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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.

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THE CONFESSION OF FAITH

Exposition of Its Teachings.

The Confession of Faith is sometimes called the Subordinate standard of the Presbyterian Church. The term "Subordinate" implies that there is a higher Standard, which is the Word of God. Hence the first question to put to members in joining our church, and the first question to elders and ministers at ordination is—

"Do you believe the Scriptures of the old and new testaments to be the Word of God and the only infallible rule of faith and manners?"

Note that the Scriptures are not taken as an infallible guide in geology or astronomy or history or any other branch of secular knowledge. The Bible was not given to teach these things, but to teach about God, His wisdom, power, holiness, justice, goodness and truth, and how men may find Him. This is the only thing men need to know for eternal salvation, and He chose ordinary men, with ordinary knowledge of other things, through whom to speak about Himself.

As our Shorter Catechism puts it, "The Scriptures principally teach what man is to believe concerning God and what duty God requires of man."

But since we have the Bible, an infallible rule of faith and life, why have any other standard?

Note that the Confession of Faith is not another standard, addition to the Bible, but simply a statement of what is taught in the Bible.

But is such a statement necessary? Does not the Bible speak for itself?

Yes, but different people understand it in widely different ways. The Unitarian professes to accept the Bible in his own way, and teaches that Christ was merely a man. He offers to men only a good example, when they need a Saviour and Redeemer.

Universalism, Christian Science and many another system that we would not choose, claims warrant from the Bible. And

Presbyterians have the Confession of Faith, and its summary, the Shorter Catechism, as a statement of what they believe the Bible to teach.

The need for such a statement led to its preparation, which was in this wise.

Near three centuries ago there was widespread unrest throughout Britain, from the efforts of Charles the First to force upon all the people a certain form of worship, and Parliament summoned a number of leading clergymen in the kingdom and some laymen who were prominent in religious matters "to be consulted with by Parliament for the settling of the Government and Liturgy of the Church of England, and for the vindication of the doctrine of the said church from false aspersions and interpretations."

This convocation, commonly called the "Assembly of Divines at Westminster," met on July 1 (the date of our Dominion Day), 1643, and continued in session nearly six years.

The whole number chosen and summoned by Parliament to attend was 130 ministers and 20 laymen, 150 in all.

As the King had forbidden the meeting of the Assembly, there were at its opening only 69 ministers present and these were mostly Presbyterians. True to their name and history they placed what they believed their duty to God before the King's decree. Others came in later.

In 1646, after three years of work, they submitted to Parliament the Confession of Faith.

In 1647 they submitted to Parliament the Shorter Catechism, which is simply the Confession of Faith condensed.

In 1648 they submitted to Parliament the Larger Catechism, midway between the other two in fulness and length.

These documents were at once adopted by the Church of Scotland, the Confession of Faith for her ministers and elders, and the Shorter Catechism for her people and for the instruction of the young, and these documents have continued to this day as standards of the Presbyterian Church through the English-speaking world.

As to its contents, the "Confession of Faith" contains 33 chapters on

The Great Truths of the Word of God.

The first chapter is on "The Holy Scriptures," of which it says: "The heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, which is to give glory to God, the full discovery that it makes of the only way of salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God, yet notwithstanding, our full persuasion

and assurance of the infallible truth and divine authority thereof is from the inward work of the Holy Spirit bearing witness by and with the word in our hearts.

Chapter two is of God and the Holy Trinity, wonderful in its grandeur and majesty. Chapter three is of "God's Eternal Decree."

Then chapters on "Creation," "Providence," "Sin and the Fall," "Christ the Mediator," "Man's Free Will," on "Saving Faith," on "Repentance Unto Life," on "Assurance of Grace and Salvation," on "Good Works," on "Christian Liberty and Liberty of Conscience," on "Religious Worship and the Sabbath Day," on "The Church," on "The Sacraments" and so on to the end.

In its simple massive dignity of style and language, its majesty and grandeur, it is safe to say that, after the Bible, it stands unsurpassed, perhaps unrivalled, in the English tongue.

Each of the 33 chapters consists of several sections, from three up to eight or nine. The substance of the chapter, in most cases, is in the opening section, while the remaining sections are explanations of the first, or comments upon it.

Some of these comments were more specially applicable to the times of stress and struggle in which they were written, but all of them set forth the teaching of the Word of God, as held for well on to 300 years by the Presbyterian Church throughout the English-speaking world.

But have not the views of the Christian Church changed in these nearly hundred years?

God has not changed. The Word of God has not changed. The human heart in its needs has not changed. Christ and His power and sufficiency to supply those needs has not changed, and the Confession of Faith simply sets forth what is in the Word of God.

And now may I refer to one or two points in the Confession that have been made the special subjects of attack.

