpur. The ayah came with us in our own car. We arrived home about 7 o'clock Monday evening and Babu Paul had a good dinner awaiting us. The next day Dr. Taylor was busy listening to all the stories of conditions out in our villages, as some of our workers had come in, but we had not heard from our preacher at Hardwar and at Jawalapur. One of our preachers had gone out to Shahpur on Friday as nothing had been heard from them and they were worried about the place. He got back from Shahpur on Monday evening just as we came home from the hills. He said the condition out there was awful. Every house of the Chamars, which is right next to our compound, is washed away. Our preacher's house is all right. A little corner of the church that the Christians of Shahpur had built themselves is down. The preacher's cow was washed away, also his chickens and other possessions. He found his calf later on the other side of the village, two miles away. Our Christians all stuck together. Dr. Taylor went out to Hardwar and Jawalapur and Shahpur and when he came back he said it was true that all the Chamar houses were down and that the Chamars have all fled from the village. They are afraid to live there now, saying the same thing would happen again next year, and as their houses are down they have gone to other places to start up their homes again. When the water came up in the Chamar houses, and then the houses began to fall, they ran into each other's houses and had a general looting. Our Christians got all the women and children together and took them in a high place where one of the head men of the village lived. They put locks on all their houses and two of the men took turns in acting as watchmen, making the rounds of the houses and then returning to the women and children for two nights and a day while the flood

was the worst. The Mohammedans and Hindus of the village say "it was the Christians' God who saved us," and it certainly is very striking that a village close by is so completely washed away that you can't tell where the village was, and the same thing might have happened to Shahpur. God does answer prayer, and God does take care of His own, doesn't He? One thing that made a big impression on the non-Christians in Shahpur was this—that all during the worst of the flood our Christians sang over and over and over again that one verse of "Ham se barni na jae"—"Pani par chal dikhlaya, Tu ne hawa ko dant thamaya, Chele liec bachae," until all the village sang it and the non-Christians said it was the Christians' God who saved them. At Hardwar many fakirs were drowned. Some of these fakirs were told to get off the Ghat steps and save themselves, but they would not, saying "Mother Ganga" would not take them, and they stayed, and "Mother Ganga" did take them. The houses in Hardwar near the Ghat are filled with mud and they are working there, and as they work in the sand and mud there they pull out dead bodies too. The short time that Dr. Taylor was there at Hardwar he saw a dead body floating in the Ganges and notified the police, and they pulled it out. While in Hardwar he also had a nice talk with the superintendent of the Upper Ganges Canal, an Englishman, who said it would take a long time to fix up and repair the damage done. Then when Dr. Taylor went on to these other villages he met some Banjaras and Chamars on the road who were leaving their native village, for they knew not where, and Dr. Taylor referred them to the superintendent in Hardwar. He also, when he found that our Christians in Hardwar were thrown out of work because the fields are all flooded and the deposit of sand on them, wrote a letter to the superintendent of the canal, asking for work for our Christians and we will perhaps put up temporary shacks on our compound in Hardwar for our Christians. Dr. Taylor also went to a meeting at the town hall here yesterday afternoon, where they discussed ways and means of relief to the flood sufferers. They collected quite a nice sum of money, and from reports they think Raisi, which is down Bijner way, but still in Rurki tahsil, is the most needy and the magistrate asked Dr. Taylor to go down and see about it. We left for Raisi this morning with six of our training men and Padri Sahib. I expect him back tomorrow, but the men will probably remain for further work. I fear a great many of the flood sufferers are quite worried now that the rain has come again, having begun yesterday afternoon, and it has been raining for 25 hours steadily. We are thankful that our compound here is good. The Meth-

odist Hindustani Church is quite bad, the roof having fallen in and four or five houses on Mr. Robertson's compound are all to pieces. The Methodist ladies' new bungalow leaked like a sieve. The S. P. G. (English) ladies' bungalow is very bad. When their roof fell in they got out and went over to Mr. Frank's house and are staying there. It is reported here at the college that 32 inches of rain fell in four days, then, too, all the rain that came down from the hills.

October 16. Dr. Taylor came in last night and says the condition at Raisi is terrible. He says several villages are completely washed away. The water mark on the trees showed that there were nine feet of water in these villages. The people saved themselves by climbing in trees, but the carcasses of animals were all around; they lay there in groups of 12, sometimes more and sometimes less, showing the death struggle of these poor dumb animals, how they evidently got together and tried to climb on top of each other so as to get above the water and then stampeded each other until they were drowned. Some of these poor people have just lost their all. One man had 100 head of cattle before the flood and now he has three left. You can imagine the stench and foulness of the atmosphere with all these dead animals lying all around and putrifying. Of course, the vultures and jackals and hyenas will in time clean it up, but now it is terrible. There is a lot more to tell, but I will leave that for Dr. Taylor to tell in his next letter. Pray for these poor people and pray for us that we may be given wisdom in dealing with the various problems that confront us and that we may be given strength and means to do the work.

Translation of Indian song above: "Thou did'st walk upon the water. Thou did'st still the wind and the waves so as to save Thy disciples."

