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OCTOBER 1926.

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CHRIST'S CROWN AND COVENANT

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PUBLISHED MONTHLY BY
REV. R. W. CHESNUT, Ph. D., Editor
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Reformed Presbyterian ADVOCATE.

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

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LAW AND GOSPEL

I am still somewhat in the dark, Pastor Nash, on this question of Christ's relation to the law. I see light as far as you have gone; but still there are some things to be cleared up. Do you mean to say that simply keeping the law will save us?"

"Keeping the law would save us if man had always kept it, if we had kept it from childhood up, and could keep it from now on; but we never have, and we can't. We are not saved by keeping the law, for 'by the deeds of the law there shall be no flesh be justified.' Romans 3: 20. But Christ kept the law for us, and we are saved by His grace—unmerited favor—extended to us. 'For by grace are ye saved through faith,' Ephesians 2: 8."

"That's just it. Then why keep the law if Christ kept it for us?"

"But, my dear young friend, you do not understand. Christ did not keep the law for us in the sense that He kept it instead of us. Rather He keeps it with us, or we keep it with Him. Faith in Christ does not make void the law, as we read the other night. An illustration will help you see it. A man commits a crime and is sentenced to ten years in prison. At the end of five years, because of good behavior, the governor pardons him. From that time on, he is under the pardon, or grace, of the government, and enjoys a freedom he really does not deserve. Now is he free from keeping the law of the state because he is under grace?"

"Ah, I see it now! He not only ought to keep the law, but he ought to be so thankful for freedom that he would keep it better than ever."

An Expression Misunderstood.

"That's it. Many who read the Bible think that the expression 'under the law' means under obligation to keep the law. So when they read in Romans 6: 14, 'Sin shall not have dominion over you: for ye are not under the law, but under grace,' they conclude that keeping the law is not necessary. But they fail to read the next verse. You read it."

"What then? shall we sin, because we are not under the law, but under grace? God forbid."

"In other words, Does not being under the law mean that we can break the law?—No, indeed. 'Under the law,' as used in the Bible, means under the condemnation of the law. 'All that have sinned, and come short of the glory of God' (Romans 3: 23); 'sin is the transgression of the law' (1 John 3: 4), and 'the soul that sinneth, it shall die' (Ezekiel 18: 20). Therefore every man that ever lived is condemned by the law to die. But Christ, the lawmaker, came to this earth and lived a sinless life—a lawful life—and died in our stead; and if we, the lawbreakers, believe in His saving power, His keeping of the law is substituted for our breaking it. Thus all past sins are wiped out. From then on, He gives us power over sin by His influence in our lives, or better, by His Spirit in our hearts. Yet if we take ourselves out of His power for an interval and do sin, we need not carry the sin; we may ask for forgiveness, and our guilt is taken away. This great truth is called the gospel, the good news of salvation through Christ."

"Then the law and the gospel are not opposites at all, are they?"

"No, one is the complement of the other. 'By the law is the knowledge of sin.' Romans 3: 20. Many people act as if laws and law keeping were terrible burdens. But they are burdens only to those who break them. To law keepers they are a boon and a protection. The law is like the pillar of cloud at the Red Sea. When it came between the Israelites and the Egyptians, it was light on the Israelite side and dark on the Egyptian side. The law is a joy to those who keep it and a curse to those who break it. The same law is a 'savor of life unto life' to some, and of 'death unto death' to others. If Jesus is in our hearts we are glad to keep the law, for He is glad to keep it. He said, 'I delight to do Thy will, O My God: yea, hy law is within My heart.' Psalm 40: 8; Hebrews 10: 7."

"Doesn't it say somewhere that Christ nailed the law to the cross?"

"It says in Colossians 2: 14 that it was the 'handwriting of ordinances' that was nailed to the cross. These had nothing to do with the Ten Commandments, but pertained to the ceremonies that pointed forward to Christ, and of course were no longer necessary when He came. Ephesians 2: 15, 16."

KENTUCKY LETTER

Sept. 13, 1926.

Dear friends:

We were indeed very sorry that we failed to get a letter to the magazines last month but it looks like with one worker less heretofore that we just can hardly find time for the writing of letters.

The second week of August it was the privilege of Miss Turner and myself to take 16 of the boys and girls to the Junior Agriculture Club Camp of this county. We felt that the boys and girls were greatly benefited by this trip as they were under the leadership of one of the finest Christian men in the State.

Mother Stewart left at the same time to take a visit with relatives in West Virginia. It was her first visit since coming here over a year ago. As yet she has not returned but we are expecting her this week. We certainly miss her in all our work. Her Christian life is an inspiration to all.