One point of attack, and of misrepresentation, is the subject of Predestination, in the third chapter of the Confession. That chapter has eight sections. The whole teaching on the subject is set forth in the first section of the chapter as follows:

"God from all eternity did, by the most wise and holy counsel of His own will, freely and unchangeably ordain whatsoever comes to pass; yet so as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

Then follows six sections which are simply details of the

same great truth, but do not go beyond it, while the last section is a caution against the thoughtless treatment of the subject which is so common today.

On This Doctrine of Predestination.

Note:

1. That it is in the Word of God just as plainly and definitely as it is in the Confession, for the Confession simply sets forth what is in the Word of God, and quotes chapter and verse for every statement. Take your Concordance and Bible, and turn up the passages which have the word "ordained," "predestined," "elect," "chosen," "called," etc., and you will find that everything in the Confession is stated in Scripture.

2. This same Confession teaches complete human liberty. From first to last it sets before men and women their freedom of choice. And this too is the teaching of Scripture.

3. Our reason confirms both these things. On the one hand, we cannot think of God, infinite, eternal, unchangeable, without thinking of all things as ever present with Him. With Him is no past or future. We cannot think of an "Infinite" God, as doing anything today that was not ever present with Him. Otherwise He would be finite and changeable.

On the other hand I feel, I know, that I am free to choose the good or evil and am responsible for my choice.

How then can I reconcile these two things? I cannot reconcile them. I do not attempt to reconcile them. It is not my business to reconcile them. My part is to obey God's commands and rest upon His promises, and leave to Him the reconciling of His plan and His work.

As the Shorter Catechism has it, "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

Predestination, His own plan, is something God has been pleased to reveal of Himself, as a feature of His infinity, but the duty He requires of man is to obey His commands and rest upon His promises, and that is all He asks of me.

This view of God, which is the keystone of the whole system of doctrine known as Calvinistic, and Pauline, is the only worthy thought of God. It bows before a greatness that it cannot understand. It obeys God's commands and rests upon His promises.

All other views of God, which make God's doing conditional upon our actions, lower God to our own level, lower our estimate of God.

Christ's own test is, "By their fruits ye shall know them." What have been the fruits of this high ideal of God in the people who have accepted it.

It has ever developed a people of courage, who with that high ideal of God feared not the face of man. As witness the Covenanters, the forefathers of some of us, who stood for truth no matter who or what opposed.

That high thought of God has developed the broadest sympathies, for it is safe to say that there is not anywhere a people that recognizes more fully the fellowship of all believers, the unity of the church of Christ, and is ready to co-operate with all.

That high thought of God develops a high ideal of service, and Presbyterians have ever been in the foremost ranks of missionary service at home and abroad. By their fruits ye shall know them.

The other point of attack, closely linked with the above, is as untrue as it is revolting, viz., that the Confession of Faith teaches the damnation of infants. No language could fitly describe the iniquity of such an accusation.

The statement referred to is in chapter ten

"Of Effectual Calling"

and the third section of that chapter is as follows:

"Elect infants dying in infancy are regenerated and saved through the Spirit, who worketh when and where and how He pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word."

"Elect infants, dying in infancy are regenerated and saved by Christ through the Spirit." Is there anyone who does not believe that blessed truth?

But someone asks: "Do you believe that all infants dying in infancy are saved?" With all my heart I do. I believe that all infants are included in the purpose of Him who so loved the world. I believe that nothing but conscious, actual sin, ever finally separates a human soul from God.

And when I think that so large a proportion of the human race dies in infancy, it gives a new meaning to Christ's words "Of such is the Kingdom of Heaven." I think of Christ "seeing of the travail of His soul and being satisfied" not with the few in Christian lands who profess their faith in Him, or in the fewer converts in heathen lands, but in the uncounted millions since the beginning of the human race who have passed out in infancy before there was any conscious actual sin, and through the merits of Christ's death and the power of His Spirit were regenerated and saved. It is to me one of the grandest conceptions of the greatness of Christ's work of redemption.

But why did not these men not put in the Confession, "all infants" instead of "elect infants?" Because they were

setting forth not their own hopes, but the Word of God. Because they viewed all things in terms of that word. Because it would seem to them presumption, a declaring of the secret plans and purposes of God, which no man can know, if they were to state who were elect or otherwise. These men put in what the Word of God plainly teaches, and, whatever more they themselves might believe, they could put in no more.

For nearly three centuries that Confession has been subject of attack and misrepresentation by the ignorance of professed friend and the hostility of open foe, and, like the Great Book, whose teaching it seeks to set forth, it still stands serene, unshaken, unmoved.

Declaratory Statement.

A few years ago, in the Presbyterian Church, U. S. A. (North), the largest Presbyterian Church in the world, there was an agitation for the revision of the Confession of Faith, as a thing out of date.