Yours in the Master's work,

ELIZABETH TAYLOR.

Rurki, U. P. India, October 21, 1924.

Dear Friends:

I will give you an outline of the work I have been doing since coming from Landour. We left Landour Monday, October 6. Trains were not yet running on account of the wash-outs and landslides due to the recent flood, but the motor road had been opened Saturday evening, the 4th, only half a dozen or so cars getting through the pass over the range of small mountains lying between Dehra Dun and Rurki that night, so you see we came as soon as we could. Just before the heavy rains I had sent cards calling our preachers to Rurki for the

monthly workers' meeting to meet on Tuesday, the 7th. So we were glad to get to Rurki on Monday to meet with the men. Well, only three out of the eight men who were in their villages at the time could get in on account of the high water, so on getting their reports and straightening up accounts, I started for Hardwar and sent Preacher Bahadur Singh out in the other direction from Rurki to try to get to Preacher Mul Chand at Nauserheri. He got there without any trouble, but found Mul Chand quite sick with malaria. The house there had stood the rains fairly well, but a shed had fallen in and the compound wall was washed down until it is only about two feet high; it was over six and one-half feet high.

I was able to go to Hardwar by going by train to the sight of the main breach, walking one mile and having a coolie carry my bicycle, then taking another train which went very slowly and stopped for a long time at each of the two small stations on the way. It took me five hours and Rev. Edwin Fiske, who went by the canal bank after starting about two hours after I did, beat me to Hardwar on his bicycle. I was afraid to attempt 19 miles on the bicycle the first day in the heat. I rode about three miles that evening and the next day we went to Shahpur, riding about four-fifths of the way, walking about one and one-half miles through water, mud, washouts and sand.

The rented house in Jawalapur, where Hukm Ghand lives, was not damaged to speak of at all, so they had no trouble. Our house at Hardwar leaked some, but it will only cost \$3 or \$4 to cement up the cracks in the roof there, and Preacher Mini Lal did not really suffer. That evening of my stay in Hardwar I called on the superintendent of the Upper Ganges Canal, who was there trying to do what he could to save the head works. A great dam went out and I haven't heard as yet what has been decided about it. A council is being held there today and the Governor of the United Provinces is expected to be there to help to decide. I did hear that the contract was let yesterday for Rs. 100,000 for the repair of some locks six miles above Rurki, where an old river bed cuts across the canal on the same level as the canal and the superintendent told me that he was afraid the head works could not be finished in time to be ready for the usual high water of next rainy season, beginning the end of June of next year. He also stated that he did not expect to be able to supply any water in the canal this winter and probably not next hot season.

On Thursday morning Rev. Fisk and I went up beyond the Hardwar bathing ghat, saw the landslides which had buried the railway above Hardwar, and going beyond saw a

great number of large solid brick buildings and walls that had been undermined and washed away, some houses that were filled two and three feet deep with mud which was just then being thrown out. The Ganges has changed its course in spite of all the dams that have been made above Hardwar, and there is now no water flowing past the bathing ghat; it is filled with boulders and sand, and the platform about 75 feet wide, just below the main bathing ghat, was covered with mud which back next the building was in some places seven feet deep, the first story of those buildings being filled and the second floor practically on a level with the ground. They were just beginning to clean this out when we were there. The water over this platform must have been between 12 and 15 feet deep. In the main bazaar street (which lies in the same general direction as the course of the river and is some 50 feet or more from the rear of the platform, between the platform and the bazaar street are well-made two and three-story brick houses) mud was deposited about three feet deep for at least a furlong. A number of corpses had been found buried in sand that was cleaned out of the street and houses. We saw one lodged on a sand bar, so notified the city police and they went to remove it.

On our way through Khankal, a large village about three miles out of Hardwar, we also found mud in the streets, but not as much as had been found in Hardwar. At one place in the bazaar of this village the stench from fermenting and rotting grain was something fierce. Just out of Khankal, about one-quarter of a mile, was a mill which consisted of about 20 water gates and chutes with their corresponding round stone mills. These stones are about three feet in diameter, six to eight inches thick and the upper one of a pair is turned by a shaft which runs through the middle of the lower one. On the lower end of this shaft is a sort of paddle arrangement which turns the force of the current of water which comes down through the chute, the level of the water being about 10 feet above. About one-half of this mill was washed away and the masonry of its foundations was extremely substantial. It is on a small canal which supplies the fields in this vicinity and for some four miles down toward Shahpur. We followed a foot path along the bank and found very good riding for about three miles, but as we neared Katarpur we found the canal had been cut across by heavy currents, and for over a mile we had to walk most of the way. We then came to what was formerly called "Begam Rao," an old Ganges canal. Usually no water is found in it. It was now a broad, swift-flowing river. We hired some coolies to carry our bicycles and taking