Our school has started and is progressing as well as can be expected. We have about 70 in attendance. I have to teach every day until 1.10. The boys and girls are working hard this year and we feel that we are going to have one of the finest years of school that we have ever had. There are three here in the dormitory who need a scholarship. If there is any one who feels that they could help a needy boy or girl in the securing of an education you could do nothing better than send us a scholarship consisting of \$90.

We have had some visitors this past month for which we are very thankful. Rev. E. D. McKune and his wife were here for a short time the last of August. Rev. McKune is pastor of the Second United Presbyterian Church of Springfield, Ohio. We have with us now Mr. Lester Fullerton and wife, of Coulterville, Ill. We are always glad when people come in to see the work which we are trying to accomplish. We extend an invitation to anyone who would like to come.

We desire to thank Miss Irma Creswell for a gift of \$5 and the Coulterville congregation for a gift of \$8 with which to fix the pantry. Our radio fund has not grown very much during the summer months. It is now standing at \$24.75.

I must close for this time hoping that we may be able to write you a longer letter the next time.

Yours in the Master's service,

ROBERT W. STEWART.

KEEPING THE RECORD STRAIGHT

The Roman Catholics, says the "Pacific Methodist Advocate," and some Protestant preachers join them in it, try to

create the impression that Protestantism persecuted as much as Romanism because "Calvin burned Servetus." In the first place Calvin did not "burn Servetus." In the second place Servetus was not a Catholic.

Michael Servetus was a strange mixture of Unitarianism and Pantheism. He taught this doctrine in France, and was condemned to death by the Roman Catholic Church in an inquisition held at Vienne. He fled to Geneva for refuge and began immediately to preach not only his strange doctrines, but began fighting the people who were protecting his life. Soon he became involved with the Council, the ruling civil power in Geneva.

Finally agents of the Roman Inquisition arrived in Geneva and demanded that Servetus be turned over to them. The magistrates at Geneva gave him his choice: to go back to France and be executed by the Roman Church, for sentence had already been passed on him—or be tried in Geneva.

He preferred to be tried in Geneva, and the Council—not John Calvin—condemned him to be burned to death. Calvin pleaded that he be not burnt, asking that the most humane measures of inflicting the death penitently be carried out. So instead of Calvin burning him, it is seen that he had no influence with the Council to change the manner of death.

Was it wrong to burn Servetus? Certainly it was, and it is to the credit of the people of Geneva that they erected a monument in his name. This is the only death the Romanists and their lukewarm friends—including some Protestant preachers—are able to charge Calvin with. You may be sure that if Protestantism had burned one tithe as many as Romanism that the lone name of Michael Servetus would be lost in the multitudinous shuffle. But let us ask a question. What about fifty thousand Protestants killed in France on Saint Bartholomew's Day? Have you ever heard of a monument being raised up in their memory? Here were fifty thousand—not only strong men, but women and helpless children, whose only offense consisted in reading the Bible and loving the Lord, and refusing to bow the knee to Romanism. The St. Bartholomew's massacre was called by those of that time "the worst slaughter in the history of France."

Take the case of the Revocation of Nantes in 1685. This Law condemned Protestant pastors to death for the mere exercise of their office, and it was in effect until a few years before the French Revolution in 1789. The Revocation exiled fifty thousand of the best people of France—the best artisans, the best merchants, the best farmers, honest, upright, frugal people who were the backbone of France.

But we desist for lack of space. Where Geneva perse-

cuted one, Rome persecuted tens of thousands. So innumerable are the persecutions of Rome that we are not able to recall the names of individuals, they being lost in the thousands that were swept to death at once. Instead of a Servetus they have a Saint Bartholomew's Day, a Revocation, a Crusade against the Albigenses, a Crusade against the Waldensians, a campaign against ALL the people of Holland by that butcher, Alva.

LETTER FROM MISS RAMSEY

To the W. P. M. S. to meet in Coulterville, Illinois, September 2, 1926.

Dear Sisters:

Another year of service in the Master's vineyard, and another report is asked for by the Presbyterial. As I look back over the year it seems as though there is nothing very new to report. Yet, of course, new things are happening all the time, new situations arise and new problems have to be met.

More and more do we feel the need of Divine wisdom to meet these, and we are told that the Heavenly Father is willing to give us this wisdom liberally if we ask in faith, believing we shall receive. One of my mottoes has been "I can do all things through Christ, who strengtheneth me." So often do I realize my weakness and inability to do anything myself; but with the help and strength of my Divine Helper I can do anything He asks me to. The work in our little church has been carried on regularly during the past year. There are about seventy-five enrolled now in the Sabbath School, including the regular school, the Cradle Roll and Home Department. Our enrollment is constantly changing, as the pupils are constantly going and coming. After the public schools open next month we hope to increase our enrollment. We have eight classes and a complete Junior Department. The Sabbath School has met every Sabbath during the year, and father has preached most of the Sabbaths. The prayer meeting is held in the church each week on Thursday afternoon. I am trying to get as many Home Department members to attend as possible. Several are attending. We study together the Home Department lesson for the week. One of our Home Department members, who lives four or five miles from the church, has come a number of times, and would have attended regularly but she was quite ill during the winter and part of the summer. Her children used to be in the Sabbath School when they lived near the church but are most too far away now to attend regularly