A large committee of the ablest men in that great church was appointed. They worked over the question for years, and finally left it intact. They added two chapters, one on the Holy Spirit; one on the love of God and Missions, and appended a declaratory statement as follows:

“While the ordination vow of ministers, ruling elders and deacons, as set forth in the Form of Government, requires the reception and adoption of the Confession of Faith only as containing the system of doctrine taught in the Holy Scriptures, nevertheless, seeing that the desire has been formally expressed for a disavowal by the church of certain inferences drawn from statements in the Confession of Faith, and also for a declaration of certain aspects of revealed truth which appear at the present time to call for more explicit statement, therefore the Presbyterian Church in the United States of America does authoritatively declare as follows:

First, with reference to Chapter three of the Confession of Faith; that concerning those who are saved in Christ, the doctrine of God’s eternal decree is held in harmony with the doctrine of His love to all mankind, His gift of His son to be the propitiation for the sins of the whole world, and His readiness to bestow His saving grace on all who seek it.

That concerning those who perish is held in harmony with the doctrine that God desires not the death of any sinner, but has provided in Christ a salvation sufficient for all, adapted to all, and freely offered in the gospel to all; that men are fully responsible for their treatment of God’s gracious offer; that His decree hinders no man from accepting that offer, and that no man is condemned except on the ground of his sin.

Second, with the reference to Chapter ten, section three, of the Confession of Faith, that it is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ through the Spirit, who works when and where and how he pleases.

This "Declaratory Statement" simply states more fully the teaching of the opening section of chapter three, of the Confession.—"The Presbyterian Record," Montreal.

"HOLD THAT FAST WHICH THOU HAST."

Samuel M. Ramsey.

All Christians should hold fast to the Bible, and its plain teachings. There are certain great truths concerning God, Christ, the Spirit, sin, salvation, duty and eternal life, which all who believe the Bible should hold. The Apostle Paul says, "Hold fast the form of sound words;" "Contend earnestly for the faith;" also to "fight the good fight of faith." He says for himself, "I have fought a good fight; I have kept the faith." Every Christian should endeavor to "keep the faith." Our church, along with all evangelical churches, professes to be endeavoring to "keep the faith." Besides this, there are a few things for which our church has stood particularly, and should stand, and needs to stand, today.

I. A simple and scriptural form of worship. From the days of the Covenanters down, this has been a marked feature in our church. At the first all the Reformed churches were noted for this. But in the lapse of time, most of them have departed more or less from this standard. We find today that many of them have almost lost the idea of worship. In some large and fashionable churches, one may sit through the entire service without a word about worship, or anything suggesting worship. The music, the singing, the reading, the prayer the sermon, all seem to be intended for the people; God is left in the background. Very recently the largest Presbyterian Church in Los Angeles, in announcing its evening service, spoke of it as "an entertainment, free to all." We should always remember that at every religious service there is one present, greater than the building; greater than the minister, greater than the sermon, greater than the congregation. "Thou shalt worship the Lord thy God," is the command given to us. My old pastor used to say, "let us commence the worship of God by prayer;" "let us praise God by singing;" "let us read God's word;" "let us close our worship by singing." There was a constant reminding that we were there to worship. I often yet make use of very much the same formula. Music, and pious songs, and en-

tertaining talk, may be helpful to some degree, but they are not worship. We should adhere to a simple, scriptural worship. We believe that the church of the future, the revived church, the Spirit-filled, and Spirit-guided church, will come back to a more Spiritual worship.

2. The proper observance of the Sabbath. From the days of our Covenanter forefathers our church has been noted for its Sabbath keeping, and I hope it may still be so. This is a subject more important than many suppose. Some good people, Christian people, think we have no Sabbath; that the Sabbath was a Jewish institution; that Christ modified the Fourth Commandment; and quote Paul saying "we are not under the law." But we find that the Sabbath existed, and was observed before there were any Jews; that Christ said "I came not to destroy the law, but to fulfill;" that Paul denies the passing of the law when he asks this question, "Do we then make void the law through faith? God forbid! Yes we establish the law." The Fourth Commandment is as binding as ever it was, and God is as much displeased by its neglect as ever He was. It is doubtful if there is any other one sin, of which professing Christians are guilty, as the sin of Sabbath desecration. God punished his people in olden time for this sin. May he not be punishing His people now for this sin, by withholding his blessing? Why is not the Holy Spirit poured out more largely upon the church? Many are asking this question. Among many other things may not this be the answer, Sabbath profanation? "If I regard iniquity in my heart, the Lord will not hear me." We must get back to the proper observance of the Sabbath.

3. Giving to Christ his due place, and honor. This also is one of the things for which our forefathers contended. Christians do honor Christ as their Saviour, and Lord, we cannot be Christians without doing this. Many would lay down their lives, rather than deny Him as their Lord and Saviour, and yet are not giving Him all "the glory due unto his name." This may be a startling truth to some. Christ is king, as well as Lord and Saviour. The Bible tells us that Christ is king now; not to be king in some far off day, but today. God says "I have set my king upon my holy hill in Zion." "Now therefore king be wise, be taught ye judges of the earth: Kiss the Son." "He is Governor among the nations." "He has a name written, King of kings, and Lord of lords." "All authority is given unto me, in Heaven and in earth." God has made Christ the Supreme Ruler over all things: over the individual, over the church, over the nation. A great many of God's people are recognizing this, and are ready to give Christ His rightful place, as the Supreme Ruler over kings, and presidents, and governors and governments. Our church has taught this truth for centuries.