off shoes and socks, we waded in. Even here at the ford the water was almost to our waists for a distance of 100 yards, and knee deep for another 200 yards, and our clothes got quite wet, but as it was a hot afternoon we soon dried out. The next mile was very bad. Tufts of grass along the road had caused great drifts of sand, like snow drifts about four or five feet high in places, showing that the water had been very high over all these fields. Trees were strewn about on all sides and railroad ties which had been cut and stacked in the mountains some 50 or 60 miles away were lying around everywhere, literally thousands of them. The Chamars, who more than any other caste are the common laborers, have been making quite good wages collecting them and floating them on down to a railway bridge about 10 miles below here. We found somewhat better roads the last mile and were able to ride most of the way. We arrived about 4 P. M. and heard the stories of the flood. Our Christians have not lost but little in comparison to others. God was surely gracious to them! Some lost a few bushels of grain, some a few chickens, the preacher, his cow, which will mean that I will have to cancel his debt of 20 rupees which I loaned him when he bought the cow. I have given Rs. 15 to three other men on account of the difficulty to find employment just now. The fields are still so wet that very few can be plowed and some are so bad that cattle sink to their knees in the mud if they attempt to cross them, and there are a great many spots of quicksand which will be dangerous for some weeks yet. The current of water that entered the village struck the Chamar houses like a wall some two or three feet high, but with the falling of the mud walls of their houses, which were built very close together, quite a dam of mud and debris was formed which went a long way to change the direction of the current of water, so although the water stood three feet deep for some hours and continued to flow through our compound and most of the village for two nights and a day, it did not bring down any of our houses. I must close now, but will try to write another letter, continuing this, in a few days.

Yours sincerely,

JOHN C. TAYLOR.

LETTER FROM KENTUCKY

December 8, 1921.

Dear Friends:

We have just passed over Thanksgiving week in the mission field and the joy and pleasure of this season will linger a happy memory with all of us. Our school observed the day

by appropriate Thanksgiving program given by the school. Rally day for the Sabbath school was celebrated at this time also. Mr. Stewart had made arrangements with Rev. Guerant, the Presbyterian minister at Highland, to give us three days' preaching. We had a good attendance every day. On Sabbath day we observed the Lord's Supper. Many of our people are away in other schools this year, where they can take more advanced work, so our number of communicants was small, being only twenty-five, but a spirit of reverence prevailed through the entire meeting and we felt we had received a blessing from the Lord.

As we review the situation in the mission we realize we have many things to be thankful for this year. Nearly every room in the dormitory has been plasterboarded and papered. Some painting has also been done. We have received as gifts from various sources a number of pieces of furniture for our home. New window shades and pretty curtains cover our windows. Our home has not been as comfortable as it is now for years. We are indeed thankful to all the friends who have contributed to our comfort and pleasure by their gifts. And we feel that God has wonderfully blessed us. Among the many gifts is some money which has been given directly to the mission. We have been keeping this separate from the general fund and now have on hand \$210. Our ambition is to put in a lighting system for the home and school. The kerosene lamps are dangerous for the children to handle. We are hoping and praying that before another year passes we may have the necessary funds contributed to install a good lighting system.

I wish everyone who reads our letter could be here and see the school children as they assemble each morning on the campus for flag salute and then march into the school rooms to some national air to the beat of the drum or to see them at drill each evening when physical culture exercises are given. This month has been marked by a mania for making ukuleles. Eighteen have been made and there are a few more in the course of construction. Chalk boxes are used for the body and poplar wood for the neck. Some very neat work has been done and the children are justly proud of their instruments.

Our friends will doubtless be surprised to know that we have brought a supply of flour, sugar, coal oil, lard, salt and a few other household necessities which we are selling to our neighbors. The local store near us has almost sold out of goods and we found ourselves badly in need of some means of lowering the expenses of having goods brought in. We found that by buying in large quantities and hauling full loads we could sell our surplus and so meet some of our expenses. It also brings the friends and neighbors into our home, giving us

many opportunities for visiting each other and understanding the problems that confront us each and all.

By the time this letter reaches our readers we will all be getting ready for the Christmas season. Already we have begun work on our Christmas program for the school which will teach the lesson of Christian giving. We thank all friends who have offered us help in the supply of gifts to our boys and girls and hope to give you a happy picture of the occasion in our next letter.

Sincerely,

ESTELLA FOSTER.

POWER IN CHRISTIAN LIFE AND SERVICE

The following paper was prepared and read by Mrs. Eva D. Nagel at the annual meeting of the Woman's Missionary Society, Darlington, Pa., November 11, 1924:

We realize as we advance in the Christian life that it is a life of abiding trust, joy, satisfaction and power.

It is the desire in the heart of all earnest Christians to have the fullness of power in Christian life and service. They are not satisfied with a counterfeit religion, but they are desirous of something real, something upon which they can base their hopes and confidence. But they forget that "Power belongeth unto God" and that we cannot have it unless we reach the requirements that God has laid down for us. We cannot gain power in our own way, but only as God who is the source of power bestows it upon us.

It is not my intention to try to present anything new, but it is no presumption to tell how to obtain "fulness of power in Christian life and service," for the Bible itself tells, and the Bible is for our guidance.

There are five essentials in the Christian life of service:

First—The power of the Word of God.