so part of them attend a nearer church. I have kept in touch with the family ever since I first found them, which is at least ten years. I visited the mother several times during her recent illness. She and her husband were both raised Catholics. She says she has been floating for some time, scarcely knowing what to believe, but now she thinks she is anchored in our little church. I am hoping that before long she will come out and make a public profession of her faith in Christ.

I often find in these Thursday meetings a good chance to get in close touch with souls. The attendance is not large, and affords me an opportunity sometimes of doing personal work which, perhaps, I could not do if the attendance was larger.

The first Thursday of the month we have our Missionary Society meeting. We spend part of the time studying the weekly lesson, and the rest is devoted to Missions. The society has had two sewing days this summer, and expects to have another the first Thursday of September, the day of the Presbyterian meeting. So while you are gathered together in the Presbyterian you can also think of your Los Angeles sisters in their little meeting, worshiping the same Heavenly Father, studying His Word and making things to be sent to our Mission in India for distribution at the holiday season.

Last fall we sent a lot of little jackets, dolls, cats and workbags, also scrapbooks. Mrs. Taylor wrote us such nice letters and said they helped her so much in getting the holiday treat ready when she was not feeling well. After reading her letters we felt we would like to do the same thing this year.

The children who attend the Mission Band are making scrapbooks and coloring pictures to send in the box to India.

The Mission Band usually meets every other Saturday. I always meet with them. We decided we would not have meetings during August, but expect to commence again the first Saturday of September, and have our first fall meeting out in one of the parks. Father and I are still living out in Sierra Madre Canyon, eighteen miles from the church.

Rents are so high in the city, and last fall we could not find a house such as we cared for in the neighborhood of the church, so we decided to stay out here for a year at least and save our rent money and put it in a Ford. We commenced driving into the church the first Sabbath of the year, and have driven in every Sabbath since, with the exception of a few rainy Sabbaths, when father did not go, and I went on the street car.

We like living out here so much better than in the city, and may stay longer than a year. We think it much more healthful.

We find the auto quite a help in the work. Father has

made a good many sick calls and conducted several funeral services, which he could hardly have done if we had not had it; as it is hard for him to go places where he has to walk much or ride on the street cars. We drove to Redlands and back one day this summer, a distance of 112 miles, to see Miss Park, one of our members, who has been ill for several years.

I have tried to devote as much time as possible to visiting during the past year. I cannot go out for three or four hours three or four days in the week as I used to, but now I have my regular days of going in and spend the entire day, leaving home about 8 A. M. and returning about 5.30 or 6.30 P. M. Some days I am so busy making calls I don't even take time to eat lunch. I go in regularly every Thursday and every other Saturday. Then I often make extra trips when there are sick calls to be made or other things to be attended to. One week this month I made five trips into the city and drove 225 miles. Each trip was made in the interests of the church work.

Father is taking a little vacation this month and not preaching during August. I go in every Sabbath to help with the Sabbath School. About the only vacation I am having this year is two Saturdays off.

The death angel has come into four of our homes since the first of the year. We were greatly shocked on the 8th of January to receive a phone message from Los Angeles stating that Grace Nostrom, one of our dear little first year Junior girls, died the day before, after eighteen hours' illness. She was a very bright child. She was at Sabbath School as usual the Sabbath before, and took eight different parts in our New Year exercises the week before. She entered the school when she was about four years old, and was nine years and five months when she died. She was very regular in her attendance at Sabbath School and Mission Band. I could always depend on Grace, and she always was so willing to do anything she could to help. She was a real little Christian, and we think of her as a beautiful flower transplanted from our little school to the Heavenly Home. Not long before her death she and I had one or two good talks together, when she confessed her love for the Saviour and her desire to join the church soon. Her father and mother are heartbroken over their loss, as she was their only child living. The father was a drinking man, but now he does not drink, and he prays and reads the Bible a great deal. He says the Lord took her away in love to bring them to think and consider their ways. He used to work around home on the Sabbath, but the last Sabbath Grace was with them she said to him, "Daddy, why do you work on the Sabbath? It isn't right, and it makes you cross." Now he says no more work for him on the Sabbath. "A little child shall

lead them." I am sure the Lord is dealing with his soul. I think they would attend church quite regularly, but he is in such poor health that he is not often able to come. We are praying earnestly that the Lord will not take him away until his soul is saved. Mrs. Norstrom says there is a great change in him and she thinks he is all right. I think she has given her heart to the Saviour, though she has not publicly confessed Him yet. She attends our Thursday meetings, and is one of the best givers we have, though not really able to do as much as many others.