It will some day be universally taught. Christ will some day get all the glory that is due unto His name then this old world will enjoy its millennium. Some day it will be counted an honor to have been a faithful Reformed Presbyterian. "Hold that fast which thou hast, that no man take thy crown."

DARLINGTON, PA.

The annual thank offering meeting of the Woman's Missionary Society was held at the home of Mrs. Iva Graham, Darlington, Pa., April 1, 1925, at 2 P. M. Prayer was offered, and during the meeting Ps. 103: 20-22, Ps. 34: 7-9, Ps. 116: 17-19, were sung.

The meeting was conducted by the president of the society and our subject was "Ministering Angels." The first chapter of Hebrews was read as a Scripture lesson. Bible references pertaining to gifts and thank offerings were read by those present. Mrs. Jennie Watterson read an appropriate selection on the subject of "Thank Offering," which was much enjoyed.

We desire to present the following thoughts on the subject of "Ministering Angels."

In Gen. 1: 31 and Gen. 2: 1 we read "And God saw everything that he had made and behold it was very good. And the evening and the morning were the sixth day. Thus the Heaven and the earth were finished, and all the host of them." As the angels are represented (Job 38: 7) as singing and shouting at the laying of the foundation of the earth, it may be inferred that they were all created on the first day of creation.

As angels are mentioned many, many times in the Bible, the subject is worthy of study and should direct our thoughts upward to God, who has no need of their ministry, yet employs them for His own sovereign pleasure and for the display of His glory. Their existence and service give occasion for the exercise of His goodness to these glorious intelligences, as well as to fallen mankind.

In the study of the subject it may be divided as follows: First, the description of angels; second, the character of angels; third, the home of angels; fourth, the office of angels; fifth, the power of angels; sixth the qualifications of angels; seventh, the reward of angels.

The description of angels: Angels belong to the created "host of Heaven." They are spirits and are invisible to us. Col. 1: 16; speaking of angels created by Christ, the Apostle says "all things visible and invisible." In scripture where angels appeared to the human eye, we have reason to believe that the power of God provided a body for the purpose, in the likeness of the human

body and caused it to disappear as occasion required. Gen. 18; three men appeared to Abraham; they ate and conversed. When these bodies had answered their purpose, they no doubt could be miraculously dissolved.

The character of angels: The angels were all created holy and good; for all things that God created, he pronounced good; but some fell, probably through envy and pride. Enmity toward God and His glory is still a prominent trait of character in the fallen angels. We may believe that they fell soon after creation from Satan's early action in tempting Eve and from John 8: 44, where he is called "a murderer from the beginning." The bad angels are sometimes called "devils," "unclean spirits," etc., of which Satan is prince.

The good angels are called "holy angels," "angels of God," etc. They have retained their primitive rectitude, which we have lost, and are superior to us; yet in obedience to their Creator and in love to those who bear His image, they minister to His people and protect them from the evil one.

The home of angels: Matt. 18: 10 and Luke 2: 15 make clear that the abode of the holy angels is in Heaven in the immediate presence of God, but to be sent on missions throughout the universe is their pleasure, as they have the enjoyment of God's gracious presence in all their services. In second Peter 2: 4 hell is said to be the abode of the fallen angels. They have lost the gracious presence and favor of God, and are not employed by Him in any honorable service.

The office of angels: To minister to God and for Him. Ps. 103: 20. By celebrating God's glory. Isa. 6: 3. By declaring to men God's counsels. Luke 2: 10. By executing God's counsels: in judgment on the wicked. Ps. 35: 5.

By protecting the Godly. Ps. 34: 7. The name angel means messenger. The Scripture plainly represents that all the holy angels are employed, as God in His sovereignty requires, in the various services which His government demands. Many angels are sometimes engaged in the same service, and one for many services.

God makes use of the good spirits for the protection of His people from the malice and power of evil spirits; and the holy angels do us more good offices every day than we are aware of.

In the second chapter of Luke the angels celebrated God's glory and declared His counsels to men when the angel of the Lord appeared to the shepherds and announced the birth of the Saviour. The angel said: "Fear not: for behold I bring you good tidings of great joy, which shall be to all people." . . . And suddenly there was with the angel a multi-

tude of the heavenly host praising God and saying, "Glory to God in the highest and on earth peace, good-will toward men." And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, let us now go even unto Bethlehem and see this thing which is come to pass, which the Lord hath made known to us."

The shepherds recognized the angels as God's messengers, and "made known abroad the saying which was told them concerning the child."