Second—The power of the blood of Christ.

Third—The power of prayer.

Fourth—The power of the Holy Spirit.

Fifth—The power of a surrendered life.

These are all of importance, but in our limited time we can merely touch on some of them in order to dwell more fully upon those essentials that are so often overlooked by modern Christians.

Men and women are longing to have power to melt the cold heart and to break the stubborn will, but they neglect to make use of the weapon God has provided when He said in Jer 23:29: "Is not My Word like as fire, and like a hammer that breaketh the rock in pieces?" They are longing to have

power for fruit bearing, but forget that Jesus said: "The seed is the Word of God." This seed must be sown before we can expect a harvest.

In order to grow, everything must have some source of nourishment. The only Spiritual food that contains all the elements necessary for symmetrical Christian growth is the "Word of God."

Love must have something to feed upon in order to continue to grow. Strange as it may seem, it is not only what others do for us, but also what we do for them that increases our love. If this be true naturally it is also true spiritually. If we are to obtain fullness of power in life and service, we must feed upon the "Word of God." If we will not take time to study the Bible, we cannot have power any more than we can have physical power, if we will not take time to eat nutritious food.

If you wish to produce conviction in unbelievers, you must first give them the Word of God.

The Word of God has power to convict of sin, to regenerate, to produce faith, to cleanse, to build up, to make wise, to give assurance of eternal life, to bring peace to the heart, to produce joy, patience, comfort and hope, and to protect from error and sin.

Our part in the process of regeneration is very simple. The human heart is the soil, you and I are sowers, the Word is the seed which we drop into that soil; how God quickens it by His Holy Spirit and gives the increase is a mystery with which we have nothing to do.

The new birth is the impartation of God's nature. The Word of God is the seed out of which the divine nature springs up in the human soul. The power of the Word was used by Christ when to each of Satan's temptations He replied, "It is written," Matt. 4:4-7-10, and Satan left the field completely vanquished.

The power of Christ's blood is a propitiation for sin. From the moment sin entered into the world, God had His eyes upon that sacrifice which He Himself had prepared from the foundation of the world. It is the power of His blood which has secured to men all the merciful things God has wrought for them since sin entered.

"We have our redemption through His blood, even the forgiveness of our trespasses." The blood of Christ has secured, and which our faith appropriates and enjoys.

The blood of Christ cleanses from all unrighteousness. It has power to wash away sins that are so filthy that they make them white as snow, and it has power to justify, and to impart the righteousness

of Christ to our account.

Some have the mistaken idea that they must do something to please God, and atone for sin, but this can never bring peace.

When a man buys a home and pays the price for it, his children do not have to pay, but have a right in it and are expected to enjoy it, and they show their appreciation by loving service. So the price of redemption has been paid, and we show our acceptance by loving obedience and faithful service.

Forgetting the power of prayer, many a Christian is asking "Why do I accomplish so little in my Christian life?" God answers, "You have not because you ask not." (Jas. 4:2.) He holds out His full hands and says, "Ask and it shall be given you."

The first Christians were men of tremendous power and the secret of this power is found in Acts 2:42—"They continued steadfastly in prayers." Our day is characterized by the multiplication of man's machinery, of grand choirs, fine organs, brilliant preachers, and great revival efforts, but Satan is not afraid of machinery; he is afraid of God and praying Christians, for earnest, persistent believing prayer can accomplish as much today as it ever could, as it is the key that opens the inexhaustible store. It is prayer that will bring the fullness of the Spirit's power into our hearts and lives. So we come to that essential in the Christian life which is least studied and least understood—"The power of the Holy Spirit."

Recently the question was asked me "Why has the church of today so little influence?" I did not try to answer the question, but I believe the answer is here. Church people are so much taken up with their own efforts and what they are doing themselves in what they call "church work" that they have lost sight of the necessity of the power of the Holy Spirit. A large portion of the church people claim for themselves a very small part of that which God has made possible for them in Christ, because they know so little of what the Holy Spirit can do, and longs to do for us.

Suppose I should ask this question: "How many of you are perfectly satisfied with your Christian life?"

When Jesus talked to the woman of Samaria, He said: "But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water spring up into everlasting life."

It is evident that the water here means the Holy Spirit in comparing it with John 7:37-39 when Jesus said, "If any man thirst let him come unto Me, and drink." "He that believeth on Me out of him shall flow rivers of living water." But this spake he of the Spirit, which they that believe on Him should receive."

Of every worldly joy it must be said: "Whosoever drinketh of this water shall thirst again," but the Holy Spirit has power to satisfy every longing of the soul. The Holy Spirit alone has power to give abiding and everlasting satisfaction.

We talk of the love and mercy of God and the suffering and sacrifice of Christ, but we avoid the study of the Holy Spirit trying to convince ourselves that it is too deep for our comprehension. The way the Holy Spirit works is a mystery, but the power is not a mystery.

All real beauty of character, all real Christlikeness in us, is the Holy Spirit's work.