The first of July Mr. Rustemeyer, the father of one of our young girls, was called away after a little over a week's illness. While he was not a member of our church yet we have been very closely associated with the family for some time, and it almost seemed as though he belonged to us. His daughter, Theresia, has been with us since she was about four years old, and is now nearly twenty-two. She joined the church about five years ago, and is one of our faithful workers in the Sabbath School.

August 3 Mrs. Rebecca McIvor was called to her Heavenly Home after an illness of several weeks, in her seventy-second year. She and her daughter, Miss Susan McIvor, came from Ireland about six years ago, and united with our church shortly after, and have been faithful members ever since. We shall miss Mrs. McIvor very much. She was always at church when able to come.

August 19 our dear Mr. Hedges was taken home at the ripe age of 97 years, 2 months and 15 days. He and his noble wife, who preceded him to the Heavenly Home eleven years ago, were the ones most active in organizing the Los Angeles congregation. He has been with us through all the years of our work in California and was a faithful friend and member unto the end. He was a wonderful old gentleman, so active and interested in everything, especially the things pertaining to the Kingdom of God. He was very regular in his attendance at church, coming several miles alone. He was at church the last time on the second Sabbath of last December. The following Wednesday he was taken seriously ill. For awhile we thought that each week would be the last, but he didn't give up his hold on life and wanted to live longer. He was very anxious to live until his birthday, and the Heavenly Father granted his desire. The latter part of April he began to improve, and got so much better that he was able to ride down to his daughter's in Santa Ana, where he celebrated his birthday the 4th of June, and remained until about three weeks before his death, when they brought him back to Los Angeles. He didn't give up until the last week; then he was willing and anxious to go,

and sent his good-bye to every one in the little church, and said to tell the dear children he wanted them all to meet in the Heavenly Home.

Monday, this week, August 23, we laid his body to rest in the Santa Ana Cemetery. We shall miss him greatly, but are thankful to the Heavenly Father for sparing him so long to us, and for the wonderful life he enabled him to live, which will continue to be an inspiration to us.

Two taken from our congregation inside of a month makes quite a break, but we are trusting all to the Heavenly Father, knowing He is making no mistake, and we desire to learn the lessons he would teach us through all these providences.

We were delighted to have a visit from Miss Nellie McMillan and Miss Flora Wilson, of Sparta, and also Miss Mary Wilson, of Pomona, on the last Sabbath and Monday of July. We wish more of our people would come from the east and hunt us up as they did. They can tell you something of our work here. We regretted the attendance was so small the day they were with us, but we cannot count on a large or regular attendance during the summer months when so many are away. I thank you for the continued support you are giving me. Last year I received \$37.50 after the Presbyterial meeting, making a total of \$75 for 1925. To date this year I have received \$53.75.

We ask a continued interest in your prayers. It seems as though there are a number of souls who are about to come into the Kingdom, but have not yet surrendered. I have fifteen on my prayer list at present for whom I am praying daily and asking the Lord to use me if He can to help in bringing them to the Saviour, that His Name, and no other, may be honored in their conversion. We trust you may have a good meeting of the Presbyterial September 2. We shall be thinking of you and praying for you.

May the Heavenly Father guide and bless you in all your work for Him.

Sincerely your friend and co-worker,

MARTHA J. RAMSEY.

August 26, 1926.

LOS ANGELES

Miss Nettie F. McMillan and Miss Flora A. Wilson, of Sparta, Ill., spent several weeks with Miss Mary A. Wilson, of Pomona, Cal. We were greatly pleased to have all three of

these excellent ladies with us on the last Sabbath of July. At the close of the Sabbath School, Miss McMillan gave a very nice talk to the children. We also had the pleasure of entertaining them for a day and a night in our little mountain home, and then motoring them over to Pomona, twenty-two miles distant. We always enjoy having our Eastern friends visit us.

We have been called upon to conduct four funerals this year of persons belonging to or closely related to the congregation. Early in the year Grace Nostrum was called very unexpectedly. She was one of our brightest little girls, aged nine years. We believe she was a little Christian whom the Saviour wanted to have with him in heaven. Then the father of Theresia Rustermeier, one of our most faithful girls, was taken away suddenly. He had been for a long time a good friend. Then Mrs. Rebeckah McIvor was removed to her heavenly home. She and two daughters came from Ireland six years ago, coming direct to Los Angeles. All three united with our church. She was in the seventy-second year of her age, and was a fine Christian woman. She was very faithful in her attendance at church. Then on August 23 we laid away the remains of Mr. Samuel Hedges to await the Resurrection morn.