Before the birth of John the Baptist an angel of the Lord appeared to Zacharias and said: "Fear not, Zacharias." Thus the first utterance of the dawn of the gospel begins with this angelic encouragement of "fear not." "Fear not, little flock," has come down through the ages to encourage and comfort those who seek the heavenly kingdom. In John 14:27, Christ, the Angel of the Covenant, said: "Let not your heart be troubled, neither let it be afraid."

God's angel of deliverance protected Daniel. Dan. 6:22. Daniel said: "My God hath sent His angel, and shut the lions' mouths, that they have not hurt me." We see the power of God over the fiercest creatures and believe in His power to restrain "the roaring lion who goes about seeking whom he may devour." Those who boldly and cheerfully trust in God to protect them in the way of their duty shall never be made ashamed of their confidence in Him. "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

The power of angels:

All power is in God's hands whatever agent He employs, but He has bestowed upon angels certain powers appropriate to their stations and employments. They have power to communicate thought, to travel through space, to pass through matter that would be a barrier to men; and to exert a free will. Their power is limited. Angels cannot be intercessors for man, and we have no need of their intercession as Christ is all sufficient. Heb. 7:28.

The qualifications of angels:

They are loving, obedient, submissive, loyal, cheerful, active, prompt, swift, faithful and excellent in strength.

As to identity—God calls them by name.

As to capability—They never fail to execute all the commands of God.

As to accountability—They return to heaven when their mission is fulfilled.

The reward of holy angels:

It is, so far as we know, God's approval, God's presence

and their continued existence and happiness. They have joy over one sinner that repenteth.

God in His love provided a Savior for fallen men, but no Savior is provided for fallen angels. Their state is irreparable, as the blood of Christ was not appointed for that purpose.

Christ is called an angel. Gen. 48:16. He is spoken of as the "Angel of the Covenant." Mal. 3:1. A covenant is an agreement between two persons, containing a promise and a condition.

Although called an angel in Heb. 1:4, Christ is spoken of as "being made so much better than the angels," and Heb. 1:6 reads thus, "and let all the angels of God worship Him." He is preferred above the angels both in person and office. They ministered to His wants as man; Matt. 4:11. They minister to the church for Him, Heb. 1:14. They will minister at the last day, at the judgment," Matt. 13:41.

We may learn many lessons from the angels, one of which is to minister to Christ by obedience. "Obedience," wrote Geo. McDonald, "is the key to every door"; then it is the key to Him who is the door, the key to the Christian life. Jesus said, "Follow me and I will make you fishers of men." It mattered not in what business they were engaged, but only whether they were obedient and ready to work for Him. The obedience which Christ required called them from their work and their home. He does not always require that, but each of us is to minister to Christ with whatever ability we possess. When Christ was on earth His blessing was bestowed upon those who were in the act of obedience.

We may minister by loyalty. Loyalty to Jesus Christ and to the cause for which He came into this world is a noble and elevating privilege. A person is loyal when he willingly and steadily expresses his devotion in some practical way in the service of a cause. Loyalty to Christ may be shown by giving even a cup of cold water in His name. The silent sympathy at the Cross was loyalty to Him.

We are to minister to Him lovingly. Jesus said, "If a man love me he will keep My words." The old testament taught the fear of God, the new testament teaches the love of God. We must combine the two, and fear His condemnation as manifested in the cleansing of the temple, and love His approval as Mary did in the home at Bethany. "She hath chosen that good part which shall not be taken away from her."

We are to minister by faith. The thought in the minds of the anxious Marys on the way to the tomb of our Redeemer

on His resurrection morn was "who will roll away the stone?" In a way they had never dreamed of the difficulty was removed. An angel from heaven had already opened the gate of rock to let the King of Glory out. So an angel of help often rolls away our obstacles. Our fears and our weaknesses are overcome and we are aided by unseen power, if we go forward in the path of love and duty, as these women did who found their sorrows turned to joy by the white-robed angels of the sepulchre.

Promptness in service is essential. As servants of Christ we should be swift to execute His commands. "And when the morning arose, then the angels hastened Lot." Had they not done so, Lot and his family would have been destroyed. If we put off some important service we may be too late.

Had the angel delayed his coming, as some Christians delay their arrival at church services, the lions could long since have made a meal of Daniel.

When Elijah went into the wilderness an angel fed him, and he went in the strength of that meat forty days and forty nights. There are "ministering angels" who are feeding the servants of the Lord in the mission fields in the wilderness today, and there are others who can be depended upon to provide the fasts.

The church and true worship are the power-house from which we receive a productive energy for active service; they are not for the purpose of emotional entertainment nor aesthetic enjoyment.

We are to minister with our substance. Luke 8:1-3 tells us that Jesus went about preaching the good tidings and the twelve were with Him, and certain women ministered to them of their substance. It was impossible for Jesus and His disciples to earn their own living while giving themselves up to the work of preaching and healing; so we may understand that these women purchased food and other necessaries, when needful prepared the food, and paid the expense of lodgings.