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control; against such there is no law." This is the beautiful life we long for, but it is not attainable by any effort of the flesh or self. If we wish these graces we must renounce self utterly and all its strivings after holiness, and let the Holy Spirit take full control and bear his own glorious fruit.

The Holy Spirit has power to reveal Christ and His glory to man. Jesus said (John 15:25): "When the Comforter is come whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall testify of Me." Neither our testimony nor that of the Word alone, though the Spirit uses both, is sufficient to induce men to believe on Christ; we must seek for the testimony of the Holy Spirit. When the Holy Spirit illuminates the Word, men are convicted of sin, and get a saving knowledge of Christ.

The Holy Spirit has power to regenerate. The most hardened and hopeless case has been touched by the power of the Holy Spirit and been transformed unto a new man.

We are the instruments through which He works, but we are utterly dependent upon the work of the Holy Spirit in regeneration.

The Holy Spirit has power to strengthen the believer (Eph. 3:16): "That He would grant you according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man."

The Holy Spirit has power to lead us into a Christlike life (Rom. 8:14): "For as many as are led by the Spirit of God, they are the sons of God."

The Holy Spirit has power to guide and teach and to bring to remembrance the words of Christ. The Holy Spirit has not only power to teach us the truth, but also to impart power to us to communicate that truth to others. He will teach us how to speak and what to speak, how to pray and for what to pray. The Holy Spirit calls men and sends them forth to service. He gives wisdom and boldness to speak for

Christ. We need not expect to have our whole life mapped out for us at once, but must trust him to guide us day by day, and step by step.

The last essential, "the surrendered life," means absolute yielding to God. Unless we love God more than ourselves, and are ready to sacrifice our life if need be, we will not be able to enter the holy of holies and have sweet communion.

The surrendered life is the great secret of receiving the Holy Spirit. It is the secret of blessedness and power; it is the secret of light and knowledge, of joy and companionship. The best will be withheld until we surrender our wills and all that we have without restraint or reserve.

We may fulfill all the other conditions, but if we refuse to yield ourselves to God as instruments of righteousness, we are robbing ourselves of all that makes life worth living, and makes eternity rosy and golden with gladness, beauty and glory.

REV. DR. R. E. THOMPSON

In a recent newspaper item, I noticed an account of the death of Robert E. Thompson, D. D., for more than fifty years one of Philadelphia's educators. He was one of my classmates in the Theological Seminary, 1865-68. He was not perhaps above the average in his intellect, but he did excel in his application, and in his retention of what he gained by his studies. He was a most diligent student, and he had a wonderful memory. He became a professor in the University of Pennsylvania, and for nearly half a century was connected with the public schools of Philadelphia. For many years he was principal of the Central High School. He wrote a number of volumes, and was an able contributor to the press. He left our church during the "Suspended Relations" period, beginning in 1868. The Sunday School Times has this to say of him:

In the death of Dr. Robert Ellis Thompson at his home in Philadelphia, October 19, there passed from earthly service one of the most distinguished Christian educators, preachers, and writers of our generation. For many years Dr. Thompson was a valued member of The Sunday School Times' editorial staff. Like the first editor of this paper, John S. Hart, Dr. Thompson was also president of the Central High School of Philadelphia. His knowledge in almost every line of study and research was encyclopedic; one needed but to ask him a question concerning this or that character, or historical incident, or scientific fact, or religious truth, and instantly the information would flow forth in a way that made one think Dr. Thompson must have been studying nothing else but that subject in order to answer that very question.

He was a Presbyterian minister, and one of his sermons on the

Twelve Apostles was preached over and over again, so many times upon request, that The Sunday School Times finally persuaded him to put it into booklet form, and many are grateful today for his little book, "The Apostles as Every-Day Men."

Dr. Thompson was an Irishman, and he never lost his Irish wit nor his Irish polemics. When the present editor of The Times was an undergraduate at Yale, he heard Dr. Thompson deliver an address before the students of that university, and the opening statement was somewhat as follows: "There are always men who are unwilling to take sides on any question. They remind me of the man who said, 'There are some who say there is a God, and there are some who say there is not a God, but for myself I believe the truth lies somewhere between those two extremes.'"

Best of all was Dr. Thompson's simple-hearted Christian faith. In speaking of the Saviour he frequently said "My Lord" with the emphasis on the pronoun. A few years ago he was in the home of the editor with a group of friends who had gathered to hear Dr. Griffith Thomas tell of the English Keswick and its teaching of the deeper spiritual life. At the close of the evening Dr. Thompson led in prayer; and none who heard him can ever forget the utter humility and child-like faith with which he poured out his heart to God in expression of his own personal need and longing for all that is offered in Christ.

Of the six remaining members of that class, besides myself, all have gone to their eternal home:

Rev. Samuel Young, for some fifteen years pastor at Bloom, Ill., and Allegheny, Pa., entered the Southern Presbyterian Church, and died several years ago at Atlanta, Ga.

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SAMUEL M. RAMSEY.

DARLINGTON, PA.

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The leader, Mrs. Elizabeth Patterson, presented the subject well in the selections and references read.