"Blessed are the dead who die in the Lord. They rest from their labors, and their works do follow them."

SOME THINGS OLD AND SOME CALLED NEW THAT ARE YET OLD

1. The old theology says that the Bible is the Word of God. The new theology says that the Bible contains the Word of God.
2. The old theology says that Jesus is the Son of God; the new theology says that Jesus is a Son of God.
3. The old theology says that the birth of Jesus was supernatural. The new theology says that the birth of Jesus was natural.

4. The old theology says that the death of Jesus Christ was expiatory; the new theology says that the death of Christ was exemplary.

5. The old theology says that character or new birth comes from above. The new theology says that character is built up from beneath.

6. The old theology says that man is God's creation. The new theology says that man is the product of evolution.

7. The old theology says that man is an actual sinner. The new theology says that man is the victim of environment.

8. The old theology says that man is justified by faith in the atoning blood of Christ. The new theology says that man is justified by works of his own.

9. The old theology says that the new life comes through regeneration by the Holy Spirit. The new theology says that the new life comes by the development of the best that is in us.

10. The old theology accepts the miracles as authenticating the Word of God. The new theology regards miracles of negligible value.

11. The old theology says we should seek to adjust the times to the Gospel. The new theology says we should aim to adjust the Gospel to the times, the zeitgeist.

12. The old theology says that the Gospel was sent to save souls. The new theology says that the Gospel was sent to save the world.

13. The old theology sets its hope in the coming of Christ's kingdom. The new theology sets its hope of the future in civilization.

For the above reasons the new theology cannot live with the old theology. The new theology is un-Christian, un-Scriptural and rationalistic, and futile for the saving of the world.—
A Fundamentalist.

THE PARABLE OF THE PRODIGAL FATHER

A certain man had two sons, and the younger of them said to his father, "Father, give me the portion of thy time,

and thy attention, and thy companionship, and thy counsel which falleth to me." And he divided unto him his living in that he paid the boy's bills and sent him to the select preparatory school and to dancing school, and to college, and tried to believe that he was doing his full duty by the boy.

And not many days after the father gathered all his interests and ambitions and took his journey into a far country into a land of stocks, bonds and other things which do not interest a boy; and there he wasted his precious opportunity of being a chum of his own son.

And when he had spent the very last of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country; and they selected him chairman of the house committee and president of the club and sent him to Congress. And he would fain have satisfied himself with the husks that other men did eat and no man gave him any real friendship.

But when he came to himself he said, "How many men of my acquaintance have sons whom they may understand and who understand them, who talk about friends, and associate with their boys, and seem perfectly happy in the comradeship of their sons and I perish here with heart hunger? I will arise and go to my son, and will say unto him, 'Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Make me as one of thy acquaintances.'"

And he arose and came to his son. But, when he was yet afar off his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him, "Son, I have sinned against heaven and in thy sight; I am no more worthy to be called thy father. Forgive me now and let me be your friend."

But the son said, "Not so. I wish it were possible, but it is too late. There was a time when I wanted companionship and counsel and to know things, but you were too busy. I got the companionship and I got the information, but I got the wrong kind, and now, alas, I am wrecked in soul and body;

there is no more heart left in me and there is nothing you can do for me. It is too late, too late!"—Selected.

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

Mrs. V. J. Chestnut, \$2. Clay Center, Kan. Miss Tirzah McMillan, \$2.
Chicago, Ill. Miss Rosa Stormont, Cedarville, O. Mrs. Mary Harrison, New
Galilee, Pa. Miss Mary Smiley, \$2. Sparta, Ill. Moore Maconaghy, \$2.
Duanesburgh, N. Y. Thomas Robb, \$3. Phila. Pa.

OUR COLLEGE

The thirty-third year of Cedarville College, Cedarville, Ohio, opened September 8. The address of the occasion was made by Myers Y. Cooper, Candidate for Governor of O. on the Republican Ticket. An audience of 500 people heard the address. Two hundred of these were students of the College and about half of these were Freshmen. Mr. Cooper talked on the "Goal of Life."

The attendance of the College is the largest in its history. Total enrollment is 225.

The gymnasium has been remodelled and expanded until it is as capacious and beautiful a structure of its kind as is to be found in south-western Ohio.

R. M. Borst, A. B., is the newly elected Director of Physical Education. Several assistants have been added in the departments of Education, Music, Science, and Physical Education. Miss Edna Howland, A. B., is the Director of Greene County Normal School. There are 31 students enrolled in the first year work in this department and there are five regular instructors.