We also can minister to Jesus as these women did by supporting the church and its ministry.

When we are filled with His spirit of loving service we do for those in need what He did for them in His day, and sustain the cause for which He lived and died.

Only willing gifts are acceptable to God. At this our Thank Offering service, our gifts should be proportioned according to our blessings. Generous giving is rewarded in this world and in the world to come.

The reward of faithfulness:

Our Lord believed in encouraging people, and He promised rewards to the faithful.

"Be thou faithful unto death and I will give thee a crown of life."

Spiritual gifts will be increased by faithfulness.

Greater opportunities will be given for service. The approval and friendship of the Lord will be manifested.

Joy will be found here in the higher work, and the greater capacity, and the closer fellowship with the Master; but this reward will be most completely received in the life of heaven, where we may be ministering spirits like the angels.

The meeting was well attended and a liberal offering was received.

After the meeting the hostess gave us a generous portion of "angel food" and other good things appropriate to the occasion. We enjoy and appreciate these thoughtful ministrations which help to make our meetings so pleasant and the day a success.

Sincerely yours,
EVA. D. NAGEL.

LETTER FROM KENTUCKY

Houston, Ky.,
April 9, 1925.

Dear Friends:

Since the writing of the last Advocate letter school has closed and it surely is quiet around here to what it was then, there being no one here but the two Deaton boys, Mrs. Stewart and myself.

In this letter I will try and give you a review of the past year's work. When Mrs. Stewart and I came back on June 11 from our vacation, Miss Foster left for a visit with friends and relatives. Her visit was shortened quite a bit by the death on July 8, of Ruth Deaton. She had been here in school and on account of her sunny disposition was liked by all who knew her.

Mr. and Mrs. Butler and Miss Wilson arrived on July 12, and school opened on July 14 with an attendance of about 87. We had an average attendance of about 75 up until the holidays and it fell then to about 55, making an average for the year of about 65. During the winter months the little folks drop out on account of the high water and the cold weather. The eight grades and two years of high school work with Bible in all the grades were taught throughout the entire year. Music, a subject not taught heretofore, was taught by Mr. Butler. The Primary Department including the first and second grades were taught by Miss Wilson, the third, fourth and fifth grades were taught by Mrs. Butler and the sixth, seventh, eighth and first and second year high school were taught by Mr. Butler and myself. During the year quite a bit of improve-

ment was done on the grounds. The old, rickety coal house was moved, fixed over and a new roof put on it. Two new toilets were built according to the plan proposed by the State Board of Health at a cost of \$150. See-saws, a gymnasium horse and buck were also put up on the playgrounds. Basketball was played when the court was in shape to play on. Mrs. Butler coached the girls and I coached the boys. Entertainments were given at Thanksgiving, Christmas and Washington's birthday, at which large crowds enjoyed the work of the students. Also prayer meeting was held every Wednesday afternoon throughout the year. These meetings were generally led by one of the pupils supervised by one of the teachers. The public was invited but the audience was usually only composed of the children.

Sabbath school has been held every Sabbath with not less than 26 and as high as 100 in attendance with an average of about 60. Classes were taught by the following: Mrs. Stewart in charge of the little folks, Mr. Henly McIntosh with the boys from 8 to 12, Mr. Butler with the older boys, Mrs. Felix McIntosh with the young ladies and I had the older folks until Mr. Butler left and then I took the older boys and men, and Mrs. Butler took the women. Miss Wilson and Miss Foster acted as substitutes. Preaching was held almost every Sabbath with the same number in attendance that was in Sabbath school. Also Mr. and Mrs. Butler, Mrs. Stewart and myself held Sabbath school at 2.30 on Sabbath afternoon in a school house over on Four Mile commencing in July and running up to the middle of December. Also Miss Wilson and Miss Foster had charge of the Young People's meeting, which was held at the same hour as the Sabbath school on Four Mile. These meetings were held in different homes on the creek and they have lasted throughout the year.

Our fall communion was held just at Thanksgiving time and Rev. W. B. Guerrant, of Highland was here to preach for us. We felt that we were helped very much by his preaching of God's Word. We were somewhat disappointed in that some who we were expecting to unite with the church failed to do so. We ask for your prayers for these with whom the Holy Spirit is pleading that they may see the way clear to accept Christ at our next communion season, which is the last Sabbath of this month when Rev. Harriman will be with us.

Visiting was done by all the workers, it being mostly done at night. We try to visit all the people of our creek as often as possible, have worship with them and try to interest them in Christianity.

Mrs. Stewart and Miss Foster did the work in the dormitory such as getting the meals, washing and cleaning fruit. They canned last summer about 150 or 160 gallons of fruit. I carried

nearly all of it home in sacks on horseback.