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Humanity is much the same in all ages of the world's history, and the thoughts expressed in this poem may be applied to the subject of overcoming temptations. The tendency to allow worldly duties and pleasures to rob Christ of what is justly His is a temptation to be overcome.

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First: We should pay; second, we should pray; third, we should practice holy living; fourth, we should do personal work.

Dr. Savage spoke briefly of the successful year just closed by the society and the possibilities of the one upon which we have entered.

This interesting meeting was brought to a close by singing Ps. 18:1-2 and by prayer.

Sincerely yours,

EVA D. NAGEL.

DUANESBURGH, N. Y.

Christmas eve in the Duaneburgh Church was one worthy of being remembered by all who had the privilege of attending the entertainment given by the Sabbath School. The Primary Class gave a fine program to a large audience. After this the prizes were given. Bibles for perfect attendance and books for

memorizing the catechism. Most of the children are from with out the congregation. After the prizes were given all were treated to boxes of candy. Although the night was cold and stormy the church yard was full of automobiles, and the whole scene appeared like many of the Christmas pictures with which we are all familiar.

Arrangements have been made to continue the school through the winter. We look forward to the coming year for a better school than ever.

ACKNOWLEDGEMENTS.

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

Miss Anna Pollock, Marissa, Ill.; Miss Anna Hunter, Mrs. Belle Oldfield, Alex. McIntyre, M. J. Ervin, Cutler, Ill.; D. M. Reid, D. C. Fullerton \$2, Mrs. Eliza Dickey, Sparta, Ill.; Mrs. S. W. McLaughlin, S. L. Robb, \$2, Mrs. David Curry, Coulterville, Ill.; A. J. Henry, Clay Center, Kans.; R. W. Hammond, \$2., Fred Caughey, Industry, Pa.; Rachel D. Watt, \$2, Beaver, Pa.; Mrs. Eva D. Nagel, \$2., Rev. Alex. Savage, Miss May Shuster, Mrs. Mary Harrison, New Galilee, Pa.; Boyd Garvin, Miss Merle Caughey, Mrs. Wm. Sawyer, Darlington, Pa.; John Prescott, Enon Valley, Pa.; Mrs. W. L. Blair, A. H. Creswell, Rev. W. P. Harriman, \$2., Rev. W. R. McChesney, S. C. Wright, \$2, Cedarville, O.; Mrs. M. A. Cullings, Duaneburg, N. Y.; Miss Beatta Jones, L. B. Moore, Delanson, N. Y. Miss Janet Hunter, Esperance, N. Y.; Miss Matilda Alexson, Brooklyn N. Y.; Mrs. John Hanna, Phila. Pa.

OUR COLLEGE

Cedarville College closed, Friday, Dec. 19, 1924 for the holidays. It will reopen Jan. 6, 1925. The first semester ends the last of January with its final examinations. The second semester begins January 31.

203 students were in attendance this semester, or 178 counting none twice. The football season ended the last week of November with honors about even with opposing teams. The basketball season opened Dec. 18. The team won over Urbana University on the latter's floor by a score of 28 to 22.

The music department is rapidly growing. It now has two assistants besides the director. Dec. 16, this department gave a community choral sing fest in the M. E. Church. The large church crowded. Dec. 17, it gave a recital of its vocal and instrumental students in the same church. Miss Lindsay a violinist from the Cincinnati Conservatory of Music assisted. The recital required two pianos and an organ. The college recently purchased an Estey organ for the music department.

The Y. M. C. A. have been conducting meetings of deep interest each week. The Literary Societies have been holding their meetings each week. The Y. W. C. A. gave its annual treat of well filled baskets to the poor of the community, Thanksgiving Day.

The Day of Prayer for Colleges is Friday, Feb. 6, Rev. Prof. Rowe of the Central Seminary of Dayton, Reformed Church, will preach the sermon on that occasion. It is earnestly desired and hoped that the remaining \$600 of last year's debt will be fully paid by that time. The following have paid towards wiping it out:-

| | |
|--------------------------|-------|
| Riley Clarks | \$ 5. |
| E. A. Wright | 5. |
| Friend | 5. |
| B. A. Slagle | 5. |
| Kate Imbrie | 35. |
| Rev. Alex. Savage, D. D. | 10. |

This leaves \$535 to raise by Feb. 6, 1925.

Wishing all of our friends a happy new year and blessed of God we are

Sincerely yours. W. R. McChesney

OUR SEMINARY.

Eight young men are pursuing studies in our Theological Seminary. They are Messrs. Geo. Laeude Markle, Calvin Weimer, Day Kennedy, Earl Middleton, Wm. E. Snell, Rev. Edwin C. Walley, Marvin L. Williams and Wm. Fred Wills. They come from England, Pa., Ohio and Illinois. They have the true vision for the Master's service.

OBITUARY

The Woman's Missionary Society of the Bethel Reformed Presbyterian Church, Sparta, Ill., offer this tribute of love and respect to the memory of Miss Janie Wilson, who was called to her heavenly home October 12, 1924:

Whereas, God in His great wisdom has called to Him one of our members and fellow-workers, one whose patience and cheerfulness in all her years of suffering was remarkable, whose disposition was meekness itself and whose unassuming ways were admired by all.