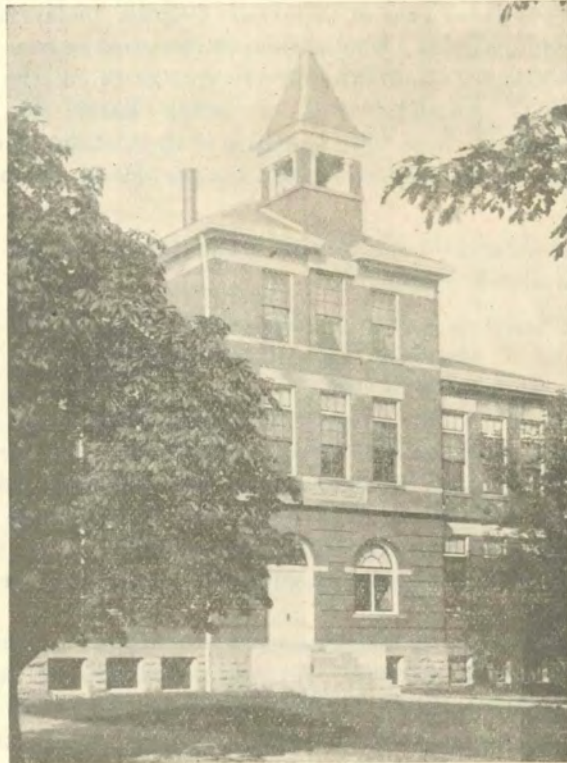
The cost of the expansion and remodelling of the gymnasium was approximately \$25,000. An additional \$25,000 has been funded for the maintenance of the gymnasium. The College owes a debt of gratitude to Mr. W. J. Alford, Sr., for the most of this amount.

The College has had during its history as its benefactors Hon. Whitelaw Reid, Andrew Carnegie, W. J. Alford, Sr., Wm Gibson, and many others. These benefactors have represented all denominations of christian people. Cedarville College stands for the cardinal principles of Christianity and has students from all denominations. It is a safe and sound institution for the training of young men and women. It is in one of the best American communities of the United States

It offers training in Liberal Arts, Education, Science, Theology, Physical Education and Music.

The total expenses are considerably lower than in most places, being about \$350, a year.

CEDARVILLE COLLEGE



SAMUEL HEDGES

Samuel Hedges was born in Jackson, Washington county, New York, June 4, 1829, and died in Los Angeles, Cal., August 19, 1926, aged 97 years, 2 months and 15 days. His wife went before him to the better land nearly eleven years ago. He leaves behind a son in Los Angeles and a daughter in Santa Ana; also two aged brothers, Timothy Hedges, in Nebraska, and Henry Hedges, living in the old family home in Jackson, New York. Mr. Hedges was first of all a Christian man. He had that which goes to make life worth while, a true faith in Christ. He and his noble wife were both deeply interested in the work of the Lord. They were leading ones in the organization of the Los Angeles congregation, and remained faithful to the end. It never had more loyal, or devoted, friends than Mr. and Mrs. Hedges. He was the last of the original members. For thirty-five years he was a pillar in the congregation. He retained his physical and mental vigor in a remarkable degree until his last sickness, and was seldom absent from church. Having served his day, and generation, he "fell asleep."

"The memory of the just is blessed,
Mark thou the perfect, and behold
The man of uprightness
Because that surely of this man,
The latter end is peace."

J. Q. REED

Died on Wednesday morning, August 11, 1926, J. Q. Reed, of South Beaver township, Beaver county, Pennsylvania. That was his home until about six years ago, when he moved to his daughter's home in Chippewa township, where he enjoyed happiness, comfort and care until he died.

Mr. Reed was satisfied with long life. He had reached his ninetieth year under the care of the Divine hand.

Mr. Reed always maintained happy hospitable Christian home, as his many friends and relatives well know. It was always pleasant to visit and share the kindness and comfort of the home. He had pleasure in making all friends welcome.

Mr. Reed was a faithful member of the Reformed Presbyterian Church, Darlington, Pa. He served as treasurer of the congregation for a period of thirty-two years, and was always faithful to the pastor in paying the salary promptly.

In all that pertained to the temporal, moral and spiritual welfare of the congregation he was deeply and constantly interested. He was a progressive man, and took part in all that

pertained to the welfare and comfort of the whole community.

On the 13th day of August his funeral services were held at the home of his son-in-law and daughter. The attendance was very large, friends, relatives and neighbors coming in large numbers to do him honor in death. All were impressed with the solemn thought that a good man had been retired from duty by the Divine hand. There is always something very impressive and beautiful connected with the homegoing of a good person. Mr. Reed was possessed of such traits of character. He lived the life of the righteous and died the death of such a noble follower of the Son of God.

The funeral procession that accompanied the remains to the graveyard where Mr. Reed was buried was a final token of honor to him. In the graveyard in Darlington his remains were placed by loving hands to sleep until the trumpet shall sound and the dead shall be raised up in glory and made perfectly blessed in the full enjoyment of God to all eternity.