Last August the horse belonging to the dormitory was poisoned to death, for no reason at all as we saw it. We feel sure we know who did it and quite a bit of time was spent in trying to prosecute the man who did it, but we learned that the jury turned him loose on account of his age, he being about 70 years old. It was almost impossible to get along without a horse and as there was no money in the mission to buy one I bought one myself which we still have.

The two Deaton boys mentioned above went home after school was out for a short visit and are back to stay with us for the summer. We are planting quite a few potatoes, corn and garden stuff and hope to have quite a lot of vegetables that we will not have to buy this fall. Some of you may have read about us putting in the store and wondered why we did so. It was to lower the cost of the food on our table and also to get in closer touch with the people. We now buy our food wholesale and the freight and hauling charges, which are very high, are paid by the profit of the store. And this helps a great deal when we only receive \$10 per month for board and it is hard to give a growing boy or girl what they need to eat on \$10 per month.

I am glad to announce that through the generous gifts of friends we have been able to buy an electric light plant which we hope to have installed in the near future. We have not as yet enough money to buy all the fixtures and wire needed for the buildings but we are trusting that we will receive that later and we will put in what lights we have money to pay for now.

In January we organized a Junior Agricultural Club and was surprised to find out how many there were interested in better stock and a better community. Of course all the boys and girls who joined will not do the required work, but if we can get a few to complete what they have started then we will have made a beginning.

We were sorry to have Miss Foster leave us this morning not to return. She did not feel able to do the work required of a matron and we know that we shall miss her very much. She was an active worker for the kingdom while here and our prayer is that she shall be blessed wherever she goes.

I must close for this time asking that you will not forget our work in your daily prayers.

Yours in the Master's service,
ROBERT W. STEWART.

DUANESBURG JUNIOR C. E. SOCIAL

The Duanesburg Junior C. E. gave their first entertainment and social on Thursday, Apr. 16, at the Grange Hall.

The principle features of the entertainment were: eight girls dressed to represent flowers, a piano duet by Wilda and Jean MacDougal, a piano solo, Ethel Gaige; a wand drill in which 2 little Butterflies appeared. Several songs and recitation by the boys and girls, and a negro reading and song by the Superintendent completed the program. The social was conducted cafeteria style, serving sandwiches, coffee, cake and Ready Jell. Fortunes were told, and boxes of Ready Jell sold. A clearance of about \$19 was made. All were enthusiastic with the Junior's program. Every one wore a smile. The Junior's first social was a very encouraging success and they hope to soon have another,

FROM KANSAS

As I always like to hear from the other congregations of the Reformed Presbyterian Church, I wonder if the readers of the Advocate would like to have a line from Republican City? We held our annual congregational meeting the 2nd Thursday of April at 8 o'clock P. M. The roads were very muddy and it was threatening rain but we had a good crowd and would have had many more if the condition of the weather and roads had been otherwise. Even then we had a real "pep" meeting.

The chairman called the meeting to order and after prayer the business was taken up and most of the officers were re-elected. In making his report the treasurer informed us that the pastor's salary had been paid in full, and also all the expenses for the past year. A motion was made that we give Dr. Benson a vote of thanks and confidence; this was carried. A number of speeches were made showing the appreciation of the people for their pastor.

Yesterday we held our communion services. It was a beautiful day and practically every seat in the church was occupied. We had four new members and altogether 56 took communion. There were about ten persons who were sick or unavail-

ably detained, and five or six were not there for other causes. Altogether it was one of the most helpful communion seasons we have had in several years and we feel we had much to thank God for. We have a very good Sabbath School and nearly every woman in the church belongs to our W. M. S. M.

OUR COLLEGE

Cedarville College closed April 1 for the spring vacation. It resumed work April 8. The baseball season opened the second week in April with a game with Antioch College. The following week Cedarville College crossed bats with Wilberforce University. Eight other games are to be played with other colleges before the close of the year. The interclass games were played April 13. The results were as follows: Senior men, 19; Freshmen, 10; Senior girls, 3; Freshmen girls, 6; Sophomore men, 26; Junior men, 14; Sophomore girls, 4; Junior girls, 2.

The committee on Cedar Day, the annual Greene County Day for the college, are busy. They will have the students give the beautiful classical pageant entitled "Springtime." The Maypole will also be given. The queen will be crowned. This affair will take place commencement week. Usually 2000 people attend it.

Commencement week is as follows:

Sabbath, 7.30 P. M., June 1—Baccalaureate sermon, President McChesney.

Monday, 8 P. M.—Senior play.

Tuesday, 7.30 P. M.—Faculty reception.

Wednesday, 9.30 A. M.—Cedar Day.

Thursday, 10 A. M.—Annual Board of Trustees meeting.

Thursday, 6 P. M.—Alumni banquet.

Friday, 9.30 A. M.—Commencement. Bishop W. F. McDowell, Washington, D. C., class orator.

Friday, 2 P. M.—Alumni business meeting.