Resolved, that we bow in humble submission to His will and endeavor to learn lessons from her great patience and continual testimony for Jesus.

To the sorrowing ones we extend our heartfelt sympathy and commend them to the Saviour whom she trusted.

"God calls our loved ones, but we lose not

Wholly what He hath given;

Thy live on earth in thought and deed

As truly as in His heaven."

MRS. A. L. SMILEY,

MRS. A. B. McMILLAN,

Committee.

CLELLAND.

December 2, 1924.

The Woman's Missionary Society of the R. P. Church desire to express their sympathy concerning the death of Mrs. Clelland. She was a staunch and loyal member of the church and Missionary Society.

Resolved, first, that we as members of our society try to profit by her long and devoted Christian life and endeavor to make our lights to shine that others may see our good works and do likewise.

Resolved, second, that as Mrs. Clelland was loyal to the church to which she was so long a member, may we also strive to do the same and glorify our Father which is in heaven.

Resolved, third, that we extend to the husband and children our sympathy and commend them to look to God for comfort, who alone can comfort in time of sorrow.

MOORE.

DIED! at his home, December 2, 1924. Mr. Elwood Moore, at the age of 79 years and 7 months. Mr. Moore was a life long resident of Duanesburgh, N. Y. His parents were Quakers, but in early manhood he cast in his lot with the Duanesburgh, Reformed Presbyterian Church. He united with the church in May 1887, and was ordained an elder October 6, 1893, serving in this capacity until the time of his death. He was also for many years secretary of the Board of Trustees. In these places of trust, he served faithfully and conscientiously. Mr. Moore was a man of few words, and reliable in all his dealings and service among his fellowmen. Three years previous to his death, he was taken ill with the disease that caused his death. All was done that medical treatment and careful nursing could do to relieve his sufferings, which he bore with christian patience until the end, but this was in accord with his whole life of faithfulness to duty. The promise was his, "Be thou faithful unto death, and I will give thee a crown of life."

He leaves to mourn for him, two sons, Lewis B. Moore and Albert J. Moore; four grand children and two great-grand children. The funeral service was held at his late residence, December 4, 1924, conducted by the pastor, Rev. R. W. Chesnut. Interment in the Delanson cemetery.

CHRISTIAN ENDEAVOR TOPICS.

 January 11, 1925.

Topic: "How to read the Bible helpfully." Psa. 19; Matt. 7: 24-29.

BIBLE READINGS

1. How Ezra read the Bible. Neh. Chapter 8.
2. How Jehoiakim read it. Jer. Chapter 36
3. How Jesus read it. Luke 4: 16-
4. How Phillip read it. Acts 8: 26,
5. What Paul says about it. 2 Tim. 3:16.
6. What we may not do with it. Rev. 22:18,19.

COMMENT

Read the Bible carefully; read it prayerfully; read it systematically; read it thorough; read it often; read it to know God's will; read it because it is God's Word; believe it and practice its teachings. It contains the mind of God, the state of man, the way of salvation, the doom of sinners and the happiness of believers.

PERTINENT QUESTIONS

1. Do we daily read the Bible?
2. Do we believe its teachings?
3. Do we practice its precepts?

 January 18, 1925

 Topic: Friendliness as Expressed Through Medical Missions Acts 14:8-18
 Matt. 4:23-24

BIBLE READINGS

1. An appeal to sympathy Matt. 8:5-13
2. The appeal of need Matt. 8:28-34
3. The appeal of faith Matt. 9:27-31
4. A great commission Matt. 10:1-8
5. The appeal of pity Acts 3:1-10
6. Opposition Acts 16:16-24

COMMENT

Our text calls attention to the crippled man who was healed by Paul. Paul healed in the name of Jesus, from whom he received the power to work miracles. Our medical missionaries use the means within their power to heal, realizing that it is the blessing of God on the means used that makes their work successful.

PERTINENT QUESTIONS

1. What is our church doing to relieve the poor in the mission field?
2. Are we interested in medical missions?
3. What can we do to help our medical missionary?

January 25, 1925

Topic: "Our Society's Part in Our Denominational Program. Rom. 12:3-12
Beginning Christian Endeavor Week.

BIBLE READINGS

1. Humility Ps. 131
2. One in Christ John chap. 1
3. Diversities of gifts I Cor. chap. 12
4. What God requires Micah 6:8
5. Secular affairs Neh 4:1-6
6. Charity for all. I Cor. chap. 13.

COMMENT

Our text is an exhortation to holiness. The mercies of God should be a sufficient incentive to live a holy life. "Be ye holy, for I am holy." Paul did what he did by the grace of God. God's grace is sufficient for us. If we have that grace we will do our best for our own, and in spare time for others.

PERTINENT QUESTIONS

1. What have we as a society done for our church?
2. Are we doing our best?
3. Are we as diligent in religious as in secular affairs?

February 1, 1925.