We commend Mr. Reed's affectionate daughter and her faithful husband to the covenant and gracious care of God, Who has said: "I will be a Father unto you; and I will never leave you, nor forsake you." His grace will be sufficient for you and His strength will be made perfect in weakness.

We also commend all the relatives and friends and neighbors to the same Divine Fountain for full consolation.

The pastor was in charge of the funeral services, assisted by Rev. Paul W. Duncan, of Coulterville, Ill. "The righteous man, and full of the Holy Spirit and of faith."

A FRIEND

MRS. HENRY

Once more "The Times" records the passing from earth one of the dear mothers of the community. Some time around 2 o'clock, last Thursday afternoon, August 26, the gentle spirit of Mrs. John Henry left the frail body and was wafted away to the "Beautiful Isle of Somewhere." Quietly, as she had lived, she passed forward into the immortal sleep. Her life during later years, although frail in a physical sense, still exerted a sweet influence in the home and family circle.

In Mrs. Henry's life were combined many virtues that shone with a soft quiet light. Her home was a home where peace, honor, integrity and kindness abounded. She lived her life unselfishly for her companion and children. The sons and daughters of Mr. and Mrs. Henry are all fine reliable citizens. They have always carried on, in accordance with the teachings of the home and the true principles inherited from their parents. They and their children are counted among the best people of

Clay county. Through their long companionship, the lives of Mr. and Mrs. Henry have been knitted together with unusual ties of love and fidelity. Their home was always a pleasant place to go. Mrs. Henry, and such as she, leave, as they pass, a vacant place in the world, that is not filled and cannot be forgotten. To her children she will be an inspiration all the days of their lives and her friends will remember her with grateful love. The summary of her life as prepared by her pastor, Dr. L. A. Benson, is as follows:

Susannah Anderson was born in County Derry, Ireland, November 19, 1836, and died August 26, 1926, being almost four score and ten years old.

On October 25, 1855, she was united in marriage with John Henry of the same neighborhood in Ireland. To this union were born twelve children, two of whom have already preceded her to the land of unending life—Ella, who died at the age of four years, and Robert, who entered into rest early in this present year. Those who remain to revere the memory of a good mother are Andrew J., James W., and Arthur, Mrs. Archie Borland, Mrs. A. A. Shaw and Miss Bess, of this community; Dr. A. B. Henry, of the East Girard Avenue Presbyterian Church in Philadelphia, Penna.; William, of Texline, Texas; Charles, of Junction City, and Miss Susanne, of Topeka, Kans. Twenty grandchildren and twenty-three great-grandchildren survive to keep the memory of the grandmother precious. The children were all born in this country, with the exception of Andrew, who is of Irish birth.

In 1857 Mr. and Mrs. Henry came to America, first living in New York, later in Cedarville, Ohio, afterwards at Eden, Ill., and finally, in 1869, they came to Clay county, Kansas, where for fifty-seven years they have made their home.

They were the only members of their family who left their native country. They were real pioneers, making the trip from Illinois to Kansas in a covered wagon, and endured many hardships. Mr. Henry took a homestead in Clay county, which he still owns, and is occupied by one of his sons. Many sacrifices were necessary to rear and educate a large family, but they all worked and were ambitious to succeed.

This is an exceptional case of long and intimate relationship. Mr. and Mrs. Henry were born in the same community, and attended the same church. When she was fifteen years of age they joined the same church on the same day. They were charter members of the Republican City Church, and for almost seventy-one years as companions in the home have worked together for the Kingdom.

Few of us will be able to realize, in even a distant way,

what it will mean to the one remaining, to have this tie and these associations ended by death. Mrs. Henry, while a faithful member of the church and ever a true, loyal citizen, did her work in the home. She was quiet and not at all inclined to push into prominent positions or to become conspicuous; but she has done a work in the home which will make her be remembered lovingly for many generations. "Blessed are the dead, who die in the Lord. They rest from their labors and shall be in everlasting remembrance." "For he was a good their works do follow them."