The 1925 Cedrus, the college annual published by the students, will be off the press about May 25. Its price is \$1.50. It is different from any heretofore published in practically all points and will make interesting reading for all friends of the college.

The Elementary Normal School gave a very interesting operetta April 15 entitled "Eeeny Meeny Minee Mo" to a large house.

Dr. Talcott, the director of the Department of Music, presented two large and most charming choruses of Easter music at Yellow Springs and Clifton, April 12, in the Presbyterian Church, in the latter place and in the Methodist Church in the former place. The music department has the largest attendance in its history.

The college needs at least \$2000 to be raised by our congre-

gation on or before the opening of the General Synod, the third Wednesday of May. Will the pastors and congregations seriously and promptly take up and each do all you can? We can more than meet this if we will, and let us will to do it. Thank you.

Yours sincerely,
W. R. McCHESNEY.

OBITUARY

Mrs. Eliza Rosborough Dickey, for many years a resident of Eden, and a prominent pioneer member of the old R. P. Church of Eden and later of Sparta, died at her home near Eden at 5 o'clock on Thursday, March 5, 1925, after a lingering illness. She was 86 years, eight months and 15 days at the time of her death.

Funeral services were held in the R. P. Church on St. Louis street, at 2 o'clock Sabbath afternoon, conducted by Rev. J. R. McIlroy, assisted by Dr. Johnson, of St. Louis'; Rev. Carson, Rev. Duncan, of Coulterville and Rev. Brush. Interment was made in the old cemetery, beside the grave of her husband, A. S. Dickey, who died nearly 46 years ago.

Mrs. Dickey was born in the northern part of Ireland, on June 20, 1838. She came to America with her parents at the age of one year and soon located near the little town of Eden. On October 22, 1856, nearly 71 years ago, she was united in marriage to A. S. Dickey, the ceremony being performed by Rev. Samuel Wiley, pioneer pastor of the R. P. Church of Eden. To their union were born nine children, two of them died in infancy. One daughter, Lena May died March 6, 1881, at the age of 22 years, and one son, John G. died December 9, 1916, at the age of 48 years. Mr. Dickey, the husband and father, passed away on July 10, 1879. Surviving Mrs. Dickey are five sons, Alfred R., William J., Hugh A., Samuel S., and Alvin, and by 20 grandchildren and 19 great-grandchildren. Surviving also are one brother, W. J. Rosborough, of Quincy, Ill., and one sister, Mrs. Martha Robinson, of Sioux City, Ia., and a niece and two nephews, Lottie and John Rosborough, of Sparta, and Albert Rosborough, of Bonne Terre, Mo.

In her childhood Mrs. Dickey united with R. P. Church, and remained a member until her death. She was one of the few surviving members of the church who signed the call for the late Rev. W. J. Smily, as pastor. Rev. Smily remained a pastor of this church for 50 years, until his resignation two years ago.

Mrs. Dickey had been confined to her bed for three and a half years, during this time she was tenderly and patiently cared for by her son, Hugh, and his wife. "Her children arise up and call her blessed."

FROM SPARTA, ILL.

CHRISTIAN ENDEAVOR TOPICS

MAY 10, 1925

Topic: Where and How Should We Spend the Sabbath? Ps. 122: 1-9 Heb. 10:25

BIBLE READINGS

- M. Sabbath as rest day Exod. 31:12-17
 T. Sabbath as worship day Rev. 1:10
 W. Sabbath as Bible day Ps. 42:1-11
 T. Sabbath as praise day Ps. 92:1-8
 F. Sabbath as service day Matt. 12:1-13
 S. Sabbath as fellowship day I Cor. 11:23-34

COMMENT

We go to places that attract us. what attraction has the church? Sabbath should be a day of thanksgiving for the mercies of the past week, and a day of hope and preparation for the week to come. A Sabbath spent in Christian fellowship is well spent. It is a day of thoughtfulness for others.

PERTINENT QUESTIONS

1. What good works can our society do on Sabbath?
2. How can we make Sabbath a day of health?
3. What demands should the church make on us for Sabbath?

MAY 17, 1925

Topic: How to Make the Most of Summer. Mark 6:31,32

BIBLE READINGS

- M. Study nature Prov 6:6-11
 T. Make friends Acts 18:24-28
 W. Make visits Jas. 1:25-27
 T. Do something useful I Cor. 15:58
 F. Seek refreshment Ps. 23:1-6
 S. Rest Luke 9:10-11

COMMENT

We need a period of rest to change the current of thought which wears us down if it run in one channel. Summer gives us a chance of a complete change. Merely to stop work is not to rest. We must get out and get away. Vacationists often leave their religion at home. We must go only where Jesus goes.

PERTINENT QUESTIONS

1. How can we improve our summers?
2. What can we do for stay at homes this summer?
3. What activities should our society engage in this summer?

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For further particulars write to

Rev. W. R. McChesney, Ph. D. D., Dean.