Topic: "Christian Endeavor as an expression of friendliness." Phil. 2: 1-11.
Christian Endeavor Day,

BIBLE READINGS

1. Different kinds of teachers. Titus, chap. 1.
2. How to be the friends of Jesus. John 15:14.
3. How to be friends to each other. Luke 10:25-37.
4. Hospitality in the home. Luke 10: 38-42.
5. Joy in God's house. Psalm 122.
6. How to treat others. Matt. 7:12.

COMMENT

Here we are exhorted to humility by the example of Christ. "He that humbleth himself shall be exalted." In this, Jesus showed us an example. The christian is not to live in strife and vain glory, but in humility, esteeming others better than himself. The selfish spirit is beneath the character of the true christian.

PERTINENT QUESTIONS

1. Do we try to live the Christ life?
2. How do we look on the things of others?
3. Why was Christ highly exalted?

Cedarville College

Prepares young people for service. Located in the northern part of the beautiful and healthful Miami valley. Co-educational. Modern water building. Christian school of the highest type. Sound, safe, strong, largest attendance last year. New science hall in process of erection. Modern preparatory and collegiate departments. Classical, scientific, music, educational, agricultural and physical educational courses. Degrees A. B., S. B. S. in Ed. and B. D. Expenses very low. Second Semester opens January 31, 1925. Send for catalogue, etc. W. R. McCHESNEY, Ph. D., D. D., President.

REFORMED PRESBYTERIAN THEOLOGICAL SEMINARY CEDARVILLE, OHIO

Open now to all Students.

Our Seminary was established in 1807. It has a full faculty and modern courses. Regular seminary course of three years, leading to a diploma.

Students in the Seminary may take courses in the college under the supervision of the faculty. They have the privilege of the large college library and the college laboratories.

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. McChesney, Ph. D. D. D., Dean.

Christ. We need not expect to have our whole life mapped out for us at once, but must trust him to guide us day by day, and step by step.

The last essential, "the surrendered life," means absolute yielding to God. Unless we love God more than ourselves, and are ready to sacrifice our life if need be, we will not be able to enter the holy of holies and have sweet communion.

The surrendered life is the great secret of receiving the Holy Spirit. It is the secret of blessedness and power; it is the secret of light and knowledge, of joy and companionship. The best will be withheld until we surrender our wills and all that we have without restraint or reserve.

We may fulfill all the other conditions, but if we refuse to yield ourselves to God as instruments of righteousness, we are robbing ourselves of all that makes life worth living, and makes eternity rosy and golden with gladness, beauty and glory.

REV. DR. R. E. THOMPSON

In a recent newspaper item, I noticed an account of the death of Robert E. Thompson, D. D., for more than fifty years one of Philadelphia's educators. He was one of my classmates in the Theological Seminary, 1865-68. He was not perhaps above the average in his intellect, but he did excel in his application, and in his retention of what he gained by his studies. He was a most diligent student, and he had a wonderful memory. He became a professor in the University of Pennsylvania, and for nearly half a century was connected with the public schools of Philadelphia. For many years he was principal of the Central High School. He wrote a number of volumes, and was an able contributor to the press. He left our church during the "Suspended Relations" period, beginning in 1868. The Sunday School Times has this to say of him:

In the death of Dr. Robert Ellis Thompson at his home in Philadelphia, October 19, there passed from earthly service one of the most distinguished Christian educators, preachers, and writers of our generation. For many years Dr. Thompson was a valued member of The Sunday School Times' editorial staff. Like the first editor of this paper, John S. Hart, Dr. Thompson was also president of the Central High School of Philadelphia. His knowledge in almost every line of study and research was encyclopedic; one needed but to ask him a question concerning this or that character, or historical incident, or scientific fact, or religious truth, and instantly the information would flow forth in a way that made one think Dr. Thompson must have been studying nothing else but that subject in order to answer that very question.

He was a Presbyterian minister, and one of his sermons on the

Twelve Apostles was preached over and over again, so many times upon request, that The Sunday School Times finally persuaded him to put it into booklet form, and many are grateful today for his little book, "The Apostles as Every-Day Men."

Dr. Thompson was an Irishman, and he never lost his Irish wit nor his Irish polemics. When the present editor of The Times was an undergraduate at Yale, he heard Dr. Thompson deliver an address before the students of that university, and the opening statement was somewhat as follows: "There are always men who are unwilling to take sides on any question. They remind me of the man who said, 'There are some who say there is a God, and there are some who say there is not a God, but for myself I believe the truth lies somewhere between those two extremes.'"

Best of all was Dr. Thompson's simple-hearted Christian faith. In speaking of the Saviour he frequently said "My Lord" with the emphasis on the pronoun. A few years ago he was in the home of the editor with a group of friends who had gathered to hear Dr. Griffith Thomas tell of the English Keswick and its teaching of the deeper spiritual life. At the close of the evening Dr. Thompson led in prayer; and none who heard him can ever forget the utter humility and child-like faith with which he poured out his heart to God in expression of his own personal need and longing for all that is offered in Christ.

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