For a long time, Mrs. Henry has been confined to her home and to her bed. She has been a patient waiter for God's will. She has not been sick, only growing weaker and weaker. During the four years of her invalidism, the children and grandchildren were very thoughtful of her, giving her the utmost attention. When the young people came home from college or their work, they never failed to see their grandmother. To Miss Bess Henry, the daughter whose unflinching love and care smoothed the path of her mother's declining days, high tribute should be paid. She cared for her day and night, never regretting any sacrifices made or begrudging any service she might render. All of the sons and daughters except Will, and most of the grandchildren were present at the funeral, which was held Saturday afternoon, August 28, at 2 o'clock, at the Henry home, 539 Clark street, Clay Center, being conducted by Dr. L. A. Benson, pastor of the Republican City Church, assisted by Rev. S. A. Siewert, of the First Presbyterian Church of Clay Center. A quartet composed of Mrs. Wilber Neill, Mr. and Mrs. Alfred Humfeld and John Scheu furnished music contributing two numbers from the Psalms. Six grandsons, Messrs. Will G., Robert John, Earl A., Elmer and Albert, and Henry Borland, acted as pall bearers, and five granddaughters, Mrs. Elizabeth Henry Lowrance, Mrs. E. A. Henry, Mrs. Albert Henry, Mrs. George Henry and Mrs. Hendrix and one great-granddaughter, Miss Ruth Henry, were flower girls. Burial was made in the family plot at the Republican City Cemetery. The beautiful flowers sent by loving relatives and friends, the simple impressive service and all the courtesies extended betokened high regard for the departed and her family.

The Rev. A. B. Henry having heard that his mother was approaching the end, was on his way here. By wiring, it was learned that he was on the afternoon train, so at the close of the service there was a wait until he arrived to see his mother.

—"THE TIMES."

A renewal of your subscription is solicited.

CHRISTIAN ENDEAVOR TOPICS

OCTOBER 10, 1926

Topic—"How to Pull Together," Mark 2:1-5; 1 Cor. 3:1-9.

Bible Readings.

Monday—Help in prayer. Ex. 17:8-16.

Tuesday—Co-operation in work. Mar. 6:7-13.

Wednesday—United minds. 1 Cor. 1:10.

Thursday—Without jealousy. 1 Thes. 5:12, 13.

Friday—Preferring one another. Phil. 2:1-3.

Saturday—With divine aid. Matt. 18:19, 20.

Comment.

In the Lord's work we must all pull together or we cannot succeed. The success of the church depends on co-operation with each other and Jesus Christ. Civilization is built upon co-operation of all the citizens. In all kinds of business we must pull together. Why not in the work of the Lord?

Practical Questions.

1. Why do people not work better together?
2. What society work requires special co-operation?
3. Do we work together as we should?

OCTOBER 17, 1926

Topic—"What Ideals Are Found in the Constitution of the United States?" Rom. 13:1-8. (Citizenship day.)

Bible Readings.

Monday—Established government. Zech. 4:1-10.

Tuesday—Liberty. John 8:32.

Wednesday—The law supreme. Lev. 19:11-18.

Thursday—A nation at peace. Hos. 2:18-23.

Friday—International co-operation. Psa. 133:1-3.

Saturday—Provision for progress. Jer. 31:31-34.

Comment.

There is no middle ground between obedience and anarchy. God is the source of all law. Human laws are good only as they correspond to God's law. The spirit of our Constitution is correct; that is, yielding personal rights in order to secure the welfare of all the people.

Practical Questions.

1. Why honor our Constitution?
2. Why study our Constitution?
3. Are constitutions always right?

OCTOBER 24, 1926

Topic—"Lessons from Great Athletes," I Cor. 9:24-27; Heb. 12:1-3

Bible Readings.

Monday—Patient training. Rom. 7:14-25.
 Tuesday—Control of appetite. Prov. 23:3-20.
 Wednesday—Removing hindrances. Matt. 5:29, 30.
 Thursday—Playing fair. Prov. 12:17-22.
 Friday—Playing hard. Eccl. 9:10.
 Saturday—Joy in doing. Psa. 28:6-9.

Comment.

Are we athletes in God's services? This question is important God requires of us our best. We are all to work to win. Paul pressed forward that he might win the crown. He pressed into the kingdom. He left the cares and pleasures of the world behind him that he might win an incorruptible crown. Are we as earnest and faithful as Paul?

Practical Questions.

1. What lessons have we learned from sport?
2. How can we exercise ourselves for Christ?
3. Do we serve Christ with as much pleasure as we serve ourselves?

OCTOBER 31, 1926

Topic—"What Are the Good Points of the Various Races in America?" Acts 10:24-38. (Missionary meeting.)

Bible Readings.

Monday—Faith. Mark 7:24-30.
 Tuesday—Art. 1 Kings 7:13-15.
 Wednesday—Industry. 1 Kings 9:26-28.
 Thursday—Thrift. Prov. 12:24-28.
 Friday—Song. Psa. 40:1-5.
 Saturday—Vision. Amos 9:11-15.

Comment.

All races in common have their faults. All in common need the Gospel. We all like Peter need a vision to see that we should call nothing common or unclean. God loves all races. In His sight there is no distinction. It is whosoever will, let him come. When they come, there they are all one in Christ Jesus.

Practical Questions.

1. How can we help foreigners in our country?
2. What good traits do we see in them?
3. Are immigrants good or bad for America?

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